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THE ISLAMIC REVIEW & ARAB AFFAIRS
"What we lost as Arabs, we shall win as Muslims"

"The Zionists pose a mortal threat—and consciousness and unity are our only defence"

There is no denying the fact that in June 1967 the Arabs suffered a serious and dramatic setback at the hands of Israel. Vast areas of the Arab homeland now lie under Israeli military occupation, and more than a million Arabs are now either under Israeli oppressive rule or have been driven from their homes by threats and menaces by the Israeli authorities. Not only property and human beings have been taken over by the Israelis, but sacred relics of the utmost significance for the Muslim nation are now controlled by the Israelis. Jerusalem — the third holiest place in Islam, and the original Qiblah to which the Muslims directed their prayers before Mecca, and from which the Prophet Muhammad ascended on a journey to heaven, recorded in the Qur'an — is under Jewish occupation. Indeed, the Israelis have declared that they had annexed the Holy City and made it part of Israel, and that they would not barajin or negotiate over this. The United Nations, which in July this year solemnly condemned the Israeli legislation purporting to annex the Arab part of Jerusalem, has been snubbed by the Israelis. The U.N. Special Representative who was sent to Jerusalem to convey to the Israeli authorities the views of the U.N. and to report on their implementation, has not made much progress, and has been given curt and arrogant answers to the effect that the Israelis would not surrender the City.

Humiliation to the Muslims

It is not only the United Nations that Israel has purposely and defiantly snubbed by its attitude over Jerusalem. Grave and unmitigated humiliation has been inflicted upon all the Muslims. This took various forms. An attempt has been made to control Muslim holy places in the City, and to take over the funds of the Muslim religious trusts (awqaf). Friday sermons in the Sacred al-Aqsa Mosque and the Dome of the Rock now have to be submitted to the
Israeli authorities for approval, and Muslim religious leaders can no longer exercise the freedom which in all civilized countries is enjoyed by religious leaders on religious matters in places of worship. The Israelis have been very strict about this, and Muslim religious dignitaries who deviated from the Israeli instructions have been quickly trounced. The mosques and other Muslim holy places in Jerusalem have also been subjected to what many impartial observers have considered to be acts of contempt and sacrilege, with Israeli sightseers improperly dressed, smoking, and generally conducting themselves in a manner that has shocked and inflamed the susceptibilities of simple, traditional and God-fearing people.

A very blunt example of the way in which the Israelis are treating the Muslim inhabitants of Jerusalem is a photograph published in The Jewish Observer and Middle East Review, London, for 25 August 1967, showing armed Israeli troops standing guard over the Muslim congregation in the Dome of the Rock. The Israelis obviously were making sure that the worshippers, and those leading the prayers, did not say or do anything of which the Israelis disapprove. This kind of thing is unheard of in modern times. Never, under the worst, most oppressive regimes, have worshippers been subjected to such terror. In the worst days of the British mandate in Palestine the authorities never indulged in this kind of activity. Very often on Fridays there were curfews and special alerts for the security forces against trouble from Muslim worshippers as they came out of the mosques after Friday mid-day prayers. This was natural enough, for Islam is a religion for a proud and free people, and the teachings of Islam command the Muslims to struggle against their oppressors and to strive for liberty and freedom, and to fight the enemy without compromise. The British thus expected the Muslims, after being preached to by their religious leaders, to come out fighting. But at no time did the British contemplate going inside the mosques to control the Imam in what they said or did, or to terrorize the worshippers at close range by machine guns. The Israelis appear to have no scruples or qualms at all in this matter. They see nothing wrong with their conduct, and go to the extent of brazenly publicizing it in their journals.

Threat to Islamic shrines

The Israelis have recently given clear indication about an extremely serious threat to the very existence of Islam in Jerusalem. They have been talking about the rebuilding of the Second Temple destroyed by the Romans nineteen centuries ago. Only part of the walls of this Temple remain known as the Wailing Wall — and responsible Jewish leaders, both religious and secular, have been ardently advocating the rebuilding of the Temple. They are saying that this is a plea which the Jews have reiterated passionately, ever since the Temple was destroyed, and four times a day they implored God to renew our days as they once were. Blueprints are said to have been prepared of the proposed new temple. What has not been publicized much by the Israelis, however, is that the alleged site of the original Temple, and of its Holy of Holies, is what is now known as the Dome of the Rock, one of the most venerated Muslim religious places. Indeed, the Jews are claiming as the centre of the Temple the centre and most venerated spot in the Muslims’ Dome of the Rock. Many Jews, including people claiming to be “moderates”, have waxed sentimental and effervescent about the prospect of the rebuilding of their Temple, and appear to view with little concern the fact that they would thereby have to displace the Muslims from what has been recognized for many centuries in Islam as one of the holiest of places, and what in fact was specifically mentioned and venerated in the Qur’an, the very foundation of Islam.

Israelis encounter resistance

The Arab and Muslim inhabitants of Jerusalem and of the Arab areas occupied by the Israelis have put up determined resistance against the Israeli authorities. There have been strikes and demonstrations. The Israelis have in consequence arrested and banished several Arab religious and political leaders, and have imposed upon the Arab patriots punishment, by way of imprisonment, fines, confiscation, the closure of business premises and the revocation of trading licences, and the dynamiting of homes and buildings. But despite their gravity these measures by the Israelis have not entirely succeeded in breaking the spirit of the people and their opposition to the Israeli aggressors.

Many acts of sabotage and disobedience continue to be committed by the Arab patriots against the Israelis, and despite severe and meticulous Israeli censorship, there continue to leak to the outside world reports about the valiant struggle of the Arabs and Muslims of Jerusalem and the occupied Arab areas against the Zionists. The Israelis have been worried about this, and have abandoned or toned down some of their more arrogant and extremist plans. Thus, when the Chief Rabbi of the Israeli armed forces held prayers within the precincts of the Dome of the Rock enclosure the Israeli authorities intervened and asked him to postpone similar functions for fear that the disturbances and indignation they had evoked could become overwhelming and too troublesome. There was also the fear that this outrage might provoke serious reaction from the Muslim countries at the United Nations and from countries with Muslim communities in Asia and Africa. But the Zionists, as is well known, are masters of the art of trickery and deceit, and the fact that they have shied off some extreme actions against the Muslims in July or August this year is no guarantee that they would not commit even more grave acts if they felt that the coast was clear and the likelihood of their escaping reprimand by the world community for their misdeeds was greater. Indeed, there have been signs recently that the Israelis are resolved to implement a far-reaching plan to resuscitate and entrench Judaism in Jerusalem, at the expense of Islam, the very first moment that there is a chance that they can avoid or withstand the wrath of the world community. So vigilance by the Muslims remains as vital as ever.

Arab and Islamic unity essential

At no period in modern times has the need for the unity and solidarity of the Arab and Muslim peoples been more vital and imperative as the only means for countering their enemies and protecting their sacred and most cherished possessions. Arab unity in the military and other spheres came too late for it to be effective in the June 1967 war against the Israelis. But this war, although it resulted in a terrible setback for the Arabs, has convinced them at all levels, and beyond the slightest doubt, that they must unite. Since the war there have been many acts demonstrative of the unity of the Arab peoples, and at least in this respect — in cementing the unity of the Arabs — the war has been a blessing. One of the examples of this unity is the agreement reached at the Arab summit conference held in Khartoum in August (the resolutions of which we publish in this issue) whereby States with oil resources have agreed to provide substantial

Continued on page 6
JIHAD THE ROAD TO HEAVEN

"Al-Jannah tahta Zilal al-Suyuf"
(“Paradise lies under the Shadows of Swords”) (The Prophet Muhammad)

By MUHAMMAD ‘ALI al-SABUNI

Jihad in Islam is not aggression. It is simply an act intended to repel injustice and aggression.

Jihad (or struggle to uphold or defend the cause of God) is one of the main characteristics of the religion of Islam. It is also one of the pillars of the dignity of the nation of Islam. When jihad had been abandoned or neglected, indignity and humiliation followed, and the enemies gathered together and pounced. For this reason jihad is a sacred duty in Islam, and a noble endeavour which must be fulfilled if dignity, prestige and honour in this life are to be attained.

Jihad is a thing which does not come naturally to some people, and which many consider burdensome and onerous. But it is the only path to dignity and the only road to heaven. Those who seek real happiness and the final reward cannot avoid engaging in this honourable activity.

Islam is fully conscious of the weaknesses and failings of human beings, and it is for this reason that the teachings of Islam recognize jihad as a main pillar of the faith and a duty incumbent upon every Muslim. God says:

"Fighting is enjoined on you, though it is disliked by you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and God knows while you know not" (The Qur'an, 2: 216).

In the teachings of Islam jihad is akin to an undertaking given by the Muslim to his Creator in return for favours bestowed by the Creator upon His servant. God says:

"Surely God has bought from the believers their persons and their property - theirs in return is Paradise. They fight in God's way, so they stay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his promise than God? Rejoice therefore in your bargain which you have made. And that is the mighty achievement" (The Qur'an, 9: 111).

The highest achievement in Islam is jihad. It is reported that the Prophet Muhammad said: "He who has died without taking part in a raid, or without hoping to take part in a raid, has died a jahiliyyah death." God says:

"Those who believe in the way of God, and those who disbelieve, fight in the way of the devil. So fight against the friends of the devil; surely the struggle of the devil is ever weak" (The Qur'an, 4: 76).

Jihad in the religion of Islam can never take the form of aggression, oppression, looting, plunder, unnecessary shedding of blood, savagery or inhumaneness. It is simply an act intended to repel injustice and aggression and to establish the principles of right, justice, good, enlightenment and the sublime human standards which have been promulged by heavenly religions. God says:

"And fight with them until there is no more persecution, and all religions are for God. But if they desist, then surely God is Seer of what they do. And if they turn back, then know that God is your Patron. Most excellent the Patron, and most excellent the Helper" (The Qur'an, 8: 39-40).

Islam is the religion of dignity and honour, and of struggle and endeavour. Islam does not wish its followers to live a life of indignity and humiliation, or to be enslaved or held in bondage by others. A Muslim is a person with a prestige. God says:

"And might belongs to God and His Messenger and the believers, but the hypocrites know not" (The Qur'an, 63: 8).

Thus, jihad is considered to be one of the most important commandments of Islam as a means of ensuring that God's will will prevail, that the light of religion will shine bright, and that the weak and the oppressed are given succour. A Muslim undertaking jihad does not bear arms to shed the blood of the innocent or to aggress against the weak and the defenceless. He wields his weapons in self-defence and in defence of right, justice, honour and the sanctity and inviolability of everything holy. God says:

"Those who are driven from their homes without a just cause except that they say: 'Our Lord is God'. And if God did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which God's name is much remembered, would have been pulled down. And surely God will help him who helps Him. Surely God is Strong, Mighty" (The Qur'an, 22: 40).

The bitter war which has raged in various parts of the Arab world, particularly in Muslim Arab Palestine, between the criminal Zionist gangs and the Muslim Arabs is one of the holiest wars of Islam. It is a war of honour in which the Muslims must take part. It is a jihad — a struggle in God's cause. It is an activity in which the valiant believers, the soldiers of Muhammad — may the peace and blessings of God be upon him — have been yearning to participate. God willing, this war will finally resolve the conflict between right.
and wrong, between the soldiers of God and the soldiers of
the devil, between the criminal Zionists and the valiant
strugglers. God willing, it will restore right, bring back
Palestine to its rightful owners who have been persecuted
and oppressed. God willing, it will also wipe out the shame,
humiliation and defeat which has afflicted a nation at the
hands of the Zionist gangs, a condition that will never be
purged except by purifying the holy land from the gangs of
the aggressor imperialists and their lackeys, the Zionists of
Israel.

The teachings of Islam require the Muslim not to pur-
pusely seek conflict and war, and to be patient and resolute
if he is engaged in battle. The Muslim is essentially a peace-
loving person ever in pursuit of harmony with his fellows.
But when there is no alternative to war and struggle, the
Muslim must face the fact and not hesitate to enter the
field of honour. God says:

"O you who believe, when you meet those who dis-
believe marching for war, turn not your backs to them.
And whose turns his back on them on that day — unless
manoeuvring for battle or turning to join a company —
he, indeed, incurs God's wrath, and his refuge is hell. And
an evil destination it is." (The Qur'an, 8 : 15, 16).

When he is engaged in battle the Muslim must be firm,
and must not shrink his duty or avoid the burden and the
dishonesty necessary for the realization of the objective. God says:

"Or do you think that you will enter Paradise
while there has not yet befallen you the like of what befall
those who have passed away before you. Distress and
affliction befall them and they were shaken violently, so
that the Messenger and those who believed with him
said, 'When will the help of God come?' Now surely
the help of God is nigh" (The Qur'an, 2 : 214).

The Prophet Muhammad is reported to have said: "O
people, do not wish for an encounter with the enemy, and
ask God for protection. But if you do meet the enemy then
you must be patient, and you must know that Paradise is in
the shadow of the sword."

Onwards, O heroes of the Arabs: Onwards, O descend-
ants of Khalid ibn al-Walid and Salâh al-Din! Regain the
glory of your ancestors. Islam promises you an early and
decisive victory. Victory does not come only through the
abundance of weapons or numbers. Victory is in God's gift.
He says:

"If God helps you, there is none that can overcome
you; and if He forsakes you, who is there that can help
you after Him? And in God should the believers put
their trust." (The Qur'an, 2 : 159).

Islam must regain its glory, and the Muslims must
restore their prestige. The Holy Land must be cleansed of the
criminal Zionists, and cleansed in the same way as it had
been by Khalid ibn al-Walid and Salâh al-Din. The Muslims
must bear the banner of jihad in God's cause, and must draw
strength from the examples set by their illustrious ancestors.

"What we lost as Arabs, we shall win back as Muslims" —Continued from page 4

regular aid to the States affected by the Israeli aggression to
enable them to withstand economic and other pressures, and
to continue the struggle.

Another important fact on the credit side of the June
war is the realization by many Muslims that the Zionist
aggression and threats, supported and condoned by the
imperialists, are too great a menace to be successfully tackled
by the Arabs single-handed. The Zionist movement threatens
not only the Arabs but the Muslims as well. But the
resources of the Muslim world are much greater than those
of the Arab world alone, and the Muslim peoples, numbering
well nigh 500 million, are more capable of tackling the Zionist
menace. Hence there has been more serious and practical
talk recently about Islamic solidarity, and plans have been
made for urgent conferences on this subject.

Islam the guiding light

There is proof that the Muslims have been awakened
and alerted by the shock of the Zionist distantly deed
against the Arabs and Islam. There is also mounting
anger in the world of Islam about the high-handed and contemptible
attitude of the Israelis towards the Arabs and the Muslims.
There is also the belief recently expressed by prominent
Muslim leaders that what has been lost by the Arabs as Arabs
will most definitely be won back by the Muslims, by means
of the better utilization of resources and potentialities, and
also by a return to the doctrines and guiding lights pro-
ounced in the religion of Islam.

The Qur'an says:

"And let not those who disbelieve think that they
can outstrip Us. Surely they cannot escape. And make
ready for them whatever force you can and horses tied
at the frontier, to frighten thereby the enemy of God
and your enemy and others besides them whom you
know not — God knows them" (8 : 39, 60).

The Qur'an also says:

"O Prophet, urge the believers to fight. If there be
of you twenty steadfast, they shall overcome two
hundred; and if there be of you a hundred, they shall
overcome a thousand of those who disbelieve, because
they are a people who do not understand. Now God
has lightened your burden and He knows that there is a
weakness in you. So if there be of you a hundred
steadfast, they shall overcome two hundred; and if there be
of you a thousand, they shall overcome two thousand
by God's permission. And God is with the steadfast" (8
: 65, 66).

This is the main source of inspiration and strength for
the Muslims in their coming struggle against their enemies.
ISLAM—the Source of Peace and Comfort

A Resume of Lectures

Given by Dr. ‘Ali Muhammad Khan
to various organisations, Church Associations,
Schools, Colleges, etc., in the United Kingdom

The writer

The meaning of the word “Islam”

The meaning of the Arabic word Islam is generally
taken to be: “The submission to the will of God.” Another
word, Assalam, derived from the same root form silm, is one
of the 99 attributive names of God meaning “the Author of
Peace.” Thus submission to the will of God, in Muslim par-
lance, means submission to His system which creates peace.

But this definition of Islam is not quite correct. It does
not stand the test of Arabic grammar and etymology. This
defective definition may have been conceived under the
influence of “Mysticism” and the Asha’riyyah doctrine of
bila kayf (accepting without question).

Looking at it grammatically and etymologically we see
that the Arabic verb salima, in the first form — derived from
the same root form — means to be safe, to be free from
vice and defect, and its noun, silm means peace. The word
Islam is the verbal noun of the fourth derived form of Salima.
The meaning of the fourth form is causative, for instance
ajlasa : to seat, to cause to sit down (in the first form jalasa
means to sit down). It also means getting into a state or con-
dition: for instance, Aqarah means to become desert, to get
into the state of a desert (Qajara means desert).

So Aslama (indefinite of fourth derived form) means to
cause peace, to cause to be safe, to cause to be free from
vice and defect and to get into the state of peace. The word
Muslim is active participle of the same form.

Thus Islam means a system given by God, the Author
of Peace, which enables a Muslim to get into the state of
peace, and the state free from vice and defect. It also enables
him to cause peace to others: peace of all kinds: peace from
violence, from anxiety, from pain, from fear, from biting
tongue, from thirst and so on.

Some examples of the word silm and assalam — in the
first form — used in the Holy Qur’an:

“O you who believe, enter into complete peace and follow
not the footsteps of the devil. Surely he is your open enemy”
(2: 208).

“...And if they incline to peace, incline thou also to it ...”
(2: 61).

“Whereby God guides such as follow His pleasure into the
ways of peace (Suhalaassalam) and brings them out of darkness
into light by His will, and guides them to the right path” (5: 16).

How does God guide the believer into the ways of
peace?

He does not only give us commandments of do’s and
don’ts in the Holy Qur’an but He also tells us:

“...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 brothers. And you were on the brink of a pit of fire,
then He saved you from it. Thus God makes clear to you His
messages that you may be guided” (3: 102).

“...And He has united their hearts. If thou hast spent all that
is in the earth, thou couldst not have united their hearts, but
God united them. Surely He is Mighty, Wise” (8: 63).

Again the same question arises: How did He do it?

If we examine the first page of the 2nd chapter of the
Holy Qur’an we will see that the Almighty has given common
sentiments to those who believe in it. Common sentiments
are the only basis for sympathy. There cannot be any sym-
pathy between two persons if they have developed different
sentiments, and sympathy is the most sure foundation of love.

1 The third person sing. masc. Perf., being the simplest form of the
verb is commonly used as paradigm, but for shortness sake we
always render it into English by infinitive Quratu to kill instead
of he was killed (W. Wright, A Grammar of the Arabic Language).
Before we go any further we should make a little detour and try to understand the meaning of sentiment. I shall give you in a few sentences some idea about it.

SEMTENTS

Instincts and their relation to emotion

(1) "The instincts, inborn mental tendencies, are the "prime mover of all the animal and human activities. There is no activity without an instinctive disposition. They are the mainspring of a clock or fires of a steam-engine" (William McDougall, The Energies of Men, London 1945).

