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 policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with their problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of 'The Islamic Review', or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. 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:

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

England:
"The Islamic Review," The Shah Jehan Mosque, Woking, Surrey, £1 10s. 0d. post free; single copies 3s.
Fiji:
The Desai Book Depot, Box No. 160, Suva.
France:
For name and address of the agent please apply to The Manager, "Islamic Review," as above. Annual Subscription, 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 Mitteverij, C.P.J. van der Peet, Nve 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 Tone Press Ltd., 77 Broad Street, Lagos.

Malaya:
Messrs. M. M. Alley & Co., P.O. Box 241, 103 Market Street, Kuala Lumpur.

Taiwan:
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:

AGENTS IN INDIA:

Readers wishing to order The Islamic Review from India can order through:
The International Book House (Private) Ltd., 9 Ash Lane, Mahatma Gandhi Road, Bombay 1, India

AGENT IN KASHMIR

'Aziz Shora, Esq., Editor, "The Roshti", 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.
Kashana-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-2, 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.
NEW BOOKS WHICH YOU SHOULD ACQUIRE AND READ

Transcribed & Edited by S. Muhammad Tufail

THE FINALITY OF PROPHETHOOD

by the late Maulana Muhammad ‘Ali

Translator of the Holy Qur’ān 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’ān; A person not possessing these collectively cannot be called a Prophet in the terminology of Islam.

Price: Paperback, 6 shillings (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, Azeef 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 i n Classical Arabic Literature by Dr. Joseph De Somogyi; The Story of an Arab Diplomat by Dr. Khursheed Ahmad Fariq; 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. I 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
PANCHKUIN ROAD, NEW DELHI-1, INDIA

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

(Qur’ān, 47:24)

Read—

The Running Commentary of

The Holy Qur’ān

(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

MAY 1967
The Islamic Review
Founded by THE LATE AL-HAJJ 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

MAY 1967
55th YEAR OF PUBLICATION

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

Contents

Editorial .......................................................... 3
The Zionist Wish and the Nazi Deed ................. 5
by Benyamin Matovu
Islam in the Contemporary World (Part 2) ........ 9
by Inamullah Khan
What Our Leaders are Saying ......................... 12
Arab Medicine (Part 3) .................................... 14
by Dr. Sleim 'Ammar
The Hajj (Pilgrimage to Mecca) ..................... 17
by Shaykh Mahmud Shaltut
They Flocked to the Shah Jehan Mosque ........ 20
by Anwar Ahmad Qadri
The Debt of European Law to Islamic Law (Part 2) 22
by Anwar Ahmad Qadri
The Story of Noah and the Ark ....................... 27
by Jean Shahida Coward
The Prophet Muhammad’s Profound Wisdom and Diplomacy 28
by Muhammad Muhammad Abu Shahatah

By the Light of the Qur'an and the Hadith .......... 31
by Abu Bakr al-Qadiri
Book Review .................................................. 34
Administrative System during the Prophet Muhammad’s Time 35
by W. M. Gazder
What Our Readers Say .................................... 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
The Arabs can Settle Their own Problems

The Colonialists seek to promote discord and rancour among the Arabs in regard to the South Arabian Federation

Internecine feuding

Events in Aden and in the South Arabian Federation since the beginning of this year have been confused and violent. The most marked development has been the rise in internecine feuding, with the assassination of leaders of competing nationalist movements. The dispute also tended at times to draw into the arena certain Arab States which were said to sympathise with, and support, various sections of the people of South Arabia. Matters also got out of hand when a fact-finding mission sent by the United Nations to the Federation in April this year suddenly made an angry departure, protesting against the lack of co-operation by the authorities.

The issues concerning the future of the southern part of the Arabian peninsula are really very simple, and it is amazing that there exists at present any misunderstanding about the aim which those who are instigating trouble in that region are hoping to achieve. Even more amazing and sad is the fact that the Arabs, whether in that region or in other parts of the Arab world, should allow themselves to be led into quarrelling with one another, and thereby paving the way for the implementation of the sinister machinations of their enemies.

What the colonialists want

The Arab countries have been coveted by the colonialists over the years for the very same reasons which made the colonialists covet other parts of the world. The Arab countries were comparatively rich in human and material resources, and they also formed an important part of the route to other rich parts of the colonialists’ empires. The Arabian Gulf and the southern part of the Arabian peninsula, in particular, were considered two centuries ago to be a vital link in the road to India, and the British, like other colonialists, claimed the right to occupy any land if British interests could be served thereby. This is the morality of the highwayman and the usurper — he takes what he wants and justifies the taking by his needs or his interests. When the final take-over of the Arabian Gulf region and the southern part of the Arabian peninsula was contemplated by Britain, colonialism had begun to be considered as too crude a device. So the British hit upon a new method — the conclusion of treaties of “protection” with a large number of small potentates who ruled these parts (they were not countries in the modern sense, for they consisted of disjointed and disconnected tribal areas). The essence of a treaty of “protection” was that a small entity sought the protection of a bigger entity. Britain was to protect these Arab statelets; and it was a gratuitous offer of “protection”, because the Arabs had never asked for it. The Arabs did not want protection by Britain — they really wanted protection against Britain. So this system of “protection” was a mere euphemism for “colonialization”, a system that was at no time in the genuine interests of the colonized.
When the land route to India ceased to be vital, there arose another reason inducing the British to stay in this part of the world. Oil in large quantities was discovered and the British saw the continued occupation of these lands as the best means of ensuring cheap and regular supplies of oil. Independence was in fact granted to some oil-producing Arab countries, but it was always considered essential that certain parts of the Arab world which lay within striking military distance of the independent countries should be held firmly by the British in order to protect their interests in time of emergency. There was also another aim behind the continued physical occupation or indirect domination of certain parts of the Arab world — to prevent them joining the ranks of progressive nationalist movements that could eventually present a positive threat to the interests of the British in any oil-producing country. The call for Arab unity and Islamic solidarity, and for the liberation of the Arab peoples and the proper utilization of their resources and the fair distribution of their wealth are considered ominous threats to the entrenched interests of the British.

The British in the Arab world, therefore, are there for their own selfish purposes. They are there not to protect the Arab peoples, but to exploit them. They are not there — as one senior British official in Aden said recently — to prevent bloodshed among the Arabs “who have been shooting one another since gunpowder was invented”. They are there to promote feuding and to create and fan hatred among the Arabs. In this the British are not exceptionally wicked, for they are just like other colonialists who are motivated by greed and think of the local people merely in terms of their own selfish interests.

A new colonialist formula

In the southern part of the Arabian peninsula the British have sought to perpetuate their presence and influence by a novel means. Hitherto the colonialists’ simple formula was “divide and rule”, and that part of the Arab world was divided into a large number of statelets which over the years were purposefully isolated from one another by rigid political and economic barriers and frontiers. But the British felt that they could not maintain these divisions forever, and that it was likely that the small entities would crumble in time and be dominated or swallowed up by one or more bigger entities which could not be relied upon to dutifully toe the imperialist line. So the British adopted a new policy: “unite and rule”. For the last ten years the British have been busy trying to get the various sultanates, sheykhdoms, emirates and other statelets of the southern part of the Arabian peninsula to unite. Rulers who were opposed to the move, or were likely to oppose British aims, were deposed by the British. The result was the setting up in 1965 of the Federation of South Arabia between the Aden State and some 20 Protectorates. Britain offered to give this new entity political independence, and to withdraw British military presence from the area by 1968.

The Arab nationalists’ objection to the new Federation, for which a government was appointed following elections boycotted by a large section of the people, has always been that its constitution has been designed so as to be dominated by elements known for abject servility to Britain, and that the British have thereby ensured their continued presence — if not militarily then economically and politically — in that part of the world. This view was endorsed by the United Nations in a Resolution by the General Assembly in December 1966, which condemned the new Federation and its government as unrepresentative of the people. The purpose of the mission recently sent by the United Nations to Aden was to ascertain the wishes of the local inhabitants and to make recommendations about the best means of giving effect to the principle of self-determination.

Guide to the solution of the problem

There is no doubt that there is a strong feeling inside the South Arabian Federation and in the Arab world generally as to whether the present constitutional and political set-up there is in accord with the wishes of the people, or in their best interests. This is a matter which can be sorted out by patient and disinterested examination of the facts, and a peaceful solution can definitely be found if goodwill prevails. It is a problem between Arabs and its outcome affects the Arabs first and foremost; and it is sad that, instead of fighting those who are sabotaging the future of a section of their people, the Arabs are fighting one another over this problem. The Arab nation is sufficiently mature to handle this domestic Arab issue. There is a regional organization — the Arab League — to which reference can be made, and the U.N. Charter encourages the resort to regional organizations for the settlement of regional disputes (Chapter VIII). The contestants can also find guidance for the solution of this problem in the Qur’an, the holy Book of Islam, which says: “Verily this, your nation, is a single nation” (21 : 92); “Hold fast by the covenants of God altogether, and be not disunited” (3 : 102); “The believers are brethren” (49 : 10); and “Dispute not with one another lest you get weak-hearted and your power depart” (8 : 46).

An end to the unhappy problem of the Federation of South Arabia, and the stemming of the tide of bickering and rancour between certain Arab countries over this problem, lies in the realization by the Arabs everywhere that they are but one nation, and that the enemies of this nation can only triumph if they do not pay heed to the eternal truths profound by the religion of the Arabs — Islam.
The Zionist Wish and the Nazi Deed

By BENYAMIN MATOVU

The obsessed, self-destructive nature of the Zionist mentality was well illustrated in Germany, both before 1914, in the 1920s and up to Hitler’s advent to power. This thoroughly researched article recounts how Zionist propaganda fed the anti-Semitic, and then the Nazi theorists and propagandizers, exactly the material they needed.

What can still be learned from the holocaust that Nazi Germany spread over the world?

We are becoming aware — though never too aware — that banality can camouflage the pervasive terror of assembly-line evil; that good men who blink at evil share the guilt of the terror-monger; and that though there are no degrees of justice there are degrees of courage, and all men are not heroic.

These and other “lessons” which Nazi Germany provided may be studied as long as history is regarded as instructive. Particularly educative was the attack on the Jews which pervaded the propaganda of National Socialism from its earliest days and the role which some Jews played in speeding the demise of European Jews. The Kastner trial in Israel and the Hecht, Hilberg and Arendt books clearly documented how Jewish Agency leaders withheld from the mass of Jews in eastern Europe the fact that they were marked for shipment to death camps. Both the trial and these books clearly suggest that by maintaining the Nazis’ secret, the Zionist leadership, inside and outside Hitler’s Europe, made unlikely a mass uprising of the Jews and enabled the route to the gas chambers to remain unblocked by the desperate rebellion of doomed men. In return, some hundreds of Zionist leaders were permitted to escape to freedom. But that is not the issue we are raising here. There is the more subtle question of the degree to which the routinized, highly publicized propaganda of Zionism in Germany from 1897 to the coming of power of the Nazis fed — and was, in turn, fed by — the Nazis’ own anti-Semitic propaganda.

... If there is some degree of shared responsibility for the free world’s failure to understand and stamp out Nazism early enough, then is there not at least as great a degree of responsibility shared by Zionist leaders who propounded, in Germany itself, Zionist claims of Jewish racial distinctiveness and eternal national separateness from all Europe?

... After Hitler had organized the National Socialist Party, the leading ideologists of German Zionism were publicly declaring, “We [Jews] are simply aliens, we are a foreign people in your midst, and... we wish to stay that way.” Zionist leaders called repeatedly for the “negation of the Diaspora” and the “ingathering” of all Jews in Palestine. The resolution of “the Jewish problem” was also a major Nazi theme long before the gas-chamber stage of “the final solution”. It was tragically important to the future of the Jews of Europe (and, in fact, to the world at large) that the Nazis’ exploitation of the “Jewish problem” went unchecked in the early days of Nazism.

... The Jew provided a composite of many hate-symbols, several of them mutually exclusive. Rabbi Jacob Agus points out that:

“... the anti-Semitic myth consists of the following affirmations: (1) The Jew in his essential being is different from the rest of mankind. A cosmic, metaphysical gulf separates the Jew from the rest of mankind. (2) All the Jews of the world constitute one ethnic unit which is more solidly united than other nationalities or religious groups. (3) In his struggle against the rest of humanity, the Jew employs diverse weapons—capitalistic manipulation and Communistic propaganda, the ‘opium’ of religion and the acid of atheism.”

... Agus suggests there is a direct correlation between the nature of society and the nature of the Judaism it inspires; between the liberalty of a nation and the tendency to integration of its Jews. He writes:

“... The upsurge of European nationalism evoked a new spirit of ethnic assertiveness among the Jews of the West. It was manifested first in the emergence of the Alliance Isralite Universelle, in the Zionist manifesto of Moses Hess, Rome and Jerusalem, and in the publication of the eleven volumes of Henrich Graetz’s monumental work The History of the Jews. In turn, Graetz’s impression ‘Palestinian nationalism’ evoked the climactic attack of Heinrich Treitschke, which signalled the emergence of respectable ‘scientific’ anti-Semitism.”

Hans Kohn points out that “Blood, destiny, and the organic folk-community then played a great part in nationalist German thought” and, though “opposed to the spirit of the age of the Enlightenment, shaped our thought too”. However, he adds the important point, “we transferred their significance from German to Jewish nationalism”.

Kohn at that time was himself a Zionist, whose Zionist friends believed that “a man of Jewish ancestry and cultural heritage could never become or be a true German, Italian, Frenchman or Dutchman” and “must remain an alien everywhere except

1 Kastner had been Vice-President of the Zionist organization in Budapest. In 1957 he was convicted by the Jerusalem District Court of collaboration with the Nazis in Hungary. Leading Zionists still in power were implicated as well. The judgment against Kastner was quashed by the Israeli Supreme Court, but Kastner was murdered shortly afterwards by two survivors of the Hungarian catastrophe.


3 Jacob Klatzkin, Krisis und Entscheidung, Berlin, 1921.


on his own 'ancestral soil'"; i.e., Palestine. Kohn moved to Palestine but became disillusioned with it and Zionism "after the suppression of the Arab uprising of 1929." 2

The highly intelligent, non-national-fringe, conservative German like Hjalmar Schacht could finally accept the Nazi anti-Semitic programme, Agus believes, because the Jew was made the symbol of the new liberal, industrial age; to the masses, the Jew was the powerful and cunning 'outsider', and the 'outsider' in the primitive mentality of the masses is altogether rights-less. 3

To be sure, Jewish religious practices could readily be viewed by Christians as "foreign", particularly those customs of eastern European Orthodoxy which were increasingly seen in Germany as Polish and Russian immigrants moved in. Theodor Mommsen, a professor at Berlin University, himself a Christian, forty years earlier had actively defended the Jews against the growing intellectual anti-Semitism.

... Mommsen also directed a plea to Jewish leaders to speed their integration into the German nation. He said the "blame" for the separation between Germans of the Christian and Jewish faiths "rests indeed in part with the Jews". He added:

"... the great number of specifically Jewish societies which exist here in Berlin, for instance, appear to me to be definitely evil, insofar as they are not purely religious. I would not join a society, which is constituted for the purpose of helping only people of Holstein, and with all due respect to the achievements and strives of these societies, I can only see in them the after-effects of the old status of a 'protected Jewish community'. If these after-effects are to disappear on one side, they must also disappear on the other side: on both sides there is still much to be done. A price is demanded of all who would become part of a great nation: the people of Hanover, of Hesse, and we of Schleswig-Holstein, agreed to pay it, though we could well feel that a part of our inner being was thus sacrificed. We brought this offering for the sake of our common fatherland. The Jews, too, have no Moses to lead them back to the Promised Land; whether they sell pants or write books, it is their duty, insofar as they can do it without violating their conscience, to combat the peculiarity of their existence and to batter down all the fences between them and their fellow-citizens."

Ironically, one negative response to Mommsen's plea came seventeen years later when Theodor Herzl and Max Nordau organized the Zionist Congress (1897) which became the World Zionist Organization. Both men were alien to the national traditions of Germany and to the religious traditions of Judaism. Agus says "it was as rebels that [Herzl and Nordau] entered the arena of Jewish life: rebels against the constituted procedures, the established procedures, the hopes and aspirations of those who were rooted in the lands of their birth". Then Agus adds the sweeping indictment that:

"... in its extremist formulation political Zionism agreed with resurgent anti-Semitism in the following propositions:

1. That the emancipation of the Jews in Europe was a mistake.
2. That the Jews can function in the lands of Europe only as a disruptive influence.
3. That all the Jews of the world were one 'folk' in spite of their diverse political allegiances.
4. That the Jews, unlike the other peoples of Europe, were unique and unintelligible.

5. That anti-Semitism was the natural expression of the folk-feeling of the European nations, hence, ineradicable."

From 1897 to the opening of the First World War the Jews of Germany were increasingly free and prosperous. Certainly there was no indication of the tragedy to come. The Zionist cause gained few followers. Some anti-religious intellectuals, a few religious idealists and a small number of politically disenanchanted youth found an outlet in Zionism. However, the ideologists of "Jewish" nationalism were prolific writers and orators. They steadily sharpened their attacks on the philosophy of emancipation which had provided its greatest boon to Jews. They deplored the conception of a modern nation-state with citizens of diverse religious backgrounds having equal rights and responsibilities. Zionist attacks on these fundamental institutions and conceptions were intended for, and found publication in, the general as well as the Jewish press of the day. It is clear, sometimes from their own acknowledgment, that the proto-Nazis of the 1920s read and absorbed Zionist speeches and writings of the preceding two decades. Alfred Rosenberg, the chief Nazi theoretician, who was convicted at the Nuremberg Trial and later executed, declared under direct examination:

"... I studied Jewish literature and historians themselves. It seemed to me that after an epoch of generous emancipation in the course of national movements of the 19th century, an important part of the Jewish nation also found its way back to its own tradition and nature, and more and more consciously segregated itself from other nations. It was a problem which was discussed at many international congresses, and Buber, in particular, one of the spiritual leaders of European Jewry, declared that the Jews should return to the soil of Asia, for only there could the roots of Jewish Blood and Jewish National Character be found."

... Martin Buber had in fact written in the Zionist paper he edited, Die Welt, in 1912:

"Only there (in Asia) can we truly find ourselves again. Here (in Europe) we are like a wedge which Asia drove into Europe's structure, a thing of ferment and disturbance. We should return to Asia's bosom, and we will, at the same time, return to the true meaning of our mission, destiny and existence." 4

Buber's Zionism was as mystical as his Judaism. He be-moaned the fact that Jews "have no folk-land that would bear our seed in her womb and would steady the steps of her feet. And we have no folk-sun that would bless our green crops and would golden our days." 5 Buber lived out his days

---

6 Ibid., p. 68. Laurie Magus, Aspects of the Jewish Question (London, 1902), p. 18, wrote: "They (the Zionists) are part-authors of the anti-Semitism which they profess to slay. For how can European countries, which the Jews propose to 'abandon' justify their retention of the Jews? And why should civil equality have been won by the strenuous exertions of the Jews, if the Jews themselves are the first to 'evacuate' their position and to claim the bare courtesy of 'foreign visitors'?"
7 Ibid., p. 143.
8 Hjalmar Schacht, Minister of Economics; President of the Reichsbank; acquitted at Nuremberg.
10 Agus, op. cit., p. 412.
13 From an article in Die Welt, 17 January 1902, referring to the Fifth World Zionist Congress at Basle, 27 December 1901.
in the nation created out of Jewish nationalism; but his philosophy of conciliation with all men, including the Arabs, set him as apart from his fellow citizens of Israel as he had claimed he was from his fellow Germans.

... This direct reproduction of Zionist pleadings was to become the pattern for Nazi propagandists.

Freyenwald, the Nazi, in 1941 reprinted (Juedische Bekenntnisse, p. 116) the following statement by Simon Dubnow, a Zionist historian and author whose principal work was the 10-volume history of the Jewish people, published in Germany. Said Dubnow:

"Assimilation is common treason against a banner and ideals of the Jewish people. ... But one can never 'become' a member of a natural group, such as family, a tribe or a nation. One may attain the rights or privileges of citizenship with a foreign nation, but one cannot appropriate for himself, its nationality too. To be sure, the emancipated Jew in France calls himself a Frenchman of Jewish faith. Would that, however, mean that he became a part of the French nation, confessing to the Jewish faith? Not at all. Because in order to be a member of the French nation one must be a Frenchman by birth, one must be able to trace his genealogy back to the Gauls, or to another race in close kinship with them, and finally one must also possess those characteristics which are the result of the historic evolution of the French nation. A Jew, on the other hand, even if he happened to be born in France and still lives there, in spite of all these he remains a member of the Jewish nation, and whether he likes it or not, whether he is aware of it, he bears the seal of the historic evolution of the Jewish nation." 14

The Nazi writers Rose, W. Konitzer and Freyenwald in 1938, 1939 and 1941, respectively, quoted freely from Leo Pinsker, the Zionist known for his plan of auto-emancipation. Pinsker wrote, and thus he was quoted by the Nazis later:

"This is the core of the problem as we see it: The Jews comprise a distinctive, homogeneous element among the nations under which they dwell, and as such, they cannot assimilate, nor be readily digested, by any nation. ... Judaism and anti-Semitism passed as inseparable companions through history for centuries. ... The Jew is everywhere a guest and he is nowhere at home." 15

Did the Zionists of the 1890s -- living in an era of steadily expanding rights and prosperity for the Jews of Germany -- bear some responsibility for the employment of their concepts by the Nazis? If so, how much greater was the responsibility of the Zionists of the 1920s and 1930s who knew their words were flung into the teeth of the harsh Nazi adversary? The Zionists of the 90s expressed in mainly secular and philosophical terms the messianic yearning transmitted through previous generations of traditional Judaism. The religious Jews in Western Europe, particularly in Germany, were already developing Reform Judaism as an additional method of accommodating to the political emancipation. But some Jews who rejected Judaism -- particularly those from Eastern and Central Europe -- fought against admission to the general society and pleaded instead for Zionist "redemption" in a "Jewish state". These Zionists had already run against several strong tides: the political current of their native lands (Poland, Russia and then Germany), the religious commitment and institutions of Judaism, and the sometimes halting and incomplete offering of political emancipation which promised to liberalize both religious and national affiliations. The Zionists in Germany of the 1920s and 1930s were mainly pragmatic realists, not theoretical dreamers and idealists.