"In the case of the simpler instincts, this affective (feeling) aspect of the instinctive process is not prominent... but in the case of the principal powerful instincts, the affective quality of each instinctive process and sum of visceral and bodily changes, in which it expresses itself are peculiar and distinct: hence language provides special names for such modes of affective experience, names such as anger, fear, curiosity: and the generic name for them is 'Emotion'" (William McDougall, An Introduction to Social Psychology, 1936).

Sentiment and its relation to emotion

(2) "...a sentiment is an organized system of emotional dispositions centred about the idea of some object" (McDougall, Ibid.).

"Sentiments are dispositions, not actual feelings. A sentiment can be felt at any one moment as emotion can be felt. Its relation to emotions, conations (strivings), pleasures and pains, as actually felt, is twofold. On the one hand it develops out of them. On the other hand, sentiments, when they have once come into being, are themselves independent sources of manifold feeling — attitudes and conations, varying with the varying circumstances. They are complex dispositions and may, as diverse occasions arise, give birth to the whole gamut of the emotions" (Stout, The Groundwork of Psychology).

(3) Sentiments are determined by the course of experience. They are not inherited in the constitution.

Importance of the sentiments

(4) "The growth of the sentiments is of the utmost importance for the character and conduct of individuals and of societies: it is the organization and affective and conative life. In the absence of sentiments our emotional life would be a mere chaos, without order, consistency or continuity of any kind; and all our social relations and conduct, being based on the emotions and their impulses, would be correspondingly chaotic, unpredictable and unstable... again, our judgments of value and of merit are rooted in our sentiments: and our moral principles have the same source, for they are formed by our judgments of moral values" (William McDougall, An Introduction to Social Psychology, 1936).

"It is the highest moral character when volition is controlled" (Ibid.).

"The units of character are the sentiments or complexes" (McDougall, An Outline of Psychology, London 1940).

The failure of the League of Nations and U.N.O.

The rational unity: feelings of tender sympathy towards each other cannot materialize itself unless a group of common sentiments is developed in the individuals of the group.

The League of Nations failed because it offered no common sentiments for its units. U.N.O. has practically failed in its task because of the same reason.

Some people are visualizing a world federation, but it can never be a success if based on force and not on a group of common sentiments.

A distinctive feature of Islam is that it is international in its outlook and character

We can easily see that such a basis is afforded by the Holy Qur'an and the Holy Qur'an alone. It has not only created the real Muslim brotherhood but has also included all the followers of all the religions in that brotherhood by enjoining upon all Muslims to believe in all the previous revealed books, and in all the previous prophets of God. See for yourself what the Holy Qur'an blesses us with:

"This Book, there is no doubt in it, is a guide to those who control their volition (or have self restraint).

"Who believe in the unseen and keep up prayer and spend out of what We have given them.

"And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure.

"These are on a right course from their Lord and these it is that are successful" (2:25).

There are seven essentials in this passage. We will deal with each one of them as we go along.

It is clear from the above that there is a very important and distinctive feature of this message — Islam. Unlike the national religions of the world, Islam is international in its character and outlook. It has provided a real and genuine basis for the whole world to unite on the common sentiments and not on blind, beastly and brute force.

By national religions I mean religions the followers of which believe in one particular prophet or a family of prophets. For instance, Jews believe in the Israeli prophets, Christians believe in Jesus Christ and to a lesser extent in the prophets of the Old Testament. Zoroastrians believe in Zoroaster, Buddhists in Buddha alone, Confucians in only Confucius. Hindus in the prophets raised in India and so on (may peace be unto them all!). But you see that Muslims have to believe in all the revealed books of the world and all the prophets of the world. The Holy Qur'an elucidates it further:

"Surely We have sent thee with the truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them" (35:24).

"Say: we believe in God and in (that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael, and Jacob and the tribes, and (in) that which was given to Moses and Jesus and (in) that which was given to the Prophets (of the world) from their Lord, we do not make any distinction between any of them and for Him we are Muslims" (2:136).

"And for every nation there has been a messenger" (10:47).

It means they were national prophets and their spheres of admonition were limited to the particular people among whom they were raised.

Here are a few verses of the Qur'an and the Gospels about Jesus Christ, a national Prophet.

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We read in the Qur'ān:

“...He (Jesus) was nought but a servant on whom We bestowed favour and We made him an example for the Children of Israel” (43: 59).

“...And when the angels said: O Mary, surely God gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to God)” (3: 44).

“And He (God) will teach him (Jesus) the Book and the Wisdom and Torah and the Gospel” (3: 47).

“And (make Jesus) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord...” (3: 48).

We read in the New Testament:

“And Jesus went from thence and departed into the coasts of Tyre and Sidon.”

“And, behold, a woman of Canaan who came out of the same coasts and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.”

“But he answered not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.”

“But he answered, and said, I am not sent but unto the lost sheep of the house of Israel.”

“But she came and adored him, saying, Lord, help me.”

“But he answered and said, It is not good to take the bread of the children and to cast it to dogs” (Matthew 15: 21-26).

Distinctive characteristics of the Qur'ānic teaching

The Holy Qur'ān declares that all mankind is a single nation:

“Mankind is a single nation. So God raised Prophets as bearers of good news and as warners and He revealed with them the Book with truth that it might judge between people concerning that in which they differed” (2: 213).

No national prophet ever claimed to be for the whole world. On the other hand, the Holy Qur'ān says about Muhammad:

“Say: O mankind, surely I am the messenger of God to you all (itatics are mine), of Him, whose is the Kingdom of the heavens and the earth. There is no deity but He: He gives life and causes death. So believe in God and His messenger, the unmi (unlettered) Prophet who believes in God and His words and follow him so that you may be guided aright” (7: 158).

The Holy Qur'ān contains all the pure messages revealed to the national prophets:

“A Messenger from God reciting pure pages, wherein are (all) right books (revealed)” (98: 2-3).

“The right books.” I understand, means books free from interpolation, i.e., as they were in the original form.

“And We have not sent thee but as a bearer of good news and as a warner to all mankind, but most men know not” (34: 28).

And the Holy Qur’ān is the only revealed Book that claims to be a complete message of God:

“This day have I perfected for you and choosed for you Islam as a religion” (5: 3).

The Holy Qur'ān also declares that Muhammad was the Last Prophet of God:

“Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal (Last) of the Prophets. And God is ever knower of all things” (33: 40).

The meaning of the Adam and Eve story in the Qur'ān

There is no Adam and Eve story in the Holy Qur’ān, though the early commentators carelessly adopted it while commenting on some allegorical passages of the Holy Qur’ān.

As a matter of fact they are about the potentialities of man’s progress and power, starting with his first stage of development as a food seeker when he was in a state of peace with his fellow men. Then he settled down and became a tiller, thus entering a new phase which entailed a complex system of life. The ownership of land made him conscious of inheritance and consequently of sexual behaviour. The Holy Qur’ān tells us this fact in these words:

“...Their shameful parts became manifest to them and they both (men and women) began to cover themselves with the leaves of the garden” (7: 22).

Fights started over land, its produce and, the most important of all, women. Complications increased as time went on and more and more laws were required to regulate the social life. This was the stage when God said:

“We said: go forth from this state all. Surely there will come to you a guidance from Me. Then whoever follows My guidance, no fear shall come upon them, nor shall they grieve” (The Qur’ān, 2: 38).

These revelations were essential to guide man on the way to progress as well as to bring him back to the peaceful and happy life.

The commentators of the Holy Qur’ān imagined that this story was the story of Adam and Eve which essentially depicts God as un-Forgiving and un-Merciful who sent Adam tumbling down just because he had eaten a miserable apple — the forbidden fruit.

The Qur’ānic story, on the other hand, tells us how important and powerful man was going to be. It also warned him against one particular quality of his, lust (for power, fame and wealth) which would tempt him to make mischief and shed blood in the earth. But other qualities — the qualities of the 99 attributive names of God, if properly developed by him in himself, would enable him to control all the energies and powers represented by the angels. That is what prostration or submission of angels to man in the Holy Qur’ān means.

That was the status granted to him when God said:

“I am going to place a Caliph (vicegerent) on the earth” (The Qur’ān, 2: 30).


Let me quote another verse from the Holy Qur’ān to show that it is the story of the whole of mankind and not just of Adam and Eve. It addresses us thus:

“And We indeed created you, then We shaped you out. Then We said to the angels: Submit to man. So they submitted, except Iblīs; he was not of those who submitted” (The Qur’ān, 7:11).

It simply means that all other qualities given to man can be controlled, but lust is too powerful and requires a fully-developed man to control it. Tawāwūl (self-restraint) is the quality that enables him to control his Iblīs. This is called the control of the Nafs al-'ammūrāh, so according to the Holy Qur’ān there was no fall of Adam, no Orinel Sin, and thus there was no need for anybody’s sacrifice to appease the angry and bloodthirsty God. According to the Qur’ān, every child is born sinless. Everybody starts with a clean slate. Write on it what he may and carry his own burden and no one else's.
The importance of Taqwá

"And perform Taqwá against a day when no person will avail another in the least; neither will any compensation be accepted from it, nor will intercession profit it, nor will they be helped" (The Qur'án, 2 : 123).

Men without Taqwá — the ability to have a control over volition — are under-developed. There are four stages of man's development:

First stage: when "pain and pleasure" rule the infant;

Second stage: when "punishment and reward" guide the child's behaviour;

Third stage: when "blame and fame" condition the behaviour of men;

Fourth stage: when fully-developed man disregards "pain and pleasure", "punishment and reward" and "blame and fame", but he acts as his "Chosen Model" makes demands on him. No matter what sort of environment he is placed in, his keel is always steady and under his full control.

This defect or lack of Taqwá leads man by the hand to commit all sorts of crimes and offences. Intoxicating drinks and drugs destroy the Taqwá. The Holy Qur'án says that such men are like cattle:

"Hast thou seen him who takes his desires for his God? Wilt thou be a guardian over him? Or thinkest thou that most of them hear or understand? They are but like the cattle; nay, they are farther astray from the path" (25 : 43-44).

"Seest thou him who takes his desire for his god, and God leaves him in error with full knowledge, and seals his hearing and his heart and puts a covering on his sight? Who can then guide him after God? Will you not mind?" (45 : 23).

The importance of Taqwá cannot be over-emphasized. We read in the Qur'án:

"Surely the noblest of you with God is the most muttaqi of you (one who controls his volition)" (49 : 13).

"And We will set up a just balance on the day of Resurrection, so no person will be wronged in the least. And if there be the weight of a grain of mustard seed We will bring it. And Sufficient are We to take account" (21 : 47).

The life hereafter will be the continuation of the evolutionary process. It is the Holy Qur'án that gave us the idea of evolution. Some Christian historians say, for instance Philip K. Hitti, that al-Jahiz was the first man who wrote a book in the 9th century C.E. which gives us a lead on evolution. Al-Jahiz must have got this idea from the Holy Qur'án, which tells us:

"Read in the name of thy Rabb (Lord) who creates. He created man from a clot (96 : 1).

"And indeed He has created you by various stages" (71 : 14).

"Glorify the name of thy Rabb the Most High, Who creates then makes complete" (7 : 1, 2).

The word Rabb, the oft-occurring attributive name of God, means a nourisher unto perfection — attaining one condition after another until it reaches its goal of perfection.

The Holy Qur'án and the practice of the Prophet Muhammad afford us that system which can ensure our happiness and peace. The Holy Qur'án deals with a vast variety of subjects which affect man's life on this earth. It not only deals with the thought, manner, method, procedure and form of prayer, but also in a richer detail with the problems of the world around us. It regulates and harmonizes the relationship and behaviour of men, their attitude towards God's other creatures, their social and political life, their institutions of marriage, divorce and inheritance, their division of wealth, the relationship of labour and capital, administration of justice, military organization, peace and war, national finance, debts and contracts, benevolent and humane legislation to liberate the poor, the orphan, the widow, the slave and the weak from iniquities. It lays down rules for the progress and advancement of individual and society alike. Thus this article can only shed an infinitesimal part of light on Islam.

The Five Pillars of Islam

It is said there are five pillars of Islam. They are:

1. The Formula of Faith (the Kalimah):

2. The Prayer (al-Salah):

3. Welfare Tax (Zakiah):

4. Fasting (al-Saum):


The Formula of Faith

I bear witness that there is no deity but God Who is One (of no number). He has no partner, and I bear witness that Muhammad is His Servant and Messenger (may the peace and blessings of God be upon him!).

This Formula of Faith contains four essentials: God, Muhammad, Servant and Messenger.

God: the Holy Qur'án tells us about Him in chapter 112:

"In the name of God, the Beneficent, the Merciful. Say: He, God, is One. God is He on Whom all depend. He begets not, nor is He begotten: and none is like Him!"

And also in the glorious Throne Verse which reads:

"God, there is no deity but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is in the earth. Who is there that shall intercede with Him save by His leave? He knows what is before them, and what is behind them. And they encompass not anything of His knowledge save what He wills. His Throne (Power) extends over the heavens and the earth: and the preserving of them tirs Him not. He is the Most High, the Greatest" (2 : 255).

"Vision comprehends Him not" (6 : 104).

"Nothing is like a likeness of Him" (i.e., He is above the limitations of metaphor) (42 : 11).

There is no sabbath day in Islam, as it is connected, by some religions, with the idea that "the Lord made heavens and earth in six days and rested on the seventh", but according to the Holy Qur'án the making and preserving of them tire Him not.

Muhammad, the servant and Messenger of God

He is the expected liberator of oppressed peoples of the whole world. The Holy Qur'án calls him "The Mercy for the worlds" — the worlds of both men and animals.

The prophecies in the world scriptures, the history and the Holy Qur'án prove, beyond any shadow of doubt, that the expected liberator was none other than Muhammad (may the peace and blessings of God be upon him!).

Some of the prophecies in the holy scriptures

The Gospel of Jesus Christ

The Paraclete (the Comforter), in St. John, 16 : 7-14

"But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: But if I go, I will send him to you."
Sufism and the Integration of Man

By Professor SEYYED HOSSEIN NASR

It is only the Sufi who has realized the mysteries of tawhid. It is only he who sees God everywhere.

Islam is the religion of unity (tawhid) and all veritable aspects of Islamic doctrine and practice reflect this central and cardinal principle. The Shari'ah itself is a vast network of injunctions and regulations which relate the world of multiplicity inwardly to a single centre which is reflected in the circumference and periphery. In the same way Islamic art seeks always to relate the multiplicity of forms, shapes and colours to the One, to the Centre and Origin, thereby reflecting tawhid in its own way in the world of forms with which it is concerned.

Sufism, being the marrow of the bone or the inner dimension of the Islamic revelation, is the means par excellence whereby tawhid is achieved. All Muslims believe in unity as the most universal sense possible by the Shahadah — Lâ ilâha illâ 'Allâh. But it is only the Sufi, he who has realized the mysteries of tawhid, who knows what this assertion means. It is only he who sees God everywhere.

Sufism aims at curing man from hypocrisy and making him whole.

In fact the whole programme of Sufism, of the spiritual way or tariqah, is to cure man from hypocrisy and to make him whole, for it is only in being whole that man can become holy. Men confess to one God but actually live and act as if there were many gods. They thus suffer from the cardinal sin of "polytheism" or shirk, from a hypocrisy whereby on one level they profess one thing and on another act according to something else. Sufism seeks to bring this shirk into the open and thereby to cure the soul of this deadly malady. Its aim is to make man whole again as he was in the Edenic state. Or in other words, the goal of Sufism is the integration of man in all the depth and breadth of his existence, in all the amplitude which is included in the nature of the universal man (al-insân al-kâmil).

Man being the vicegerent of God on earth (khalifah) and the theatre wherein the Divine names and qualities are reflected, can reach felicity only by remaining faithful to this nature or by being truly himself. And this in turn implies that he must become integrated. God is one and so man must become whole in order to reflect the One. To be dissipated and compartmentalized, to be lost in the never-ending play of mental images and concepts or psychic tensions and forces is to be removed from that state of wholeness which our inner state demand of us. Although many today would like to be sophisticated at all costs, even preferring to be sophisticated and enter hell rather than be simple and go to paradise, still the state of simplicity is closer to innocence and purity which is the condition of celestial beatitude, for as Jesus Christ said, "We must be like children in order to enter heaven".

Purity and wholeness

The end of Sufism is the attainment of this state of purity and wholeness, not through negation of intelligence as is often the case in modern piety and certain modern religious movements, but through the integration of each element of one's being into its own proper centre. Man is composed of a body, mind and spirit and each needs to be integrated on its own level. Although the body is the most outward aspect of man, having its own objective existence and mode of action, it is not the greatest obstacle on the path of integration. The domain with which man identifies himself and in which he is most often caught in the labyrinth of incongruent images and thoughts is the intermediate mental plane including the psychological forces at play at this level. And that is why Sufism turns first of all to the problem of this vast intermediate world that is so difficult to harness and control.

Sufi doctrine: It is not so much the fruit of thinking as of being

Men are usually either of a contemplative or active nature, or from another point of view they either predominantly think or make. Since it is meant for men of spiritual capabilities of both types, Sufism has provided the means whereby both groups of men can begin to integrate their mental activity. The person who is prone to thinking and learning, who wants to know the causes of things, can only begin to follow a spiritual way if he is presented with a doctrine of the nature of reality wherein different domains are interrelated. Sufi doctrine, must be distinguished from modern philosophy, is not the fruit of the attempt of a particular mind to devise a system to embrace the whole of reality. It is not the objectivization of the limitations of a particular thinker as most philosophy has become today. In fact, it is not so much the fruit of thinking as of being. It is the vision, theoria in its original sense and as still understood in Orthodox theology, of reality by one who has gained this vision through a new modus of existence.

It is a spiritual vision of the whole

Sufi doctrine is presented to man whose mind is bewildered as a theoretical knowledge of the structure of reality and man's place in it. It is itself the fruit of the spiritual vision of seers and sages who, having achieved the state of wholeness, have been given a vision of the whole.
And in turn it is the means whereby others can be led to wholeness. The role of doctrine in the integration of man can hardly be over-emphasized, especially for modern man, who is over cerebral, thinks too much, and often wrongly. The maze of contradictory assertions, the ambiguities and pitfalls that characterize modern thought are the greatest obstacle to the integration of the mind and can only be cured through the purifying effect of Sufi's metaphysical doctrine that washes away the dross of contingency and multiplicity. In traditional Islamic society doctrine is usually taught gradually along with practical methods and the gradual advancement upon the path. Nor is there such an acute need for it at the beginning because the Shari'a and traditional teachings about the nature of things satisfy in most cases the needs of the mind for knowledge and the imagination for images and forms. But in the confusion of the modern world Sufi doctrine is a sine qua non for the integration of man's being, preparing the ground for the actual realization of the verities whose theoretical knowledge the doctrine conveys.