Dr. Chaim Weizmann, a hard-headed negotiator, destined to become the first President of the state of Israel, published in Berlin in 1920 the text of an address he had just given in Jerusalem, in which he stated:

"We told the authorities in London: we shall be in Palestine whether you want us there or not. You may speed up or slow down our coming but it would be better for you to help us, otherwise our constructive force will turn into a destructive one that will bring about ferment in the entire world."

He had declared earlier that "each country can absorb only a limited number of Jews, if she does not want disorders in her stomach. Germany already has too many Jews". That address to a Zionist meeting and many similar statements by Weizmann formed the basis of subsequent Nazi diatribes against Jews. 16

One may argue that the Nazis would have attacked the Jews no less fiercely if Zionists had not spoken as they had. It was certainly easier and more persuasive for the Nazis to frame their case against the Jews — particularly for the benefit of the intellectual and non-extremist conservative — if they could quote authoritative Jewish writers and speakers. Self-condemnation provides the adversary with a very effective argument. Still, one may ask, how can any Jew bear even a fraction of the guilt for the Nazi holocaust; how could the Zionists in Germany in the 1920s and 1930s know how their words and statements would ultimately be employed by the Nazis?

Rabbi Agus provides an apt answer to this searing question:

"Amazing indeed are the lengths to which the pressure of propaganda will drive people. The explanation of this phenomenon is not to be sought in any personal idiosyncrasies of individual writers but in the mood of rebellion which the political Zionist movement fostered. It was a rebellion against the tragedy of Jewish homelessness — a tragedy which was real. But this rebellion could not be achieved without a total pulverization of faith in a liberal, free world. In turn, faith in politics as in religions, is not merely a sober balancing of alternative possibilities; it is an impassioned affirmation of values, a radical reorientation of the total pers-

---

sonality, a vision, a hope, and a philosophy of life. Hence, 'the negation of the Diaspora' led to the repudiation, complete and inexorable, of two thousand years of historic experience, negating not only the homelessness itself but also the values of Judaism, as they had been built up during the entire period of post-Maccabean history. If young Jews were to be inspired to forsake the advantages of living in Europe and America, they had to be taught to say 'No' with all the fire of their souls to the manifold achievements of Jews in the Western world. This is why Zionist propaganda at times approached the insanities and insanities of racist anti-Semitism, with its denunciation of the 'parasitism' of Jewish commercial enterprise, and the 'sin of living in exile'.”

The chief ideologists of German Zionism were Jacob Klatzkin and Nahum Goldmann. They had tasted the first fruit of Herzl's earlier effort. The Balfour Declaration had been issued in 1917 and German Zionists had persuaded the German government, a recent mortal enemy of Britain, to praise the British statement. German Zionists apparently felt the day was at hand when most Jews would leave Europe for Palestine. "Some Zionist writers were so confident of the building up of the homeland," writes Agus, "they had no qualms concerning the tearing down of the existing Jewish communities."

Klatzkin wrote:

"We are not hyphenated Jews: we are Jews with no provision, qualification or reservation. We are simply aliens, we are a foreign people in your midst, and we emphasize, we wish to stay that way. There is a wide gap between you and us, so wide that no bridge can be laid across. Your spirit is alien to us; your myths, legends, habits, customs, traditions and national heritage, your religious and national shrines, your Sundays and holidays... they are all alien to us. The history of your triumphs and defeats, your war songs and battle hymns, your heroes and their mighty deeds, your national ambitions and aspirations, they are all alien to us. The boundaries of your lands cannot restrict our movements, and your border clashes are not of our concern. Far over and above the frontiers and boundaries of your land stands our Jewish Unity... Whosoever calls the foreign land a Fatherland is a traitor to the Jewish people... Jewish heroes in foreign wars mean nothing to us. The Jewish people has no reason to decorate them with medals; they are not Jewish heroes... A loyal Jew can never be other than a Jewish patriot... we recognize a national unity of Diaspora Jews, no matter in which land they may reside and therefore no boundaries can restrain us in pursuing our own Jewish policy... The Jewish religion is rich in 'fences' which keep our community intact from foreign influences... Not the slightest feeling of belonging to German nationality can be found in the Jewish consciousness... we have even judaized their language, too — it is fittingly called Yiddish... we can only live freely among peoples who have not yet reached their national maturity... therefore we'll lose our overseas colonies, when America reaches that stage, and its people will come out of the 'melting pot' as a national unity..."

By 1925, Katzkin was writing explicitly, "We shall not obtain equality of rights anywhere save at the price of an explicit or implied declaration that we are no longer a national body, but part of the body of the host-nation; or that we are willing to assimilate and become part of it". He added pointedly, "Instead of establishing societies for defence against the anti-Semites, who want to reduce our rights, we should establish societies for defence against our friends who desire to defend our rights". There could be no clearer plea for the ‘negation of the Diaspora’ and a rejection of the emancipation process in Western nations. This was normative Zionism, speaking publicly in Germany two years after Hitler's "beer hall putsch" at the very moment when Mein Kampf, the Nazi bible, was being written.

Zionism's other leading spokesman, Nahum Goldmann, went on to become the President of the World Zionist Organization, head of the World Jewish Congress, and, most ironically of all, head of the claims committee drawing restitution funds from post World War II Germany. He holds all of these — and other — Zionist posts at the moment. Goldmann is indisputably the second most influential Zionist in the world, second only to Prime Minister Levi Eshkol. This is the same Goldmann who, in a lecture to students at Heidelberg University in June 1920, blamed the Jews for Germany's defeat in 1918 and for the subsequent revolutionary turmoil.

... It is abundantly clear, however, that the German Zionists did contribute the propaganda rationale for "bringing down upon the heads" of all European Jews the unequalled disaster of the Nazi holocaust. The Nazi and proto-Nazi journals of the 20s and 30s eagerly quoted Klatzkin, Goldmann and other Zionists. Yet, as Agus states, "with deadly consistency [Klatzkin] advocated that Jewish communities in exile be undermined, as the one certain way of building up the homeland in Palestine".

... In this manner Zionists conveniently reinforced the Nazis' propaganda seeking to demonstrate the basic anti-Semitic thesis that Jews are forever alien.

... The Zionists' wish and the Nazis' deed fathered the state which only one truly wanted. Through the dialectic of history, political opposites produced an ideological synthesis which reflected aspects of the fundamental philosophy of both. The question remains: to what extent did Zionist reiteration of racial segregation and "Jewish" nationalism help solidify intellectual anti-Semitism at a time when "the final solution" might still have been avoided?

---


---

A Book worth reading on the Political Zionist Movement

The Decadence of Judaism

in Our Time
by Moshe Menuhin

Price $6 (£2-6-0)

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 Mosque, Woking, England
ISLAM
IN THE CONTEMPORARY WORLD
(Part 2)
By INAMULLAH KHAN

In Part I of this article (published in the April 1967 issue) the author started very ably by giving
the introduction to the subject and explained the real meaning of Islam. He then dealt with the
early expansion of Islam, right through to the point of decline, and gave its causes.—Ed.

Muslim renaissance

If day is followed by night, it is only natural that day should also follow night. And so Muslims began to wake up
from their slumber. The realization that their stagnation, backwardness and loss of independence were due to deviations
from the Qur'anic principles began to dawn upon Muslim thinkers. Muhammad Ibn ‘Abd al-Wahhāb (d. 1787 C.E.) of
Su‘udd Asia and Shāh Waliyullāh of Delhi, who were both born in the same year, began their preachings to rediscover
pristine Islam. In the 19th century arose the pioneer of modern pan-Islamism, Jamal al-Dīn Afgānī (1839-97 C.E.).

Jamal al-Dīn, as a statesman in Persia, as a teacher in Egypt and Turkey, and as an exile in Europe, began to rally
the Muslims of the world towards a Renaissance. In his famous book al-Radd ‘alā al-Dahrīyyīn (Rebuttal of
Materialists) he describes the process of history as the struggle between the old and the new, between conservatism and
progressivism, between religion and materialism. And Islam, he rightly claims, is the most progressive religion.
During this period, Islam was the only way for Muslims to rise out of their fallen condition; hence he called the
Muslims to realize the concept of the unity of the ‘Ummah and pleaded for inter-Muslim co-operation for success in the
struggle for a New Life.

Jamāl al-Dīn’s ideas were preached and enriched by the Shaykh Muhammad ‘Abduh of Egypt (1849-1905 C.E.).
Similar ideas were forcefully advocated by the famous editor of al-Manār, the Shaykh Muhammad Rashīd Ridā (1865-
1935 C.E.) of Lebanon. The six-centuries old ice began to be broken: the fetters of the Taqlīd were being shattered and
Muslims began to think about rediscovering the Islam of the Prophet and his Companions. The contemporary Arab
and the Grand Mufti of Palestine, Sayyid Amīn al-Husaynī, of the World Muslim Congress.

Efforts to rediscover Islam and to achieve Muslim solidarity were also made in the Indo-Pakistan sub-continent.
The lead was given by the great poet-philosopher Dr. Muhammad Iqbal (1876-1938), from whose book, Recon-
struction of Religious Thought, I have quoted earlier. Sayyid Ahmad Khan, the Maulānā Shibli Nu‘mān, the Maulānā
Abūl Kalam Azād and others had earlier stirred Muslim India by their thoughts. Leaders like the ‘Alī brothers had
given a new impetus to the Muslim community in the Indo-

Pakistan sub-continent. In Indonesia also a new movement of awakening was started by ‘Umar Tjokrominoto in the early
part of this century. The Jamāt-i-Islami in Pakistan and the Mashūmī party in Indonesia are trying to rehabilitate Islam
on lines which run almost parallel to that of the Ikhflān al-

Muslimūn.

Renaissance Islam, in its effort to rediscover itself, had also to confront the impact of Western culture and ideas. Previous
ly too, Islam had to face alien cultures and foreign ideas, but now with political subjugation the foreign impact was
much stronger and produced an apologetic attitude in some thinkers while a few others forgot their own ideological
moorings and began to think of adopting Westernism pure and simple. The majority of thinkers were for the revival of
Islam. In Egypt, for instance, the revivalist movement of Afgānī and ‘Abduh was followed by the Salafiyah move-

ment led by Rashīd Ridā and later by the Ikhwān al-

Muslimūn. In the Indo-Pakistan sub-continent also we had a
few who succumbed to Westernism, but the majority were for

dynamic expression of Islam, which resulted in the emergence

of Pakistan.

Though it may appear that Turkey has become secular, the deep roots of the Turkish mind are still and for ever
will be in Islam. What the mind of Turkey was earlier in this century is reflected in what the Turkish nationalist poet
Ziyā Gokalp wrote:

"In order to create a really effective political unity of
Islam, all Muslim countries must first become independent; and
then in their totality they should range themselves under the
Caliph? Is such a thing possible at the present moment? If not
today, one must wait."

The feeling that Muslim countries should awaken from
their slumber and seek their independence and unite under
the Caliph was gaining strength earlier in this century in all
the Muslim countries, because all through the vicissitudes
of Islamic history the Caliphate had survived as the symbol

9 Quoted by Iqbal from Fisher’s German translation.
of the Unity of the Ummah and the Muslims had never lost hope that the Ummah would attain its destined unity again.

Then came the First World War as a result of global politics. The brave Turks, who were defeated, fought back and won their independence. Using their İtilâf, they changed the form of government from a monarchy to a republic. They went one step further and abolished the Caliphate, which had become a mere symbol. They did it so not because they were against the unity of the Ummah but because they felt that there should be real and not merely symbolic unity. When a Khilafat delegation from India saw Mustapha Kamal Atatürk at Ankara in 1924, asking him to assume the Caliphate, he replied:

"Let all the Muslim countries become independent and let there be a League of Muslim Nations, which could be the Body leading the 'Ummah. You can call the head of such an organization a Caliph if you like.'" 10

That it was not a mere excuse was seen later, when Turkey joined Iran, Iraq and Afghanistan in forming the Sa'dabad pact, which was a forerunner of the now emerging Muslim unity.

To the Muslims of the world who had then awakened from lethargy, the abolition of the Caliphate came as a shock and as a challenge. The symbol of the unity of the Ummah—loyalty to the Caliph—was now gone. Previously, the Caliph also used to be the Custodian of the Holy Places. The new Custodian, King 'Abd al-'Aziz 'Abd Su'ûd, convened the first ever conference of the world Muslims (the first Mu'tamar al-'Alam al-Islâmi) at Mecca in 1926, so that world Muslim representatives could take stock of the situation by mutual consultation; at this conference they resolved that such moots be held from time to time; in due course it has become a permanent world Muslim body.

Then came the Second World War, followed by the liberation of most of the Muslim countries, and the sixth conference of the World Muslim Congress held (in 1964) at Mogadishu, capital of Somalia in Africa, formally placed the concept of the formation of a Commonwealth of Muslim countries before the Muslim states of the world. Meanwhile, with a view to utilizing the annual Assembly of Muslims during Hajj and to further the cause of pan-Islamic solidarity, Su'ûdî Arabia organized the Râbitah al-'Alam al-Islâmi and the emergent Afro-Asian unity brought about the rise of the Afro-Asian Islamic Organization in Indonesia. All these display the Muslim desire to rally round the cord of God and strengthen the bonds of Islamic brotherhood. Since then a suggestion has been made by President Adan Abdullah 'Osmán of Somalia that the time has come for an Islamic Summit Conference, and King Faisal of Su'ûdî Arabia is busy with preparatory efforts to convene the Consultative Meeting at the Summit level. All these are heartening sparks showing that after a slumber of many centuries "the believers" are slowly but steadily finding their way to the Path of Unity and Solidarity as shown by Islam.

As we look around the world of Islam today we find five schools of thinkers. The first is that of the "no changers". Islam, during the course of the centuries, passed through alien lands, brushed shoulders with foreign cults and cultures, and in the process had also gathered lots of un-Islamic moss. But the no-changers are allergic to any change, however necessary or useful. They do not want to disturb the heritage of their ancestors, as if it was sacrosanct. They are not prepared to remove the un-Islamic accretions of time and space, which got attached to Islam because of the Muslims' lack of proper vigilance. The second group is the very opposite of the "no-

changers". They seem to be so mentally wearied that they want to designate religion as something private and personal. But Islam does not divide human life partly into the domain of God and partly into the domain of Caesar. This dual-domain concept is a child of the West and is unknown to Islam. Islam treats life as a whole. Islam is a via media between extremes. Islam teaches equipoise. If it is opposed to secularism, it is equally opposed to "clericalism" or "theocracy". The secularists are usually wedded to the idea of territorial nationalism. Islam, on the other hand, advocates universalism and is not confined within territorial boundaries. Islam believes in Man, man without distinction of caste or class or race or colour. It believes in the "Children of Adam" and in the "Family of Man". But the number of secularists in Islam is so small that they really do not count for much.

The third school is that of the Apologists. They are again a "confused" lot. On the one hand they say they need not take anything from the present age as they possess everything, and on the other, they keep on apologising for one thing or another. They are a weak-kneed lot who are not capable of meeting the challenges of the time. The fourth group is that of the Revivalists who want the Muslims to retrace their steps in history and re-enact the past once more. But escapism is no solution. It is only playing the ostrich.

Then comes the fifth group of the modernists. This group is very much misunderstood. Theirs is an attempt to re-express Islam in modern terms and terminologies and apply it to the present situation. Efforts to shake off the dirt of superstitions gathered in many lands, efforts at self-examination, self-criticism and at self-reconstruction on the lines set by the Holy Qur'ân and the Prophet are not modernizing Islam. To light the un-Islamic things which have crept into Islam's body politic and to weed out the alien elements which have wormed their way into it is not modernizing Islam. To preach to shun blind adherence and fight mystery-mongers and charm-sellers is surely not modernizing Islam. It is only trying to destroy the un-Islamic encumbrances which got somehow or other attached to Islam during its days of decadence. Efforts to pick up the lost threads and re-discover pristine Islam is surely no derogatory step. The so-called Reform movements of Islam are nothing but purificatory efforts for reconstructing with a view to re-asserting the authority of the Qur'ân and that of the Prophet Muhammad. These movements want to keep Islam alive and fresh by sustaining a continuous interpretative process. Islam does not need to be modernized. Islam has always been modern. It is as good today as it was at the time of its inception and it will so remain for all times to come. Islam, with its emphasis on reason and tolerance, is today as capable of making its contributions to the advancement of man as it did in the early centuries. With its emphasis on knowledge; Islam is fully capable of meeting the needs of modern society. Islam, therefore, will continue to be a civilizing force, provided it is not hedged in by the stone-mill of the stagnation of no-changers or by the cries of going back.

It is unfortunate that the revivalists and modernists are at daggers drawn against each other. Both of them want to restore Islam to its pristine purity. Both are assertive in their attitude and behaviour. They differ only in their method and approach. One wants to go back to the Qur'ân; the other wants to go forward with the Qur'ân. But instead of trying to build bridges of understanding between themselves, the latter accuse the former of ignoring the flesh and blood of history and the former charge the latter with modernizing Islam.

10 Turkey Faces West.
This attitude helps no one, neither the contending parties nor Islam itself. The time spent in mutual bickerings should be substituted by Islamic tolerance. Both the groups should join hands or at least come closer to each other in the service of Islam and to fight the common enemy of atheism, agnosticism and hedonism, which are playing havoc all around us — factors which are a threat not only to Islam but to religion as such.

When one takes stock of the Muslim countries it will be found that the period of apologetic approach is fast getting over and Muslims are becoming more and more assertive and dynamic. They have fully realized the changing conditions of the world and are out to meet the challenges of the time. There never was in their history any conflict between science and religion or between Church and State. Not all the challenges presented by the world situation have weakened their Islamic moorings. The prevailing opinion in the world of Islam is that the solution to their problems lies in Islam and Islam alone, the pristine Islam of simplicity and rationality, and not the Islam of the vested interests.

A number of independent Muslim countries have declared themselves to be Islamic states or their constitutions have a provision that Islam is the official religion of the state. Among these may be mentioned Afghanistan, Algeria, Iraq, Iran, Kuwait, Mauretania, Morocco, Somalia, Tunisia, the U.A.R., Libya,Su'udi Arabia and the Yemen. The preamble of the Constitution of the Islamic Republic of Pakistan says that Islam shall be the guiding factor in the lives of the people of the country. There are many Muslim countries where the Muslim substantive laws are applied in the original or as codified by national legislation — Afghanistan, Su'udi Arabia and Mauretania are some examples. The very fact that after independence, most of the Muslim countries are trying to bring their laws in conformity with the Qur'an and the Sunnah and are anxious that no law is passed which is in any way repugnant to the teachings of the Qur'an and the Sunnah shows the trend of thought in the modern Muslim world. This pro-Islam trend is found not only in the field of jurisprudence but in other branches of life also, e.g., in various countries efforts are being made to Islamicize education; likewise, efforts are being made for the revival of the socio-economic moral ideals of Islam. The Muslims are trying slowly but steadily to rediscover themselves. They fully realize that they had deviated from the Sir't al-Mustaqmin (the Right Path) and they are making sincere efforts to find that Path. Individual life and collective life according to the will of God was translated into the context of his times by the Prophet; and with the ever-resounding words of Divine Revelation and the inspiring example of the Prophet, the Muslims are determined to transform their individual and collective lives as desired by God in the modern context. Apart from their efforts at national levels to discover the way to interpret Islam in the modern idiom, they are also moving towards the solution of their problems at the international level by the world conferences and the Summit Meetings which are in the offing.

The challenges to Muslim society

The present challenges to Muslim society are multifarious and concern different aspects of its collective life. There is the challenge to modern social institutions of the Muslims, particularly that concerned with family life. This, however, is being met by the recent legal enactments in various Muslim countries seeking to regulate marriage and divorce. And this is on the basis of Islam and not through secularism. The Qur'an has been interpreted in order to bring out its real imperatives for a healthy family life as the basic unit of society. Secondly, there is the challenge to the Islamic law. As already pointed out, the Islamic law stagnated after the first six centuries or so and the door of the Ijtihad was closed. In modern times, the challenge of secular law has been felt by all Muslim peoples. However, the institutions of the Ijtihad and Ijmāʿ have been reactivated in different forms in the Muslim world. And this will ensure the ongoing process of fresh thinking and creative adjustment. There is, again, the challenge to the Islamic economic order by the economic ideologies of Communism and Capitalism. The Muslims are fully awake to the need for reformulation of the Islamic economic demands in effective terms. The principles of socio-economic justice are being re-expressed in terms of a new social order and the fundamental institution of the Zakah — a symbol of economic and social justice — is being interpreted for due implementation.

Finally, secularism threw a formidable challenge to Muslim political theory and institutions and has argued for a thoroughgoing secular state. The Muslims have responded to this challenge successfully by resuming threads from the Islamic institution of the Shari'a or mutual consultation as ordained by the Qur'an. The principle of the Shari'a guarantees democracy with the necessary sense of solidarity, cohesiveness and responsibility. The idea of agressive secularism has been stymied by firmly adopting the position that the State is the biggest and most important institution which has accepted to implement Islam, i.e., the Will of God. Therefore, since it derives its mandate from the Muslim society, whose chief executive organ it is, is under a democratic Islamic obligation to execute and administer the will of the community. The Islamic state therefore bypasses the opposition between the dichotomic nature of secularism and theocraticism. It is neither secularist nor theocratic, but unitary and democratically Islamic. The Muslim has thus been able to evince his faith in democracy while totally rejecting the pretensions of secularism.

These are some illustrations to show on what lines and how successfully Islam has already proved its capacity to absorb and meet the challenges put to it by modern secularism and materialism.

Pure materialism is a threat not only to Islam but to all religious groups, big or small. This demon was born in the West. First came humanism, the child of the Renaissance, which substituted belief in God for belief in man. Then there was development in technology and industry which made man more dependent on material objects. Science and religion then came to be considered in Europe as incompatible with one another.

The enormous progress in technical skill produced the belief that “Man is a creature of reflexes at the mercy of the forces of the environment and capable of being shaped and controlled by applied science” And many a philosopher came out with the view that “what we call mental and moral phenomena are subject to the laws and properties of matter”. And because of this conflict between religion and science, even Benjamin Franklin had to say, “The way to see by faith is to shut the eye of reason.” Thus grew materialism till it gave birth to the materialistic conception of history propounded by Karl Marx and Engels. Human life to them was nothing but the interplay of economic forces and religion was pronounced to be the opium of the people.

The growth of materialism brought about not only a conflict between religion and science in the West but also a Continued on page 38
What Our Leaders are Saying

One Rung Higher up the Ladder of

Islamic Unity

King Zahir Shah visits Pakistan

President Muhammad Ayub Khan greets His Majesty King Zahir Shah of Afghanistan on the latter’s arrival in Pakistan. He was accorded a warm and spontaneous welcome by an enthusiastic crowd when he flew into Hyderabad.