Oneness of God

Sufi doctrine consists of metaphysics, cosmology, psychology and eschatology, which is often adjoined to psychology and occasionally to metaphysics. The metaphysical aspect of the doctrine delineates the nature of Reality, the Oneness of the Divine Essence who alone Is in the absolute sense and before whom there is nothing, then the theophany of the Essence in the Divine Names and Qualities, the determination of the different states of being, and finally the nature of man as the total theophany (ta'wil) of the Names and Qualities. The doctrine of unity or Tawhid forms the axis of all Sufi metaphysics and it is in fact the mis-understanding of this cardinal doctrine that has caused so many orientalists to accuse Sufism of pantheism. Sufi doctrine does not assert that God is the world but that the world to the degree that it is real cannot be completely other than God; were it to be so it would become a totally independent reality, a deity of its own, and would destroy the absoluteness and the Oneness that belong to God alone.

Sufi metaphysics, moreover, delineates the intermediate levels of existence between the corporeal world and God, levels of reality which Cartesian dualism removed from the world view of modern European philosophy, leaving an impoverished picture of reality which remains a formidable obstacle to the integration of man’s being. The intermediate planes of existence are precisely those which relate the physical world to the purely transcendental archetypes and enable man to escape the purile debate between idealists and realists, each of whom have inherited a portion of reality as segmented and divided by the scissors of Descartes cogito ergo sum and its consequent dualism.

The goal

As for cosmology, Sufi doctrine does not expound details of physics or chemistry but a total science of the cosmos through which man discovers where he is in the multiple structured cosmic reality and where he should be going. The goal of the spiritual man is to journey through the cosmos and ultimately beyond it. Sufi cosmology is the plan with the aid of which man orients himself for this journey. It is a map of the universe which he must possess if he is to pass through its dangerous pitfalls and precipices. Sufi cosmology thus deals not with the quantitative aspects of things as in modern science, but with their qualitative and symbolic aspect. It casts a light upon things so that they become lucid and transparent, losing their habitual opaqueness and darkness.

Integration of man

Sufism was able to integrate many medieval sciences such as Hermeticism into its perspective precisely because these sciences reflect the unicity of nature and the inter-relatedness of things. They deal, moreover, with the symbolic and qualitative nature of objects and phenomena and so accord well with the perspective of Sufism. Moreover, since Sufism is based on experience, the one experiment which in fact modern man, who boasts so much about his experimental outlook, hardly ever makes, it has been able to cultivate both natural and mythological sciences within its perspective. The history of Islam science is a witness to many an outstanding Muslim scientist who was a Sufi. But the primary function of Sufi cosmology and sciences of nature is to provide a blueprint of the cosmos for the traveller upon the path (tarik) and to demonstrate the inter-relation between all things, the unicity of all cosmic existence which nature displays so vividly if only one were to take the necessary care to observe it.

Illness of the soul cured

As for psychology, it must be remembered that Sufism contains a complete method of curing the illnesses of the soul, and in fact succeeds where so many modern psychiatric and psychoanalytical methods with all their extravagant claims fail. That is because only the higher can know the lower; only the spirit can know the psyche and illuminate its dark corners and crevasses. Only he whose soul has become integrated and illuminated has the right to seek to cure the souls of others. Anyone else who makes this claim is either ignorant of the factors involved, or as occurs often, is an impostor.

As for the doctrinal aspect of Sufi psychology, there, the human soul is presented as a substance that possesses different faculties and modes of existence, separated yet united by a single axis that traverses all these modes and places. There is, moreover, a close link between this psychology and cosmology in such a way that man comes to realize the cosmic dimension of his being, in of course a qualitative and symbolic sense, not a quantitative one. Moreover, this cosmic correspondence objectivizes the inner structure of the psyche, thereby curing the soul of its own knots and dark aspects and displaying to the traveller of the spiritual path the pitfalls that lie in his way, in the inner journey of the soul within itself. The descent to the “inferno” is the means whereby the soul recovers its lost and hidden elements in dark and lethal depths before being able to make the ascent to “Purgatory” and “Paradise”. Sufi psychological doctrine lays this scheme before the adept, in both its macrocosmic and microcosmic aspect, before the actual journey is undertaken. But even this theoretical presentation has the effect of integrating the mental and psychic plane of the person who is able fully to comprehend it.

Eschatology, likewise, has both a macrocosmic and microcosmic aspect, the latter being what most immediately and directly concerns the adept. From this point of view the posthumous becoming of man is no more than a continuation of the journey on this earth to another level of existence, one which, moreover, can already be undertaken here and now by those who, following the advice of the Prophet
Muhammad, “die before you die”, have already died to the life of the carnal soul (al-nafs al-ammūdah) and been resurrected in the spiritual world. Sufi eschatological doctrines reveal to man the extension of his being beyond the empirical, earthly self with which most human beings identify themselves. They are thus again a means whereby the wholeness of the human state in all its amplitude and depth is made known, preparing the ground for the actual realization of the total possibilities of the human condition, a realization which implies the complete integration of man.

The link between Sufism and art

The aspects of Sufi doctrine thus delineated address those whose intellectual needs demand such explanation and whose vocation is to think and know. As for others whose function is to make and do, in traditional Islamic society Sufism has succeeded in providing means of integration for this group by wedding its symbols to those of the arts and crafts. Through the process of making things the artisan has been able to achieve spiritual perfection and inner integration, thanks to the nexus created between the guilds (asnīf and juttuwadī) and the Sufi orders. The transformations of shape, colour and other accidents which materials undergo in the hands of the artisan came to possess a symbolic significance connected with the transformation of the human soul. And in this domain alchemy, which is at once a symbolic science of material forms and a symbolic expression of the spiritual and psychological transformations of the soul, became the link between Sufism and art and its language the means whereby the maker and the artisan has been given the possibility of integrating his outward and inner life, his work and his religious activity. In this way the traditional crafts and methods connected with them came to play a role analogous to that of Sufi doctrine for the contemplative and the thinker as far as the question of the integration of the mind is concerned.

Indifferent and strange men

It may now be asked what about the contemporary man who is neither metaphysically inclined to understand Sufi doctrine nor practices a traditional craft possessing a spiritual significance and efficacy? Or what about a man who lives in a society where the injunctions of the Shar'ī‘ah are not applied and where the mind is therefore likely to be much more dissipated and dispersed? To such questions it must be answered that Sufism possesses the means of integrating man wherever he might be, provided man is willing to accept its teachings and discipline. In cases cited above methods of meditation are applied which in the absence of a coherent traditional ambience nevertheless enable the final and total integration of man which includes not only his mind but his whole being, comprising also the body and the psychic and vital forces.

Precisely because man is not a dismembered mind but a whole being, of which the mind is an element, doctrine, despite its extreme importance, is not enough. There must also be realization through the practice of a spiritual method. Between the theoretical understanding of the doctrine which integrates the mind and its realization in one’s whole being there is a world of difference. In fact, without an actual spiritual method too much study of Sufi metaphysics can only cause a further separation between the mind and the rest of one’s nature and so make more difficult the integration of man’s total being. That is why doctrine and method are always combined together in all integral traditional spiritual paths like two legs with which man must undertake the spiritual journey.

Outward and inward tendencies of the soul

The role of the spiritual method in the integration of man is capital in that only through the Divine Presence and the barakah (blessing) contained in the methods of Sufism and going back to the origin of the Qur’ānic revelation itself can all of the dispersed elements in man be brought together. Ordinary man is forever moving away from the centre of his being toward the rim and periphery, dispersing himself in the multiplicity of this world as waves that disperse into a thousand drops against the rocks at the sea-shore. This outward-going tendency must be checked and reversed so that man lives inwardly and his reactions and tendencies move towards the centre rather than the rim, for at the centre is the One, the Pure and Ineffable Being who is the source of all beatitude and goodness and at the periphery non-existence, which only appears to be real because of man’s illusory perception and lack of discrimination. To enter upon the Sufi path, to become initiated into the way of tariqah, is to be given this possibility to reverse the tendency of the soul from the outward to the inward, a change of direction which is possible only through Divine Succour (tawfiq) and the barakah contained in the methods of Sufism.

In order to bring this transformation about, to turn the soul from multiplicity to unity, the methods of Sufism base themselves first of all on the practices of the Shar’ā‘ah, for Sufism is Islamic esotericism and not something else. To practice the Shar’ā‘ah is already to gain a measure of integration which is a necessary basis as well as a foretaste of the complete integration achieved in spiritual realization. Especially the daily prayers are a most powerful means of integrating man’s psychic elements and harmonizing them with the corporeal aspect of his being.

Inner integration of the soul through prayer: invocation and meditation

The main method of Sufism in fact is to extend the prayers so that they become continuous, for as the Persian mystic poet, Hāfiz (d. 1388 C.E.), says, “How happy are those who are always praying”. This extension is not qualitative and vertical, that is, Sufism uses the quintessential form of prayer, the dhikr or invocation in which all otherness and separation from the Divine is removed and man achieves tawhid. The dhikr begins by gradually transforming man’s psyche until finally it becomes man’s real nature and the reality with which he identifies himself. With the help of the dhikr, as combined with appropriate forms of meditation or fikr, man first gains an integrated soul, pure and whole like gold, and then in the dhikr he offers this soul to God in this supreme form of sacrifice. Finally, in annihilation (fana‘) and subsistence (baq‘a‘), he realizes that he was never separated from God to start with.

The integrating power of the dhikr is reflected even in the body, whose very structure reflects symbolically man’s inner being. Although at the beginning of man’s awareness of the spiritual life he must separate himself from the body considered in its negative and passionate aspect, in the more advanced stages of the path the body is to keep within the body, considered in its positive aspect as the “temple” (haykal) of the spirit. The mind is always wandering from one thought to another. To be able to keep it within the

S E P T E M B E R  1 9 6 7
body means to be always totally present here and now, in the instant which connects the temporal and the eternal. When Rūmī (d. 1273 C.E.) writes in his Mathnawi that the adept must invoke in the spiritual retreat (khālahwah) until his toe begins to say Allāh, he means precisely this final integration which includes the body as well as the mind and the soul. In fact, the Islamic and Christian doctrine of corporeal resurrection means most of all the complete and total integration of man in the final phase of his becoming.

The man who has achieved integration is characterized by certain signs for those who are capable of observing them. But even in a more outward plane he leaves his effect and imprint. First of all such a person is cured of all the maladies of the soul, not by having all tensions and complexes removed in the manner of modern psychoanalysis so that he becomes like a plant tranquil but without an inner drive or attraction toward the Divine, but by having all those tensions which rise from man’s profound urge and need for the transcendent realized and fulfilled. Moreover, such a man does not live a compartmentalized existence. His thoughts and actions all issue from a single centre and are based on a set of immutable principles. He has been cured of that hypocrisy in which most men live and therefore like the sun reflects his light wherever he might be. In him, the Islamic ideal of unifying the contemplative and active ways is realized. He does not act or think; rather his contemplation and meditation is combined with the purest and most intense activity. And because by virtue of his becoming integrated he reflects Divine Unity and has become the total theophany of the Divine Names and Qualities, he acts and lives in such a manner that there is a spiritual fragrance and beauty about all he does and says. Somehow he is in touch with that barakah which runs through the arteries of the Universe.

Islam has always sought to bring about integration and unity, whether it be socially, politically and economically, or morally and intellectually. The integration achieved by Sufism is the essence of this Islamic ideal, realized in such a way that it has always been a supreme example for Islamic society. For the best way to integrate human society is first of all to be integrated oneself. One cannot do good unless one is good, an all too simple truth so much forgotten in the modern world. Nor can one save others unless he has saved himself. Therefore, the method of integration contained in Sufism not only concerns the individuals who are effected by it but casts its light upon the whole of society and is the hidden source for the regeneration of Islamic ethics and the integration of the Islamic community.

The Sufi teaches this simple truth that the basis of all faith or ʿimān is unity, for as the Shaykh Mahmūd Shabistari writes in his Gulshan-i Rāz:

“See but One, say One, know but One,
In this are summed up the roots and branches of faith” (Whinfield translation).

The integration of man means the realization of the One and therefore of that faith or ʿimān which is the core and basis of Islam. He who has achieved this inner integration in thus sacrificing his soul inwardly to God also renders the greatest service to Islam, and in fact to the truth itself, in whatever form it might be found.

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**ISLAM—the Source of Peace and Comfort—Continued from page 10**

“And when he is come, he will convince the world of sin, and of justice and of judgment.

“Of sin: because they believed not in me.

“And of justice: because I go to the Father: and you shall see me no longer.

“And of judgment: because the prince of this world is already judged.

“I have yet many things to say to you; but you cannot hear them now.

But when he, the spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall show you.

“He shall glorify me, because he shall receive of mine, and shall show it to you.”

Verse 12 above obviously means that God’s comprehensive message was yet to come.

Relating to the verse 13 above, the Holy Qur’ān says:

“Nor does he (Muhammad) speak out of desire. It is naught but revelation that is revealed” (53 : 3-4).

The Holy Qur’ān glorifies Jesus in these words:

“He (Jesus) said: I am indeed a servant of God. He has given me the Book and made me a Prophet.

“And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live.

“And to be kind to my mother: And He has not made me insolent, unblessed.

“And peace on me the day I was born, and the day I die, and the day I am raised to life.

“Such is Jesus son of Mary — a statement of truth about which they dispute. It beseems not God that He should take to Himself a son...” (9 : 30-35).

*(To be continued)*
Resolutions of the Arab Summit Conference held in Khartoum from 20 August—1 September 1967

The following is the text of a statement by President Isma'il al-Azhari, Chairman of the Conference.

In response to the Sudanese Government's invitation to hold a conference of Their Majesties and Excellencies the Arab Heads of State in Khartoum from 29 August to 1 September to study the current Arab situation and to discuss a joint Arab plan to remove the effects of aggression, the following met in Khartoum: H.M. King Husain Ibn Talal of the Hashimite Kingdom of Jordan; H.E. Isma'il al-Azhari, President of the Sudanese Supreme Council of State; H.E. Lt.-Gen. 'Abd al-Rahman 'Arif, President of Iraq; H.M. King Faysal Ibn 'Abd al-Aziz of the Kingdom of Su'udi Arabia; H.E. President Jamal 'Abd al-Nasir of the United Arab Republic; H.E. President 'Abdullah al-Sullal of the Yemeni Republic; H.H. Amir Sabah al-Salim al-Sabah, the Ruler of Kuwait; H.E. President Charles Hili of the Lebanon; H.H. Emir al-Hasan al-Rida, Crown Prince of the Kingdom of Libya; H.E. Bahi al-Aghnam, Tunisian Minister of State for Presidential Affairs, representing H.E. President Habib Bourguiba of Tunisia; H.E. 'Abd al-'Aziz Butafliqah, Algerian Foreign Minister and member of the Revolutionary Council, representing H.E. President Houari Boumedienne, Chairman of the Revolutionary Council and Premier of the Democratic People's Republic of Algeria; and the Moroccan Premier, Dr. Muhammad Ibn Himah, representing H.M. King Hassan II of the Kingdom of Morocco.

A common realization of the burden of historic responsibility facing the Arab peoples at this decisive and critical stage of our struggle prevailed at the meetings, during which the participants expressed their determination to stand united in the face of the fateful challenges and of the responsibilities which such challenges place upon the shoulders of the Arab peoples.

Their Majesties and Excellencies the Arab Kings and Heads of State and their representatives have studied the dimensions of the aggression to which the Arab countries were subjected on 5th June, and have decided that the elimination of the effects of aggression from the Arab land is the joint responsibility of all Arab States and that this necessitates the mobilization of all Arab resources. They have expressed their firm belief that these resources are capable of removing the effects of aggression and that the setback which the Arab peoples suffered should constitute a strong motive for uniting Arab ranks and strengthening joint Arab action.

In view of this, their Majesties and Excellencies the Kings and Heads of State and their representatives have agreed on effective ways and means of ensuring the removal of the effects of aggression, including the strengthening of those countries whose economies were directly affected by the aggression in order to enable them to face economic pressures.

Their Majesties and Excellencies the Kings and Heads of State and their representatives have expressed their firm belief and strong determination regarding the need to continue joint Arab action to preserve the Palestine people's inalienable rights in their country. The Arab leaders meeting at this conference appeal to the peoples and governments of the world to extend their support to this just right and to adopt a clear-cut attitude towards the Zionist-Imperialist States which prevent the Palestine people from exercising their right.

The Arab Kings and Heads of State and their representatives have reviewed the relations among their respective States in all fields and have agreed on steps to strengthen and buttress their relations and to further consolidate the Arab Solidarity Charter with the aim of achieving the Arab people's aspirations for progress and prosperity.

Their Majesties and Heads of State and their representatives have expressed their great appreciation of the initiative taken by the Government of the Sudanese Republic in convening this historic meeting. They have also expressed their great appreciation of the enthusiastic welcome accorded them by the noble Sudanese people.

The following is the text of the resolutions adopted by the Arab Summit Conference (read by Mr. Muhammad Ahmad Mahjub, Prime Minister of the Sudan):

(1) The conference has affirmed the unity of Arab ranks, the unity of joint action and the need for co-ordination and for the elimination of all differences. The Kings, Heads of State and representatives of the Heads of State at the conference have affirmed their countries' stand by and

Continued on page 17
What Our Leaders Say...

“Revive the Dynamic and Progressive Spirit of Islam”

President Muhammad Ayub Khan of Pakistan, in a message on the occasion of the birthday anniversary of the Prophet Muhammad, celebrated on 20 June 1967, said:

“There cannot be an occasion of greater significance for a Muslim than this day when God in His infinite mercy blessed the earth with the birth of the Prophet Muhammad.

“With inspiring devotion and unflinching faith in his mission, the Prophet spread the divine message, banished fear and hatred from the hearts of warring tribes, united them with ties of love and brotherhood and infused them a new spirit of dynamism, quest for truth and selfless services of humanity.

“Since the seal of finality has been put on Divine revelation, it devolves upon every member of the entire Muslim Millah (nation) to carry forward his noble mission and to promote and practise his teachings.

“The Muslims today must shed their inertia, sift the fundamental principles of Islam which are immutable and interpret and apply them, keeping in view the demands of modern science and technology so that they may be able to keep pace with the ever-widening horizons of knowledge.

“For the Muslims the only way to pay homage to the memory of the benefactor of humanity is to get united by the bonds of sincere love and mutual trust, revive the dynamic and progressive spirit of Islam and meet the challenge of the modern age and seek inspiration from the life of the Prophet.

“May God help us in our resolve and efforts!”

Need of Better Research Facilities in Muslim Universities

“The Prophet Muhammad Attached the Highest Importance to Learning and Scholarship”

In laying the foundation-stone of the University of Islamabad, about 17 miles from Rawalpindi, on 22 June 1967, President Muhammad Ayub Khan emphasized the need of having experts and specialists who could exploit the country’s natural resources for economic development and said Pakistani universities, specially Islamabad University, could play an important role in providing trained manpower for the country’s development.

Islamabad University, which is meant to be a postgraduate residential university, is being constructed in one of the most beautiful and picturesque surroundings of the capital. The first phase of the University scheme will be completed in the Third Five-Year Plan at an estimated cost of about $10 million.

The President said that the Prophet Muhammad attached the highest importance to learning and scholarship and made
it obligatory on every follower of Islam to acquire knowledge, and that it was in the fitness of things that the foundation of this centre of learning should be laid on the Prophet's birth anniversary.