Basic Democracy

The King paid tribute to Pakistan’s system of Basic Democracy and was glad to see that it was almost identical with his own democratic reforms in Afghanistan. He believed that it was an inspiring experiment.

The President Ayub Khan explained that the system ensured public participation in the government at every level — Union Council, Tharra Council, Tahsil and Division. Even though it has no parallel in the history of Pakistan, the system has become an indispensable way of life in the relationship between the governed and the government.

The King said that there should be frequent exchanges of research knowledge between Pakistan and Afghanistan for the mutual benefit of both.
His Majesty King Zahir Shah paying homage to the poet-philosopher of the East — Muhammad Iqbal (d. 1938), and placing a wreath at his tomb in Lahore, West Pakistan, followed by Fateha (recitation of the first chapter of the Holy Qur'an). The Central Iqbal Academy presented him with a set of Iqbal's works.

**RECEPTION AT THE AIRPORT**

(From left to right) Her Majesty the Queen Homaira, Her Royal Highness Princess Mariam Naim, Begum Nasim Aurangzeb (daughter of President Ayub Khan)

His Majesty King Zahir Shah planting an Afghan pine sapling in the grounds of the West Pakistan Agricultural University at Lyallpur. He was much impressed by the pace of agricultural research in Pakistan, resulting in the improvement of agricultural output of the country. Later the King and the Queen planted two saplings of mango in the grounds of the Governor's House in Lahore.
ARAB MEDICINE
AND ITS UNIQUE CONTRIBUTION TO THE WORLD

(PART 3)

By DR. SLEIM ‘AMMAR

COMPARATIVE SURVEY OF THE RESPECTIVE LEVELS OF MEDICAL KNOWLEDGE IN THE EAST AND THE WEST IN THE MIDDLE AGES

During the Crusades “Frankish” medicine still appeared to the Arabs of that period as being very uncouth and primitive in comparison with their own. To give some idea of the state of medical knowledge prevailing in Europe during this period, we will relate the following anecdotes, taken from the Mémoires of the Emir Ibn Munqidh and translated by H. Derembourg (Paris, Leroux, 1886-1893): “At the time of the Crusades, the uncle of the Emir one day sent his Christian doctor Thabit to the Lebanon, at the request of the Frankish governor, to treat certain Christian patients. When he arrived, the Franks showed him two patients. One, a man, was suffering from a leg abscess. The other was a consumptive woman. The doctor duly set to work to treat the patients — the man with poultices, and the woman by an appropriate diet and various remedies. Both patients were making good progress when a Frankish doctor arrived, who stopped the treatment. Turning to the man he asked him if he would prefer to die with two legs, or live with only one. The patient said he preferred the second alternative. Whereupon the Frankish doctor summoned a knight who carried an axe. With two strokes the knight cut off the leg of the unfortunate man. At the second stroke the marrow issued from the bone and the man died immediately. The doctor then turned towards the woman, and after examining her declared that she was possessed by a demon which inhabited her brain. He had her hair shaved off, and put her on a diet of garlic and oil, the usual fare of his compatriots. When she began to get worse, he made a deep incision on her head in the form of a cross, so that the bone showed. Into this cut he rubbed salt. The woman also died. The Arab Christian Thabit stayed in this place no longer than ten days ... for after that,’ he concluded, ‘I asked if my services were still wanted. The reply being negative, I came back, having learnt from their medicine something I had never before known.”

Ibn Munqidh related a second anecdote vouched for by Guillaume de Bures, with whom he travelled from Acre to Tiberias. “There was with us, in our country,” said Guillaume, “a very powerful knight who fell ill and was about to die. As a last resource we placed him in the care of a well-known Christian priest. And we thought he had only to place his hands on the patient to heal him. As soon as the priest saw the knight he asked for wax to be brought. He softened this and made two plugs as big as a finger-joint. These he stuffed into the man’s nostrils, and in a short time he was dead. When we exclaimed, ‘He is dead!’ the priest replied, ‘Yes, he was suffering, and I plugged his nostrils so that he could die in peace” (extract from the book of Professor Browne, Arabian Medicine).

Writing on the subject of Arab influence in the West, Doctor Gustave Lébon, in his book La civilisation des Arabes (Paris 1884) said: “We will try to establish that the influence exerted by the Arabs in the West was also considerable, and it is to them that Europe owes her civilization. Their influence was no less important than in the East, but it was of a different character. In Eastern countries, it made itself especially felt in religion, language, and the arts. In the West, the influence exerted by religion was negligible, and that exerted by art and language was much the same. On the other hand that exerted by scientific, literary and moral teaching was enormous. The importance of the part played by the Arabs in the West can be understood only when we take into account the conditions prevailing in Europe when they brought civilization to that continent.”

Further on Dr. Lébon writes: “The barbarism of Europe was for a long period too pronounced for Europeans to even realize the extent of their barbarity, and it was not until the 11th and particularly the 12th century that they began to entertain ideas about science and scientific progress. When a few of the more enlightened felt the need to shake off the burden of darkest ignorance which weighed so heavily on them, they went for help to the Arabs, the only teachers existing at that time.”

PRESTIGE, ADVANTAGES AND VICISSITUDES OF THE MEDICAL PROFESSION

In civil employment one of the most envied of posts was that of doctor to the Caliphs. There were many of these court doctors, and one of them, who bore the title of “Head Doctor”, was responsible for arranging the examination which gave the right to practice. The majority of those who reached this important post were Christians or Jews. One of them, a Christian by the name of Abu al-Faraj, was about to celebrate the marriage of one of his daughters. He went to the Sultan and told him he was in difficulty about paying for the trousseau. “Send me the bill,” replied Saladin, “and I will settle it.” Abu al-Faraj had the account sent to Saladin. The amount was for 30,000 dirhams, which Saladin paid. But Ibn Matran, another of his doctors, who had recently been converted to Islam, heard what Saladin had done for Abu al-Faraj. To show his dissatisfaction he thenceforward made only rare professional visits to his master. So to pacify him the Sultan made him a present of a similar amount.
Here is another anecdote concerning Christian court doctors. "When the Caliph al-Mu'tasim, son of Hârûn al-Rashid, was reproached for receiving medical treatment from the Nestorian Salmawayh Ibn Bunan, he one day retorted: 'I esteem this doctor to be more important than the Grand Cadi. The latter possesses only my property, but the doctor is responsible for my person, and to me that is dearer than my fortune and my empire.'"

In this connection details of the emoluments paid to one doctor in particular are of some interest. He was one of the most eminent doctors under the first Abbaside Caliphs, by name Jibrîl Ibn Bakhthichou, who died about 830 C.E. We shall speak of him again later. According to al-Olfî, he received from the public treasury a monthly salary of 10,000 dirhams, and from the privy purse a sum of 50,000 dirhams at the beginning of each year. For bleeding the Caliph Hîrûn al-Rashid twice a year he was paid 100,000 dirhams, and the same sum for giving him a purgative beverage every six months. In addition he received from the nobles of the court 40,000 dirhams a year in money and in kind, and 1,400,000 dirhams from the Barmaedide family. During his 23 years of service with Hârûn al-Rashid and 13 years with the Barmaedides, his emoluments are said to have amounted to (according to al-Olfî) 88,800,000 dirhams. This would be the equivalent of 3½ million pounds sterling, if we accept the reckoning of Von Kremer for the dirham (gold franc). All this is exclusive of what he received as private doctor from less important clients.

In contra-distinction to this, and in order to emphasize the greatness, the vicissitudes and the misfortunes which in all epochs and in all countries have been the lot of the medical profession, we will quote a few satirical verses, written by certain Arab poets to take revenge on doctors. In fact, the moment that the supernatural, divine power attributed to them failed, they suddenly became sorcerers, magicians or demons, even the most sordid and wretched of mortals. To quote Varietie: "As in all periods of history, the Arab doctors were not immune from jealousy or a certain critical scepticism." The following verses are taken from the epic poem 'Antar (the Bedouin hero), which after having played at the Odeon after an adaptation by M. Shukry Ghanim, was produced musically at the Paris Opera.

"The doctor tells you: 'I can cure you',
When he has felt your wrist and your arm.
But if he had known the remedy against death,
He would not have suffered its anguish."

The following quadrain, composed in derision of Yuhanna al-Masawayhi (d. 857 C.E.), is more eloquent still:

"Verily the doctor with his medicine and his drugs
is unable to stop death when the time comes. So how is it that he himself dies of an illness which at one time he used to cure? They are all dead — he who prescribed the drug and he who took it, he who imported it, he who sold it, and he who bought it!"

In fact, at this period the medical corps was in no way immune from hostility. To work as a doctor for the Caliphs sometimes meant exile or prison, as was the case with Hunayn Ibn Ishaq, Jibrîl Ibn Bakhthichou, Averroes, Avenzoar and Avicenna, or even the gallows and crucifixion, as was the case with Ibn Khatib and Ishaq Ibn 'Umran.

5 Note the case of Avicenna himself, on whose tomb was engraved the unjust inscription: "His profound study of philosophy did not teach him good manners, nor did that of medicine teach him the art of preserving his health."

HOSPITAL ESTABLISHMENTS AND MEDICAL TEACHING

Public libraries and hospitals in the Golden Age of Islam

However, the bitter criticisms levelled against doctors from time to time, even against the most famous among them, were unable to tarnish the brilliance of the medical art, the organization of the profession and the hospitals during the Golden Age of Arab civilization. The Arab enthusiasm for books was astonishing. According to Ibn Khallikân a vizier never went travelling without taking with him 30 camels laden with books. Dâmberg relates (according to Abû al-Fida (d. 1331 C.E.)) that a scholar had amassed so many books in his house that his wife, unable to curb his passion for them, found no better remedy than to suffocate her sleeping husband under a heap of parchments.

The public libraries were fabulously rich in books. That of Cairo contained 2,000,000 volumes which filled 18 rooms, and that of Tripoli 3,000,000. At the library of Cordova the catalogue alone ran to 44 volumes. The following quotation gives an idea of the zeal shown by the Arabs for research, learning and the compilation of learned works. Speaking of a rare text from Galen, Hunayn Ibn Ishaq wrote: "I searched with ardour, and for this purpose I travelled in Mesopotamia, Syria, Palestine, Egypt, and finally ended up in Alexandria. I was not able to find half the number of books that they have at Damascus." As for the organization of hospitals, it was often exemplary. Their functioning and status have been specially described by Ibn Battûtah (14th century C.E.) and al-Makrizi (15th century C.E.). It seems that the first hospice founded in a Muslim country was at Damascus at the beginning of the 8th century C.E. by the Caliph Walid Ibn 'Abd al-Malik, of the Umayyad dynasty. The Caliph sheltered mental cases in this hospice and allocated a fairly large sum for their care and maintenance. Thus, in view of the social urgency involved in such cases, the Arab authorities of that period were morally obliged to set up their first hospital. Following this a good number of establishments were set up. In the 9th century C.E. several important hospitals were founded at Baghdad, one of them being administered by Yuhanna Ibn Masawayhî, who had as one of his pupils the famous translator Hunayn Ibn Ishaq, Henceforward, due to the initiative of caliphs, viziers and well-to-do private people, numerous hospitals were built in the principal towns of the empire, and were of the highest order. In emulation of the hospital of La Dimna at Kairouan, numerous similar establishments were organized throughout the whole of Africa (beginning of the 9th century C.E.). About the year 970 C.E., the vizier 'Adad al-Dawlah founded at Baghdad the famous hospital of al-'Adadi, administered by 25 specialists-in-chief. It continued to function till 1258 C.E., when it was destroyed by the Mongol invaders. There were no less than 40 hospitals in the Cordova district alone during its most flourishing epoch.

How hospitals were run

According to the regulations, the hospital was built adjacent to a school, a medressa or a mosque, and included an orphanage and a hospital library. It also invariably included separate sections for treatment by specialists, including the treatment of mental illnesses. The medical hierarchy was completely codified and graded, and the overall administration carried out by a medical director (even at that time!).

The majority of the model establishments were very well-equipped. An Arab historian, 'Abd al-Latif, relates that
a wealthy Persian, in robust health, was making a pilgrimage to Mecca. On arriving at Damascus he visited the bimarístan (hospital). The patients appeared to be so bright and happy that on the same day, pretending to be ill, he got himself admitted. The next morning the doctor on duty, doubtless not considering him to be really ill, simply prescribed the usual diet. For his first meal he was given half of a well-roasted chicken, some preserves, an iced sherbert and fruit of choice. He stayed and enjoyed this choice bill of fare until the morning of the third day. That morning, when the doctor in charge passed in front of him, he slipped a note into the hand of our shamming patient, which ran: "It is not good manners for a guest to stay more than three days which his host." The Persian understood and left the hospital to continue the pilgrimage.

In Cairo the oldest hospital was the one founded by Ahmed Ibn Toullín about the year 873 C.E. It soon became a model of its kind and was later enlarged and renovated by Qalawún al-Mansur, from whom it took the name "Grand Hospital al-Mansuri" (Bimaristan al-Mansuri). It is often mentioned by Arab writers as the model for all hospitals. It was at first intended solely for mental patients, but later all types of cases were admitted. There was a special ward for each type of illness, with a specialist doctor in charge. The grant made to this establishment amounted to a million dirhams a year. It was open to all sick persons, men or women, rich or poor, with separate wards for each sex, and men and women nurses. One large section was reserved for fevers, another for eye complaints, one for surgical cases, another for dysentery and allied complaints, etc. There were also kitchens, lecture rooms, stores for medicines and medical supplies, a dispensary, and rooms reserved for the medical personnel.

The patients who were unable to sleep were assembled together at night in the same room. Raconteurs and musicians took turns in diverting them and alleviating their long hours of insomnia. For convalescents there were games and distractions of all kinds. Further, when he left hospital, each patient received five gold pieces to enable him to live for a few days without needing to resume arduous work. And the best of it was that while the patients enjoyed the greatest comfort, the doctors treating them received very handsome emoluments. Further, medical studies were based on these hospitals as teaching centres, which specialized in clinical teaching. More often than not a student would attend the lectures of one teacher alone, and follow one textbook, so that it was commonplace for a student to say he was the pupil of so-and-so, or that he had been instructed by such-and-such a book.

When a pupil had finished his studies, the instructor gave him the Ifaza, or certificate of completion of studies. It was a kind of university diploma. But before exercising his profession he was required to pass another examination, which gave him the right to practise. This was the State Diploma. There were even advanced examinations for specialists, opticians, for example.

ORGANIZATION OF MEDICAL CARE AND REGULATIONS CONCERNING THE MEDICAL AND PARA-MEDICAL PROFESSIONS

It seems that the origin of this strict organization of studies goes back to the beginning of the 10th century C.E. It is said to be due to the notorious case of a patient who died owing to a medical error. Whereupon the Caliph of Baghdad, al-Muqtadir, issued an edict to the effect that in order to practise the art of medicine, a man must have been approved by his chief doctor, Sinan Ibn Thabit. The latter was entrusted by the vizier, 'Alî Ibn 'Isâ, with the creation of a model medical service for troops in the field and a corps of doctors for the prison services, who would treat both Muslims and non-Muslims. In the 11th century appeared the first travelling clinics for service among rural populations.

What actually started off these innovations was the following letter sent by the Minister 'Alî Ibn 'Isâ to Sinan Ibn Thabit: "I have been thinking about the needs of the troops. By reason of their number and the fact that they are often some distance from the large towns, there must be quite a number who fall sick and who lack the necessary attention. There should be doctors specially allocated to their service, who should visit them every day to distribute medicine and drinks. They must visit all detachments to treat the sick and find out what they need. I am also of opinion that there must be a number of sick people in the rural areas who need doctors. A number of these must be sent out, with the necessary medicines. They should stay in each locality as long as is necessary, and should travel to all districts!"

The professional competence of doctors was regulated and controlled by the Muhtasibs, a kind of government commissioner for trades and professions. He was assisted in his work by the findings of a special commission which dealt with each separate calling or avocation. For it was not only doctors who came under official control, but also barbers, perfumers and pharmacists. Actually the regulations governing pharmacists had been in existence since the time of Yuhanna Ibn Masawayhi, when it was the 'Arifs, whose work it was to check against fraud in the preparation of medicines. Positions as muhtasibs were given to the most meritorious among the doctors, without distinction of religion. Two of the most famous muhtasibs were Christians — Hunayn Ibn Ishâq and Sinan Ibn Thabit.

For the needy, medical care was usually free, but in wealthy circles very considerable sums were sometimes paid as fees. Specialized medicine was well-developed and comprised several different branches of the medical art. In this connection a number of famous practitioners received handsome emoluments for their services. For instance, Giorgis, the son of Jibrîl, rivalled the Caliphs Wâthiq and Mutawakkil in the luxury of his house furniture and the magnificence of his dress. On the other hand the many instances of generosity, self-denial and charity which characterize Islam, as in the Biblical or Mosaic regulations, were such that medical care was dispensed to most of the people with fairness and humility by the great majority of the doctors of the period. It must, however, be mentioned that the wealthy families gave more often than others, which was an advantage for the scholars and doctors whose wealth allowed them a certain disinterestedness. With the Arabs, medicine led to everything. Their doctors were very often "encyclopaedists", like the scholars of the Middle Ages, for at that time the sum total of knowledge was so enormous that it could not be assimilated and retained by a single individual.

Philosophy was so closely linked with medicine that the title of Hakim was equally applicable to either metaphysicians (philosophers) or physicians (doctors). There were not many doctors who limited their activities to the practice of their profession, or to investigation, research and study in this sole domain. Some of the more courageous did so, very...
THE HAJJ (PILGRIMAGE TO MECCA)
A Means for Muslim Solidarity
By SHAYKH MAHMUD SHALTUT

The Hajj (Pilgrimage to Mecca) is a duty for every Muslim. The Hajj is a form of worship that provides for the Muslim peoples as a whole a means of harmony and co-ordination throughout the ages, and across geographic boundaries. Another purpose of the Hajj is to guide the Muslims unto what promotes their good and welfare in the material and spiritual spheres, and to eliminate the causes which prevent them from attaining these objectives.

Because of the many important purposes it serves, the Hajj is an institution deserving of serious study by all scholars, whether they be concerned with religious, philosophical, educational, administrative, financial or political matters. It should be given consideration and understood by all those who seek to promote the good of the Muslims in any way.

The Hajj provides a practical opportunity for the leaders of the Muslims to meet together and exchange views and work out plans for action, united in their loyalty to their faith and harmonious in their desire to give practical expression to this loyalty. The leaders of the Muslims, who come to Mecca from various parts of the world, meet there as members of one family, and return to their homes also as members of the same family, imbued with a sense of unity of purpose and of destiny, and a sense of solidarity with their brother Muslims in other parts of the world. This is an achievement of very great significance, and one which is the key to the progress and success of the Muslim nation as a whole.

The real benefit of Hajj

The supreme purpose of the Hajj as a means of co-ordinating the intentions and efforts of the Muslims towards the realization of the same objectives is mentioned in the Qur’án on several occasions. Of the Prophet Abraham’s Prayer the Qur’án says:

“And when Abraham said: My Lord, make this city secure and save me and my sons from worshipping idols, My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful. Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House. our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits, haply they may be grateful” (14: 35-37).

The “yearning of hearts” referred to here means the converging of feelings on the central theme of the good of the family of Islam as a whole; and the “fruit” of which the Qur’án speaks is the spiritual good and welfare of the Muslims. The Hajj, therefore, is not merely the paying of visits to places of importance or the performance of prayers. It is a meeting of hearts and an occasion for the unification of purpose and the consolidation of efforts towards the common good of the Muslims. This aim is mentioned in another part of the Qur’án:

“And when We pointed to Abraham the place of the House, saying: Associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the Hajj; they will come to thee on foot and on every lean camel, coming from every remote path. They may witness benefits provided for them, and mention the name of God on appointed days over what He has given them of the cattle quadrupeds: then eat of them and feed the distressed one, the needy. Then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House” (22: 26-29).

The “benefits” of which the Qur’án speaks are not confined to any particular category, and are general and comprehensive, implying whatever is to the good of the Muslims singly, and as a nation, in all spheres of life. The purity of mind and the drawing closer to God is a “benefit”; the carrying out of consultations among the Muslims and the drawing up of joint plans in the scientific, cultural, economic or political spheres is a “benefit”; the consolidation of plans on all spheres of activity is a “benefit”; the concentration of efforts on promoting the dignity of Islam and making clear its attributes and its promises is a “benefit”; the formulation of schemes for unifying and strengthening the Islamic personality and the adoption of a unified banner to guide all the Muslims is a “benefit”; and the strengthening of the conviction among the Muslims in their single identity, and the subordination of individual and selfish interests to the interests of the entire Muslim community is also a “benefit.” These are objectives of the highest calibre and of the greatest importance to the Muslims at all times and in all places, and they are objectives which the Qur’án intends that the Muslims should seek to achieve through the assistance of the institution of the Hajj.

There have recently been developed in the world new ideas and trends in the spheres of religion, the social sciences, economics and politics. There have also been invented new weapons of destruction of unimaginable potential, to threaten the very existence of mankind and to terrorize people into the acceptance of new ideas and beliefs. There have likewise been many examples of ugly aggression, both direct and indirect. In the face of this terrible malaise facing the whole world it has become of the utmost importance that the Muslims, whose religion contains a message of peace and welfare for the human race, should have a convenient opportunity to rally together their forces and devise ways and means to protect their character, promote their welfare and communicate their views to other sections of mankind in an
effort to save the human race from the gloomy prospects facing it, and the erosion of sublime ideals and standards in the various spheres of human endeavour. The benefits which the Muslims should seek to achieve by means of the Hajj are not confined to purely spiritual aspects, nor are they concerned mainly with the performance of rites or formal worship. The benefits of which the Qur'ân speaks are all-embracing benefits affecting the Muslims in every manner and in the deepest possible way. They must seek unity in regard to their way of life and agree about how they should face the outside world, with its threats, alluring traps and deceptive slogans.

The covenant of unity

Perhaps the best verse of the Qur'ân to illustrate the unity of purpose of the Muslims and the need for collaboration and solidarity amongst them is this:

“And hold fast by the covenant of God all together and be not disunited. And remember God's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire; then He saved you from it. Thus God makes clear to you His message that you may be guided” (3 : 102).