The President said it was axiomatic that education and research should be given the highest priority in the development programme since they were the foundations on which progress was based in all sectors of national life. He said Pakistan had been sending its young men abroad for higher education and advanced training. But that programme was not proving quite adequate since the requirements of highly specialized technical manpower had grown too large to be met by any programme of foreign training.

He said that success of the University of Islamabad would, in the final analysis, be measured by the extent to which it would provide highly qualified technical manpower not only to carry forward the economic and technological development of the country but also fill the existing gaps of well-trained teachers in the universities and colleges.

The President said that a highly welcome feature of the University of Islamabad was its emphasis on bringing together teachers as well as students from all parts of the country. Apart from its benefits for the advancement of knowledge, it would contribute substantially to national integration.

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*Resolutions of the Arab Summit Conference—Continued from page 15*

implementation of the Arab Solidarity Charter which was signed at the third Arab summit conference in Casablanca.

(2) The conference has agreed on the needs to consolidate all efforts to eliminate the effects of the aggression on the basis that the occupied lands are Arab lands and that the burden of regaining these lands falls on all the Arab States.

(3) The Arab Heads of State have agreed to unite their political efforts at the international and diplomatic level to eliminate the effects of the aggression and to ensure the withdrawal of the aggressive Israeli forces from the Arab lands which have been occupied since the aggression of 5th June. This will be done within the framework of the main principles by which the Arab States abide, namely, no peace with Israel, no recognition of Israel, no negotiations with it, and insistence on the rights of the Palestinian people in their own country.

(4) The conference of Arab Ministers of Finance, Economy and Oil recommended that suspension of oil pumping be used as a weapon in the battle. However, after thoroughly studying the matter, the summit conference has come to the conclusion that the pumping of oil can itself be used as a positive weapon, since oil is an Arab resource which can be used to strengthen the economy of the Arab States directly affected by the aggression, so that these States will be able to stand firm in the battle. The conference has, therefore, decided to resume the pumping of oil, since oil is a positive Arab resource that can be used in the service of Arab goals. It can contribute to the efforts to enable those Arab States which were exposed to the aggression and thereby lost economic resources to stand firm and eliminate the effects of the aggression.

The oil-producing States have, in fact, participated in the efforts to enable the States affected by the aggression to stand firm in the face of any economic pressure.

(5) The participants in the conference have approved the plan proposed by Kuwait to set up an Arab Economic and Social Development Fund on the basis of the recommendation of the Baghdad conference of Arab Ministers of Finance, Economy and Oil.

(6) The participants have agreed on the need to adopt the necessary measures to strengthen military preparation to face all eventualities.

(7) The conference has decided to expedite the elimination of foreign bases in the Arab State.

The following resolution was also adopted by the Arab Heads of State who participated in the Khartoum conference from 29 August to 1 September 1967 C.E.:

The Kingdom of Su'udi Arabia, the State of Kuwait and the Kingdom of Libya have each agreed to pay the following amounts, which are to be paid in advance every three months beginning from mid-October until the effects of the aggression are eliminated: Su'udi Arabia, £50,000,000; Kuwait, £55,000,000; Libya, £30,000,000. In this way, the Arab nation ensures that it will be able to carry on this battle, without any weakening, until the effects of the aggression are eliminated.
Muhammad (the Peace and Blessings of God be upon him!) was now 39 years of age, and for quite a while he had spent much time in contemplation and worrying over the state of affairs which existed at the time, such as the worshipping of idols and the wicked living of his people. He strove hard to get some light from somewhere. To set his mind at rest he would retire into a cave called Hira and try to work things out. This cave is a little way from Mecca. Today the cave is of great importance, for it was there that Muhammad had his first important revelation.

You know, a revelation is quite different from a vision. Muhammad stayed in this cave searching for guidance, and a way to lead his people out of their bondage of lust, hate and all bad ways. It was in the month of Ramadan (which is the ninth month in the Muslim calendar) that Muhammad had his first revelation. And now, dear children, as I pointed out, a revelation is different from a vision. In a revelation one is commanded by God and things are shown in a true light. Before this revelation he had spent most of his time in this cave, only going back to his family now and again. Khadijah, his wife, understood and loved him; so did his children. They all knew such a good man could not be thoughtless.

In Muhammad’s first revelation the Angel Gabriel appeared holding a piece of silk in his hand. “Read,” said Gabriel, “read.” Muhammad shivered and said, “I cannot read.” Three times Gabriel repeated, “Read, in the name of thy Lord, who hath created all things.” To his amazement, Muhammad found himself reading, and trembling all over, he, who had not learnt to read, had read and understood. What had happened to him? As soon as he finished reading it was too much for him; he was overwhelmed with a strange mixed feeling of fear and happiness, as if the flood-gates had been opened and he was being swept away into the river of truth. He rushed out of the cave, straight to his wife. “Wrap me up,” he said. “Wrap me up.” He was shivering. His wife wrapped him up in a cloth. Muhammad said, “I was afraid I was going to die, when Gabriel held me.” “You are not going to die,” said Khadijah, “you are going to live, and from what you have told me I know God is with you.”

Khadijah knew Muhammad had found what he had been searching for, that is, the light of truth. She took him to Waraqah, who was her uncle, and told him the whole story. The uncle said, “I wish I were younger and could live long enough to see what happens when you give this message to your people. The time will come when your people will turn against you, when they know you are serious.”

“Do you think my own people will turn me out?” said Muhammad.

“Yes,” said Waraqah, “they will turn you out. No man has ever come as you have, without having all his people around become his enemies, but I believe in you, and if I live I will give you great help.” I am sorry to say Waraqah died shortly after this, and so could not help Muhammad in his great work. No revelations came to Muhammad for quite a long time. He became quite depressed, but his wife and family believed in him, and I must add here please remember all you little girls who will grow up to be women, that Muhammad’s first believer was a woman, Khadijah, his wife. If it had not been for Khadijah, Muhammad would have wanted to have died; so forlorn was he. His health was not good. He lay for many a day wrapped up, hoping that he would get help from this God who had started to talk to him.

One day, as he lay wrapped up in a mantle, an angel appeared to him and said, “O thou enwrapped in thy mantle! Arise and preach!” Then Muhammad knew he was God’s Messenger and a prophet. So now he has become The Prophet Muhammad, and must reclaim the people to the worship of God.

His next believers were that little slave boy Zayd, and ‘Ali, who were about twelve or fourteen years old. Maybe they were young, but they were very serious boys and knew what they believed in to be right. Abu Bakr, an old and trusted friend, joined Muhammad. Other friends also came forward. A small band of fifty people joined Muhammad in his belief. Now a change came about. The citizens of Mecca turned against Muhammad and his followers were persecuted. After three years an open opposition against Muhammad was organized and acts of violence started. A youth leading prayer was attacked and he fought back. Islam does not say turn the other cheek. It is common sense that one has to defend oneself.

In the fourth year of his mission, Muhammad was given a friend’s house to hold meetings for people who wanted to know about God. The name of this friend was Arqam. The house of Arqam was in front of the Ka’bah, and afterwards was named the “House of Islam.” I feel it was the first mosque for the followers of Muhammad to pray in. Now so many believers were being harmed that Muhammad said any followers without protection must go away to a foreign land. So eleven followers with their families set out for the port of Shibata, and there, finding two vessels ready to sail, embarked quickly for Abyssinia. Here the king gave them a place of refuge and kindness. These were the first Muslim refugees sheltered in Abyssinia, but they could not stay away and after three months returned. It was at a later time that once more refugees went to Abyssinia.
One day even Muhammad's uncle, Abū Jahl, met Muhammad, and was so angry with Muhammad and his beliefs that in the street he treated the Prophet most cruelly, and beat him badly. At that time a maid belonging to the house of Hamzah was passing, and was so shocked to see the incident that she went and told her master. When Hamzah heard the news he was so angry and grieved that he made up his mind to join this small band of followers and use his powers in their favour. This helped Muhammad.

Now there was a man called 'Umar. He thought about things and decided to have his peace of mind by killing Muhammad, and then his followers would forget him. So he took his sword in his hand and went to Muhammad's house to kill him. 'Umar was a man of great influence in Mecca. He did not know that his sister Fâtimah and her husband had become Muslims. On his way to the Prophet's house with his sword in his hand he met a man who had recently embraced Islam. Seeing the sword in his hand, the man said, "Where are you going?" 'Umar said, "To kill Muhammad." "Oh!" said the man, "don't you know that even your sister and brother-in-law have embraced Muhammad's religion?" 'Umar was furious; he decided his relations must die first and then Muhammad. On reaching the house he heard his relatives reading verses that had been revealed to Muhammad from God. 'Umar was so furious that he beat his brother-in-law very badly. 'Umar's sister was hurt whilst trying to stop the fight. 'Umar snatched away these verses and started to read them. One could have heard a pin drop, so engrossed was 'Umar. His rage had calmed down, and his breathing was once more like a human being. Gradually, as he was reading the words, peace came into his heart. He was reading something that calmed his soul with its truth and beauty. It had set him thinking. On seeing this altered man, the followers talked to him, and soon the harsh and proud 'Umar joined Islam. He became a kind and good follower of Muhammad. 'Umar then went to the house of Arqam, where Muhammad met him at the door. 'Umar said, "O Prophet of God! I declare my faith in God and believe in His Prophet." Things became much easier with 'Umar and Hamzah on Muhammad's side. They helped to carry on the work in public, and prayers were now said near the Ka'bah.

Most of Muhammad's followers were poor and were forced to undergo many hardships. No one could protect them and no one had any money to give them. If a slave dared to become a Muslim, he was tortured terribly, because their masters, who owned their bodies and souls, would not allow this. Abū Bakr thought of a plan. He spent a lot of money on buying and setting slaves free. This was the first step towards the freedom of slaves. Islam started it. When St. Augustine saw Angle slaves in Rome, he said, "They are angels, not Angles." This is what I heard as a child at school. But he did not buy them or set them free. I claim that Islam was the first to start the mission of setting slaves free. Muhammad once entered a village with a freed slave riding a camel and holding the reins. Democracy had started, and also equality of mankind. One must realize it would take years to cure the slave system, as captives in war had often been made slaves, and so many people had slaves who did not want to be set free. Many more rich men joined Islam. They also bought slaves who otherwise would have been tortured because they had joined Islam.

The people of the Quraysh were up in arms against Muhammad. They would meet people at the city gates and important places, saying, "Don't meet this Muhammad, his followers will suffer hardships and Muhammad will be killed." This made people more anxious to see this brave man who risked his life for his belief. After a little more than four years the citizens decided that Muhammad must be finished once and for all by force; for, they said, if Muhammad succeeded in his mission, what would happen to the wealth that poured in at the feet of those idols? These idols always had offerings of wealth left with them, and the Quraysh looked after the idols, and, because of this, they had wealth and influence. But this new religion, if allowed to survive, they argued, would stop all this. Once more Muhammad was ill-treated with greater vigour. "Islam must go," the people of Mecca said, "and Muhammad must be killed." Only those few who loved Islam remained true.

Opposition had truly started. To say kill Muhammad was easy, but a murder of a member of a certain clan would lead to war, even if the clan was not in favour of one of its members. Murder was a different question, and that meant war. So Muhammad remained alive, hounded and treated shamefully, but allowed to live, and suffer. At least that is what his enemies thought, but God did not mean Muhammad to die. He had to live because he was to be the Last Prophet to bring the true belief in God. Suffer he would, but Islam would spread. It had to — this was God's wish.

Little Muslims, especially those of you who live in Europe, where Islam is still misunderstood, do your little part by talking about Islam. Let all your little friends at school know what Islam really is. If you know of any person who is saying something wrong about Islam, be not afraid, even if it is your teacher: just put your hand up and say, "Please, teacher, that is not Islam," and tell what Islam allows, and does not allow. At school I always did so. Just remember, if Muhammad suffered so much, then you can have a little discomfort, which I assure you won't be much. Everyone loves a truth-lover.
ARABISM

In addressing his soldiers in 637 C.E. The Caliph
You were a despised people, but now, whoever you would think of any other ideology, shame on you”

The Dome of The Rock
at Jerusalem

TEXT OF A MESSAGE ADDRESSED BY HIS MAJESTY KING FAYSAL OF SU‘UDI ARABIA TO THE KINGS AND PRESIDENTS OF MUSLIM AND FRIENDLY COUNTRIES SOON AFTER THE ISRAELI AGGRESSION AGAINST THE SACRED POSSESSIONS OF THE ARABS AND THE MUSLIMS

May the Peace and Blessings of God be upon you.

As a Muslim and a believer in God, Who has honoured me by entrusting me with serving the two Sacred Mosques and the Holy Places in Mecca and Medina, I consider it my duty to call upon all those who believe in God throughout the world to consolidate their efforts and mobilize their forces for the liberation of the land where lies the Farthest Mosque (al-Masjid al-Aqsa) to which God took His Messenger (may the peace and blessings of God be upon him!) on a night journey from the Sacred Mosque. I call upon them to save the First Qiblah and one of the three Sacred Mosques from the clutches of treacherous Zionism which has directed its artillery upon it and demolished its fences and hit the Mosque on the Rock (Masjid al-Sakhrah), and which was not content with this and has trampled upon its sanctity and violated its holiness and which has committed the gravest acts of barbarism against your Arab brothers, acts condemned by all laws and abhorrent to the conscience of mankind.

The defence of Arab Palestine is not the concern solely of the Arab nation — it is a task entrusted to every Muslim and every believer in God.

We call upon the leaders of the Muslim World and those who believe in God to stand alongside their Arab brothers in the fateful battle in which the Arab nation is engaged in defence of right and sanctity.

TEXT OF THE CALLS MADE BY THE SECRETARY-GENERAL OF THE MUSLIM WORLD LEAGUE OF MECCA

Call made on 29 Safar 1387 A.H. (11 May 1967 C.E.)

Leaders and peoples of the Muslim nation:

The Muslim World League, which has dedicated itself since its very inception to the defence of Muslim causes, chief amongst which is the Palestine cause exhorts you to jihad in the cause of God, for this is the right course for you.

Leaders and peoples of the Muslim nation:

The sinister designs and expansionist aims of Israel, backed by world Zionism, are not confined to Palestine and to the land between the Euphrates and the Tigris and the Nile. They have hateful, greedy, treacherous and determined plans against Khaybar as much as against Medina, the city of the Great Prophet.

Our religion requires that we put an end to this evil cancer which has been implanted by the imperialists in our holy land, and to uproot it completely.

"Fight them: God will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people" (The Qur’an, 9 : 13).

And may the peace and blessings of God be upon our Leader, Muhammad, the last of the Prophets and the Messengers, and upon all his family and Companions.

MUHAMMAD SURUR AL-SABBAN,
Secretary-General, Muslim World League.

THE ISLAMIC REVIEW & ARAB AFFAIRS
HAS FAILED!

soldiers after the fall of Jerusalem
Caliph Umar the Great said: “O Arabs! A people in the World. It is Islam that ignites, Prestige and Unity. Remember, I'd think of acquiring honour in the name of God, will bring disgrace and

Call made on 1 Rabi’ al-awwal 1387 A.H. (9 June 1967 C.E.)

The forces of World Zionism, represented by Israel, in accordance with a well-studied and terrifying plan, are marching forward seeking to take Holy Jerusalem and to destroy one of the three Sacred Mosques, the First Qiblah, and the place from which the Great Prophet went on a Night Journey, and are aiming to remove all the vestiges of Islam in this Holy Land.

Your brothers, the leaders and peoples of the Arab and Muslim nation, are defending every inch of this Holy City with great and unprecedented courage and valour, and the martyrs among them who fall are jubilant at what God has bestowed upon them, and full of hope that those who stay behind will fulfil the task, and that there will be no fear or grief.

Leaders and peoples of the Muslim nation

Onward to holy jihad, to the defence of your beliefs, your sacred possessions, and your Islamic homeland. The time for words has passed, and now is the time for action.

The Muslim World League expects you to take decisive and effective steps to demonstrate to the entire world the strength of Muslim solidarity and the bonds of Muslim brotherhood.

"And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers” (The Qur'an, 3:138).

MUHAMMAD SURUR AL-SABBAN,
Secretary-General, Muslim World League.

Call made on 25 Rabi’ al-awwal 1387 A.H. (3 July 1967 C.E.)

Israel has sinned and committed aggression, and has exposed its unlimited greed. Not mindful of, or caring for, world public opinion, it has pounced upon the Old City of Jerusalem, and declared it to be an integral part of what they occupy. The Israeli flag was raised on al-Masjid al-Aqsa, and the Maghribi Quarter, in which the Wailing Wall is situated, was blown up. The Arab Quarter — named the Jewish Quarter — was also demolished.

Israel thus exposes its criminal designs which seek to rebuild the Temple of Solomon on the ruins of al-Masjid al-Aqsa, and to remove all traces of Islam in this holy territory. Israel is not content with all that it has so far done. Reliable information has been received to the effect that Israel has embarked upon a policy of starvation, terror and extreme psychological pressure against the inhabitants of Jerusalem, with the object of forcing them to flee. The City has been denied foodstuffs and other supplies, and a curfew has been imposed during which patrols of Israeli police and soldiers broke into stores, shops and houses, looting everything and leaving chaos behind, and blowing up the centres of handicraft and light industry in the City of Jerusalem in order that the workers therein will become unemployed and without a livelihood. The Israelis also destroyed all means of transport within the City and between the City and the surrounding area, for the purpose of preventing supplies of foodstuffs to the inhabitants.

Muslims:

Israel, backed by Zionism, has committed these crimes only after it had found that the six hundred million Muslims of the world had become dazed and weak, had preferred the affairs of the world to the affairs of religion, and had tended to forget God, and consequently God has forgotten them and has directed against them the meanest of its creatures.

O nation of Islam: has faith dried up in your hearts, and has belief departed from you that you are now content with defeat and accept dishonour and shame?

The Muslim World League in Mecca strongly denounces the savage and barbaric acts being committed by aggressor Israel against the inhabitants of Holy Jerusalem. It calls upon the leaders and peoples of the Muslim nation to embark upon jihad in the cause of God with their possessions and their lives. All must proclaim a holy war in which life and property would be freely offered in defence of religion and belief, for the regaining of the First of the two Qiblahs and one of the three Sacred Mosques, and the place from which the Great Prophet went on a Night Journey, and for purifying them all from the evil of sinful Zionism.

"O you who believe, if you help God He will help you and make firm your feet" (The Qur'an, 47:7).

The Muslim nation must realize that the steps taken by Israel are a most dangerous prelude to the taking over of other holy places in other Islamic countries.

MUHAMMAD SURUR AL-SABBAN,
Secretary-General, Muslim World League.
A non-Muslim Scholar's Approach to Islam’s* Key Problem—Economic Development

Western methods of Economic Growth are not adaptable to Islam**

A peep into the mental make-up of Muslims

by Professor JACQUES AUSTRUY

We are beginning to notice that in spite of their differing interpretations in the capitalist and in the Communist systems, the principles which up to the present have governed and determined economic growth are fairly similar.¹

These principles emanate from a common Western philosophy which believes in, and promotes, the power of man over nature, and the possibility of transforming man by man's action. Writing on this point Toynbee declared: "I do not think we can avoid summing-up the situation as follows: the Gospel according to Lenin and Stalin draws its inspiration from the West as the Gospel according to Peter and Alexander."²

In both cases, the method of economic growth is decided by a determinist view of the role played by man in the universe. It interprets the desire for well-being and power. These take on a special meaning in the eschatological vision and social context of the dominant economy³ offered by Western civilization. And according to a Muslim thinker the genius of Europe is effectively explained by the basic synthesis of man with the soil, which leads "... to the integration of individuals who fulfill the conditions and ideals of a static type of life " ¹

And here we get the sense of the utilitarian in this agricultural society, to which Christianity and Cartesianism have brought their contributions, the former bringing the concept of the universal, and with it the dynamism which was lacking in its static temperament. The latter brought the "Taylorism" necessary to its fundamental activities, so that these could be effectively integrated into the industrial upsurge resulting from its evolution.

What a vastly different situation in the Muslim world! The Muslim was not able to get his food from the soil, for then the soil was unable to produce food, except for animal consumption. For this reason the average Muslim became a shepherd, a nomad or a warrior. "A world completely split up, in which each individual was an isolated atom; a world where men lived for themselves alone, knowing nothing of mutual aid and co-operation, unable even to make use of the material elements, but who practised hospitality, considered generosity a virtue, were vain, who loved poetry — and horses."³

This somewhat sketchy criticism is certainly no longer quite an accurate one — if ever it really was accurate. However, when it is linked up with that particular pattern which Islam has imprinted on this society, it enables us to understand why the methods of growth of the neighbouring West — manifestations of a similar kind of world-vision (Weltanschauung) — are inadequate for the world of Islam.

This inadequacy, which is verified by facts, is fairly easy to explain, both as regards the capitalist variety and the

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¹ In European languages the words "Islam" and "Muslim" are interchangeable.
** For the previous instalment in this series see The Islamic Review for August 1967.
³ Cf. the brilliant work by F. Perroux, La coexistence pacifique, Paris 1959, especially p. 179 et seq.
² A. Toynbee, La Civilisation à l'épreuve, p. 122.
³ In the sense given to this expression by André Pierre, namely, "... a régime in which the economic occupations and activities dominate morals, and where the hierarchy of fortune presides more than any other over the social structure ". Cf. "Les trois âges de l'économie," Économie et Humanisme, Paris 1955, p. 54.
4 Malek Bennabi, Vocation de l'Islam, p. 36 et seq. Cf. also R. Gendarme, L'Economie de l'Algérie, Paris 1959, p. 128: "One might also wonder what is meant for the majority of the people of under-developed countries by those positive 'imperatives' of economic policy known as 'well-being' and 'employment'. The reply is that these terms have very little meaning, for men are completely enmeshed in a different kind of structure, where economic factors have less importance than social and religious considerations."
5 Malek Bennabi, op. cit., p. 37. Cf. also X. de Planhol, Le monde islamique, especially p. 45 et seq.
Soviet variety," both of which are involved in Western economic growth.

**ISLAMIC MENTALITY IS NOT SUITED TO CAPITALISTIC DEVELOPMENT**

Generally speaking, Islamic mentality is known to be unfavourably disposed towards the development of the spirit of enterprise and the activities of a category of "go-ahead" businessmen, which Schumpeter rightly describes as the basis of the capitalist system. There are a number of reasons for this.

1. **Psychological Obstacles**

   First, there is the obstacle to the unfettered development of the individual personality. No doubt it has often been declared that the right of personal ownership is formally recognized in the Qur'an, and that Islam is fundamentally hierarchical. But this is not enough to create a human society favourable to the full development of the individual personality and to private initiative. In addition, a certain moral liberty is essential. Now the Muslim was for many years subject to a number of forces over which he had no control and which narrowly limited his personality.

   1. **God above everything else**

      "Islam" means "submission", and it is true that between the faithful Muslim and his God there is not the same communion as between the Christian and his God. Father 'Abd al-Jalîl has described this attitude in the following way: “In their ensemble, the esoteric and mystic elements contained in the Qur'an are as if neutralised or at least inhibited by the more or less explicit Muslim conception of the Divine transcendence which excludes all possibility of analogy with man.”

      At the same time, He is Omniscient, Omnipresent and Omnipotent, to the point where man cannot be said to be the "creator" of anything, not even of his own actions. "Creation" is exclusively a Divine action, and no creature can share in this prerogative. To "stimulate" it in action, in thought, and in art, is sacrilege — it is succumbing to "associationism" (to shirk). So that Muslim thinkers have a profound repugnance at admitting a "causality", even a "secondary" causality, in creatures.10

2. **The community**

   The Muslim is conscious of a strong bond of solidarity with all the members of the Ummah, but because of this he is subject to a rather disconcerting "social constraint," or limitation. We know the importance, in law, of the ijma — the reputedly infallible agreement between theologians and jurists, who officially represent the Islamic community. But in the practical domain this social constraint is felt just as rigorously. “In all ages and in all countries, even if there is no physical coercion, a Muslim knows that his conduct and deportment will be keenly noticed by others, and the silent coercion of general disapproval is extraordinarily effective.”

   We need only mention here the successful boycotting of foreign goods (incomprehensible to a Latin), and the fear of infringing the Qur'anic law in the presence of co-religionists felt by Muslims, even after long stays in Europe, and even though they may loudly proclaim their religious scepticism.13

3. **Heredity**

   The Muslim has few ties with the soil, but he views his ancestral and family links in a rigorously precise manner, although different from ours. “In Muslim countries sanctity is hereditary — there is a fusion of the two concepts, aristocratic nobility and holiness.”14

The Muslim is marked by the destiny of his ancestors. Although there were no castes in Islam, the influence and importance of heredity is very pronounced. The American conception of the social role of the "self-made man" is far removed from that of the Muslim, who gives great importance to predestination. In addition to this handicap there are in Islam no surnames, which is a drawback to individuality.

It thus appears to be difficult for the Muslim to escape from this state of subjection. In our opinion this explains why the entrepreneur (or "middle-man"), described by Schumpeter as the moving spirit behind the birth and evolution of Western capitalism, does not, practically speaking, exist in Islam. For up to recent times industry in Islam has been in great measure in the hands of foreigners. And in spite of the efforts of different governments, the well-to-do Muslims have fought shy of investing their capital in industrial enterprises.11 But there are other reasons for this state of affairs — certain factors in Muslim mentality.

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10 Cf. Toyne, who writes in La civilisation à l'épreuve : “The Russians have adopted a century-old Western social philosophy—Marxism. We might also call Marxism a Christian heresy, a page torn from the Christian book, and treat it as if it were the Gospel in its entirety. The Russians have appropriated this heretical Western religion. They have modified it to suit their own purposes, and they are sending it back to us like a projectile. It is the first shot to be fired in the anti-West counter-offensive. But this eruption, this Russian Revival, this form of Communism, may turn out to be quite a small affair when the vastly more powerful civilizations of India and China, in their turn, reply to our Western challenge.” And this doubtless also applies to the awakening of Islam.

11 Here we recapitulate some of the concepts already developed by us in Structure économique et civilisation, pp. 245-254. The analysis of J. Berque and the study by R. Gendarme on L'économie de l'Algérie, p. 125 et seq., appear to us in conformity, in great measure, to some of the theories submitted by us in a memoir at the Faculty of Law and Economic Science, Paris, in 1956.

12 F. Gauthier, Moeurs et coutumes des musulmans, Paris, speaks of the relationship between master and slave.

13 Cf. al-Irâhîd, by al-Harâyânî, translation by Luciani, which sets forth the Ash'arite doctrine, especially pp. 39 to 79. Inversely, in lectures given at the Centre Richelieu, M. 'Abd al-Gawâd lays emphasis on the bonds which unite the believer to God in Islam and compares them with the bonds which unite the Christian to his God : “It is not true,” he writes, “that there is total cleavage between the Divine and the human in Islam,” and to refute the opinion of Father Hayek, he quotes numerous verses from the Qur'an concerning Jesus (as quoted in the text: loaned by Professor V. Berger-Vachon, p. 10 et seq.)

14 Gauthier, op. cit., p. 17.


16 With the exception, however, of the Mu'tazilite thinkers, whose teaching on the "creation" of human actions is strongly refuted in such a work as al-Irâhîd by the Imam al-Harâyânî, who is the exponent of traditional orthodoxy. Cf. the translation by J. D. Luciani, Paris 1938. In the third part of this analysis we shall revert to the Mu'tazilite attempt at analysis which is today being restated by the modernist schools. Cf. also A. X. de Planhol, Le monde islamique, Essai de géographie religieuse, p. 60 et seq., which points out the preponderant authority of the Ummah when dealing with the religious prohibition of alcoholic drinks and work.


18 As is the case in Egypt today, in spite of the reform which has made available the capital previously used solely for the purchase of land. J. Berque paints a less pessimistic picture of the efforts to form an Arab capital fund, op. cit., p. 74 et seq. It is true that the study by Profesor Berque was made in a world which has changed since the time when these pages, of which we here reproduce the essential details, were written. In the third part of this work we hope to deal with the fresh opportunities now available to this contemporary Muslim world.
II. Sociological Obstacles to the Spirit of Risk and to Gambling

"No people can hasten on their doom nor can they postpone (it)" (The Qur'an, 23: 45). It cannot be said that the Arabs are lacking in imagination. The stories of the Thousand and One Nights are too familiar for us not to appreciate the wealth of this Oriental imagination. But again in this domain the teaching of the Prophet has made a deep impression. Since "We have made every man's actions to cling to his neck" (The Qur'an, 17: 14), the Muslim, knowing that he was powerless to change his fate, would escape to a world of dreams. "Gide wrote in his diary that the Muslims, who are complete strangers to gambling, have found a substitute — the search for hidden treasure — the poetry and adventure of mercenary civilizations."13

1. Opportunism

But if "escapism" was possible in literature, it was not so in the domain of economics. Commercial and similar enterprises were dominated by that opportunistic or "occasionalist" trend peculiar to Islam during a certain period in its history: God helps him whom He wishes to save, and abandons him whom He is not pleased "to save". This idea, which would discourage many dynamic and enterprising activities, partly explains the permanent and traditional character of Islamic institutions and Islamic artistic productions;16 and contrariwise, the "immediate" character of economic activities.17

2. Prohibition of gambling

The prohibition of games of chance, universally respected and observed by Muslims, took away their taste for risk. It is probable that the Qur'anic reprobation of games of chance has been one of the chief causes underlying the insignificant part played by purely profit-making financial companies in the development of the economy of Muslim countries. Incidentally, such companies were replaced — albeit imperfectly — by "...capital-labour associations and the 'drive' made by pious persons towards charitable and philanthropic works".18

3. Absence of internal strife

Finally, in contra-distinction to the West, where the spirit of internal struggle, developed by the Christian religion, gradually became free from the belief on which it was based, and became "...a distinctive 'dynamism' which proclaims its end in itself..."19 Islam, viewed as a philosophical doctrine, carries in itself the germ of the abandonment of effort, which physiological trends have certainly developed. Resignation to what is written in the destiny of each and every person does not prevent all "drive" or initiative, but it definitely limits the scope of such "drive". The absence of belief in "Original Sin" frees the Muslim from the need to strive with himself in order to overcome this original "stain" or "blemish". One might say — using a modern expression — that he is not a Faustian or a Prometheus. On the contrary ... he expects from the present, the immediate, only what is necessary for him to live this earthly life more or less happily (more often less happily), hoping to reach the Celestial Abode where the good things of this world will be distributed in abundance to believers — thus the Qur'an assures. Such is the mental attitude which often finds expression in the "law of the least effort".20

Thus Islam, which is not very favourable towards individualistic conduct, is definitely opposed to the spirit of capitalism based on the lure of risk, and the desire for monetary gain and power, which was the basis of the Western economic revolution. This opposition is not only moral — it is inscribed in the law.

16 Gaudier, op. cit., p. 50.
17 Cf. de Phanhol, op. cit., p. 28, who writes: "The fragility of materials is the sign which indicates the absence of material solidity, of individualism, whereas the house of stone, eternal, was closely linked with Mediterranean life, with the consciousness of having whole centuries in front of one." On reflection we wonder today if this interpretation is the only one possible. One might perhaps see here the manifestation of a certain "dynamism" as opposed to the "stasis" represented by construction intended to last permanently. An example of this contrast between the conception of "becoming", which constructs quickly but only for short periods, and the conception of "being", which aims at constructing for permanent duration, can be seen in the German and French methods of construction after the war of 1919-45, as pointed out by A. Piette in his work L'Economie Allemande contemporaine, Paris 1952.
18 R. Charles. Le droit musulman, p. 87.
19 Pellegrin, L'Islam dans le monde, p. 60. Today this opinion appears to us to be open to discussion. In the Qur'an there are exhortations to effort and to striving. It is decadent traditionalism which has overlapped the virtue of resignation.
20 Here we will mention the Islamic rejection of hazard, chance or "contingency", as referred to by J. Berque in his book (already quoted several times), Les Arabes d'hier à demain, Paris 1960: "Islam has a horror of the practice of taking speculative risks and attempting hazardous adventures, as it has of the 'spon
taneous' accumulation of capital. According to Islam this growth (nawm) carries with it a prejudicial defilement which can be removed only by the payment of the canonical levies for charity — zakah — which aim at a rigorous restriction of this kind of speculation", op. cit., p. 54.

(To be continued)

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THE ISLAMIC REVIEW & ARAB AFFAIRS
Salient Features of Islam

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEPTEMBER 1967
A Brief Survey of the Miraculous Spread of Islam in the World
with a special reference to its spread in Africa

Is Islam spread by the Sword?

By Dr. A. R. I. DOI

Muhammad heralds an era of peaceful co-existence leading to the spread of Islam in Arabia

The subject of this article is how the religion of Islam and its message so rapidly spread almost in every corner of the world. The religion of Islam presents one of the concepts which is phenomenalized in a number of linked but adverse political, social and religious organisms and which covers an immense area in space and time in different regions and different epochs, presented as different features under the influence of and in response to local, geographical, social and political forces.

The spread of Islam seems to be almost miraculous. The Prophet of Islam preached this religion in the fortieth year of his life, and in the sixth year of the Hijrah, i.e. in the year 628 C.E., he led a body of 1,400 believers to the city of his birth, Mecca, from which he had migrated due to the persecutions of the Quraysh, and executed the pact of Hudaybiyyah, the terms of which were more favourable to the Meccans than to the Muslims. But for the sake of peace the Prophet Muhammad agreed to accept them even in face of the opposition of his own followers. The Muslim historians consider this Treaty as a very significant event in Islam as it practically ended the war between the Prophet and his own people, the Quraysh, and a new era of peaceful co-existence heralded due to the statesmanship of the Prophet. This is the first instance when Islam made its influence on the people of Arabia as a whole.

The common stamp of Islam in all those countries where it went discernible due to the predominant idea of the fraternity in Islam

Islam suddenly emerged from pagan Arabia, and with incredible speed fashioned in less than a century a new imperial structure in West Asia and along the southern and western shores of the Mediterranean. The year 732 C.E. marked the first centennial of Muhammad’s death, and in one hundred years after the death of the founder of Islam, his followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the lower cataracts of the Nile, and the name of the Prophet as a Messenger of God along with the name of God was being called out five times a day from thousands of minarets scattered over south-western Europe, Northern Africa and Western and Central Asia.

Islam spread far and wide and in some areas, due to geographical, local, social and political forces represented in various external forms. But these institutions retained their Islamic stamp, and thus supplied a “provisional framework” which was corrected and adjusted whenever and wherever necessary. The most striking examples were provided by the spread of Islam in north-west Africa, medieval Spain and Malta. These territories were closely related to the Muslim heartlands in Western Asia and its culture was almost an offshoot of that culture. In these places several distinct characteristics evolved in the cultural history of Islam and in turn influenced Islam in West Asia.

Large and self-contained geographical areas like the Indian sub-continent, Indonesia and Malaya also produced similarly distinguishing forms after the spread of Islam in those areas. The steppe lands extending from southern Russia to the borders of China brought Islam in contact with quite a different culture. Yet each and all of these retain a certain easily recognizable common Islamic stamp due to the predominant idea of fraternity in Islam.

The impact of Muhammad’s Call to the brotherhood and mercy on the history of the Muslims has, perhaps, been of greater consequence than any corresponding call in the history of mankind. The Ottomans carried the message of Islam and its culture into Eastern Europe, as the Arabs before them had carried it into Western Europe and unknown parts of Africa and Asia. Peoples under their banner were as equal as the teeth of a comb; no preference was shown for an Arab over a non-Arab except in regard to his piety and love of peace, and a Muslim claimed no authority over a non-Muslim other than what God had decreed. As non-Muslim citizens, people belonging to other religious sects in Muslim domains were regarded as Ahl al-Dhimmah, a term applicable to members of other monotheistic beliefs (Christians and Jews) to whom the Muslims granted protection in return for the payment of the Jizyah taxes.

Is Islam simply spread by the sword?

We will discuss this question here to clear this misunderstanding. First of all, let us briefly examine the idea of
international relationships in Islam. Muhammad’s message bases international relations on the concept that the peoples of the world are (a) Muslims or non-Muslim citizens (Dhimmi status) (b) non-Muslims in treaty relations with Islam (Mu‘āhid status), or (c) non-Muslims having no treaty relations with Muslims. In implementing Muslim law concerning these three general classifications, later Muslim thinkers arrived at the corresponding but larger categories of (i) Dār al-Islām (Muslim lands), (ii) Dār al-Sult (abode of peace) and (iii) Dār al-Harb (abode of war or enmity).

The Qur’ān says, “The believers are naught else than brothers. Therefore make peace between your brethren” (39:9-10). As far as Muslims throughout the world are concerned, they have to surrender to this law as an article of faith. They are not separated by national boundaries, clannish loyalty, denominations, interests, fear, servitude or any other circumstance.

The Muslims, in other words, are one community bound by fraternal relations without believing in the concept of the “chosen people”. As for the non-Muslim subjects, Abl al-Dhimmah or the Dhimmis, they were offered protection on payment of the Jizyah tax.

It is a fundamental Islamic principle that hostility may not be resorted to without reason. Islam confines the aims of war to guaranteeing freedom in worship and preaching and to guarding other fundamental human rights. The history of Muhammad’s life is quite explicit in this respect. If a situation should call for dispute and active hostility with others — and Muslim law requires that all peaceful means of settlement be exhausted first — it is not necessary, as some scholars tend to think, that these others be given a choice of one of three alternatives: Islam, the Jizyah taxes or the sword. Undoubtedly there have been some cruel caliphs, rulers, emirs and military personnel in the history of Islam who have set very many bad examples by their cruel acts, but, as Sir Thomas Arnold says in his The Preaching of Islam (London 1896), “It is not in the cruelties of the persecutor or the fury of the fanatic that we should look for an evidence of the missionary spirit of Islam, any more than in the exploits of that mystical personage the Muslim soldier with sword in one hand and the Qur’ān in the other — but in the quiet unobtrusive labours of the preacher and the trader.”