“Holding fast by the covenant of God” does not mean simply acknowledging that “there is no God by Allah, and Muhammad is the Messenger of Allah”. It means more — the belief in the unity of God and His Messenger as well as in the unity of the peoples who believe in God and His Messenger. This requires that trends and practices which cause dissension amongst the Muslims, or prevent them from acting in complete unison on all important matters, should be shunned and utterly rejected. It is because the Muslims had at one time deviated from this creed that they dissipated their strength and became easy prey to their enemies. It was only when the Muslims differed amongst themselves that the enemies of Islam were able to infiltrate their ranks and to spread the false notion that the religion of Islam was not a single religion but that it was a collection of diffused ideologies differing with time and place. This became a source of weakness for the Muslims and, at the same time, a source of strength for the enemies of Islam.

There is an urgent need for serious and unified efforts to bring out and to emphasize the aims of the Qur'ân and of the teaching of Islam, particularly the Traditions and the Sayings of the Prophet Muhammad. There should be produced exegesis and commentary on the Qur'ân and the Traditions and the Sayings of the Prophet which would be intelligible to the ordinary person, and free from sectarian interpretations which serve particular purposes and with which the Muslims were preoccupied and their unity undermined at one stage in their history. The guiding light of Islam should be made to shine bright and clear for all to see. The Qur'ân and the Traditions and Sayings of the Prophet should be published in simplified form in all the main languages of the world, and made easily accessible and distributed on the widest possible scale. People everywhere should be given the opportunity to find out for themselves what Islam is all about, and allowed to discover the truth about the peoples of Islam. This would help to silence the naive but very damaging criticism that has been levelled against Islam and the Muslims, and which has done great harm to the Muslims by discrediting them in the eyes of the outside world and by sowing the seeds of doubt and disloyalty in their ranks.

It is also of the utmost importance that serious and practical plans be drawn up to promote the spread of the teachings of Islam. Islamic missionaries should be trained and financed to carry the message of Islam to all corners of the world. The missionaries should be equipped in the right manner — by being taught foreign languages and given an understanding of the life and thought of the people among whom they would be working. It is essential for the success of any missionary campaign that the people engaged in it should be able to communicate easily and efficiently with the people to whom they are sent. For this reason the missionaries should be fully trained in the art of speaking a language literally and metaphorically, that is, in every respect understandable. Their qualities should also be of the highest calibre, and they should seek to convey the message of Islam through their own personal example. The Qur'ân says on this:

“Call to the way of thy Lord with wisdom and goodly exhortation: and argue with them in the best manner. Surely thy Lord knows best who strays from His path, and He knows best those who go aright” (16 : 125).

The “holding fast unto the covenant of God” requires also that the Muslims should seek a measure of unity in their worldly affairs. There should be a unified economy for the Muslim countries. The best means of achieving this would be the setting up of a central economic institution which would co-ordinate and harmonize the economic activities of all the Muslim countries, and be guided solely by the paramount interests of the Muslim nation as a whole. This would ensure that benefits would flow to all the Muslim countries in equal measure, and would also prevent outside elements from procuring special or unduly privileged benefits to the detriment of all the Muslim countries or to any one Muslim country. The domination which foreign elements have secured for themselves in recent years in certain Muslim countries has been fully exploited by them for the purpose of maintaining political and other advantages in the Muslim world. This has done a great deal of harm to the Muslim nation and has been one of the primary obstacles in the way of speedy progress.

There is one other step which must be taken to demonstrate and give practical reality to the concept of the “holding fast by the covenant of God” which the Qur'ân decrees. There must be established a unified military command for the Muslim countries as a whole. This should lead to the co-ordination of all military activities and the unification of armies and equipment. If this comes as a result of complete unity of purpose amongst the Muslim countries, it would herald tremendous gains to all the Muslims. The unified Islamic military potential would not, of course, be used for aggression or destruction or for threatening other people or usurping their rights. It would have as its sole objective the protection of the Muslims by deterring potential aggressors and enemies from infringing or usurping Muslim rights. It would also help to liberate Muslim communities subjugated by foreign elements in the military or economic spheres.

Spiritual as well as temporal significance of Hajj

The Hajj is the only convenient meeting place for all the Muslims. It takes place annually — a convenient interval. It is held at a time and in a place ordained for all the Muslims for all times. It is designed not only for a religious purpose but for other purposes closely connected with the material aspects of life. For Islam is both a religion and a worldly way of life. The atmosphere of the Hajj also provides a suitable background for constructive work by the Muslim leaders. This atmosphere cannot possibly be matched at any other meeting place, for nowhere can be found the same religious and sentimental association with Islam and
its birthplace and the Prophet as can be found at the holy places of Mecca and Medina.

Nothing can be clearer and more certain than that the Hajj was never intended solely as an occasion for Muslims merely to go round the House of God, or to stay in the Mountain of Arafât, or to perform other rites and acts of formal worship. God can be worshipped in all places, and can be reached from all places. The Hajj is the occasion for the Muslims to seek to promote their spiritual and material good, as they meet on the command of one God, in one place, at one time, and for one purpose. That purpose is to cleanse themselves in the spiritual and material respects, and to join hands in common efforts to promote their good. By drawing closer to God the Muslims can better understand God's purpose, namely that they are one single nation and should work together at all times and in all fields of activity to give practical expression to this truth. Only if viewed in this light, and only if the Muslims converge on Mecca with these objectives in mind, will a true Hajj be accomplished.

Arab Medicine and its Unique Contribution to the World—Continued from page 16

gallantly, for it was going against the tendencies of their epoch. But it was very necessary for the serious study and progress of the medical sciences.

Medicine, regarded by the Prophet Muhammad as the second of all the sciences (the first being religion), was bound to have the place of honour among all the other branches of knowledge. It often led to everything else, including politics.

And there would be quite a long list of famous Arab doctors who carried out the functions of vizier, a post which for them was not always exempt from trouble. We will mention two of the most famous: Avicenna, so inefficient as a minister, so good as a doctor, who nearly lost his life for his political mistakes (he displeased the Army), and Avenzoar, whose ministerial career was somewhat less stormy.

---

Prophecies from the Qur'an and Hadith about Latter Day Times

By A. AKBAR

IN PRINT PRICE 2'6

MANAGER THE ISLAMIC REVIEW
THE SHAH JEHAN MOSQUE
WOKING ENGLAND

---

Visitors to England

You are cordially invited to the Shah Jehan Mosque.

On Sundays, after the Zuhr prayers at 2.30 p.m., the Imam gives an address in the Mosque.

Friends from various countries, both Muslim and non-Muslim, attend and take part in informal discussion after the address.

Telephone: Woking 60679

Frequent trains from Waterloo to Woking

MAY 1967
On 21 March 1967 the Shah Jehan Mosque in New Delhi held a special sacrifice ('Id al-Adha). Some 2,000 Muslims participated in the service. Flags of all the Muslim countries were flown, and the atmosphere was one of joy and celebration. In a true spirit of Islamic brotherhood, the event was held with the aim of promoting peace and unity.

'Id prayers were led by Mr. 'Abdullah I, the Imam of the mosque, followed by his address. The Imam spoke about the importance of unity and the need for peaceful coexistence. The worshippers, including men, women, and children, joined together in prayer, their hearts filled with hope and faith.

Some extracts from the event:

"In order that we may understand the true meaning of the practices, Islam has made them all a part of our worship. By doing this, man's piety would remain incomplete.

"The 'Id of sacrifice is a call upon us as Muslims, but it is not enough and it is an open invitation to any of us to get up and find that we have come to an end of the road because our views and opinions do not agree with each other. In fact, it is not enjoined upon us."

"There is surely much that is admirable in the Islamic way of life. Our ideas and attitudes are well in line with the times. Islam is a way of life that has nothing to offer. It is not for man to be a mix of what is good and evil. We should follow the path of faith in the reality, power, wisdom, and the things of which we need not be afraid.'"
HE SHAH JEHAN MOSQUE

al-ADHA 1967

The Shah Jehan Mosque celebrated the “Festival of 000 Muslims from all over England attended the entries fluttered in the air. National barriers were
the brotherhood they worshipped the One, the

‘Abdullah Baines-Hewitt, a prominent British

The Imam Sayyid Mehdi Khorasany, with all

peace. Al-Hafiz B. A. Misri, the Imam of the

e ‘Id prayers with the traditional Arabic sermon.

ITS FROM THE SERMON

stand the nature of our common duties and

all a part of our worship of God, and without

complete.

forbidding of evil’ is no doubt a duty which is

not, and should not be allowed to become, an

up and find fault with our Muslim brothers just

not coincide with our own, or simply because

ommit fault-finding, except where the fault is in

s admirable in Western civilization. Many of its

ne with the teachings of Islam, but its historical

thing to do with Islam. Some of its modern

to the ideals of Islam and, it should also be

ests of the Western peoples themselves.

e that comes from the West which could in any

mankind in the future; it is rather the ideology

it we should be aware.

ways, but we should be strong in one way: the

er, wisdom and mercy of God. With His help

to be afraid.”

A group of ladies relaxing after the day’s strenuous work of serving lunch to

about 2,000 guests

argue especially erected on ‘Id occasions on the

tue, to accommodate about 3,000 worshippers

The traditional Asian sweetmeat stall, without which children’s ‘Id festivities would

remain incomplete

M A Y  1 9 6 7
THE DEBT OF EUROPEAN LAW TO ISLAMIC LAW

By ANWAR AHMAD QADRI

(Part 2)

The mercantile and commercial transactions

It has been recently said by two Europeans that “Among our positive acquisitions from the Arab law (Islamic law), there are legal institutions such as limited partnership (qirad), and certain technicalities of commercial law. But even omitting these, there is no doubt that the higher ethical standard of certain parts of Arab law acted favourably on the development of our modern concepts, and herein lies its enduring merit.” This remark reveals the debt owed by the European laws to Islamic law.

For the time, apart from the areas of close similarity of Islamic laws in the administration of justice and its processes with the European Civilian system, if one notices the history of the Commercial Law, one finds that from Barcelona and other places an immense trade with the Lecant was maintained by the Spanish Muslim Arabs. The Jews, too, shared the trade with the Muslims. In the days of prosperity, one of their merchants owned more than a thousand ships. There were factories and consuls on the Tanais. A great trade was maintained with Constantinople, being ramified from the Black Sea and East Mediterranean into the interior of Asia. It reached the ports of India and China and extended along the African Coast as far as Madagascar. In the middle of the 10th century, when Europe was in the dark age, enlightened Muslim Moors such as Abd al-Kassem and others were writing treatises on the principles of trade and commercial laws. The smallest trade tender they used was the grain of barley, four of which were equal to one sweet pea, called in Arabic Carat. The grain is still used as a unit of weight, and people still speak of gold as being so many carats fine.

For an efficient working of mercantile and commercial transactions, and also the areas of their local, national and international operation, different rules, techniques and institutions operated in the Muslim trade areas. Apart from the wide application and operation of the Muslim commercial practices, the full enumeration of which is beyond our present scope, it will be good to cite certain precise illustrations of the institutions by way of showing the modern indebtedness of the concepts and institutions of trade or mercantile relations to Islam and its institutions.

The immediate illustrations are the Arabic terms Hawala, Cheque, Hund and Awar. Hawala literally means “turn”. Under Islamic law, it is a transference of a debt from one person to another. It is an agreement by which a debtor is freed from a debt by another becoming responsible for it. This transference of the obligation is the angle along or around which this legal mechanism “turns”. Thus it denotes its nearest relative document by which the transference of the debt is completed. It next receives the meaning of cheque, or order to pay, to a public chest. Similar is the case of hundi. We find on the basis of international status of commerce through the use of seaways the word Awar is used for loss or damage suffered during navigation.

Now if we look at the immediate counterparts of the above Islamic terms in the current European legal institutions, it is seen that they are readily available there, and also in the international levels they have the same importance and meanings as in Islam. Under an historical study about the origin of these institutions, it may be remarked that they were originated with the flourishing international trade and commerce at the time of Muslim Caliphates in Asia and Europe. These institutions were unknown before these times and there were no other areas except the Muslim areas of trade and commerce. The Islamic legal history is full of learned treatises on them written in the 8th century C.E. by the Hanafi jurists. The developed international trade of Muslims and their mercantile practices were the reasons of these works to be completed for practical use. As a result of contacts of the Islamic civilizations with European countries, under and by means of Muslim Spain and the Crusades, these institutions were carried forward to take the current use.

The doctrine behind the term Hawala is the principle of novation of the Islamic legal theory. Under this a debt can be transferred from one person to another. In the Shari'ah law, a contract is a form of obligation between the contracting parties. Under the juristic relations and rights and duties of the parties contracting, it always remains transferable. Thus a creditor who gave a loan by contracting with the debtor may transfer his claim or may sell his claim and even give it away by way of a gift to a person other than the debtor. The law also provided the debtor power to transfer his obligation to pay the debt to another person possessing legal capacity in the eyes of the Islamic law.

Under the above analysis, it is too clear that European laws found their origin from the Islamic legal institutions of

17 Cf. Mahamassani, Falafa.
commercial relations. In the case of debt transfer in Roman law, Professors Buckland and McNair have this to say about the system:

"... though in form a unilateral transaction — it is so unlike anything in our law that we need not say much of it — it is, usually, a novation of some pre-existing dealing. It may be remarked that this contract, a statement of indebtedness entered by the creditor in his account-book with the debtor’s consent in the fictitious form of a loan to him, seems to be dispositive in the sense that it was the contract itself and not mere evidence of it. It was, however, obsolete so early and so little is known of it that we cannot be very certain of anything about it. The rule of later law that a certain acknowledgment of indebtedness or a written promise to repay a loan was, after certain lapse of time, indisputable except on grounds of fraud or duress, seems to be, like our estoppel by deed, rather a rule of evidence than of substantive law."

This shows that the Roman law originally had no clear idea in nature of a debt. Even if it did, a contract liatis was a puzzling phenomena. For in the ancient formal acts of Roman private law, inter-vivos, it is the person who is to benefit and who goes through the formal acts, and so it is seen that the entry of indebtedness was made by the creditor in his own book instead of any separate document. In the case of legis actio, too, similar remained the position, for there ritual words were prescribed for the person who was claiming, but not for the defendant.

In the area of the English Common Law, it is seen that the authorities, such as Professor Potter, observe as follows:

"... The Common Law did not permit the assignment of debts. Merchants attempted to circumvent this rule by drawing up bonds payable to the creditor or his attorney and other contrivances to permit assignment. The debtor could safely honour this as he would recover the deed and this was the evidence of the debt.""

By the end of the 15th century the English mercantile courts, on the basis of the imported Italian law, got the notion to work on the principle of the bills of exchange. All through the Middle Ages attempts were made to make debts assignable and if possible payable to anyone who was the bearer of a document. Even the defence of an innocent purchaser for value in an open market was certainly good against a criminal charge of theft, but it gave good title to the purchaser against the original owner."

After the above analysis of the condition of the English law, let me trace the history of the law relating to mercantile and commercial institutions. The modern bills of exchange, cheques or hundis and avaria, became the major areas of attention. The word “cheque” or “check” originally signified “the counterfeit or indenter of an exchange bill or any draft form of payment on which was registered the details of the principal part as a ‘check’ to alteration or forgery. The check or counterfeit parts remained in the hands of the banker, the portion given to the customer being termed a ‘drawn note’ or ‘draft’ to be superseded by cheque.” The Encyclopaedia of Social Sciences adds: “Although checks were probably used in Palermo, Italy, as early as 1416 C.E., and in England in the latter part of the 17th century, their elevation to first rank as a medium of exchange in commercially advanced countries came in the course of the 19th century. The development proceeded irregularly in different countries as a result of differences in banking facilities and service, density of population, general education and intel-

lgence of the people and the attitude of the government as evidenced in its fiscal policy and legal code."

It is disclosed by the English legal history that the bill of exchange was first found in use by foreign merchants in England and that the negotiability of bearer bills was recognized in London by the 15th century. In 1699 C.E. the holder, in due course, was recognized as having a title free of equities burdening his transferor. The cheques were recognized by the middle of the 17th century, with the establishment of their negotiability at least by 1764 C.E."

Many European writers, commentators and jurists received their college education at the Muslim universities in Italy, Spain and other places. They in turn brought their knowledge and the accrued Islamic culture and ways of life into Europe. The English history of the bills of exchange confirms that the first reception of the Italian practice among English merchants was in the 15th and 16th centuries. The progress of this reception is traceable by noting the changes which appear upon comparing the treaties of Marius (1651) with that of Malynes which appeared in 1622. By the middle of the 16th century the English merchants were accustomed to the use of the Continental (Italian) bills of exchange."

Under the Roman (also Greek) notions of the law there is no evidence of its existence in their respective literature of law. Further, the bottomry and responenda of the Roman law, who had no title to property and possession, were the resultant development of the medieval commercial Italian cities. We may fortify our opinion by the views of Machiavelli when he says, "The Crusades from which the inhabitants of other countries gained nothing but relics and wounds, brought to the rising commonwealths of the Adriatic and Tyrrhenian seas a large increase of wealth, dominion and knowledge. The moral and geographical position of these commonwealths enabled them to profit alike by the barbarism of the West and by the civilization of the East. Italian ships covered every sea. Italian factories rose on every shore. The tables of Italian money-changers were set in every city. Manufacturers flourished. Banks were established. The operation of the commercial machines was facilitated by many useful and beautiful inventions. We doubt whether any country of Europe, our own excepted, has at the present time reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago.""

All this was the result of Islam.

The Italians were followed by the French. The jurists of the Renaissance schools, possessing no other technique in the commercial transactions, adopted the Islamic methods. If we compare the French legal term Aval and its close relative..."
“Cheque” with the Muslim term Hawala, much interesting results follow. The Avul is a guarantee of a bill of exchange, so called because it is usually placed at the foot or bottom (avul) of the bill. In the French-Canadian law, it is the act of subscribing one’s signature at the bottom of a promissory note or of a bill of exchange; properly an act of suretyship, by the party signing, in favour of the party to whom the note or bill is given. So also, a “cheque” is a commercial device intended for use as a temporary expedient for actual money, and generally designated for immediate payment, and is not for circulation. As compared to these, the Islamic parental term Hawala denotes the document by which the transferrence of a debt takes place from one person to another through the angle of obligation around which the legal mechanism “turns”. In the words of the Hedaya (II, p. 606), it signifies the removal or transfer of a debt by way of security or corroboration from that of the original debtor to that person to whom it is transferred. The same remains the case of the Muslim terms Safajah or hundi.

A comparative study of the above establishes the extent of reception of Islamic law in commercial and mercantile transactions of Europe. The latter did not possess the legal devices for trade and business relations, and the former had it long before the time of the European developments. In addition to what has been said above, the Arabic vocabulary in the current European languages proves the European indebtedness to Islam, and for the present at least the examples of the derivation of the terms Avul and Avaries of the French language are clear, for they were taken from the Hawala and Avar — the Arabic terms — respectively.

The fiduciary relations — wakf into trust

The impact of the jurisprudence of Islam over Europe is also noticeable in the inheritance of the English Common Law and equity in the area of fiduciary relations properly so-called. Professor Wigmore says: “In the wakf they invented a legal concept which equals if not excels in originality and practical utility the Anglican trust; it combines the ideas of trust, family entail and charitable foundation. The grantor transfers the bare legal title to God and appoints an administrator to manage the property for the beneficiary; thus there are four parties to the transaction. This expedient has proved so flexible and so popular that in the Ottoman Empire three-fourths of the city lands were held by this tenure.”19 From this important observation, we proceed first to analyze the similarity available in the two conceptions of the two legal systems. We shall see later about the origins of them and then discuss the question of receptions among the two systems.

A wakf in the Islamic system has the following salient features: (1) separation of ownership and usufruct; (2) the right of the settler to vest the usufruct, excluding cases where a charity was directly the object of settlement, in a succession of beneficiaries present and future. The early English “Use” also had these characteristics. The Wakif of the wakf property is analogous to the person making the feoffment to uses, to be named later as “settler”. The Mutawalli of the wakf is the same as the seoffees to uses, later transferred as the trustee, and there are beneficiaries — present and future — who exist in both. In short, both the institutions are closely akin to each other, for under both concepts a property is reserved and its usufruct appropriated for the benefit of the general public by making the property inalienable and securing administration through a similar method.

Thus it is seen that there is an almost unquestionable analogy about the principles of law of both institutions. The question remains, however, as to which of them originated first. The legal history of the world shows that the Shari’ah recognized and developed the institution of wakf during the 8th and 9th centuries C.E. Since a wakf is a branch of the doctrine Sadaqa or religious gift, there are direct authorizations in the Qur’ān about the same. For instance, at one place the Qur’ān declares: “They will ask thee what they are to spend in alms; say, whatever good ye expend it should be for parents and kinsmen, and the orphan and the poor, and the son of the road; and whatever good ye do, verily, of it God knows.” (11 : 211).22 It is a special duty of every Muslim to give preference to his own family first as compared to all other recipients of his generosity. On the authority of Bukhari and others, it may be referred that the first Muslim wakf was created during the time of the Prophet of Islam himself (622-632 C.E.).23

Under the English Common law, it is as yet difficult to find how the notion of trust could have been satisfactorily developed without separating the Common law from equity. Moreover, it is an admitted fact of history that the particular notion was not recognized till the time of Maitland.24 Entering deeply in the pages of legal history, one returns confused about the exact date and even the sources of origin of the term “Use” which has given birth to modern law of trusts. The English legal historians give conflicting and unsettled opinions on the point of issue. Professor Plucknett observes: “... As for the origin of the English use, several suggestions have been made, and for a long time the favourite was to seek it in some aspect of the Roman law, either the Usufructus or the Fideicommissum. It is now possible to state with some certainty that neither of these two institutions has any practical bearing upon the development of the English use.”25 Professor Potter, admitting the sharp conflict in the theories of the origin, refers them and cites the views of older writers that the same originated in the Roman Usus, Usufructus or Fideicommissum, and also enumerates the opinions of Holmes, Ames and Maitland.26 To Holmes, the origin was to be traced through the sources of the Germanic Truehand or Salman, who was the executor of early times;27 and to Professor Ames, the use was indigenous to the English law and was the natural outcome of the practice that equity acts on the conscience.28 Maitland drew a conclusion from the origin of the term ad opus that the trust was based upon the Common law of agency.29 Lastly, to Professors Buckland and McNair “there was nothing in the essential nature of Roman

29 For further study, see Paul Huvelin (quoting Grasshoff) in Annals de droit Commercial, 1-30 esp. pp. 22-26 (1901 Paris); Potheir, Traite du Contrat de Louage, 105; Black’s Law Dictionary, 171.
33 Bokhari, Sahih, 54:19.
38 Lectures on Legal History, 233, 325.
law to prevent it from admitting the trust had there been any practical need for the institution; though it must be conceded that it would have squared ill with the pedantry of the classical jurists.58 The following researchers on the Civil law (i.e., the old Roman law) of Continental Europe, however, put the view that there was nothing of a parallel institution of trust, and remarked further that though fiduciary relationships were often created, there was no duality of law and equity to give rise to the future institution of the English use.59

As I have said above, the legal theory of wakf was existing with the Shari'ah law, and it was in practical enforcement from the 7th century. The founders of the Islamic schools of law, such as Abu Hanifa (699-767 C.E.), Malik (713-795 C.E.), Shafei (767-820 C.E.) and others had already written treatises on the subject which were followed by the judicial authorities and the respective schools. As against it, we find that the reliable date of the first English "use" may be ascribed to the 13th century in England. The Franciscan Friars first introduced "uses" in the country in that century, and it was believed by Maitland that 1230 C.E. was the earliest time at which one man was holding land permanently and generally to the use of another.60 Similarly, one of the earliest recorded cases on the subject is referred to by Bracton as being of 1224, in which a man, before starting for the Holy Land, committed land to his brother to be kept for the use of his children.61 Later on, the use of the device became extensive and so the evidence points out that it was a common practice for a land holder to convey his land to two or more friends ad opus suum — to his own use, or to the use of a third person.

The early application of the English doctrine and its comparison with the Islamic wakf relating to family and charitable purposes are interestingly much similar. By means of directions given to feecees to use, landowners could charge their land with annuities in favour of their relatives or dependants or with portions to their wives and younger children, and they could found charitable institutions and provide for their management.62 The legal effect of this practice was to cut off the cestui que use in the eyes of the Common law from all connections with the land. By an assurance operating at Common law he had conveyed his estate to the feecees to use, and was therefore deprived of all Common law rights over the land, for instead of seeking seisin he had decided to rely upon the confidence which he reposed in the feecees.63 In the Shari'ah, aside from the present-day essence of a wakf as a perpetuity, it signified (according to Abu Hanifa), the appropriation of any particular thing in such a way that the appropriator's right in it shall continue and the advantage of it goes to some charitable purpose in the manner of a loan or (according to the Jafriyya sect), it is used for purely secular grant of a usufruct.64

Under the English law, while the feecees was regarded as owner by the Common law, the cestui que use was considered to be the true owner by equity. In other words, the former had the legal ownership, while the latter had the equitable ownership of the same piece of land.65 Under the Shari'ah, the legal meaning of a wakf was the detention of a specific thing in the ownership of the wakf, by devoting its profits or usufruct in charity on the poor or other good objects in the manner of an Ariya or commodate loan. The bare ownership remained in the wakf, in reality during his life, and fictitiously after his death, or under other views, it was a contract, the fruit or effect of which was to tie up the original of a thing and to leave its usufruct free.66

The above brings the two institutions to a close similarity of relationship. In the former the wakf of a wakf property remains similar to the person making feeceement to "uses" in England, which was later known as settler, and the position of the Muslim mutawalli was akin to the feece to "uses" later known as trustee, with a joint recognition of the beneficiaries and their rights.

Thus it is easy to trace the actual origin of the two doctrines further. The English institution as depicted by the Western scholarship in respect of origins is highly conflicting and confused and thus worthy of no reliance. There was no true similarity between the dual ownership of the English (if we ascribe it to Rome) use with the divided ownership and incumbrance of Dominus and Usuarius of Roman law (to justify its Roman origin). Similarly, the source of its origin from the Germanic Treuhand or Salman, who was the executor of early times, is refuted on the basis that the salman being substantially an intermediary from a conveyee while the feece to "use" was more in the nature of a trustee and resembled more to the Muslim mutawalli.

Moreover, the many varied aspects of a trust, i.e., the separation of the usufruct from actual ownership, the creation of life estates, and the power of the original owner or settler to direct the passing of the usufruct from one beneficiary to another, were totally unknown to the Germanic theory. Aside from it, similar to the conflicting theories of the Western jurists, a difference of judicial opinion also exists in the English law. Thus, in the case of White v. White,67 Lord Thurlow viewed the origin and derivation of the doctrine from the Roman Civil law, while Lord Eldon in Moggridge v. Thackwell 68 referred to the opinion of Lord Thurlow but admitted his ignorance about the origin of the doctrine of charities. In addition, it has been remarked further that the material for the origin of the jurisdiction of the Equity Courts in relation to charities are still scanty, for, in fact, the history of the law relating to charities itself, prior to the Statutes of Charitable Uses, i.e., 43 Eliz. c. 4 (1601) is extremely obscure.69

If we concentrate on the issue of reception of Islamic law, in a case where there is a close similarity in principle of the institutions of the Shari'ah and the English law, it should be submitted that the former was imitated by the latter. As it has been shown above, the whole of Europe owes debts to Islam, both culturally and under law. The impact of the Muslim culture and its institutions, through the Caliphates of Spain and through the Crusades, is an historical fact, and hence England, being inside Europe, cannot be an exception to the same. Rather, England took a leading part in the alleged holy campaigns. Her legal institutions, to

40 Cf. Roman Law and Common Law, 176, 179 (2nd edion).
41 See Bolgar, "Why No Trusts in Civil Law?", 2, American Journal of Comparative Law, 204 (1953); Hefi, "Trusts and Their Treatment in the Civil Law," 5, American Journal of Comparative Law, 553 (1956).
43 Maitland, Equity, 25 (Brunyate edition); Collected Papers II, 408; Pollock & Maitland, op. cit., 229.
45 Cf. Cheshire, op. cit.
46 Hedaya, Bk. 15; Fath al-Qadir, V, 416; Fatawa V-Qadi Khan, IV, 199; Shirazi al-Islam: Baille's Mohed. Law, II, 211; Query,roit Musulman, I, 585.
48 Hedaya, 231; Kitafya, II, 887; Inaya, II, 667; Seignette, Code Musulmane, 389; Baille, II, 211.
49 1 Bro. Ch. Cas. 12 (1778).
50 7 Ves. 36 (699) (1802-1803).

MAY 1967

25
an important extent, were architected through Italy, France and other European countries. The obligations of Christendom to the Muslims, marked by the arts of life and other branches of science, knowledge and experience, cannot be denied. Aside from the educational impact of the universities, the frequent pilgrimages of Europeans to the Holy Land during the 11th and 12th centuries, in which St. Francis himself went to Egypt in 1219 C.E., the Crusades, which sent a large number of people to the Muslim lands, gave the Christians a familiarization with the Islamic legal institutions, especially of wakfs. The returning crusaders imitated the learned culture and the Muslim practices were adopted. It may be rightly observed that under these conditions and circumstances the English “use” was derived and carried forward to take its present shape of trust, not from any other place but from the Muslim wakf.

However, it cannot be refuted that with the development of human thought and nature, the two religions — Christianity and Islam — shifted. The inception of the Renaissance shows the onward drift of the intellectual atmosphere. It was practically applied in the legal institutions of both the English and the Islamic laws. The English “use” developed into the modern trust under an important progressive and evolutionary role for the Western culture and civilization to further the refinement of the public law. It exercised a large influence over the commercial, political, religious and social life of Europe and America.23 The parental institution — wakf of the Shari‘ah — also remained interwoven with the entire economy of social and religious life in Islam and the Muslims.24

Originally the Muslim wakf, under explanations of Abu Hanifa and its survival in the Malik school, signified the appropriation of any particular property in such a way that the appropriator’s right in it shall continue and its advantages go to some charitable purposes in the manner of a loan. This idea was followed later and a wakf was defined as the immobilization of the usufruct of a thing, by leaving the question of dominion open.24 However, the prevalent notion of the wakf was changed and the idea of perpetuity entered the definition. On the authority of the Fatawa of the two disciples of Hanifa (Shai‘bani and Abu Yusuf), it began to signify the appropriation of a particular article in such a manner as to subject it to the rules of divine property, whence the appropriator’s right in it is extinguished and it becomes the property of God by the advantage of it resulting to his creatures. Thus the current essence of a wakf became as a perpetuity which is essential for its constitution.25

In contrast to the Islamic, the English law received a reverse development. The philosophy of the Western society expanded the idea of the law and its policy and gave more support to the secular notions of property theories. The jurists of England wanted to check the inconveniences and dangers resulting from the perpetual nature of the use of land. Under a policy that no disposition should be allowed which tends to withdraw land from commerce, they pursued and developed two rules which successfully prevented the particular evil of perpetuities. The first rule or the old rule against perpetuities forbade the creation of any form of unbarrable entail and the second rule, called the modern rule, invalidated an interest that may vest at too remote a date in the future.26

In the absence of a proper and consolidated application of the rules against perpetuities, the law of wakf in the Muslim countries became too rigid. Though the jurists took different views as to the duration of a wakf, as some held the view that being of a charitable disposition it should be perpetual, others contended that it could be limited as to time. However, the prevalent view, on the support of practice and state policies, tended to create a wakf in perpetuity. The departure was made due to needs and other factors of time and place, and the use in application of the theory of property was limited in the case of a wakf.27 The West gave it a sociological trend with a commercial taste to suit new conditions of a developing society. In spite of the social policy in property relations, the Muslim perpetuity led to increasing injurious consequences, both to the beneficiaries and the objects of a wakf. It was specific in a wakf. Dhurri, where it prevented the alienation, economic exploitation and even the improvement of the wakf property itself along with other defects in the affairs of administration and free use of the property. The English law was given more refined ideas, though it originated from Islam. The mischief was realized by the West, which saw the resulting injuries of estates remaining tied up for ever and thereby becoming a hindrance to industry and prejudicial to trade. Under the rule against perpetuity, it restricted remoteness and the accumulation of income, which was a clog to the free circulation, use and enjoyment of property. However, if the property gave an object beneficial to the general public, as the case of charitable trusts, having purposes of relief of poverty, advancement of education, religion or similar community benefits, the said rule was restricted in application.28 As against it the Muslim law left both the natures of religious and secular notions of wakf as a mixture, by departing from the original conceptions, and thus the result was the dampness in the beneficial use of property. However, realizing the advantages, the Muslim countries successfully distinguished the perpetual nature of charitable and public wakfs, left them without modifications, but adopted (some countries only) policies to revise the laws relating to semi-religious or private (family) wakfs.29

---

26 Ibid., Omar Hilmi, A Gift to Posteity on the Laws of Ewaaf (Turkish) Art 1 (translation by Tysor Demetriades, 2nd edition, 1922, Nicosia); Minaj ut-Talibin of Nawawi, Bk. 23, Sec. 3, p. 232 (1914); Jawahra, 7, All. 178.
27 See Cheshire, op. cit., pp. 236 ff.; Holdsworth, op. cit., Vol. III, 107; Challis, Real Property, 154 (Sweet edition); Shelley’s case, 1 Rep. 88b (1581); Chudleigh’s case, 1 Rep. 120 (1595); Corbet’s case, 1, Co. Rep, 83b (1600); Middaumay’s case, 6, Co. Rep. 40a (1605); Mary Portington’s case, 1, Co. Rep. 53b (1613).
28 See for theories, Sharif-e-Viqaya, II, 173; Talibh, 325 (Bulaq edition); Raddul Muhtar, IV, 3.
The Story of NOAH and the Ark

By JEAN SHAHIDA COWARD

One of the early prophets of God was a good and just man named NOAH, who lived long, long before the time of Abraham. The Holy Qur'ân tells a story about the great faith that NOAH had in God, and how his faith saved him from being drowned with the people who disobeyed the Law of the Lord.

The people had forgotten God, and so He appointed NOAH as a messenger to them, for NOAH was one of the few who remained faithful to the Lord. NOAH went out amongst the people and he saw all the bad things that they were doing, and cried out to them:

"I have come to warn you. You must worship only God, and obey His Laws. Listen to me! If you do this, then God will forgive you all of your past wicked ways as a sign. But if you do not change your ways, then God will not forgive you and He will bring a great flood of water over this land as a sign of His Greatness!"

But the chiefs of the people did not believe in God, or in what NOAH told them, and they shouted back:

"We see you are only a man like ourselves. You are not better than us, nor are any of the people who obey you. You just want to rule us. God would have sent Angels to us with messages, not a man! We think you are a fraud!"

But NOAH did not lose heart and called to the people again:

"O my people! If God has given me knowledge but has kept it away from you, I cannot force you to accept the truth when you do not believe. O my people! I do not ask you to give me money or make me a ruler in return for my message. Only God can reward me. I will not drive away anyone who believes in God, for God will reward them all. If I do drive away the people who believe, it will be against God. But I see that you are a people who do not want to understand. I do not say to you that I have the treasures or secrets of God! I do not know what God knows! Nor do I say that I am an Angel! Nor do I judge the people who say they believe and that you hate. Only God knows if their hearts are good."

And the chiefs again said to NOAH:

"NOAH! You have talked with us greatly: If you are telling us the truth, then you bring us this punishment that you threaten us with!"

NOAH replied:

"God alone will bring the flood of water over the land as a sign to you if He wishes. And you will not escape from it. Even my good advice will not save you if God wishes that you should die. You must change your ways and believe in the Lord, For He is your God and He will judge your actions."

NOAH went away from the people and he prayed to God, and told God what he had tried to do:

"O my Lord! I have called to my people both day and night. They do not listen to me. I have talked to them secretly and in public, and told them to ask You to forgive them. And that God is good and helps them by giving them food and water and a good life. And that God gave them the moon at night to see by, and the sun during the day to give light. And that God created the heavens and the earth for them."

And God told NOAH that none of his people would change their ways and believe, except for those who already believed the truth. NOAH was grieved, and God told him not to be sad for his people, or unhappy because of what they said and did.

The people did not listen to NOAH and they did not obey him. Instead of praying to God they prayed to idols. These idols, made of stone, were named Wadd, Suwa, Yaghus, Yauq and Nasr. And the people strayed further from the ways of God, so God told NOAH not to pray to Him any more about the disobedient people, as God was going to bring the great flood of water over the land as a sign and a punishment and drown them.

God commanded NOAH to build an Ark, which was like a huge boat made of planks of wood nailed together. NOAH obeyed God and began to build the Ark, and the faithful people helped him in his work. Whenever any of the wicked people or the chiefs passed by, they laughed at NOAH and his helpers. NOAH was not afraid of them and said:

"If you laugh at us building this Ark, we shall laugh at you also. For God is going to bring the great flood, and you will all drown."

When the Ark was finished, the water began to rise in the valley where they lived, and God's command came to NOAH. He was to take into the Ark a pair of every creature that lived in the land, and food, and his family, and all the people who believed in God. But he was not to take any of the wicked people unless, of course, they changed their ways. For God always forgives people who are truly sorry and do good afterwards.

So NOAH called to his family and the other believing people:

"Go into the Ark! God will look after us and keep us safe: For my Lord forgives those who truly believe in Him and obey Him!"

When NOAH and the others were in the Ark they prayed to God:

"Praise be to God who has saved us from becoming idol worshippers like the people on the land. O Lord! Keep us safe as only You are able to."

Continued on Page 38
The Prophet Muhammad’s
Profound Wisdom and Diplomacy

by MUHAMMAD MUHAMMAD ABU SHAHATAH

Muslims believe that Muhammad, the Prophet of Islam, was sent by the Almighty with His message to all men in all times and in all places. His Message, and his personality, were such as to appeal to all people, irrespective of their character and traditions and of their habits and heritage. He was entrusted with a very difficult mission, and for this reason he had to be a person of a unique and outstanding character, who would be able to communicate with all manner of people, and able also to appeal to all people and to befriend them. The history of the early days of Islam contains substantial evidence casting light on the life and thought of the Prophet Muhammad. This evidence shows the Prophet as a man of great wisdom, profound tolerance and understanding, and of exemplary manners. It was these attributes of the Prophet Muhammad which enabled him to fulfil his mission effectively and to score a great triumph in spreading the Message of Islam. In this respect he was distinguished and unique. None of his Companions could compare with him the essential qualities of leadership, although they were known to be men of great ability and character.

The distinguished Islamic jurist al-Qadhi `Iyadh, author of the treatise al-Shifa bi-Ta‘rif Huquq al-Mustafa, on the life of the Prophet Muhammad, says: “I have studied seventy-one books and I found in them all that the Prophet was the most wise and the most upright. . . . In all these books I found that God Almighty had not, since the beginning of time, endowed anyone with more than a grain of the profound wisdom as compared to what He gave to Muhammad.”

Many incidents are related about the life of the Prophet Muhammad, illustrating various aspects of his character. Below are just a few of them which demonstrate the Prophet’s unique qualities in the political and diplomatic spheres.

A bedouin

There is the story about a bedouin who came to the Prophet and asked him for charity. The Prophet gave him something, and asked whether he was satisfied. “No,” came the answer. Those in the company of the Prophet were angry at this reply, and were about to set upon the bedouin for his impertinence. The Prophet immediately bid them all to desist, went to his house to fetch some more and gave it to the bedouin. The Prophet then asked the bedouin whether he was satisfied, and the bedouin said “Yes, may God reward you and your kin and clan”. The Prophet then said: “My friends were not pleased with your first answer. If you do not mind, please tell them now that you are satisfied. It would make them feel happy.” The bedouin agreed, and came the next day to the Prophet, who was sitting with his Companions. The Prophet said, “You remember what this bedouin had said. I subsequently gave him more, and he said he was satisfied. Is this not so?” The bedouin replied: “Yes, and may God reward you and your kin and clan.” The Prophet then said to his Companions: “My story with this man is like the story of a man whose camel had ran away from him. People chased the camel, and as the people came nearer the camel ran faster. The owner of the camel then shouted to the people running after the camel, ‘Leave the animal alone, I know it and it knows me, and I am more understanding of it.’ The man then ran after the camel alone and when he caught up with it he caressed it and was gentle. The animal then knelt and the man rode on its back and proceeded peacefully on his journey. In my case, had I not intervened when the man expressed his dissatisfaction, you would have maltreated him; but now the man is safe and won over.” This story illustrates the profound patience of the Prophet Muhammad, his understanding of human character and weaknesses, his forgiveness of human folly and his keen desire to win the hearts of people.

A creditor

The Prophet Muhammad’s humility and patience had very great effect upon people and were of the utmost importance in the success of Islam in the early days. The story is told of a non-Muslim Arab who came to the Prophet to demand from him what he claimed to be a debt. The man was rather rough with the Prophet, and pulled his gown and used severe language. ‘Umar saw this and became angry, and was about to attack the man for his insolence. Throughout, however, the Prophet was quiet. But when he saw that ‘Umar was about to lose his temper he said: “‘Umar, you should not do this. Both the man and I are in need of something else. You should have told me to do justice properly, and should have told him to seek justice properly.” The Prophet then arranged for the man to be paid even more than what he had asked for, although in fact there was nothing owing to him. And the result of all this was that the man was so impressed that he immediately became a Muslim. This kind of good nature and the understanding of human failings, which the Prophet Muhammad displayed at all times, was of great importance in promoting the spread of Islam and earning the loyalty of so many people.

A prisoner of war

Another story is told that in one of the wars fought by the Muslims, Thamamah, a leader of the Bani Haifah tribe,
was captured. The Muslim soldiers did not recognize Thamamah, and they brought him before the Prophet Muhammad as a prisoner. The Prophet recognized him, and treated him very well, and gave him hospitality for three days, during which he invited him to embrace Islam. But when Thamamah refused, the Prophet released him unconditionally.

Thamamah is said to have been so impressed with this generous and kind treatment that soon afterwards he came back to the Prophet Muhammad, and said: “O Muhammad, I swear by God that there was never a face more detestable to me than your face, but now your face has become the most beloved on earth; and I swear by God that there was never on earth a religion more abhorrent to me than your religion, but now this religion has become the most beloved unto me; and I swear by God that there was never a land more hated by me than your land, but now it has become the most beloved.” Thamamah's conversion to Islam was a great event and had a tremendous significance in strengthening the Islamic movement in its early days. So loyal and enthusiastic was he to Islam that he decided to prevent food supplies reaching the Quraysh tribe from the district of Yamamah. The Qurayshis made several attempts to break through the blockade which Thamamah had imposed, but when they finally failed they appealed to the Prophet Muhammad. The Prophet, with his characteristic mercy and compassion, requested Thamamah to allow the food supplies through, and Thamamah complied with this request. At a later period, when the people of the district of Yamamah abandoned Islam, Thamamah remained loyal and steadfast, and he urged the people not to listen to or be deceived by Musaylimah. In a famous speech he said: “Beware of a very dark prospect without any hope, and what you intend to do will bring misery upon all of you, and if you do not return to the fold of Islam your lot will be miserable.” When he found that his advice was not being listened to he left his people and joined the forces of the loyal Muslims to fight against those who had wavered in their allegiance to the faith.

**Lady Juwairiyah**

There is another story about the Prophet Muhammad which illustrates his generosity and kindness and reveals his profound wisdom in securing the loyalty of people. The Prophet heard that an Arab tribe was preparing to wage war against the Muslims. So the Prophet mounted a campaign against this tribe, and this was extremely successful. The Muslim army took a great deal of booty and, according to the custom of the day, some women and children of the defeated tribe became refugees. Among the prisoners was a lady by the name of Juwairiyah, daughter of al-Harith, the head of the tribe. She was handed over to one of the Muslim soldiers, who was to hold her as a prisoner until ransomed. The woman then came to the Prophet Muhammad and told him that she was the daughter of the head of the tribe and that she was distressed at having been held prisoner by a person of inferior rank. She asked the Prophet to help her. The Prophet knew that the tribe to which that woman belonged was a very proud and powerful one, and that the capture of so many of its members, particularly of women and children, would be extremely humiliating and hurtful to them, inflicting a very deep wound on the tribe's pride and prestige, a wound that might be difficult to heal. The Prophet wanted to avoid such a situation and, to prevent the tribe being irretrievably lost to Islam, he told Juwairiyah that not only would he relieve her of bondage but that he would marry her. She agreed. The news quickly spread that the Prophet Muhammad had married Juwairiyah, and the Muslims' immediate reaction was that it would not be proper for them to continue to hold prisoner the members of a tribe one of whose daughters had become the wife of the Prophet Muhammad. All the prisoners were released. The Imam al-Waqqidi, author of a treatise on the Traditions of the Prophet Muhammad, reports Juwairiyah as having said: “The Messenger of God released me from bondage and married me. By God, I did not say to him anything about my people, and it was the Muslims who voluntarily released them. All of a sudden, a servant of my cousin came to tell me the news, and I thanked the Almighty for it.” The great wisdom of the Prophet's decision was shown by the fact that what he did had the direct effect of winning the hearts of the enemy tribe, who voluntarily embraced Islam and became very staunch supporters of it.