The tendency for some critics to consider three alternatives as exclusive possibilities under Muslim law, since they were prevalent in the first stage of Islamic conquests, is contrary to the record of history. The truth of the matter is that these alternatives were preceded by many facts and treaties made by the Prophet himself and later by his successors which did not require by law any of the three choices. The right of the Muslims and their leaders to conclude whatever agreements they deemed essential for their welfare has not been disputed. The truce of Hudaybiyyah, for example, did not demand such conditions. To the contrary, it contained terms so tolerant that ‘Umar, later the second Caliph, considered them a debasement of Islamic religion and a humiliation for the Muslims in the struggle with the polytheists, and finally resigned himself to these peace conditions only in obedience to and respect for the Prophet. In other words, the sword is not the only factor in the spread of Islam. There are many other factors responsible for the spread of Islam in the world.

Unfortunately, space does not permit me to discuss in greater detail the causes for the spread of Islam and the message of the Prophet Muhammad throughout the world. I shall confine myself to a brief outline of the history of the spread of Islam.

Owing to the Meccans’ persecution the followers of the Prophet migrate to Abyssinia

The first ambassadors of Islam were those eleven Meccan families who emigrated to Abyssinia due to the persecution of the Quraysh and followed in the year 615 C.E. by eighty-three others, immediately after the Prophet began to preach his message under the leadership of Ja‘far Ibn Abū Talib. The King Negus, a Christian, was so much impressed by the oratory of Ja‘far that he did not deliver them into the hands of the Quraysh. Gradually the Islamic influence grew more and more, and today, as Mr. Ernest Luther says in his book, Ethiopia Today, the Muslims constitute one third (pagans are excluded) of the country’s population. A booklet published by the Press and Information Department on the occasion of the Addis Ababa exhibition in 1951 stated: “Although Ethiopia is known as a Christian nation, Muslims are here in number almost equal to the Christians.”

Amicable correspondence exchanged between the Prophet and the Abyssinian king is recorded in the annals of Islam. In the first century of the Hijra (7th century C.E.) Arab traders and immigrants carried Islam forward to the African parts of present Eritrea and Somalia. Slowly but steadily Islam penetrated deep into the heart of Abyssinia. By the end of the 11th century, seven Islamic kingdoms had flourished in the north-east, east and south-east of the country. These were Ifat, Hadia, Arbabini, Sherkha, Duworo, Dara and Bali. As time marched on, Islam made peaceful penetration in the interior of the country. In the 18th and 19th centuries most of the pagan Gallu tribes of the south and south-west were converted to Islam. The Gallu were estimated to be over 50 per cent of the total population. The powerful and prosperous sultanate of Jimma, ruled by the Abajjaffar dynasty, was one of the numerous Gallu’s independent sultanates. In 1934 Emperor Haile Selassie abrogated the treaty held between Sultan Muhammad Abin Dadoo, called Abajjaffar, and King Menelik II of Ethiopia, the latter recognizing full autonomous rule for Jimma in domestic affairs. But later the sultanate was incorporated and the sultan was deposed. Now Jimma is renamed as Caffa Province.

After the death of the Prophet in 632 C.E. his successor, Abu Bakr, headed the list of the four “orthodox” caliphs, including ‘Umar, ‘Uthmān and ‘Ali. The short caliphat of Abu Bakr (632-634 C.E.) passed most of its time in pacifying the Arab tribes. Within six months of the generalship of Khalid Ibn al-Walid the tribes of central Arabia were reduced to submission. The pseudo prophet Tula’yah and his tribes Tayy, Asad and Ghatafan were subjugated and, similarly, Musaylamah Kadhāb (the liar) and his tribes of Banū Hanifah and al-Yamāmah were pacified. The Arab peninsula was now united under Abū Bakr. Arabia had to conquer itself before it could conquer the world.

The dissolution of the Roman and Persian Empires

The two cardinal events of late ancient times are the Teutonic migrations resulting in the disruption of the venerable Roman Empire and the Arab conquest which demolished the Persian Empire and shook the Byzantine power to its very foundations. Of these two, the Arab con-
beginning of the Middle Ages. Two great powers, the Sasanid
quests culminating in the occupation of Spain marked the
dynasty and the Byzantine, fell into the hands of the Muslims.
“If someone,” says Philip Hitti, “in the first third of the
seventh Christian century had had the audacity to prophesy
that within a decade some unheralded, unforeseen power
from the hitherto barbarous and little known land of Arabia
was to make its appearance, hurl itself against the only
two world powers of its age, fall heir to the one — Sasanid —
and strip the other — the Byzantine — of its fairest
provinces, he would undoubtedly have been declared a lunatic,
yet that was exactly what happened.”

In 634 C.E. the Christian forces of the Ghassanids were
defeated by Khālid at Marj Rahit, 15 miles from Damascus.
Damascus was soon to become the capital of the Islamic
empire under the Umayyad dynasty, which surrendered in
September 635 C.E. During the siege of Damascus, Khālid
made a promise to the civilian population of Damascus. I
have translated the following passage from Baladhurī:

“In the name of God, the Beneficent and Merciful. This
is what Khālid Ibn al-Walid would give to the people of
Damascus when he enters the city: he promises to give them
security for their lives, property and places of worship.
Their city wall will not be demolished, neither will any Muslim be
gathered in their houses. Thereunto we give them the pact
unto God and the protection of His Prophet, the Caliphs and
all the believers. So long as they pay Jizyah nothing but good
shall befall them.”

In the year 637 C.E., the large Sasanian army was
dissolved and the fertile lands of al-Iraq (meaning lowland
(a Pehlavi wordl) west of the Tigris became a part of the
Islamic empire. The welcome given to the newcomers by the
Armenian peasants was not less cordial than that accorded by
the Syrian peasants. The Semitic Iraqis looked upon the
former Iranian masters as aliens and felt closer kinship with
the Arabs. As Christians they had not been favoured by the
Zoroastrians. Besides, petty Arab chieftains and kinglets had
flourished on the Iraq-Arab border for centuries.

From there, Sa’d Ibn Abī Waqqās moved towards
Ctesiphon (Arabic al-Maddīn, meaning cities on either side of
the Tigris (20 miles south-east of Baghdad) and made his
triumphal entry into the city in June 637 C.E. Yazgird III,
the last Sasanian king, was defeated and Persia was con-
quered by the Muslims in the year 640 C.E. during the
caliphate of ‘Umar.

The conquest of Egypt
Simultaneously, ‘Amr Ibn al-‘As was campaigning in
Egypt, the former land of the Pharaoh. Alexandria fell to the
Arabs in September 642 C.E. The Emperor Constantine
was young and weak. The native Copts of Egypt, we are informed
by Ibn ‘Abd al-Hakam’ (d. 871 C.E.), who gives us an
authentic account of the conquest of Egypt, were instructed
from the very beginning by their bishop in Alexandria to
offer no resistance to the Arab invaders. “This is not
surprising,” says Philip Hitti, “in view of the religious perseu-
cution to which they, as Monophysites, had been subjected by
the official Melkite (royal) church. For years Heraclius had
tried, through his agent Cyrus, to forbid the Egyptian Coptic
form of worship and to force his new Monothelite doctrine on
a reluctant church. On account of his relentless persecution
of the Coptic church, Cyrus was regarded as the anticristh.”
The fall of Egypt left the Byzantine provinces bordering on its
west defenceless and it was also necessitated in view of the
continued occupation of Alexandria to conquer those prov-
ces. The Berber tribes of Tripoli were subjugated and a
part of Ifriqiyyah (Africa) also paid tribute.

The conquest of Afghanistan and Sindh
In the Umayyad period, ‘Abd al-Malik (685-705 C.E.),
who was called “the father of kings”, and that of his four
sons who succeeded him, the Islamic empire reached the
zenith of its power and glory. During the reigns of al-Walid
and al-Hishām the Islamic empire reached its greatest
expansion, stretching from the shores of the Atlantic Ocean
and the Pyrenees to the Indus and the confines of China —
an extent hardly rivaled in ancient times and surpassed in
modern times only by the British and Russian empires. To
the Umayyad period belonged the subjugation of Transoxiana,
the reconquest and pacification of North Africa and the
acquisition of the largest European country ever held by the
Arabs — Spain. ‘Abd al-Rahmān Ibn Muhammad Ibn al-
Ash’ath was sent against the Zunbil, Turkish king of Kabul
in modern Afghanistan to pacify him, by al-Hallāj Ibn Yusuf.
Qutaybah was sent in 705 C.E. to lower Tukharistan with its
capital Bakh (the Baktra of the Greeks). He conquered
Bukhara and the territory around it and subjugated Samar-
quand during the period 706-709 C.E. In this way the Oxus,
which until now had formed the traditional boundary-line
between Iran and Turan, i.e. between the Persian-speaking
people and the Turkish-speaking people, was brought under
the Umayyad control. Places like Bukhara, Samarquand and
Khwarizm, which later became the unrivalled seats of Islamic
learning and culture, were now parts of the Islamic empire.
Qutaybah, says the historian al-Tabari, conquered Kashgar
in 715 C.E. and reached China. Even today there is a large
number of Muslims in Russia, Turkestan and China.

Under the direction of al-Hallāj, a young lieutenant,
Muhammad Ibn Qāsim, then aged 18, advanced towards
India in the year 710 C.E., subdued Makran, and pushed
through Baluchistan and reduced Sind in the year 711 C.E.

The spread of Islam in South India
It has been established fairly accurately that there were
casual contacts between Islam and India long before the
official conquest of Muhammad Ibn Qāsim and even within
five years of the death of the Prophet. This is also true of
many of the places enumerated thereafter. The peaceful Muslim
missionaries and merchant princes had travelled far and wide
before the official subjugation of those territories and had
left their impact, never to be forgotten by the inhabitants of
those lands. “This fact is borne out,” says Professor Dr.
Humāyun Kabir in his lecture delivered at the Zahira College,
Colombo, Ceylon, on 9 May 1959, “by the discovery of
certain unidentified tombs at Kerala, off the Malabar coast,
indicating that the Muslims had passed that way.” Clearly,
at this juncture, these early Muslims had not journeyed so
far because of political motives.

Sir Thomas Arnold has reported an interesting story
about such wandering groups of Muslims in Ceylon, India,
Malaya, Indonesia and other countries. Sir Thomas says on
the authority of Zayn al-Din, a 16th century historian, that

4 Baladhurī, Futūh al-Buldān. p. 121.
7 See The Indo-Asian Culture, Delhi, for January 1961

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"the first missionaries to introduce Islam to Malabar were a party of pilgrims on their way to visit the footprint of Adam in Ceylon. On their arrival at Caranganore the Rajah sent for them and the leader of the party, Shaykh Sharaf Ibn Malik, who was accompanied by his brother, Malik Ibn Dinár, and his nephew, Malik Ibn Habib, took the opportunity of expounding to him the faith of Islam and the mission of Muhammad, and God causes the truth of the teachings of the prophets to enter into the king's heart and he believed therein; and his heart became filled with love for the Prophet and he bade the Shaykh and companions to come back to him again on their return from their pilgrimage to Adam's footprint."

The narration goes further, following the devotion of the king and the return of these Muslims and their peaceful missionary activities.

Another significant contact is mentioned by historian Baladhuri (829 C.E.), where we find a band of Arab Muslims reaching Tana or Thana near Bombay in the time of the second Caliph 'Umar I in 636 C.E. A number of the Companions of the Prophet like 'Asim Ibn 'Amr al-Ghammi, Suhayl Ibn 'Adiyy, al-Hakam Ibn Abi al-'As al-Thaiqafi, 'Abdullāh Ibn 'Utbi, 'Ubayd Allāh Ibn Ma'mar al-Tamimi and 'Abd al-Rahmān Ibn Sumra Ibn Habīb, have been reported to have visited India and other countries in southeast Asia.

Today, Indonesia and Malaysia are predominantly Muslim countries; Pakistan emerged as a separate nation in 1947 with 100 million Muslims, and there are 50 million Muslims in India and large Muslim communities in Ceylon and Burma.

The Muslims' conquest of the Iberian Peninsula

At about the same time as Muhammad Ibn Qasim was marching in the Indus Valley, Tariq, a Berber freedman and lieutenant of Mu'āwiya Ibn Nusayr, conquered the Iberian Peninsula called al-Andalus or Spain in the year 711 C.E. and is reported to have gone up to France when he was summoned back by the Caliph Sulayman, brother of al-Walid. This is the same Tariq whose name is associated with Gibraltar, which in Arabic is Jabal al-Tariq (The Rock of Tariq). Very great Muslim philosophers, historians, grammarians, theologians and learned men lived in Spain and gave a great contribution to Islamic civilization.

Soon after the subjugation of Egypt in 640-43 C.E., Mu'āwiya Ibn Nusayr turned towards Idrisīybuah (this name was borrowed by the Arabs from the Romans, who called the eastern part of Barbary Idrisiyyah). Hassan Ibn al-Nu'man al-Ghassāni (d. 700 C.E.) had driven the Byzantines from Carthage in 698 C.E., and Mu'āwiya Ibn Nusayr extended the boundaries of his province as far as Tanger. This brought Islam in close contact with the Berbers and the Africans. These Berbers belonged to the Hemitic branch (perhaps Semites in olden times and the Hausa language belongs to the Chado-Hemitic family). These Berbers were Christians at the time of Muslim conquest, and St. Tertullian, St. Cyriac, and St. Augustine became princes among early Christian fathers. Otherwise the occupation was not deeply touched by the Roman civilization because, as Hitti explains: "The Romans and Byzantines lived mainly in towns on the coast and represented a culture that was quite alien to the mentality of these nomadic and semi-nomadic North Africans. On the other hand Islam had a special attraction for nomad in such a cultural stage as that of the Berbers. Moreover, the Semitic Arabs, akin to the early Phoenicians who had colonized the part of northern Africa and developed in Carthage a formidable rival to Rome, readily established intimate relations with their Hemitic cousins. Punic survived in country places until shortly before the Muslim conquest. This explains the seemingly inexplicable miracle of Islam in Arabizing the language and Islamizing the religion of these semi-barbarous hordes." 8

**The spread of Islam in West Africa**

The influence of Islam is very great in West Africa, as the Sahara and the North Sudan belt are widely Islamized. People of the Southern Sahara, most of whom are Negroes, some Moors, Tuarag and Teda, are Muslims. Also the inhabitants of Western Sahara, the Bidans (Whites), consisting of Berbers, Arabs and Blacks (Sumd) are mostly Muslims. From the 13th century C.E., groups of Hassan Ma'qil Arabs erupted into Southern Morocco and moved progressively southwards, reaching the Senegal at the beginning of the 15th century C.E.

The Tuarag living in the mountains of Central Sahara and Nigerian nomads inhabiting the desert north of the Niger buckle and the Gurma region are fully Islamized. Living with other tribes, especially Negroes, they have mixed complexes and can hardly be distinguished from Senghay and Hausa.

The Teda-Daza or Tubu, the people of Tibesti who inhabit a vast area of the Eastern Sahara from the Libyan desert in the east to Haagare in the West, and from Fezzan in the north to the Chado region in the south, are mainly Muslims. The people of the Northern Sudan, the Fulbe, who are divided into groups as Wodebe (the red) and Balebe (the black) are also Muslims. Among the Futas, Toro, Bondu, Jalon, Mesina, Housalând and Adamawa, Jihad (or religious war) was a regular feature, and Islam has penetrated to a large extent. The Senegalenses groups of the Wolof, Tokolor, Serer and Jola and the Hausa belonging to the Chado-Hemitic family are almost all Muslims. In the Guinean Zone, a region of higher civilization stretching from the Ton of the Ivory Coast to Benin in Nigeria has been greatly influenced by Islam, and there is a significant number of Muslims among the Yoruba of south-western Nigeria. The people of the Upper Guinean Zone. Kisi, Loma, Knelle, Monon in French Guinea and Mende and Temne in Sierra Leone are all Muslims.

**Seneale, Guinea and Mali**

The combined population of Senegal, Guinea and Mali is about 11 million. According to Alphonse Gouilli in his L'Islam dans l'Afrique Occidentale (Paris 1952), Muslims make a total of a little more than 7,500,000 of the population. In other words, the Muslim population of Senegal is 85 per cent and of Mali between 65 to 70 per cent. Ibn Hawcald (d. 977 C.E.) gives the earliest account of Seneale when he visited Ghana in the 10th century. At that time the Kingdom of Teckroun, on the lower part of Senegal, was a dependency of Ghana. It is claimed that the well-known Almavari Sufi section in Islam was originally founded on a Senegalese island by 'Abdullah Ibn Yaseen, and it was the Almavaries who subsequently freed the Senegalese from the suzerainty of Ghana.

It was in the 14th century C.E. that the influence of Mali was first felt in Eastern Senegal. The Pheuls made very rapid strides in spreading Islam throughout West Africa during the next two centuries. But they were defeated by the Takulmers in the Senegal valley. During the years 1854 to 1865

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the Moors dominated the lower Senegal. But internal strife among the various ethnic groups, each of whom was an aspirant for power, had greatly weakened the solidarity of the country — until the French General Faidherbe conquered the country after defeating the Muslim ruler al-Haji ‘Umár Tell.

Ibn Battútah’s visit to Timbuktoo in 1353 C.E.

Similarly, Timbuktoo has been a seat of Islamic learning in Mali. It was founded by the Tuaregs, about whom we have spoken before, somewhere between 1076 and 1087 C.E., or in the 5th century of the Hijra era. The Songhai Negroes for a time ruled over an empire which included Timbuktoo, where the Tuaregs were to the north, the Songhai to the east, and the Mandingo tribe or the Bambara to the west. The latter brought the town under a strong Muslim cultural influence in 1336 C.E. The great Mandingo emperor of Mali, Mansa Musa, built the first mosque in 1307 C.E. and performed the pilgrimage to Mecca in 1327 C.E. The great traveller Ibn Battútah visited Timbuktoo in 1353 C.E., and gives the following description:

“Their punctilliousness in observing the prayer sequence, their assiduousness in attending congregational prayers and in bringing up their children to observe them is remarkable. On Fridays so great is the crowd that unless one goes early to the mosque it is impossible to find a place. Consequently it is customary for a man to send beforehand his slave-boy with his prayer-mat, which he spreads out in a place befitting his master’s rank and reserves it until he arrives. Another of their good qualities is their concern for learning the Qur’án by heart. If their children show negligence in this duty they put leg-shackles on them and do not free them until they have memorized it. On the day of the festival I visited the qudí and found his children going around in shackles, so I asked him, ‘Aren’t you going to set them free?’ but he replied, ‘I shall not do so until they have the Qur’án by heart . . . .’”

Sierra Leone, Liberia, Ghana and the Ivory Coast

Similarly in countries like Sierra Leone, Liberia and the Ivory Coast, where, according to the United Nations Demographic Year Book, Muslims form 55, 45 and 55 per cent of the total population respectively.

Northern Nigeria is predominantly Muslim, in Western Nigeria there is a large Muslim population, while in places like Onitsha, Agege, Afikpo, Port Harcourt, Enugu and various other important places in Eastern Nigeria there are pockets of Muslims, and in Ibagwa Nkwo there are seen a number of Ibo, Nupe, Ghala, Yoruba and Hausa Muslims.