**Truce of al-Hudaybiyyah**

Another example can be given of the profound wisdom of the Prophet Muhammad. It was an event which many of the Companions of the Prophet at the time did not fully appreciate or properly evaluate. Even 'Umar Ibn al-Khattab, who subsequently became Caliph, did not see the wisdom of the behaviour of the Prophet on this occasion. But subsequent events revealed in no uncertain manner the tremendous wisdom and foresight which the Prophet Muhammad showed in this case. The incident was the “Truce of al-Hudaybiyyah”. In the sixth year of the Hijrah the Prophet Muhammad led a group of people on a journey to the Ka’bah. They took offerings with them, and they were demonstrably on a peaceful mission. But the unbelievers in Mecca would not allow them to reach the Ka’bah. The Prophet and his group struck camp in al-Hudaybiyyah, a valley not far from Mecca. The messengers of the Quraysh tribe came to see the Prophet there, and he explained to them that he was not going to the Ka’bah for any hostile purpose. But the Qurayshis were adamant, and refused to let him through. There followed negotiations between the two parties, and these ended with the famous “Truce of al-Hudaybiyyah”. The terms of this truce were as follows:

1. There would be no hostilities between the Muslims and the Quraysh for a few years.
2. If any member of the Quraysh were to come to the Muslims seeking to embrace Islam, without the permission of the tribe's leaders, the Muslims would send him back to the Quraysh; but if a Muslim were to go to the Quraysh without the Muslims' permission he would not be sent back to the Muslims.
3. Everyone should be free to embrace Islam and join the ranks of the Prophet, or to declare loyalty to the Quraysh; and
4. That the Muslims should not visit the Ka’bah in that year, but that in the following year they would be permitted to make the visit of them came peacefully and carried only swords, sheathed and secured.

The Prophet Muhammad is said to have been most anxious to accept the terms of the treaty, even though they were apparently much in favour of the Qurayshis. He called ‘Ali, his cousin, and dictated the terms of the truce to him. He began by saying, "In the name of God, the Beneficent and the Merciful," but Cuwayl Ibn ‘Amr, the delegate of the Quraysh, objected to the words “Beneficent” and “Merciful”, saying that they were meaningless to him. The Prophet agreed to this and ordered ‘Ali to write only "In the name of God.". Then the Prophet asked ‘Ali to write down: "These are the terms agreed between Muhammad, the Messenger of God, and Cuwayl Ibn ‘Amr," but Cuwayl pro-
tested again, saying, "If I had recognized you as the Messenger of God, I would not have quarrelled with you; so write your name and your father's name only." The Prophet ordered 'Ali to erase the words "the Messenger of God" and to write instead "Muhammad, son of 'Abdullah". But 'Ali hesitated, and the Prophet took the paper from him and wrote the name himself.

Many historians say that the tact and sense of compromise shown by the Prophet Muhammad on this occasion were primarily responsible for the conclusion of an honourable peace with the Quraysh, without which the Muslims would have been greatly handicapped, and their resources would have been wasted on futile and exhausting wars. The story is told that some of the Muslims at the time were not pleased with this peace, particularly with the second condition of the agreement. 'Umar is said to have told Abu Bakr, "Is he not the Messenger of God; are we not the Muslims; and are they not the disbelievers?" Abu Bakr confirmed that it was so. 'Umar then asked why it was nevertheless necessary for the Prophet to make such a concession. Abu Bakr said to 'Umar: "O 'Umar, do not lose patience, for I believe him to be truly the Messenger of God". And I too believe him to be the Messenger of God". But 'Umar was restless, and he raised the matter with the Prophet Muhammad, saying to him the same thing as he had said to Abu Bakr. The Prophet's reply was: "I am the Servant of God and His Messenger. I shall not disobey Him, and He will not forsake me." The Prophet later explained why he had accepted some of the conditions of the truce of al-Hudaybiyyah which appeared to be biased against the Muslims. The second condition of the Peace was the one particularly unacceptable to many Muslims. Of this condition the Prophet is reported to have said: "He who leaves us and goes to them would have been banished by God, anyway, and he who comes to us from them and we send him back shall be protected by the Almighty." The Prophet's idea was that to restrain people who wanted to leave Islam would not be beneficial in the long run, and that people held against their will would not be good Muslims. Such people would harm Islam by setting a bad example and by poisoning the minds of others. On the other hand, those who wanted to join the ranks of Islam, and were turned back, the Quraysh by the Muslims, would eventually find a way of entering the fold of Islam if they were really keen and enthusiastic.

The Truce of al-Hudaybiyyah turned out in the end to be of great benefit to the Muslims and to the cause of Islam, and of great detriment to the enemies of Islam. One prominent Quraysh, Abu Jandal Ibn Suhayl, came to the Muslims soon after the conclusion of the peace treaty asking to join the ranks of the Muslims. But the Muslims turned him back because he did not have the permission of the tribe's leader. He was led away from the Muslims, crying: "O Muslims, how can you send me back to the disbelievers who would punish me for my faith?" The Prophet Muhammad said to him: "O Abu Jandal, be patient and have faith in God, for God shall find succour for you and the other Muslims with you. We have concluded a peace with those people; and we have given them a pledge and they have given us a pledge; so we shall not betray them." Soon after this 'Atabah Ibn Uaysy al-Thaqfi, a leading member of his tribe, embraced Islam and escaped to the Muslims. The Quraysh sent two men in pursuit of 'Atabah, and they asked the Prophet to hand him over. 'Atabah said to the Prophet: "O Messenger of God, how could you turn me back to the disbelievers who would impugn my religion and punish me after God had redeemed me from them?" The Prophet replied: "God will find a way for you and your brothers." 'Atabah then had no option but to accompany the two men of the Quraysh. But on the way he managed to kill one of them and escaped. The other man ran and went to the Prophet Muhammad, saying: "'Atabah killed my friend and was about to kill me. Give him back to us." The Prophet taxed 'Atabah on this, and 'Atabah said: "O Messenger of God, you have fulfilled your promise. You have sent me back to them, but God has delivered me." The Prophet then released 'Atabah but refused to have him back in Medina. 'Atabah went to a place near the territory of the Quraysh, and there he was joined by Abu Jandal and many others who had been converted to Islam. There they formed a band which harrassed the Quraysh by cutting off their trade routes. The Quraysh were very much handicapped by this campaign, and they wrote to the Prophet Muhammad offering to release him from the second condition of the Truce of al-Hudaybiyyah, and agreeing that whoever went to the Muslims from the tribe need not be sent back.

The wisdom of the policy pursued by the Prophet Muhammad in his dealings with the enemies of Islam was demonstrated over and over again. For the Muslims in the early days the Prophet Muhammad acted not only as the commander on the battlefield but also as the architect of diplomacy and peace. The Truce of al-Hudaybiyyah is perhaps the best illustration of the far-sightedness of the Prophet under conditions of great stress and great emergency. Had he not compromised sufficiently—even when, in fact, he did not appear to be in need of taking a compromising attitude because circumstances looked at the time to be much in his favour—the Muslims would have been deprived of the success which they scored at such great speed. At the time of the Truce of al-Hudaybiyyah the Muslim numbers were only a few hundred, while at the time of the conquest of Mecca they numbered ten thousand. Historians have agreed that the Truce of al-Hudaybiyyah was a real victory for the Muslims because it opened the way for the propagation of Islam among the disbelievers, and by putting a stop to hostilities, gave the opponents of Islam an opportunity to ponder over the merits of the religion against which they had hitherto struggled in vain on the fields of battle. As a result of this truce large numbers came over to Islam. The profound wisdom of this truce became subsequently manifest, although at that time the Muslims had misgivings about it. They thought it was not honourable because the conditions to which the Muslims yielded were disadvantageous. Especially it appeared to be so with the condition requiring that any Meccan who came over to Islam would be returned to the Quraysh, while the Quraysh were not bound to reciprocate by returning a Muslim who defected to them. The Muslims felt that it was hard that any of their brethren should be returned to suffer persecution at the hands of the disbelievers—but as the Quraysh refused to make peace without this condition the Prophet Muhammad accepted it. Immediately afterwards events and divine revelation dispelled all these misgivings, and the truce was shown to be a great victory leading to glorious results for the Muslims. The Caliph Abu Bakr said of the Truce of al-Hudaybiyyah: "Nothing in the history of Islam shall represent a greater victory than the Truce of al-Hudaybiyyah. But people were short-sighted and did not appreciate the wisdom of the Almighty and of Muhammad. Mankind is hasty, but the Almighty is not; and things develop and results come in time."

For the Muslims there can be no more eloquent testimony of the truth of this than this verse of the Qur'an, referring to the Truce of al-Hudaybiyyah: "Surely we have granted thee a clear victory" (48:1).
By The Light of the Qur’an and the Hadith

A Cultural Invasion of Islam

By ABU BAKR al-QADIRI

There have been many great developments in the twentieth century. Many old-established régimes and institutions have been changed. Perhaps the most important among the big events of the century has been the liberation of many people from colonialism. The colonized people had laboured under the yoke of a vicious type of Crusader-inspired colonialism which had persistently sought to dissolve and undermine their essential personality and characteristics. Every effort was made by the colonialists to wipe out the civilization of the unfortunate peoples under their occupation, and to completely eradicate all vestiges of their characteristic personality. At the same time the colonialists had made desperate attempts to give the occupied countries a new personality which would conveniently be dissolved into the personality of the colonialist régime and be identified with it.

The Islamic nation has suffered colonialism of various kinds in several of its countries, and many parts of the Islamic world have had to make great sacrifices before achieving any measure of freedom and liberty from colonialist oppression. For this reason, it behoves the Muslim nation, now that it controls its destiny and is by and large its own master, that it should make a careful study of the problems of the Muslims in the various spheres, and identify the relics of ideas and thoughts which the colonialists have, by accident or by design, left behind in order to weaken our edifice and obstruct our progress. We must unite our efforts for the purpose of remedying these ills and purging our Islamic personality of all the evils that have attached themselves to it.

The colonialists are clever and cunning, and harbour no good intentions towards Islam and the Muslims. They are to a very large extent still influenced by motives and intentions originally professed by the Crusades many centuries ago. For a long time they have had as their main objective the waging of a war against Islam and the Muslims. They have studied the best means for this; have formulated long-term plans, held conferences, drew up schemes, wrote books, and engaged in various other activities openly or secretly directed to the attainment of their objective against Islam. Some of the activities of the colonialists have been well disguised. An example is the aid given to some countries allegedly to help them over economic difficulties, encourage them along the path of civilization, and enable them to join the ranks of the progressive countries. Various innocent and apparently enlightened objectives are given as the motivation for various activities by the colonialists in some countries. But under the thin surface is to be seen the truth, namely, the persistent endeavours by the colonialists to selfishly exploit and drain away the resources and wealth of the weaker countries and to subjugate them to the service of the aims of colonialism.

Colonialism has tried to dissolve the Islamic personality

The colonialists have been preoccupied for a long time with the study of ways and means of dissolving the characteristic personality of the Muslims. The Islamic personality is too firm and independent to be easily merged into or subordinated by any other personality. It has provided for the Muslims great sustenance in the struggle against foreign aggression, and has given the Muslims the strength of conviction, the alertness and the dignity which has made the Islamic character such an individualistic and strong attribute. The colonialists sensed this; a great danger for their designs against the Muslim countries and peoples, and have therefore put in the forefront of their schemes against the Muslims the dissolution and weakening of the Islamic personality. Naturally, the first and most important target in this campaign is the religion of Islam from which the personality of the Muslims draws its vital characteristics. One reason why the religion of Islam was made the primary target of the colonialists’ campaign is the fact that the religion of Islam inspires in its followers a sense of dignity and prestige, and commands its followers to rebel against oppression and humiliation and to oppose their oppressors with all possible means. To weaken the hold of the religion of Islam on the Muslims would be to soften the Muslim people’s resistance to their enemies and to make the mission of the colonialists easier to accomplish. The colonialists therefore strongly opposed, directly and by surreptitious and devious means, all efforts at a renaissance based on religious grounds, and sought to undermine every move designed to give the religion of Islam a greater role to play in the life of the Muslims. The meaning and purpose of the religion of Islam were also distorted, and Islam was sought to be relegated to a minor role on the ground that it was reactionary and unsuitable to the needs of modern life. Indeed, persistent attempts were made by the colonialists to promote the theme that the religion of Islam is reactionary, and that its tenets are severe drawbacks to any progress by the people of Islam.

The colonialists had experience of Islam before they colonized and oppressed its peoples. They have found Islam a very strong force with tremendous built-in capacity for self-defence and resistance against outside interference and domination. The colonialists’ hatred of Islam became intense because they considered Islam as the main obstacle in the way of their realization of their design against the Muslims. The imperialists realized that as long as Islam remained a source of inspiration for the Muslims, it was more than likely that the Muslims would find the means for throwing off capitalist domination, and then regaining their independence and freedom and rejecting outside influence. So the colonial-
ists sought to attack Islam at its very roots, and to impregnate Islam with alien ideas, cleverly disguised, with the objective of weakening Islam and reducing its appeal to the Muslims.

The colonialists realized at a very early stage that military and political domination over the Muslim countries was eventually bound to wither. But the colonialists wanted to continue their presence in the Islamic world, if not openly then at least under cover. If the colonialists are compelled to make a physical exit from the Muslim countries they would have to find a way of staying behind in a less materially obvious manner. This is what is known as "neo-colonialism" — the existence of colonialism in a new form not demonstrated by physical occupation but represented by subtle colonialist influence over the country through national agents and other local media. An ideological invasion of the Muslim world was planned. It took the form of sowing amongst the Muslims the seeds of doubt about the religion of Islam, in order to make the Muslims less respectful of their faith and less likely to seek inspiration from it — inspiration which, of course, would not serve the interests of the colonialists. Many things were written about Islam, and all kinds of hostile ideas and sinister aspersions were cast upon the Shari'ah of Islam, the Prophet of Islam, and other Islamic concepts. The colonialists also put on the national stage persons who could pass off as members of the Muslim nation but who in fact were tutored by the colonialists and who would serve the interests of the colonialists and be loyal to their ideals. These people spoke the language of the colonialists and meticulously pursued the plans devised by the colonialists. And when the time came for the colonialists to depart from the Muslim countries these agents of the colonialists were left behind as the trusted representatives of the colonialists who could be relied upon to work in various ways for the protection and promotion of the selfish aims and interests of colonialism.

Islamic unity the greatest threat to colonialism

The tremendously strong bond which the religion of Islam provides for the Muslims, making them one nation with a single objective, is a matter which has not escaped the notice of the colonialists. They have at various times witnessed practical demonstrations of the unity and oneness of the family of Islam, a feeling that transcended geographical boundaries and withstood many severe tribulations. So the colonialists sought to weaken this common denominator between the Muslims, in order thereby to deprive the Muslims of the main source of their strength, and to lessen the serious threat which this unity presented to colonialism as a whole. It thus became fashionable for the colonialists to dub as reactionary and bigoted any call made for the realization of Islamic unity. The colonialists desperately opposed any endeavour made to bring about collaboration or cohesion amongst the Muslim peoples. They sought to introduce sectarian views and regional affiliations, and made every effort to induce the Muslims not to think of themselves as members of one nation or of a single family. In promoting disunity amongst the Muslims in this manner the colonialists hoped that the Muslims would be sufficiently weakened so as not to be able to make any firm or determined resistance to colonialist designs. And in this way the colonialists found it relatively easy to pounce on each Muslim country singly and to bring it under their sway without arousing opposition from other Muslim countries.

The colonialists have at the same time sought to nurture unorthodox ideas in some Muslim countries and encourage formalistic and reactionary approaches to Islam. Such reactionary practices were intended to give a bad impression of Islam and put off the younger generation of the Muslims who would be made to feel that Islam did not possess the qualities of progress and enlightenment that could serve the needs of modern life. The colonialists spent a great deal of money on financing allegedly progressive theorists whose main efforts were directed at spreading misguided ideas about the qualities and the worth of Islam.

In the same way as the imperialists sought to undermine and subvert the religion of Islam they directed their attention to the language of the Qur'an — Arabic. They endeavoured to prevent the Arabic language from fulfilling its proper role in the scientific and cultural progress of the Muslim countries. In place of Arabic, the languages of the colonialists were encouraged; and often these were made obligatory in all schools whilst the Arabic language was officially banned. There were also waged campaigns designed to bestow an aura of snobbish respectability on foreign languages and foreign culture, making Islamic culture and the language of Islam look reactionary and unprogressive.

The idea of separating religion from state

A great deal of money has been spent by the colonialists on educational institutions concerned solely with colonialist culture. These were staffed by teachers with firm and uncompromising colonialist affiliations and sympathies and with poor understanding and hatred of Islamic culture. These educational institutions concentrated on purely scientific studies which were conducted in such a way as to give the impression that religion is of minor importance and of little significance or relevance to the problems of modern times. Young people at these institutions of learning developed an attitude of disrespect towards religion and religious principles. This was achieved first by over-estimating scientific achievement and its significance in the whole scheme of things, and secondly by distorting the principles of religion in such a way as to make them appear utterly unrealistic and unsuitable for modern thinking.

It was from these educational institutions that the idea was first put out that religion and state should be separated, and that religion and colonialism were purely private matters which should not be the concern of the state in any shape or form. Many young Muslims thus began to believe that the purpose of religion is solely to regulate relations between man and his Creator, and that this is a private matter of conscience and has no connection with or relevance to the relations of everyday life between people. So strong has been the hold of these colonialist ideas upon Muslim youth that the truth about the religion of Islam was almost smothered by prejudice and ignorance. It was forgotten that Islam is both a religion and a way of practical life, that the religion of Islam is concerned with life on earth as much as with the Hereafter, that in the same way as it regulates relations between man and his Creator the religion of Islam makes provisions regulating and ordering the relationship between man and his fellows in the most practical aspects of life and on a very comprehensive scale. The enemies of Islam were very thorough in their insidious campaign against the religion of Islam. Money and efforts were not spared, nor was there any shortage of ingenious ideas and devices to attain the desired objectives. For the colonialists the stakes were very high — their valuable selfish interests in the Muslim world could be maintained if they found a way to weaken and dissipate Islam.

The colonialists have been able to portray their ideologies in a good light for two reasons. Firstly, they succeeded in
convincing the younger generation of the Muslims, by means
of logical and scientific arguments, helped by ignorance of the
true nature of Islam, that colonialist ideologies were conducive
to material advancement for the country. Secondly, efforts
were made to convince the working classes in the Muslim
countries that the application of colonialist ideologies would
lead to a fair distribution of the wealth of the country and
to the realization of social justice for all. This latter argument had
an obvious appeal to the masses and succeeded to a large
extent in alluring them.

The deceptive tenets of colonialist ideologies

There is no denying the fact that a substantial section of
the younger generation in the Muslim world has fallen victim
to the deceptive ideologies of the colonialists, and have
been goaded into a rejection of Muslim ideals. Colonialist
doctrines, heavily disguised, are rampant among young men
and women in the Muslim world, and the younger generation
is often seen blindly imitating the colonialists in many
activities. Among the younger generation in the Muslim
countries there are to be found some who consider that
colonialist ideologies are perfect and that they are the only
solution for the various social and other ills of the Muslim
world. Educational syllabuses are borrowed wholesale from
the colonialists, and laws are translated and adopted in their
entirety by some Muslim countries. The standards of social
behaviour and of morals and fashion are equally borrowed
from the colonialists. The cures for poverty and disease and
other social drawbacks in the Muslim world are claimed to
be those offered by the colonialists. Even the language of
communication between some Muslims and the medium of
instruction are those devised by the colonialists.

The strange thing in this set-up, and a very dangerous
thing too, is the fact that those Muslims who have adopted
colonialist ideologies and trends continue to consider them-
seves as part of the Muslim community, and insist that they
are loyal to Islam and belong to the Islamic family. But Islam
is a whole — it can either be taken as a whole or rejected as
a whole. You cannot take some things from Islam and reject
others. Most of the ideas and practices professed by the
colonialist-orientated Muslims are in fact utterly alien to
Islam and conflict with the fundamental Islamic concepts.

In Islamic society in many countries there now exist
two groups. One group has been fed wholly on foreign ideas,
and has become completely subservient to these ideas and is
an ardent advocate of them. The other group is one which
has been influenced to a large extent by the purely materialist
ideologies and concepts of the colonialists, particularly those
which arose as a result of the especial circumstances of the
Christian Western world. The members of this group believe
in these colonialist ideologies as the cure for the economic,
social and other materialist ills of the Islamic world. The
existence of these two groups is a source of great satisfaction
for the colonialists, and represents a great achievement for
them.

The Muslim world is now almost entirely free of direct
colonialism, and the Muslim countries are making tremendous
strides towards bolstering up the edifice of their independ-
ence. But the Muslim countries have begun to realize that
there are many dangers threatening them and likely to under-
mine their political independence. While it is true that formal
political independence could not be undermined without a
direct assault by the colonialists, the preservation of genuine
independence can only be achieved if the Muslim countries
can secure economic freedom and independence and weaken
the hold of the colonialists and their agents on the natural
resources of the Muslim world. That is why enlightened
Muslim leaders are pressing for economic freedom, stability
and independence for their countries. These aims and objec-
tives are without doubt praiseworthy and of the utmost
importance. But they are not by themselves the solution to
the problems facing the Muslim world, and they will not
alone achieve for the Muslims the independence they seek.
Economic independence will not lead to full independence,
and will be illusory and deceptive unless it were accompanied
by ideological independence, and unless the minds of some
Muslims were freed from the colonialist ideologies which have
reduced them to the status of agents of colonialism, whether
wittingly or unwittingly.

Only a few Muslim territories await liberation from
political colonialism. But many parts of the world of Islam
await liberation from ideological and cultural neo-colonialism.
Those people who think on the lines of the old colonialists,
who continue to revolve in the orbit of the old masters or of
a new acquired master, need to be liberated.

We do not want to be insular or bigoted. We are not
inward looking. We do not reject the civilizations of other
peoples. We have no objection to adopting good things from
others or to benefiting from the experiences of others, for
civilization is the property of all and is not the exclusive
property of any section of mankind. But what we want is to
be independent, and to have the chance to build up our own
personality and to think mainly of our own interests and
good, and not to act as the agents of outside interests. As
Muslims we have a distinct personality of our own, the pro-
duct of our religion which moulds our whole character. We
have our own culture, and our own language, and our own
interests. There is nothing in our heritage and culture of
which we need to be ashamed.

We are neither East nor West — but Muslims

We must be proud of our Muslim personality. We must
appreciate that Islam alone holds the secret of our past pro-
gress and achievement, and is the means of our future pro-
gress and achievement. Our plans for the future must be
based on this vital truth about our religion and the role that
it can play in our life. Islam can provide us with the guiding
light for our future, and the middle path which will lead us
to the achievement of our aspirations.

The Hajj (Pilgrimage to Mecca), which is held annually
in the Holy Land of Islam and in the place where the light of
Islam first shone on the world, can provide the occasion for
the formulation of realistic plans to bring out and preserve
the true Islamic personality. Serious plans must be made to
defend Islam against its enemies, and to explain the truth
about Islam and the role it can play in our modern life. There
must at the same time be a serious endeavour to show that
the principles of Islam, properly understood, can provide for
the problems of today the answers which would be realistic
and effective and which would help to harmonize with the
Islamic personality and the heritage and culture of the Muslim
peoples. The Hajj should develop into a conference of serious-
minded leaders seeking to outline plans and working schemes
for the realization of these objectives. Because the Hajj is a
recurring event it would be convenient to have in Saudi
Arabia the permanent headquarters of the organization
charged with the task outlined. This fact would also lend
emphasis to the theme of the unity of the Muslims, for the
land of the holy places of Islam is looked upon by all the
Muslims as the focal point of Islam.

Continued on page 37
Book Review


Among the many national poets of historical Persia, Ferdowsi is perhaps the greatest. His stature can be judged from Reuben Levy's English translation of his immortal *Epic of the Kings*.

Mainly a story of the Iranian Empire, it deals with the reign of fifty kings and queens. The beginning is the creation of the world "out of nothingness". The end is the Islamic conquest of Persia. Between that period, Ferdowsi devotes a separate section for each ruler.

The poet was never a fiction writer. His central characters were not the product of his imagination. He did not evolve plots. Yet surprisingly it is with the ability of a fiction master that he portrayed the events of his time. The speeches from his heroes, touched with the fire of poetry, are of his own composition.

Of the many characters, Jamshid is the most interesting. He was king for seven hundred years. In his time, an Arab nobleman called Medras had a son born to him. The boy, called Zahhak, became "a youth of high courage, swift in action and bold". But Zahhak turned monster. He listened to the schemes of Ebis and murdered his father for the throne (p. 13). Yet evil is always vanquished and Zahhak was ultimately overcome by Kava the Blacksmith. Faridun is another great character. He wanted to divide the world between his three sons, Iraj, Tur and Salm. Greed and avarice led the two to murder their brother Iraj. Characterization throughout is deep, real and masterly. It is this quality which enhances and ennobles the work.

In this superb translation of the epic, the Western reader would not fail to discern clear equivalents of chapters in Genesis, the *Odyssey*, Milton’s *Paradise Lost*, Chaucer’s *Canterbury Tales* and even Shakespeare. Drama, comedy, tragedy, compassion — all are in the epic. The heart of humanity is throbbing in it.

The poet’s artistic skill is at its highest when lamenting for the fallen kings and heroes:

"On every hand strife and turmoil erupted and glorious bright day was turned to darkness. Jashmid’s allies broke away from him, his divine Furr became tarnished and he took to crooked paths and folly" (p. 15).

Also when he describes sunrise:

"When the mountains turned to red orpiment in the daylight and the crow of the cock rose high to the clouds, Rostam presented himself before the Shah . . ."

Death, which is always dogging the kings, heroes and villains, is given the most spine-chilling description:

"He cut off all their heads as he sat on his horse, and mingled their brains with their blood" (p. 23).

Again:

"His heart was filled with rage and his mind with vain ambition. Out of his boot he drew a dagger and with it covered Iraj from head to foot with a curtain of blood" (p. 32).

But Ferdowsi mollifies the horror of death by recurrent birth. Through the expedient of theme and variation he solves his technical problems like a true literary master. No two moonlights, no two sun-rises or two laments are ever described in the same way.

It is easy for any reader to brand Ferdowsi as a passive fatalist. Yet this is not so from the work. The poet has an abiding faith in one God. He believes in the will of man, his efforts against the forces of evil and the rewarding of his good deeds.

An epic? Yes, it is an epic. Lacking in the formality of *Aeneid* or *Lusiad* it throbs with the spontaneity of the *Iliad* throughout the first half. Ferdowsi’s main concern is to record the story of his fatherland. In his last chapter he says:

"Sixty-five years passed over me, during which time I had abundant time to think of pain and toil. I enquired ardent after the history of the kings, but I was confronted by a star dilatory in its action. Great men endowed with knowledge and noble birth wrote down without payment what I composed. All the reward I received from them was ‘Bravo’.

And he ends:

"Now that this fame-worthy work has reached its end, the whole surface of the world will re-echo with reports of me. Henceforth I cannot die; for I live, having broadcast the seeds of my verses. Anyone possessed of sense, good counsel and religion will after my death offer up praise for me."


---

**Keep yourself well informed of the current trends in the Islamic world through the**

**Islamic Review**

*Annual Subscription: Shs. 30/-

---

**THE ISLAMIC REVIEW**
ADMINISTRATIVE SYSTEM DURING
THE PROPHET MUHAMMAD'S TIME
(570-622 C.E.)

By W. M. GAZDER

Part I (published in the April 1967 issue) dealt with Pre-Islamic Political Institutions — civil justice, the city-state of Mecca, taxation, military and other aspects of life before Islam. While dealing with the administrative system in the Islamic period, it starts with the foundation of the Islamic State in Medina in the light of inter-relationship among the immigrants, the Muslim Medinities and the Jews.

Characteristics of the State

The Prophet Muhammad, being the prophet of God, had to administer the affairs of the state in accordance with the injunctions contained in the Qur'ān. Although he was himself the man of revolution, he maintained the sovereignty of God. He told his followers that whatever he received in the form of revelation was from God, and that he would not attribute any of it to himself. Although he was the sole interpreter of the various revelations he received from God, he would not exempt his own person from their authority. He was, to use the words of the Qur'ān, the first to submit himself to these injunctions; hence the first resultant factor of such a state was equality before law for all the citizens of the state, including the Prophet himself. It is an historical fact that he allowed several cases of tort against his own person and thus dealt a death blow to the theory of the divine right of kings. However, according to the notices of Islamic polity, equality did not mean that all persons were equal in all respects. The sole criterion for giving preference in matters of appointment was piety and the knowledge of the Shari'ah and the services rendered to the cause of Islam. It meant, in short, giving equal opportunities to all irrespective of caste, creed, race, colour, language or nationality.

The second characteristic of the Islamic state founded by the Prophet was fraternity in accordance with the famous verse of the Qur'ān, "The believers are but a single brotherhood". The verse asserts that Muslims, whatever their country, race, colour or language, are members of a single brotherhood. Among believers white and black, rich and poor, master and servant, Arab and non-Arab, stood together and enjoyed equal privileges as well as responsibilities in running the state. The Islamic fraternity reached its climax when the Prophet made pairs of one person from the migrants (Muhajirun) from Mecca and one person from the residents of Medina (Ansar or Helpers), enjoining on both the relationship of real brothers, so much so that they had to live under the same roof.

The third characteristic of the state was liberty, which, in its true perspective, was presented to humanity for the first time. The greatest charter of individual liberty was embodied in that very kalimah which every believer is required to pronounce while declaring his or her faith. The pronouncement of the kalimah, "There is no god but one God", excludes all authority other than that of God. A Muslim was a free person as he was not required to obey any other authority but that of God. In other words, this meant that he was only free within the limits prescribed by the divine law. None can encroach upon the rights of others. He could feel free only within his or her own rights. Freedom of expression and liberty of conscience were the two cornerstones of Islamic policy. Even an ordinary citizen of the state could differ from the opinion of the Prophet himself and express his own opinion freely.

The fourth characteristic of the state was justice. Justice in an Islamic state should be impartial and no respecter of persons — whether high or low, prince or peasant, white or black, Muslim or non-Muslim. The Holy Qur'ān enjoins on Muslims to decide a case on the bases of equity, justice and upright testimony. As such the entire Muslim community was to be held responsible for the administration of justice. In accordance with several verses contained in the Holy Qur'ān in regard to impartial administration of justice the Prophet either decided cases and delivered impartial justice himself or appointed Qadhis well versed in the Shari'ah law— Qadhis who were of irreproachable character and sterling piety.

The fifth characteristic feature of the Islamic state was that everyone, from the Prophet down to an ordinary citizen, felt responsible to God for every act of omission and commission. In public the people would not commit any offence for fear of state officials; in private, they also abstained from committing any wrong as they were conscious of the presence of Almighty God. Thus the distinction between the public and the private morality of a citizen in an Islamic state disappeared altogether.

Judiciary

Although Qadhis were appointed by the Prophet himself, taking into consideration their knowledge in Shari'ah law, their character and piety, yet they were quite independent in
delivering their judgment. The very fact that a Qadhi could accept a suit against the very person of the Prophet and could try him in an open court was an index of the independence of the judiciary in an Islamic state. Not even the Prophet was exempted from personal appearance in the court. There are several instances in which the Prophet himself allowed several cases of tort against his own person. The Qadhis were required to apply the Qur’anic law in the first instance and secondly according to the traditions of the Prophet, and in the absence of an injunction in both these sources they were required to exercise the right of their own judgment. There were the clear instructions given to Muad Ibn Jabal, when he was appointed the Qadhi of the Yemen by the Prophet himself. Thus the Prophet had allowed his Companions to exercise Ijihad (diligence) during his own lifetime.

Another feature of the Islamic state was centralization in matters of legislation. The very nature of the state, which was based on Qur'anic principles, demanded that there should be uniformity in legislation relating to the religious aspects of life as well as to the common problems of the state, such as influence, foreign policy, taxation, justice and constitution.

The Prophet's secretariat

Ali and Usman and, in their absence, Ubayy Ibn Ka'b and Zaid Ibn Thabit, recorded the revelation. Zubair Ibn Awwam and Juhaym Ibn Al-Salt kept records of funds collected by way of Zakah (poor-rate) and sadqaqah (charities). Hudhayfah Ibn Al-Yaman prepared estimates of revenue from the date palms. Mughira Ibn Shuba and Ibn Namir recorded transactions between the people. Their position was that of a registrar of records of the tribes and their waters, including the Ansar males and females. Zaid Ibn Thabit used to draft letters addressed to kings and chiefmen. Sometimes Abdullah Ibn Al-Arqam was also employed to do this work. Muayqib Ibn Abu Fatimah kept a record of the income of the State. Hanzaib Ibn Rabi'ah was called the secretary of the Prophet, and the Prophet's seal used to be kept in his custody. Thus we see that even in the Prophet's lifetime a secretariat in its rudimentary form had come into being.

The Wali

Medina was the capital of the whole realm and the administration of the city and its neighbouring areas was under the direct control of the Prophet. Arabia was divided into the provinces of Al-Medina, Tayma, Al-Janad, the region of Banu Kindah, Mecca, Najran, Al-Yemen, Hadramout, Oman and Al-Bahrain. Over each one of these provinces the Prophet appointed a Governor (Wali) who was enjoined to establish law and order and to make arrangements for the administration of justice.

The Amil

Besides the Governors, the Prophet appointed collectors over each tribal area to collect the poor-tax (Zakah) and voluntary alms (Sadaqat). The collectors were qualified persons, trained by the Prophet in the rules relating to the levy of Zakah. All the officers appointed by the Prophet were men of sterling character and integrity and there was no complaint against any of them from any source.

The Qadhi

The Prophet himself acted as the Chief Qadhi of the state with his seat at Medina. The judges in the provinces were appointed either directly by him or by the Governors on the Prophet's recommendation. The judges appointed by him were very eminent scholars, also noted for their uprightness. Ali and Muad Ibn Jabal were among them.

Sources of revenue

During the days of the Prophet the Islamic state had five sources of revenue:

1. Poor-rate (Zakah) and voluntary alms by the Muslims (Sadaqa).
2. The (al-Ushr).
4. Land tax (al-Kharaj).
5. State lands (al-Fay).

Zakah was an annual charge on property which remained in the possession of a person for a whole year, when its value reached a certain limit, called the nisab. Nisab differed with different kinds of property, the most important being 200 dinars or 251 tolas in the case of silver and 20 mithqals or 72 tolas in the case of gold. The nisab of cash was the same on that of silver and gold, according to whether the cash was held in silver or gold. In the case of merchandise of all kinds, the value was calculated on the basis of the nisab and was judged by the silver standard. In the case of ornaments, nisab was that of silver or the ornaments were made of silver, or that of gold if they were made of gold. But jewels and the like would be excepted and only the weight of silver or gold would be considered in determining the nisab. In the case of animals, the nisab for camels was five, for bulls or cows thirty, for goats forty. In the case of horses, no particular nisab is mentioned. But as Zakah in this case was judged by the price, the nisab for horses must also be judged by the same standard. In the case of cereals, the nisab was 5 wasaq, which, according to two different calculations, comes to 26 maunds and 10 seers or 18 maunds and 10 seers, or 18 maunds and 35 seers, or nearly a ton in the first case and about two-thirds of a ton in the second.

With the exception of animals, Zakah was levied at almost a uniform rate, being 2½ per cent of the accumulated wealth. In the case of animals, especially of camels and sheep, detailed rules were laid down, and only animals of a particular age were taken as Zakah when the herd reached a specified number. In the case of camels, the rule laid down was as follows: one goat for five camels, and after that one for each additional five or part of five up to 24. When the number reached 25, a young she-camel, one year old, sufficed up to 34; for 35 to 45, the age was raised to two years; for 46 to 60, to three years; for 61 to 75, to four years; for 76 to 90, two young she-camels of the age of two years; for 91 to 124, two of the age of three years; and after that one she-camel of the age of two years for every 40 camels, or one of three years for every 50 camels was to be added. In the case of sheep and goats, the Zakah was one sheep or goat for 40 to 120. In the case of cows, one year-old calf for every 30 cows, and a two-year-old one for every 40 is the rule laid down in a Hadith. According to the Imam al-Bukhari horses are exempt from Zakah. The reason appears to be that they were needed in time of war. Later jurists, however, considered horses to be taxable according to their value at the rate of 2½ per cent.

The items of the expenditure of Zakah are thus expressly stated in the Holy Qur’an: alms (Sadaqaat) are only for the poor and the needy and those whose hearts are made to incline to truth and the captives and those in debt, and in the way of God, and the wayfarer. Sadaqa were those taxes which Muslims contributed to the state out of their own free will. Some of them were compulsory, e.g. Sadaqa of 'Id al-Fitr and skins of sacrificed animals. They were deposited in the Public Treasury.
The case of 'Ushr, or tithe, as already stated, is not technically Zakah; it is really land revenue. The state takes only one-tenth of the produce of agricultural land when it is grown with the aid of rain water or natural springs, and one-twentieth when irrigated by wells or other artificial means in which labour is engaged by the cultivator. Jizya is neither a poll-tax nor a penal or religious tax. It is simply in lieu of military service. Its appropriation, incidence and nature all go to make it abundantly clear that it is just a substitute for military service. Indeed, the very word Jizya connotes this.

The Jizya is leviable only on those who are males, free, mature and sane. According to Muslim jurists, “The capitation tax is exacted only from the males; women and minors are exempt. Further, it is not exacted from the following persons: the indigents who receive charities, the blind who have no occupation, the chronically sick, the crippled, the monks in the convents, the lunatics and the very old who can neither work nor have any wealth. One who is constrained by circumstances to live from hand to mouth is also exempt from the Jizya.”

In short, Jizya is to be realized only from such males who are mature, sane, and have got the capacity of fighting and pursuing some lucrative profession. “The rich have to pay annually 48 dirhams, the man with average means 24, and the one practising handicraft, such as a peasant, 12.”

Al-Kharaj

Land revenue administration was something new in the history of Arab civilization. Before Islam, though various dynasties had established kingdoms in different parts of Arabia at different times and had formed administrations, a well-organized revenue administration had never been known. In the early days of Islam, when Khayber was conquered, the Jews requested the Muslim conquerors that, as they were well acquainted with agriculture, the lands should be left in their possession. The Prophet acceded to their request and the state agreed to accept half of the produce in lieu of taxes. Kharaj was thus the land tax collected from the non-Muslims.

The amount realized through Kharaj, like that collected through Jizya, was spent on the salaries of the soldiers and for other military purposes. In the days of the Prophet there was no fixed salary of the soldiers. As the taxes came, they were distributed among the soldiers at the rate of one to a bachelor and two to a married man.

Al-Fay

The word al-fay, in a restricted sense, is applied to the lands in the conquered territories which come under the direct ownership of the State. Under the Prophet there were certain crown or state lands, such as the estate of Fedak, etc., the income from which was distributed among the orphans, the poor, the travellers and for the general good of the Muslim community.

Al-Ghanymah

Booty comprised weapons, horses and all other moveable property taken in battle from the defeated army. Four-fifths of the booty was divided among the soldiers who were present in the action. A horseman took double the share of the infantryman. A soldier who had slain an enemy in battle received his salab in addition to his general share. The remaining one-fifth went to God and His Prophet, that is, to the state, and was used according to the instruction of the Holy Qur'an in supporting the orphans, the needy and the wayfarers, and for the general good of the Muslim community. The prisoners of war were also included in al-Ghanymah and divided as slaves among the soldiers with instructions that they shall be fed, clothed and treated in the same way as the children of the owner.

The Army

The Prophet was the commander-in-chief of the Army. He himself led and marshalled the forces in all-important engagements and campaigns like the Battle of Badr, Uhud and Hunain and the conquest of Mecca. The smaller expeditions were sent under military commanders. No army department had yet sprung up. Recruiting, arming, provisioning, care and command of the entire Army were done by the Prophet himself.

The early Muslim army had a very humble beginning. All the able-bodied Muslims were on the rolls of the army. They were all inspired with the zeal of their conviction. They were all eager to sacrifice their lives for the sake of their faith and earn the title of martyr in order to gain their reward in the next world. To earn the title of a Ghazi was considered to be a comparatively poorer reward. These soldiers of God possessed exemplary moral character and abstained from indulging in any kind of excesses or vices that are generally found in the military camps of the modern world. They were not paid any fixed salaries but were allowed by God to have their allotted share in the booty.

In conclusion, it may be said that the Prophet Muhammad succeeded during his own lifetime to found an ideal welfare state as conceived in the various Qur'anic verses. The real credit goes to him that he achieved the ideal and put it in actual practice.

By the Light of the Qur'an and the Hadith—Continued from page 33

There must be prompt and convincing statements of the attitude of Islam to the current problems of national or international significance. Information must be given on the widest possible scale about the concepts of Islam and the role it can play in the world of today for the benefit of mankind and the peace of the world. This must take the form of leaflets, lectures, films and other means which would reach people in the remotest parts of the world. There must also be an attempt to co-ordinate the activities of various Muslim countries at various conferences, in order to eliminate duplication and co-ordinate efforts to the attainment of the desired objectives in the quickest and most effective manner. Only if these things are done will the younger generation in the Muslim world feel that Islam is a living thing, and consider themselves privileged to be within its fold.
conflict between the State and the Church. The Industrial Revolution had made some people very rich and they began to control the factories and the economic life of the country. True, later on various forms of taxes were introduced to curb the growth of the very rich, but with their ingenuity these industrialists and business tycoons continued to build up their own cartels and these moneys few continued to control the economies and the policies of their governments. The power of accumulated capital and its control over banks is such that a few Jewish multi-millionaires can purchase the conscience of world powers like Britain, the U.S.A. and the U.S.S.R. who became parties to such a brazen crime as the Zionist colonialism in Palestine, and that too in the post-United Nations era.

Under the rising forces of materialism there were hardly any spiritual values left. Life became a mere quest for possession, position and power. Religion ceased to be a force in matters of the world and this quest for economic control and power brought about the clashes between powers culminating in two wars.

Then arose a new brand of materialism in Russia, and here again it was a struggle to control the world’s economy and dominate the world. Yet a newer brand of materialism is taking shape in China.

Looking deep beneath the surface, we can see that it is the demon of materialism that is playing with man and leading the world towards the third Armageddon. Both the contending world blocs of today are worshippers of materialism, though the one may profess to believe in God and keep the churches running while the other claims to be purely atheistic.

In this struggle between these two groups of the forces of materialism, Islam has not only to survive but also to continue its mission of trying to establish the Kingdom of God on earth. In the Communist countries, atheism and the worship of matter is the declared policy, while in the so-called Western democracies God only exists in churches, and people are beginning to lose faith in Him — so much so that we find newspaper articles arguing whether God is alive or dead.

The Muslims have been guilty in the past of many a deviation from the way of God as shown by our religion, but the faith in God is as much a living force in the world of Islam today as it ever was. The Muslim faith has by and large proved to be a bulwark against the inroads of materialism and atheism. With the intellectual and spiritual Renaissance in the Muslim countries the Muslims have begun to unite. They are out to see that they do not come under the orbit of the two contending forces of materialism but form a bloc of their own — a buffer area of peace, with loyalty to God and the prevalence of truth and justice as taught by God through Revelation.

This is the challenge — the corroding influence of materialism and active atheism — which the Muslim society, like other religious bodies, has to face. Islam, so used to meeting challenges of different kinds since its inception, is ready to meet this devastating challenge also. Islam, with its inherent dynamism and with its powers of absorption and assimilation on one side and that of creation and rejection on the other will squarely meet the threats of the various currents and cross currents of the modern age. The Islamic forward look and its realistic and positive attitude is the only helpful course for all religions.

The Story of Noah and the Ark—Continued from page 27

11:42-43

The water began to get higher and the Ark floated up with the water and sailed with them on the waves. But NOAH’s son was still on the land, and his father shouted to him:

"My son! Come with us! Do not stay behind with the others and be drowned!" And his son called back to him: "Father, I will find shelter in a mountain that will save me from the water." And again NOAH shouted to him: "My son! Today, nothing can save you from God’s will.”

But the waves got higher and hid NOAH from his son. Rain poured down from the sky and water rose from the rivers and it gathered together in a great flood that covered all of the valley. All the people on that land were drowned, and NOAH’s son was among them.

11:43

NOAH was very unhappy and called out to God, saying:

"O my Lord! My son is part of my family. Your promise to us is true for we have been saved. You are the best of all judges. What of my son?"

God said:

"NOAH! Your son is no longer a part of your family. He was not a good man. He disobeyed, so do not ask me about things you do not understand. Otherwise I will doubt you in case you too are one of the unbelieving people who do not obey Me!"