This is in brief a survey of the spread of Islam. There are roughly about 500 million Muslims of all races and nations in the world.

Some Important Dates in the History of the Spread of Islam

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<th>Event</th>
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<td>590–628</td>
<td>Chosroes Parvîz, the Emperor of Persia. A contemporary of the Prophet Muhammad</td>
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<td>610–41</td>
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<td>612</td>
<td>The year in which the Prophet began his mission.</td>
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<td>622</td>
<td>The migration of the Prophet from Mecca to Medina, marking the commencement of the Hijrah era.</td>
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<td>624</td>
<td>The Battle of Badr (one of the big I'm's of history).</td>
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<td>630</td>
<td>The Prophet’s triumphal entry into Mecca or Conquest of Mecca.</td>
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<td>631</td>
<td>Hijâja al-Wâdî, or the Farewell Pilgrimage of the Prophet.</td>
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<td>632</td>
<td>The death of Muhammad.</td>
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<td>632–34</td>
<td>The First Caliph Abû Bakr’s rule.</td>
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<td>634–44</td>
<td>The Second Caliph ‘Umar’s rule.</td>
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<td>637</td>
<td>The capture of Jerusalem.</td>
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<td>642</td>
<td>The Battle of Nehavand, at which the Iranians were defeated. The capture of Alexandria. The conquest of Egypt.</td>
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<td>644–56</td>
<td>The Third Caliph ‘Uthmán’s rule.</td>
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<td>665</td>
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<td>670</td>
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<td>706–9</td>
<td>Balkh (the Baktria of the Greeks) in lower Turkestan conquered.</td>
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<td>711</td>
<td>Târiq’s landing at Gibraltar (Jabal al-Täriq).</td>
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<td>711</td>
<td>The conquest of Spain by Târiq.</td>
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<td>732</td>
<td>Battle of Poitiers: the first centennial of the Prophet’s death. The Muslim Empire extends from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the lower cataracts of the Nile.</td>
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<tr>
<td>750–1258</td>
<td>The Abbasid Dynasty’s rule from Baghdad.</td>
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<td>756–1031</td>
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<td>786–809</td>
<td>Harân al-Rashid’s rule.</td>
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<td>785</td>
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<td>786–922</td>
<td>The Idrisite Dynasty rules over Morocco.</td>
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<td>800–909</td>
<td>The Aghlabites rule over Ifriqiyyah: their influence spreads into Malta.</td>
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<td>813–33</td>
<td>The Great Abbaside Caliph al-Mâmûn.</td>
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<td>836</td>
<td>Amurrius taken by the Byzantines.</td>
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<td>909</td>
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<td>1062</td>
<td>Yüsuf Ibn Tâshfin founds Marrakach.</td>
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<td>1099</td>
<td>The Crusades are launched.</td>
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<td>1147–1269</td>
<td>Almohads rule.</td>
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<td>1187</td>
<td>Saladin takes Jerusalem.</td>
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<td>1195</td>
<td>Victory of the Almohads at Alarcos.</td>
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<td>1258</td>
<td>The end of the Abbasid rule at the hands of Hulâgu Khan and the sack of Baghdad.</td>
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<td>1299</td>
<td>The Ottoman Turks.</td>
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<td>1307</td>
<td>Mansa Musa builds first mosque in Mali.</td>
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<td>1353</td>
<td>Ibn Battûtah visits Timbuktoo.</td>
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<td>1406</td>
<td>Death of Ibn Khaldûn, a Muslim historian and an author of the Muqaddimah.</td>
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<td>1453</td>
<td>The capture of Constantinople by the Ottomans.</td>
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Muslims must realize they are alone in Their Sorrow

Every Muslim now must accept his personal share in the Middle East disaster

A British Muslim woman talks aloud to the Muslims on the Middle East Debacle

By J. SCOTT-SMITH

Israel carved out of the Arab homeland by foreign Powers and maintained by them

The Middle East crisis which flamed into open hostilities but a few days before, contained all the ingredients of every other Middle East crisis, both past and those which are yet to come, for early June’s events, tragic as have been their results to us, are not a final decision. They are a battle in, perhaps a prelude to, the long campaign which is bound to be fought before this foreign body — this political state of Israel — can be uprooted from within the boundaries of the Arab homelands.

Israel is a political state carved out of the Arab homelands by foreign powers and maintained by external force. What people, if not completely decadent, both politically and morally, can accept such a situation, and who amongst us, even slightly acquainted with Arab history, can expect the Arabs to pay the bill for the West’s brutality, apathy, political blunders and downright hypocrisy, not once, but twice?

It was Great Britain’s hypocrisy which first allowed the Zionists a foothold in Palestine at the time when the Arab states were at their weakest; it was that same nation’s apathy and political bungling which allowed Zionist penetration to proceed at such a rate that the population ratio changed from that of a Jewish minority of about 58,000 out of a total population of 700,000 in 1919, that is, a ratio of slightly less than 1 in 12, to 400,000 Jews out of a total population of 1.4 million in 1938 — a ratio of slightly more than 1 in 4! With the United Nations’ creation of the State of Israel in 1948 all barriers, however ineffective and half-heartedly applied, were removed, so that by 1961 the population had risen to 2.2 millions, out of which 90% are Jews. There is, therefore, now a minority of 200,000 Arabs within the Jewish political state!

If, as Abba Eban claims in his book The Voice of Israel, “The Arabs are not akin to the Jews in language, culture, religion, social or economic institutions,” how then can the Arabs be expected to pay Germany’s political debt, her persecution of the Jews — by permitting third parties to make a new home for these people within the Arab homelands? Because the Jews suffered in Germany, shall their lot be redressed at the expense of a people who were in no way whatsoever connected with the persecution? Surely the word “justice” must be rather strained to cover this course of action!

Neither can the creation of the state of Israel be defended on the grounds that a Jewish political state did once exist in Palestine, for the Jewish political state disappeared when Jerusalem was destroyed in 70 C.E. Surely any law which restores ownership after an absence of 1,897 years is likely to raise more problems than it can ever solve!

No one wishes to dispute that the Jews suffered very greatly under Nazi Germany, but what is not generally recognized is that all during the 1930’s there was immigration to the U.S.A. and Great Britain on a grand scale! And exactly how accurate are the atrocity figures? Whether the number be great or small in no way mitigates the hideousness of the crime, but how could 6,000,000 persons (according to one estimate) permit themselves to be pushed into Hitler’s gas chambers with hardly a cry of protest? No, 6,000,000 people are a helpless minority: they are a nation and, in particular, the German Jew was in a position of wealth and influence!

The Zionist is a fanatic whose well-spring of life is faith — faith in the creation of the Zionist State of Israel! The Zionist propaganda machine, that well-oiled, silently operating machine, which has so thickly, so cleverly, carefully and ruthlessly overlaid the true story of the creation of Israel, the story of the Jews in Nazi Germany and the story of the “border incidents” has created such confusion that, until now, the world has not been able to bring the problem into focus!

Recently, in the London Sunday Express, Quentin Hogg wrote, “For Israel too the war is holy, the first for independence and liberty of a people oppressed and wandering for centuries, at length in possession of a few square miles of soil that they can once more call their own”. But what of the Arab refugees? Those displaced people who, before the Arab-Israel conflict numbered over a million, who live in camps and are fed a daily ration by the United Nations?
Shall it be their destiny to sit out their lives behind the barbed wire which cuts them off from the only home they have ever known? The border with Jordan goes down the middle of streets, cutting villages into two halves, and some 60 Jordanian villages were even divorced from their wells, or the house cut off from the lands from which the family had formerly made its living. In other places the border was not marked at all! Half-starved, dispossessed Arab farmers, wandering about in search of food for their wives and children, crossed that "border" without even knowing that they had done so! To deal with these "aggressions" the so-called "Mixed Armistice Commission" was set up, a body consisting of an Israeli, an Arab of the country concerned in the particular incident (Israel's 591 miles of frontier touches the frontiers of Jordan, Egypt, Syria and the Lebanon) and a U.N. official who had the casting vote. This hopeless body had, however, no power to "punish" an aggressor; it could merely "condemn". The majority of aggressions came from over the Jordanian border and, in 1952, Israel claimed that during that year there had been 3,742 cases of illegal border crossings. Complaining that the Jordan government had no control over its inhabitants, the Israeli army began a series of punitive raids into frontier villages, during which houses were demolished and crops burned. This policy of organized, armed reprisal by Israeli Army patrols paid good dividends!

Even Elath and the coastal strip on either side of it was seized two weeks after the signing of the Israeli-Egyptian armistice of 1949 and in violation of the terms to which both sides had agreed — that is, that neither one of them would advance beyond the cease-fire line!

On 11 June 1967 the London Sunday Times wrote: "Being the first to strike she (meaning Israel) achieved a tactical surprise." We were warned! Major Edgar O'Ballance in his book The Sinai Campaign of 1956 writes: "To be defensive her (meaning Israel's) frontiers require to be adjusted. . . In the east it may be desirable to push to the line of the Jordan River, or even to the range of mountains just beyond it; in the south to Aqaba and the north-western corner of Saudi Arabia; to the south-west, to include a strip of territory in the Sinai Peninsula down to and including the Sharm el-Sheikh."

Every Muslim now must accept his personal share in the Middle East disaster

Looking back over these few notes it should be obvious to anyone how little practical help we could ever have expected from any outside power. Even for the defence of Israel, their creature, neither the U.S.A. nor Great Britain was willing to be drawn into armed combat with the U.S.S.R., in spite of the fact that the former British Prime Minister Sir Anthony Eden (now Lord Avon) who, by his débacle at Suez in 1956 wrecked his own career and cost his government £250,000,000, to say nothing of the gigantic cost to Great Britain's waning world influence, was loud in proclaiming that the Arabs could not deny the Israelis "the right to live". Perhaps Sir Alec Douglas-Home's rather angry words, "It is unjust to say that we are partisans of the Israelis," contain more than a germ of truth. America and Great Britain have been shown to be behind Israel up to the point where that support costs personal sacrifice — and the same must be said for the U.S.S.R.'s support of the Arab cause!

So let us realize that we are alone in our sorrow. We are alone with our dead and our wounded, with our refugee problem now doubly great and bitter to bear and our economic aftermaths! The flames of war have been doused — now we must begin to pay the bill. For make no mistake, it is "we", every individual one of us who dares to call himself a Muslim who, irrespective of country of birth or residence, colour and social condition, must accept his personal share in this disaster.

It is easy to find excuses for our present predicament. There is not the slightest doubt that we have been unjustly treated by the Great Powers, but, in spite of soft words to the contrary, the world admires strength; it only respects those nations which have both military and economic strength. The world pays lip service to "justice" and jumps with fear when the mailed fist is hammered on the conference table.

The British journals on the Muslims

The London Sunday Times is not unkind in its summing up of the conflict when it says Israel, having struck the first blow, "superior leadership, careful planning and high morale did the rest " to assure Israel's victory, but the Sunday Express editorial is hard to bear: Some 3 million people it says, referring to the Israelis, "have taught their pathetic Arab enemies a lesson". Pathetic is the adjective now applied to the proud Arab. Pathetic the people whom God chose above all others as the custodian of His final revelation and the guardians of His Holy Places! Pathetic now the peoples who built an empire from the Atlantic Ocean to the confines of China! Pathetic the people who for a thousand years over-awed all Christendom and whose intellectual achievements laid the base on which the West built its technology and the Age of space! And these same people must now hang their heads in shame. For make no mistake — that adjective is justified! It is indeed "pathetic" that with such an abundance of intellectual capacity and with such vast material resources we have discharged our task so badly.

In our long history we have faced defeat many times. For more than a thousand years the Muslims strode across the stage of world history a figure as large as LIFE itself. Muslim armies have been cut down to the last man: civilian populations massacred: there have been civil wars without number; intrigue, jealousy, treachery have all played their part; there have been astounding intellectual and military achievements, but there has been kindness, justice and humanity in measure equally great! The dignity born of the desert, that quality undefined and undefinable, has always brought a violent reaction, whether positive or negative. Throughout the centuries Europeans have called the Muslim "proud", "brave", "treacherous", the best of the best and the worst of the worst, but never until today "pathetic".

The task before the Muslims

Now it is time for sober thought. It is not a time for mass hysteria in thanksgiving that our idols with feet of clay have, after all, decided not to desert us!

Our faith asks more of us than any other faith. We have no candles, pictures and statues: we do not hang charms around our necks to ward off the consequences of our omissions, bad judgments and evil deeds. The intentions are different, but the consequences are the same. Is our defeat, this time, not due perhaps to an omission? Is there not perhaps something which the Israelis have, however misplaced, that we have lost or buried so deeply that it is no longer a
part of our daily life? In general the Muslim says his prayers regularly, he abstains from alcohol and pork and lives a better life morally than his European counterpart. But is this enough? Are we truly fulfilling our part of the compact with God? It is hollow to say that economic necessity drove the Arabs out of Arabia in the seventh century; there were no climatic changes to account for any mass migration to the north and if there would have been the migrations would not have taken the form of conquering armies. A migration of the tribes, with their women and children, tents, sheep and camels, forced out of their homelands by hunger, had no use for a Khalid Ibn Waleed, a Muthannah Ibn Harithah, an ‘Amr Ibn ‘As and dozens of others like them; displaced tribesmen, seeking sustenance, did not need to sweep through Spain and poise a dagger at the heart of France; they did not need to hammer on the gates of Vienna nor cross the Oxus River. It was faith which sustained them in their hours of defeat and drove them to unsurpassed victories! Not blind faith but faith which sees and reasons; faith which uses to the very ultimate the gifts with which we are endowed. We are not animals; we are endowed with reason and understanding. It is now time to ask ourselves, each and every one of us, whether we are really using to their full extent the gifts which have been vouchsafed to us, whether they be intellectual gifts or material ones. Every day we see the myriad manifestations of God, the mighty stars in their places, the humble wayside flower, the voice from our homelands, hundreds, perhaps thousands of miles away, coming so clearly through our radio sets, and a million things besides. God never defaults, but have we really and truly kept our side of the compact?

It is not intended that life should always run smoothly. One who has never been tempted cannot claim to have resisted. One who has never faced defeat can never claim victory over it. The Christians ask God to “give us this day our daily bread.” He has done more than that. He has given us a world with everything in it; He has given us an intellect and He has given us true guidance, setting out those things which are good and those which do not find favour in His sight; with all these gifts are we truly intended to sit down and cry for bread? Are we not intended to seek our own bread, to organize our own lives, to utilize to the full every gift?

In this dark hour of defeat let us first look, each and every one of us, at himself. Let us ignore for a moment the elegant speeches and excuses of our various politicians, let us forget the United Nations and “justice” — in fact, for half an hour, let us forget the world stage to look at ourselves. Let us ask ourselves whether we are really carrying out all our obligations? We may be poor and have no money to give our community, but what of a helping hand for a neighbour in the form of time or perhaps advice? We may not be able to carry out a jihād with gun or knife, but what about our own laziness? Laziness in the individual adds up to laziness in the nation, the loss of sovereignty for the individual and the loss of power and prestige for the nation and, in our case, of our faith.

Let us look at our defeat against the background of history and truly ask ourselves whether this is, indeed, not a sharp reminder to every one of us that we are not carrying out our part of the compact? The Jews had many warnings before they were finally punished. Now God has again permitted them an identity as a state. Is that not indeed a sharp warning to us, telling us to use to the full our gifts, to apply reason and intellect to our problems, to have a care for our neighbour, to follow the path laid down to the very best of our ability, and when we have done this, when we, each and every one of us, has truly done his part, God will not fail us — neither on the small stage of our individual lives nor on the large one, the stage of history!

This is not something easily achieved. It will be a long road and a weary one. It may be half a century before we can go back to Palestine. We not only have to cancel out this recent defeat and the defeats of 1956 and 1948, we have to gain the world’s respect. The world has to learn that when the delegate of a Muslim speaks before an international assembly his words may be courteous but there is steel to back them up.

Today the Islamic world has fallen very low. If our faith is to survive we can fall no lower. Let us prove that we have the moral fibre and courage which is needed to make the long trek back and that road has its starting point in every Muslim home, in every individual Muslim heart, wherever he may dwell, whatever his colour, age or social condition.

ABOUT OURSELVES

A few words are called for concerning the change in the name of The Islamic Review. In future it will be called The Islamic Review and Arab Affairs. The change is more visual than factual and is in fact designed to reflect the change of pace that the present-day affairs of the Muslim world have brought.

We need not emphasize that The Islamic Review is devoted to the cause of Islam and Muslims. As the Arab world (a vital part of the world of Islam) is passing through an extremely critical period, its affairs will remain in the forefront of the public eye for years to come. The Islamic Review, which is proud to have done its share of service to the Arab countries by making common cause with them against the various Imperialist and Colonial regimes, is now even more anxious than ever before to do its little bit in the service of their cause within the limited means at its disposal. Our readers are aware that it has literally published scores of articles on their problems expounding the justness of their ambitions and claims. As the struggle is still on and is, as a matter of fact, fiercer than ever before, it is anxious to focus the attention of the world on the Arab world with the proposed change in its title.

With all this it is but right to mention that there will be no material change in its editorial policy: for The Islamic Review, essentially a cultural and non-political journal, takes no stand on the political policies of the various Muslim countries.

Besides, this is not the first time that a change has been introduced in its title. The first issue of The Islamic Review published in February 1913 appeared under the title of Muslim India and Islamic Review. A few years later it was thought to be in the fitness of things to change it to The Islamic Review and Muslim India. Later the words Muslim India were dropped altogether. (Eds.)
Perennial Values in Islamic Art

Mosque and Church Buildings’ Architecture

By TITUS BURCKHARDT

“Islamic art is fundamentally derived from tawhid, that is from an assent to or contemplation of Divine Unity. The essence of al-tawhid is beyond words; it reveals itself in the Qur’an by sudden and discontinuous flashes. Striking the plane of visual imagination, these flashes congeal into crystalline forms.”

1
MODERN CRITICS OF ISLAMIC ART

Writers on Islamic art do not say much on the nature of the unity of Islamic art everywhere.

Much has been written about the formation of Islamic art from pre-existing elements, of Byzantine, Persian, Hindu and Mongolian origin. But very little has been said about the nature of the power which wrought all those various elements into a unique synthesis. Nobody will deny the unity of Islamic art, neither in time nor in space; it is far too evident: whether one contemplates the mosque of Cordova or the great madrasah of Samarkand, whether it be the tomb of a saint in the Maghreb or one in Chinese Turkestan, it is as if one and the same light shone forth from all these works of art. What then is the nature of this unity? The religious law of Islam does not prescribe any particular forms of art: it merely restricts the field of their expression, and restrictions are not creative in themselves. On the other hand, it is misleading, to say the least, if one simply attributes this unity to “religious feeling” as one often does. However intense an emotion may be, it will never be able to shape a whole world of forms into a harmony which is at the same time rich and sober, overwhelming and precise. It is not by chance that the unity and regularity of Islamic art reminds us of the law working in crystals: there is something that evidently surpasses the mere power of emotion, which is necessarily vague and always fluctuating. We shall call it the “intellectual vision” inherent in Islamic art, taking “intellect” in its original meaning as a faculty far more comprehensive than reason or thought, a faculty involving the intuition of timeless realities. This is also the meaning of al-aql in Islamic tradition: faith is not complete unless it be illuminated by al-aql, which alone grasps the implications of al-tawhid, the doctrine of Divine Unity. In a similar way, Islamic art derives its beauty from wisdom.