And NOAH saw that he was wrong in asking God about his son, and he asked God to forgive him.

11:44

Eventually, God made the water disappear into the earth and the clouds of rain cleared away. The water gradually went down and the event was over. The Ark came to rest on Mount El-Judi. There were no people left alive on that land.

The Ark was now settled, and the land visible all round, and God told NOAH:

"NOAH! Come out of the Ark in peace. I will bless you and all the people with you. I shall provide for them all. Also, I shall test them with many things and bring other signs, if they do wrong and do not repent. This is what will happen in the future and what you did not know before. So be patient and good. The rewards will be given to everyone who does good.”

So NOAH was saved from the great flood of water that had covered all of that land. And all the people who trusted in God were saved with him, and all the people who refused to obey God were drowned in the waters. NOAH’s people became rulers in the lands, and the ways that NOAH preached, which were the ways of God, were practised by the people for 950 years. Almost until the time of another great prophet, Abraham.

This story really happened many, many years ago. It was a sign from God to all the nations of the world. This great miracle was to warn us of the great power that God has. A power greater than anything else. Also to show us how God loves and looks after all who remember Him, and pray, and obey His Laws and His Prophets. God will not forget us if we try to live good lives, and He will always forgive our wrongs and mistakes if we ask Him sincerely and if we change our bad ways.

38 THE ISLAMIC REVIEW
What Our Readers Say . . .

"EXCOMMUNICATION"

75 Forest Lane,
11 March 1967.

Sir,

I shall be obliged if you will publish the enclosed letter which I wrote to the Granada Television Ltd. of Manchester, England, and their reply thereof.

Yours truly,

MUHAMMAD KHAI R.

The Producer,
"The World Tomorrow" Programme.

Dear Sir,

I wish to raise one point regarding a statement made in your otherwise excellent programme on immigrants in Bradford, shown here in London on 10 March. Mr. Chris Kelly said that Muslims staying out of mosques for more than three weeks face excommunication. This is a fallacy. Excommunicated by whom? Islam is unique among religions in that it has no established priesthood or hierarchy, unlike the Roman Catholics or Anglicans. Even the nonconformist churches depend to a far greater extent on the authority of the priest than does Islam. Fourteen hundred years ago Islam became the first creed (and still is the only one in practice) to establish the concept of the right of the individual to pray to his Creator free from the shackles of the priest. The mosque has a caretaker, but any knowledgeable person can lead the prayers in a mass gathering. In the Qur’án (the holy book revealed to the Prophet Muhammad through the Archangel Gabriel) there is no injunction for compulsory prayers in the mosque, although attendance in a mosque, especially once a week on Fridays, is recommended. All prayers can be performed anywhere.

Of course the simplicity of the clear-cut belief in the One God minimizes the risk of Islam falling into the strangle-hold of priests — unlike other religions. Jews, of course, also believe in the One God, but Judaism is exclusive, whereas Islam is the only religion to preach and to practice the brotherhood of man. Mr. Kelly might have been referring to local circumstances which might be part of the phenomenon of people with a lust for power, cashing in on the fears and ignorance of others — which has little to do with godliness. Fortunately, for the reasons already mentioned (the simplicity, straightforwardness and lack of hypocrisy in the Islamic doctrines) Islam is less susceptible for this particular shortcoming than other religions.

Finally, Mr. Kelly called us Mohammedans. Here too I am afraid Mr. Kelly has fallen down. Our religion is Islam, implying the harmonization of the free will of man with the supreme will of God, and we prefer to call ourselves Muslims. Mohammedanism was coined by the West — mistaking the conception of Islam and bringing it in line with Christianity (purporting to be the creed of Jesus Christ) and Buddhism (the religion of the followers of Buddha). We are not followers of one prophet. The focus and centre of our religion is God and not a human being. Muhammad was only the last prophet and we are expressly told in the Holy Qur’án to respect the messengers of God-who preceded him, but we do not subscribe to the heresy of putting a man in the place of the Almighty.

Yours faithfully,

MUHAMMAD KHAI R.

Dear Mr. Khair,

Thank you very much for your letter about our programme on Bradford. We stand corrected by what you say and would like to apologise for any offence or misunderstanding this may have created.

We would like to thank you for watching our series and hope that you will continue to do so with as much interest as you have already expressed.

Yours sincerely,

JOHN WEAVER,
"World Tomorrow",
Granada Television Limited,
Manchester.

. . . . . . .

10 Beech Avenue,
Parkgate, Dumfries,
20 March 1967.

The Imam,
The Shah Jehan Mosque, Woking.

Dear Sir,

I am a non-Muslim, so please excuse me if I have not addressed you in the correct manner.

I have recently been a subscriber to the Islamic Review and the article “Salient Features of Islam” in this month’s edition I have found very interesting.

I have for quite some time now been interested in Islam and have read many books about Arabia and other countries where Islam is the national religion. Many of the features in the magazine are written for Muslims and are rather beyond me. But I would very much like to see further articles explaining the faith to such as me.

It is so apparent that Christianity has failed. For the few people who still attend churches it is little more than a social convention. Bishops and the like continue to bless warships while gambling, drinking and adultery flourish as never before. Especially in America, which is the Sodom and
Gomorrah of the 20th century, wealth rubs shoulders with starvation and colour and race prejudice run riot.

It has been my view that Islam has so much to offer the world, if only the countries where the faith blossoms could unite against the onrush of decadence in the so-called Christian countries. The World Muslim League of Mecca would appear to be the focal point for a development of this kind and must be made to succeed.

As a non-Muslim there is of course much that I do not know and many things that I do not understand. It would appear that the Holy Qur’an loses something of its total beauty and perfection in translation. I have been attempting for a few months to learn to read and write Arabic, but it is difficult, especially without guidance, and being middle-aged I doubt whether I will ever be able to read the first chapter. What is the answer to this problem?

From many travel books I have read it would appear that in some Muslim countries, especially Arabia, which is the cradle of the faith, non-Muslims are treated rather badly and often with jeering and calls of “Nasrani”. This is not conducive to understanding and is not helpful in proselytizing work. Perhaps there is a reason for this. But what is it? These are only a few things that could be explained in articles addressed to non-Muslims.

I hope that in the near future you will be able to include some features such as I have mentioned in the Islamic Review, because not only would it help non-Muslim readers to a better understanding of Islam but it would also enable us to discuss it more confidently with others who are equally disillusioned with Christianity but who have not been confronted with Islam or who perhaps have some totally mistaken ideas about it.

Yours sincerely,

GEORGE S. IRVING.

Dear Mr. Irving,


You have addressed me in the correct manner. The words “Dear” and “Sir” stand for love and respect. What else can one ask of another. There is no hierarchy in the Islamic institutions. “Imam” literally means “one in front”, but this distinction is no excuse for any pretentious claims by an Imam for spiritual superiority over his laity. Imam, like any other layman, is therefore addressed as “Mister”.

I am glad you have appreciated our article “Salient Features of Islam”, published in the Islamic Review, We are having it printed as a leaflet for free distribution and should be glad to post it to anyone on request.

Christianity, like all revealed religions, is Divine-inspired. Its present failure to satisfy the spiritual needs of humanity is mainly due to the self-created theological complexities by the Christians themselves. But our presentation of Islamic beauty should be based on the intrinsic strength of Islam and not on the weakness of other religions.

There are some very good English translations of the Holy Qur’an with explanatory commentaries. One in your position should concentrate more on translations rather than on learning Arabic so late in life.

The history of Muslim-Christian relationships through the centuries shows that Muslims have treated Christians better than others. If some of the travel books say that they are treated with disdain by some Muslims, it must be by those Muslims who are ignorant of the Qur’anic preaching of affinity among the “People of the Book”. After all, Muslims, like other societies, have had their normal share of fanatics and bigots.

We are very thankful to you for suggesting that more articles should be published in The Islamic Review for the benefit of our non-Muslim readers. Perhaps your very pertinent remarks in your letter would induce some of our contributors to take it up.

Yours fraternally,

AL-HAFIZ B. A. MISRI,
The Imam.

---

The Woking Muslim Mission & Literary Trust

The Trust was founded with the object of the propagation of non-sectional Islamic ideology and to dispel various misunderstandings about Islam in the West. It continues to render this service to the best of its resources. Some of its important spheres of activities are:

**THE SHAH JEHAN MOSQUE** — a world-famous Islamic centre where Muslims as well as non-Muslims both from England and abroad come in search of knowledge about Islam. Muslim scholars go out from this centre to give talks to various organizations in the country.

**THE ISLAMIC REVIEW** — a monthly journal in its 55th year of publication. Scholars from all over the world teach the Muslim intelligentsia through its 40 pages.

**THE MUSLIM BOOK SOCIETY** — both sells and distributes freely Islamic literature. Every penny of its profits, if any, are spent in the service of Islam.

**THE FRIENDS OF THE MOSQUE SOCIETY** is an organization of the youth to help the Mosque run the various voluntary social services of the Muslim community in England.
Books on Islam and Allied Subjects

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

Books marked * are specially recommended — Postage Extra

---

**The Holy Qur'an**

*The Holy Qur'an with Arabic text, English translation and commentary, (The best and the most authentic work on the market indispensable for students and scholars) By the Maulana Muhammad Ali, L.X.X + 126 pp.

Cloth bound — 2nd Quality ................. 2 10 0

*The Holy Qur'an with Arabic text, English translation and commentary by 'Abdulrahman Aziz Al-Aziz. 4 vols. (Dove edition) 3 10 0


The Holy Qur'an with Arabic text, English translation and commentary by Muhammad Marmaduke Pickthall

Library Edition ... .................................. 1 10 0

Paperback Edition ................................... 7 6

*The Tarjumah al-Qur'an Vol. 1. English translation of the commentary on Surah 1-13, By Dr. Kazi Na'IM Azad. (Edited and rendered into English by Syed Abdul Latif.)


The Running Commentary of the Holy Qur'an with Arabic Text, Translation and Brief Commentaries with a unique Index by Dr. Khadijm Rahmani Nuri, of Shillong, India

Do. without Arabic Text .......................... 3 0 0

Do. 30th Part (Arabic Text and complete Index) 2 0 0

The Holy Qur'an translation by Professor A. J. Arberry, World Classics edition 2 12 6

Baidawi's Commentary on Chapter 12 of the Qur'an. Text, accompanied by an interpretative reading and notes by A. F. L. Beeston 1 15 0

*Selections from the Holy Qur'an (pocket edition) dealing with the salient points of the life of man and of his relation to God. For ready reference the Qur'anic verses are arranged under various headings. e.g. Love Divine, Goodness to Man, Position of Women, Work and Labour, Intercultural Relations, Unity of Human Race, etc. A must for every English-speaking Muslim home.

The Holy Qur'an on one page (Arabic text only) 5 0

The Holy Qur'an amulet with necklace (miniature Qur'an) 12 6

Note: Other translations of the Qur'an by non-Muslim scholars, although not recommended for general study for the beginner, could also be supplied on request. Information could also be obtained about translation in other languages.

---

**Hadith, Fiqh (Jurisprudence) etc.**

*A Manual of Hadith, by the Maulana Muhammad 'Ali ........................................ 1 0 0

The Salhe of al-Bohri, English translation of the first four books by Abdur-Rahim Ahmad, 244 pp. 1 12 6

Dattu. Books 5-8 (bound) .................................. 1 15 0

Islamic Jurisprudence — Shiftina Risala. Translation with introduction by Majid Khadduri, 376 pp. 2 14 0

Muhammadan Law by Professor A. A. Fyfee 1 17 6

---

**The Prophet Muhammad**

*The Ideal Prophet, by Khwaja Kamal-ud-Din, 274 pp. ........................................ 1 10 0

*Muhammad, the Last Prophet. (This could be profitably read by all the English-speaking boys and girls and, of course, newcomers to the faith of Islam.) By Imam Vehbi Ismail

Heroic and Hero Worship, by Thomas Carlyle. Contains an article on the Prophet Muhammad 1 10 0

Muhammad, Prophet and Statesman, by W. Montgomery Watt 1 5 0

Anecdotes from the Life of the Prophet Muhammad, by Muntaz Ahmad Faruqui

*The Eternal Message of Muhammad (translated from Arabic) by 'Abdulrahman 'Aziz

The Finality of Prophethood, by the Maulana Muhammad 'Ali, translated by N. Muhammad Tufail 2 5 0

---

**Muslim History**

A Short History of Muslim Culture, by Professor K. Ali ........................................ 15 0

A New History of Indo-Pakistan, in three parts, by Professor K. Ali ........................................ 1 10 0

A Short History of the Saracens, by Syed Amir Ali. With maps, illustrations and genealogical tables, 680 pp. 1 7 6

The Arabs: A Short History, by P. K. Hitti, 236 pp. ........................................ 1 15 0

History of the Arabs, by P. K. Hitti, 822 pp. ........................................ 3 5 0

History of the Islamic People, by Carl Brockelmann, 566 pp. ........................................ 2 0 0

The Near East in History, by Philip K. Hitti ........................................ 3 0 0

A Literary History of Persia (from earliest times to 1502 C.E.), four volumes, by Edward G. Browne 6 10 0

A Study of Islamic History, by Professor K. Ali (11th edn.) ........................................ 15 0

---

**General Books**

*The Religion of Islam, (A comprehensive discussion of its source, principles and practice. The author's best work after the translation of the Qur'an.) xxvii + 784 pp. by the Maulana Muhammad 'Ali

Encyclopedia of Islam. New Edition. Edited by H. A. R. Gibb and J. H. Kramer. Prepared by a number 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 stout volumes. PARTS 1-38 NOW READY. Each part 1 4 0

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. Royo, 8vo, 671 pp. ........................................ 4 10 0

*The Spirit of Islam, by Syed Amir Ali. History of the evolution and ideas of Islam with the life of the Prophet. 6th imp., 8vo, 71 + 513 pp., with frontispiece 1 10 0

Dio, paperback edition 1 1 0

Islam Our Choice (illustrated and unabridged) by Dr. S. A. Khulusi. Deals with a short history of Muslims and fundamentals of Islam. Also includes stories of various Europeans accepting Islam 12 6

An Arab Philosophy of History, Translated and arranged by Charles Issawi 7 6

Muhammadanism, by H. A. R. Gibb, 206 pp. ........................................ 8 4

Jinnah, by Hector Bolitho, 244 pp. ........................................ 1 5 0

A Grammar of the Arabic Language, by W. Wright, 2 vols. 767 pp. ........................................ 3 12 6

English-Arabic, Arabic-English Dictionary, by E. S. Elías (school size), 692 pp. ........................................ 1 10 0

*Qur'anic Arabic. (An elementary course in Arabic for non-Arabs.) 92 pp. By Dr. Omar Farrukh 10 0

Teach Yourself Arabic, by Prof. A. S. Trott, 294 pp. ........................................ 8 6

The Triumph of the Holy Qur'an, by the Maulana Sadrud-Din 213 pp. ........................................ 8 0

Bridge to Islam, by Eric W. Behnman. Study of the religious forces of Islam and Christianity in the Near East. 240 pp. ........................................ 15 0

Muslim Devotions, by Miss Constance E. Padwick. A study of prayer-manuals in common use 1 15 0

The Quintessence of Islam, by Aishf кварин al-Husain 1 10 0

Jesus in Heaven on Earth, by K. N. Ahmad. Royal 8vo, 500 pp. Jesus's journey to and death in Kashmir, with a comprehensive discussion about Son-God theory and other Christian doctrines 1 11 0

The Message of Islam, by A. Yusuf Ali. Résumé of the teachings of the Qur'an with special reference to the spiritual and moral struggles of the human soul 6 0

Message of Islam. Demy 8vo, 74 pp. By Khwaja Kamal-ud-Din Islam and Socialism, by K. N. Ahmad, 16 pp. 5 0

The Persian Mysicara. The invocations of the Shahs 'Abdallah Ansari of Herat (1005-1090 C.E.), Translated by Sardar Sir Jagendra Singh. Forward by Dr. Mustapha Gandhi 1 1 0

A Muslim Saint of the Twentieth Century — Shahzad Ahmad al-'Alawi, by Martin Lings 1 8 0

Islamic Art and Architecture. Concerned with the art and architecture of Islam from its beginnings into the eighteenth century. By Ernst Kühnel 2 2 0

Sir Muhammad Iqbal. D durr-Nama. Translated from the Persian with introduction and notes by A. J. Arberry 1 7 0

---

"The Islamic Review" monthly. Single Copies ......... 3s. Annual Subscription ......... £1.10.0
Books on Islam and Allied Subjects (Continued)

Arabic Thought in the Liberal Age (1798-1939-59), by Professor Albert Hourani. Cloth-bound, 404 pp. ............................................. 2 2 0

*The Sacred Journey, A guide and companion for the pilgrim.* By Ahmad Kamal ............................................. 1 5 0

*Aspects of Islamic Civilization, A vivid and fascinating picture of the richness and variety of Islamic civilization* by Richard W. Hamilton. Cloth-bound, 280 pp. ............................................. 2 8 0

*Futuh Al-Ghābi (The Revelation of the Unseen)*. World famous collections of the utterances of the Prophet of Muslims, translated into English by the Mississauga Al-Yahya. 250 pp. ............................................. 7 0

Islam: Its Meaning for the Modern Man, by Sir Muhammad Zafrullah Khan.  Vol. 1: Mysteries of Selflessness, A Philosophical Praise of Dr. S. Muhammad Iqbal. Translated with notes by Professor A. J. Arberry ............................................. 6 0

*Prophecies of the Holy Qur'an (Warning to the Christians), Discussion about Gog and Magog, Signs of the appearance of the Anti-Christ, Nuclear War, Destruction of the Modern One-Eyed civilization, etc.* By Ali Akbar ............................................. 2 6

Political Thought in Medieval Islam, by E. I. J. Rosenthal. Paperback, 336 pp. ............................................. 17 6

Some Aspects of the Constitution and the Economics of Islam, by Nadeem Ahmad Sheikh, M.A., LL.B. 256 pp. ............................................. 12 6

Cloth Bound Edition ............................................. 17 6

Paperback Edition ............................................. 12 6

The Middle East in World Affairs, by George Lenczowski, Med. 8vo. 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 the study of Urdu literature. 6th edition, republished by George Lenczowski. 4th printing, 526 pp. ............................................. 2 15 0

Studies in Islamic Culture in the Indian Environment, by Arif Ahmad. The book covers an extremely wide range of religious and cultural activity over the last 400 years, including the influence of Islamic culture on Indian society and culture. 240 pp. ............................................. 2 5 0

Three Centuries, Family Chronicles of Turkey and Egypt. (An extraordinary panorama of rich and revolting story, a beacon light in the world of the world.) By Emine Fatih Topu. 240 pp. ............................................. 2 2 0

Islam in East Africa. (Most complete treatment of the subject.) By J. Spencer Tringham ............................................. 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 development during the Middle Ages and will help to understand something of the relationship between Islam and Christendom in those centuries.) By J. J. Saunders. 256 pp. ............................................. 1 12 0

Qur'anic Admonitions. (Selections from the Holy Qur'an of guidance for a better way of life.) Arabic text with Urdu and English translations ............................................. 10 0

The Islamic Conception of Freedom, Trust and Responsibility, by S. Muhammad Tufail ............................................. 6

<table>
<thead>
<tr>
<th>Title</th>
<th>P &amp; S</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barriers Between Muslims Must Go. (There are no sects in Islam.) By S. Muhammad Tufail</td>
<td>6</td>
</tr>
<tr>
<td>Art, Crafts and Architecture</td>
<td></td>
</tr>
<tr>
<td>Islamic Architecture and its Decoration A.D. 800-1500. (A photograpic 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 their decorative features.)</td>
<td>6 6 0</td>
</tr>
<tr>
<td>Early Islamic Pottery: Mesopotamia, Egypt and Persia, with 200 half-tone illustrations, four of them in colour, by Arthur Lane</td>
<td>2 2 0</td>
</tr>
<tr>
<td>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</td>
<td>2 5 0</td>
</tr>
<tr>
<td>Islamic Pottery: from the ninth to the fourteenth centuries A.D. in the collection of Sir Eldred Hitchcock, with 70 halftone illustrations, eight of them in colour, by Arthur Lane</td>
<td>1 10 0</td>
</tr>
<tr>
<td>Islamic Pottery and Italian Maiolica in Private Collections, with five colour halftone plates, 478 monochrome halftone reproductions and a page of line diagrams, by Bernard Blackburn</td>
<td>1 15 0</td>
</tr>
<tr>
<td>Icons, English translation revised by Professor Talbot Rice, with 151 reproductions in colour, 28 monochrome halftone illustrations and four diagrams in line, by Konrad Quass</td>
<td>12 6 0</td>
</tr>
<tr>
<td>Oriental Rugs. (A illustrated guide edited and translated by George and Cornelia Wingfield Digby, with eight colour plates, 36 monochrome halftone illustrations, 32 drawings and a folding map.) By Hermann Hack</td>
<td>1 15 0</td>
</tr>
<tr>
<td>Byzantine Icons. (Introduction and notes on the plates. 10 colour halftone illustrations.) By David Talbot Rice</td>
<td>15 0</td>
</tr>
<tr>
<td>Byzantine Painting. (Introduction and notes on the plates. 10 colour halftone illustrations.) By Rev. Gervase Matthew</td>
<td>12 6</td>
</tr>
<tr>
<td>Persian Painting of the Fourteenth Century. (Introduction and notes on the plates. 10 colour halftone illustrations.) By Douglas Barrett</td>
<td>12 6</td>
</tr>
<tr>
<td>Persian Painting of the Fifteenth Century. (Introduction and notes on the plates. 10 colour halftone illustrations.) By R. H. Pinder-Wilson</td>
<td>15 0</td>
</tr>
<tr>
<td>Prayer Books</td>
<td></td>
</tr>
<tr>
<td><em>Islam and the Muslim Prayer.</em> Illustrated with Arabic text, translation and translation by Kh. Kamal-ud-Din</td>
<td>6 0</td>
</tr>
<tr>
<td>*Muslim Prayer Book with Arabic text, translation and translation by the Mufti Muhammad 'Ali</td>
<td>3 0</td>
</tr>
<tr>
<td>Prayer in Islam, with translation and translation by Muhammad Yakub Khan</td>
<td>2 0</td>
</tr>
<tr>
<td>Islamic Conception of Worship. (A companion to any of the above prayer books.) By S. Muhammad Tufail</td>
<td>1 0</td>
</tr>
</tbody>
</table>

Prices subject to change

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

Anecdotes from the Life of the Prophet Muhammad
compiled by
Munir Ahmad Faruqui


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

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