Why the modern history of art stops short at a negative judgment in studying Islamic art

The history of art, being a modern science, inevitably approaches Islamic art in the purely analytical way of all modern sciences, by dissection and reduction to historical circumstances. Whatever is timeless in an art — and sacred art like that of Islam always contains a timeless element — will be left out by such a method. One may object that all art is composed of forms and, since form is limited, it is necessarily subject to time: like all historical phenomena, forms rise, develop, become corrupted and die; therefore the science of art is of necessity an historical science. But this is only one half of the truth: a form, though limited and consequently subject to time, may convey something timeless and in this respect escape historical conditions, not only in its genesis — which partly belongs to a spiritual dimension — but also in its preservation, to a certain extent at least, for it is with regard to their timeless meaning that certain forms have been preserved in spite of and against all material and psychic revolutions of an epoch: tradition means just that.

On the other hand, the modern history of art has derived most of its aesthetic criteria from classical Greek or from post-medieval art. Whatever its more recent evolution has been, it has always considered the individual as the real creator of art. In this view, a work is “artistic” in so far as it shows the stamp of an individuality. Now, from an Islamic point of view, beauty is essentially an expression of universal Truth.

Thus it is not astonishing that modern science, in studying Islamic art, often stops short at a negative judgment. We find such negative judgments in many, if not in most, of the learned works on Islamic art; they are more or less the same, though different in degree. One often reads that Islamic art was creative only at its first stage, while integrating and transforming earlier legacies, and that later on it concealed more and more into sterile formulas. These formulas, we further learn, have not quite cancelled the ethnic differences of the peoples of Islam, but they have unfortunately suffocated the individual initiative of the artist. This happened all the more easily — so it seems — as Islamic art was deprived of a most vital and profound dimension through the religious interdiction of images. We have quoted all these judgments in their most acute form, well knowing that but a few European scholars would subscribe to all of them. Yet it is good to look at these judgments in the face: for they will help us by their very limitation to point out the view that really corresponds to the nature of Islamic art.

The religious interdiction of human images in Islam is because man is the vicegerent of God on earth

Let us first consider the last of the aforementioned reproaches, that which concerns the religious interdiction of images. As you know, this interdiction is twofold: on the
one hand there is the Qur’anic condemnation of idolatry which from the general Muslim point of view involves all visual representation of God in any form, the nature of God being beyond all description even in words. On the other hand, there are the sayings of the Prophet Muhammad, according to which wanting to imitate the Creator’s work by imitating the form of living beings is particularly the form of man is irreverent and even blasphemous. This last injunction has not always and everywhere been strictly observed, since it concerns more the intention than the deed. In the Persian and Indian world especially, it was argued that an image which does not pretend to imitate the real thing but is no more than an allusion to it, is allowed. This is one of the reasons for the non-illusive style of Persian miniatures, the absence of shadows and perspective in them. However, no mosque has ever been decorated with anthropomorphic images.

If we consider things superficially, we may be tempted to liken the Islamic point of view to that of Puritanism, which ignores symbolism and therefore rejects all sacred art as a lie. Symbolism is based on the analogy between the different degrees of Being: as Being is one (al-wujūd wahid), everything that is or exists must in some way reflect its eternal source. Islam by no means ignores this law, which the Qur’an proclaims in a thousand metaphors: wa in min shay’in min yusabbihu bi-hamdih (there is nothing which does not exalt His praise) (The Qur’an, 17:44). It is not by disregard for the sacred character of creation that Islam proscribes human images; on the contrary, it is because man is the vicegerent (khulafah) of God on earth, as the Qur’an teaches. The Prophet Muhammad explained that God created Adam “in His form” (‘alai sūratih), “form” in this case meaning qualitative likeness, for man is gifted with faculties which reflect the seven “personal” qualities of God, namely Life, Knowledge, Will, Power, Hearing, Seeing and Speech.

Islamic and Christian attitudes to the images of man

A comparison between the Islamic and the Christian attitude towards the image of man will aid us to outline things more exactly. In response to the Byzantine iconoclasm, more or less influenced by the Islamic example, the Seventh Ecumenic Council justified the use of icons in liturgy with the following argument: God is indescribable in Himself; but since the Divine Logos assumed human nature, He re-integrated it into its original form and penetrated it with Divine beauty. In representing the human form of Christ, art reminds us of the mystery of incarnation. No doubt, there is a sharp distinction between this point of view and that of Islam, nevertheless both refer to a common basis, namely, the theomorphic character of man.

Here it is worth mentioning that one of the deepest explanations of the Christian attitude towards sacred art has been given by the famous Sufi Mohy al-Din ‘Arabi, known as al-Shaykh al-akbar (the Great Leader), who writes in his al-Futūhah al-makkiyyah: “The Byzantines developed the art of painting to its perfection, because for them the unique nature (farduniyyah) of Sayyidina ‘Isa, as expressed in his image, is the foremost support of concentration on Divine Unity”. As this witness proves, the symbolic role of an image is not in itself unintelligible to contemplative Muslims, although, in obedience to the Qur’anic law, they will always reject the use of sacred images, thus giving precedence to tanzih (incomparability) over tasbīh (analogy). In a way, the first of the two “aspects” – that of Divine incomparability or transcendence — even absorbs the theomorphic character of man. In fact, the seven universal qualities which constitute the Divine “form” of Adam, namely life, knowledge, will, power, hearing, seeing and speech, escape all visual representation; an image has neither life nor knowledge nor power nor any of these qualities; it reduces man to his corporeal limits. Although limited in man, the seven qualities are potential bearers of a Divine Presence, according to the hadith qudsi: “...I shall be the ear by which he hears, the eye by which he sees,” and so on. There is something in man which no natural means of expression may render; the Qur’an says:

“We offered the trust (amānah) unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it” (33:72).

This trust is merely potential in ordinary man; it is actual in perfect man, in Messengers (rūsul), Prophets (anbiyā’) and Saints (awliyā’); in them it even overflows from the interior to the exterior, shining forth in their whole corporeal appearance. Fearing to offend this Divine trust in man, Islamic art always shrinks from depicting the Messengers, Prophets and Saints.

In excluding anthropomorphic images within the religious precincts, Islamic art aids man to be entirely himself

Instead of “Islamic iconoclasm” we prefer to say “Islamic aniconism”, for the absence of icons in Islam has not merely a negative but a positive role. In excluding all anthropomorphic images, at least within religious precincts, Islamic art aids man to be entirely himself; instead of projecting his soul outside of himself, he will rest in his ontological centre where he is at once the vicegerent (khulafah) and the slave (‘abd) of God. Islamic art as a whole aims at creating an ambience which helps man to realize his primordial dignity; it therefore avoids everything that could be an “idol”, even in quite relative and provisional a degree; nothing shall stand between man and the invisible Presence of God.

Thus Islamic art creates a void; in fact, it eliminates all the turmoil and passionate suggestions of the world and builds in their stead an order expressing equilibrium, serenity and peace. From this, one will immediately understand how central the position of architecture is in Islam. Although the Prophet Muhammad said that God favoured his community by giving it the whole surface of the earth as a place of prayer, it is architecture which, in populated regions, has to re-establish the conditions of purity and calm elsewhere granted by nature. As for the beauty of virgin nature, which is like the imprint of the Creator’s hand, it is realized by architecture on another level, nearer to human intelligence and therefore more limited, in a way, but none the less free from the arbitrary rule of individual passions.

The mosque and church building architecture compared

In a mosque, the believer is never a mere visitor; he is so to say at home, though not in the ordinary sense of the word: when he has purified himself by ritual ablution, being thereby freed from accidental alterations, and then recites the revealed words of the Qur’an, he symbolically returns to the “station” of Adam, which is the centre of the world. According to this, all Muslim architects endeavoured to create a space entirely resting in itself and showing everywhere, in

1 Traditions of the Prophet Muhammad in which God addresses him, although such traditions do not form part of the Holy Qur’an.
each of its "stations", the plenitude of spatial qualities. They reached this aim by means as different as the horizontal hall with pillars, like the ancient mosque of Medina, or the concentric domes of Turkey. In all these interiors we do not feel drawn in any particular direction, neither forward nor upward; nor are we oppressed by their spatial limits. It has rightly been remarked that the architecture of a mosque excludes all tensions between Heaven and Earth.

A Christian basilica is essentially a way leading from the outside world to the main altar. A Christian dome ascends to heaven or descends to the altar. The whole architecture of a church reminds the believer that the Divine Presence emanates from the Eucharist on the altar as a light shining in the darkness. The mosque has no liturgical centre; the mihrab merely indicates the direction of Mecca; its whole order of space is made to suggest a Presence which encompasses the believer on all sides.

The great Turkish architect, Sinan

It is most revealing to see how the great Turkish architect Sinan, adopting the constructive scheme of Hagia Sophia, developed it according to Islamic vision until he reached the perfect order of the Selimiye Mosque in Adrianople; the huge cupola of Hagia Sophia is supported by two half cupolas and extended by several small apses. The whole interior space is elongated in the sense of the liturgical axis, its different parts melting into each other, in a kind of indefinite immensity. Sinan built the main cupola at Adrianople on an octagon supported by straight walls on the cardinal sides and by vaulted apses on the four diagonal sides, creating a kind of clearly cut jewel, the contours of which are neither fluctuating nor narrow.

When Muslim architects took over and enlarged some Christian basilicas, they often changed the interior plan so that what has been its length became its width; frequently — and even besides such transformations — the arcades in a mosque run across the main space, they do not "progress" in a certain direction like the arcades framing the nave of a cathedral, they rather stem the movement of the space without interrupting it, thus inviting one to rest.

Muslim architects spent much attention and love on the form of arcades. No wonder that the Arab name for arcade — rowq or riviqa — is almost synonymous with beautiful, graceful and pure. European art knows mainly two forms of the arch, the Roman arch, which is plain, rational and static, and the so-called Gothic arch — indirectly derived from Islamic art — with its ascending movement. Islamic art developed a great variety of arch forms, of which two are most typical: the Persian arch in the shape of a ship's keel, and the Moorish arch in the shape of a horseshoe with a more or less accentuated point. Both arches combine the two qualities mentioned above, namely, static calm and lightness. The Persian arch is generous and gracious at the same time; it ascends without effort like the calm flame of an oil lamp protected from the wind. As for the Moorish arch, its extreme width is balanced by the rectangular frame: a synthesis of stability and amplitude; there is in it a breathing without movement; it is the image of a space expanding interiorly by an over-abundance of beatitude; in the words of the Qur'an:

"a lam rashrah laka sadrak"

("Did we not widen your breast?" (94:1)).

A simple arcade, built according to right measure, has the virtue of transforming space from a purely quantitative reality into one which is qualitative. Qualitative space is no longer mere extension; it is experienced as a state of being (wa<5d). Thus traditional architecture favours contemplation.

Between the architecture of a mosque and that of a private Muslim house there is a difference in plan but not in style, for each Muslim dwelling is a place of prayer: the same rites are celebrated here and there. In general, Islamic life is not separated into a sacred and a profane domain; just as the community is not divided into consecrated clergy and laymen; each Muslim with a sound mind and morality can act as Imam. This unity of life manifests itself by the homogeneity of its frame: Whether it be the interior of a mosque or that of a private house, its law is equilibrium, calm and purity. Its decoration must never contradict the idea of poverty. In fact, ornament in Islamic architecture, in its rhythm and regularity, helps to create a void by dissolving the raw body of wall and pillars and thus enhancing the effect of the great white surfaces so characteristic of Muslim interiors.

The floor of a traditional Muslim dwelling, like the floor of a mosque, is never trodden on with shoes, nor are the rooms filled with furniture.

Much of the unity of Islamic life is lost when the clothes worn in everyday life are no longer adapted to the prescribed rites. Costume, indeed, is part of the frame which Islamic art created for Islam, and the art of dressing is not the least of Islamic arts: as the Qur'an commands explicitly:

"O you sons of Adam, take your ornament whenever you approach a mosque" (7:31).

The traditional masculine costume shows many variations, but it always expresses the role which Islam endows man with, that is to be the vicegerent and the slave of God. Therefore, it is at the same time dignified and sober. We might even say majestic and poor: it veils the animal nature of man, enhances his features, dignifies his gestures and makes easy the different postures of ritual prayer. Modern European costume, on the contrary, marks social differences while denying the primordial dignity of man.

We have seen that the exclusion of images from Islamic art — more severe in Sunnite than in Shi'ite countries — has a positive meaning, even on the level of art, as it restores to man the dignity which elsewhere is so to speak usurped by his image. The immobility with which Islamic art is reproached is in a certain sense connected with the absence of images, for it is by making images of himself that man changes. He projects his soul into the ideal he shaped, thus influencing himself until he is driven to change the image he made of himself, which in its turn will awaken his reaction, and so on, in a chain without end, as we can observe in European art since the so-called Renaissance, that is since the purely symbolical role of the image has been forgotten. Sacred art is normally protected by its traditional rules from falling into that torrent of change. However, the use of anthropomorphic images is always fragile, for man is inclined to transfer his own psychic limitations to the image he shapes, in spite of all canonical prescriptions, and then sooner or later rebels against it, and not only against the image but also against what it stands for: those epidemic outbursts of blasphemy which marked certain epochs of European history are not conceivable without the existence and actual decay of anthropomorphic religious art. Islam cuts this whole prob-
lem at its root. In this respect as well as in others it manifests itself as the last of religions, one which takes heed of the weakness of actual man, and reveals itself as a return to primordial religion. The criticized “immobility” of Islamic art is but the absence in it of all subjective motives; it is an art which is unconcerned with psychological problems and retains only those elements which are valuable at all times.

This is the reason for the extraordinary development of geometrical ornament in Islamic art. Attempts have been made to explain this development by the fact that the prohibition of images created a void to be filled by another kind of art. But this is not conclusive: the arabesque is no compensation for images, it is rather their opposite and the very negation of figurative art. By transforming a surface into a tissue of colours or into a vibration of light and shadows, the ornament hinders the mind from fixing itself on any particular form saying “I”, as an image says “I”. The centre of an arabesque is everywhere and nowhere, each “affirmation” is followed by its “negation” and vice versa.

There are two typical forms of the arabesque: one of them is geometrical interlacing made up of a multitude of geometrical stars, the rays of which join into an intricate endless pattern. It is a most striking symbol of that contemplative state of mind which conceives “unity in multiplicity and multiplicity in unity” (al-wahdatu ðl’kathrati wa l’kathrati ðl-wahdatah).

Arabesque
The arabesque customarily so called is made up of vegetable motives, stylized to the point of losing all resemblance with nature and obeying only the laws of rhythm. It is a real graph of rhythms, each line undulating in complementary phases, and each surface having its inverse counterpart. The arabesque is at the same time logical and rhythmic, mathematical and melodic, and this is most significant for the spirit of Islam in its equilibrium of love and intellectual sobriety.

In such an art, the individuality of the artist necessarily disappears, without his creative joy being abated: it is simply less passionate and more contemplative. Suppression of all creative joy is the privilege of modern industry alone. As for traditional art, be it even at the level of mere handicraft, its beauty proves the profound pleasure involved in it.

Moreover, the universal character of geometrical ornament — the fundamental elements of which are essentially the same, whether they appear in a bedouin rug or in a refined urban decoration — corresponds perfectly to the universal nature of Islam, uniting the nomads of the desert to the scholars of the city and this late epoch of ours to the times of Abraham.

2

THE MEANING OF THE NOTION OF ART IN ISLAMIC THOUGHT

By what we have said up to this point, we have implicitly answered the critics of Islamic art mentioned at the outset. We have still to say what the notion of art means in Islamic thought. From this point of view, art can never be dissociated neither from a craft (sanah), as its material foundation, nor from a science (ilm) regularly transmitted. Art (jam) in its specific meaning partakes of both craft and science. The latter, moreover, has to be not only a rational instruction but also the expression of a wisdom (ziknah) which links things to their universal principles.

The Prophet Muhammad said: “God prescribed that everything should be accomplished to perfection” — we might also translate “in beauty” (innah ‘l-Lâhu kataba-l-ilsâna ‘llassi ‘l-kulli shay). The perfection or the beauty of a thing lies in its praising God: in other words, it is perfect or beautiful in so far as it reflects a divine quality. Now we cannot realize perfection in anything unless we know how that thing can be a mirror of God.

Taking architecture as an example, we see that its material foundation is the mason’s craft, while the science evolved in it is geometry. In traditional architecture, geometry is not limited to its more or less quantitative aspects, as in modern engineering, for instance; it has also a qualitative aspect, which manifests itself in the laws of proportion by which a building acquires its almost inimitable unity. The laws of proportion are traditionally based on the division of the circle by inscribed regular figures. Thus all measures of a building are ultimately derived from the circle, which is an evident symbol of the Unity of Being containing in itself all possibilities of existence. How many cupolas there are with polygonal basis and how many vaults composed of alveolar squinches which remind us of this symbolism!

Considering the internal hierarchy of art, built on craft, science and contemplative wisdom, it is easy to understand that a traditional art may be destroyed either from the top or from the bottom: Christian art has been corrupted by the loss of its spiritual principles; Islamic art gradually disappears because of the destruction of the traditional crafts.

Architecture and Arabic calligraphy
We have mainly dealt with architecture, with regard to its central role in the Islamic world. Ibn Khalidun, indeed, relates to it most of the minor arts, such as carpentry, joinery, sculpture in wood or stucco, mosaic in earthenware, decorative painting and even carpet-making, so characteristic of the Islamic world. Even calligraphy can be related to architecture in the form of decorative inscriptions: in itself, however, Arabic calligraphy is not a minor art: since it is used for the writing of the Qur’an, it occupies the highest rank among all Islamic arts.

It would lead us too far to display the whole fan of Islamic arts: let it suffice to consider two extreme poles of visual art: architecture and calligraphy. The first of these is the art which is the most conditioned by material circumstances, whereas the second is the freest of all arts in this respect. It is none the less dominated by severe rules with regard to the distinctive forms of the letters, proportions, continuity of rhythm and choice of style. On the other hand, possible combinations of letters are nearly unlimited and styles vary from the rectilinear kif to the most fluid nashki. The synthesis of utmost regularity and utmost liberty lends Arabic calligraphy its royal character. In no other visual art does the spirit of Islam breathe more openly.

The frequency of Qur’anic inscriptions on the walls of mosques and other buildings reminds us of the fact that the whole of Islamic life is interwoven with quotations from the Qur’an and spiritually supported by its recitation as well as by prayers, litanies and invocations drawn from it. If we are allowed to call the influence emanating from the Qur’an a spiritual vibration — and we find no better word for it, since

Continued on page 40
What Our Readers Say . . .

THE RIGHT OF THE ARABS TO JERUSALEM
AN APPEAL TO WORLD CONSCIENCE

Beirut, The Lebanon.
26 June 1967.

Sir,

I am writing this open letter to the Christians of the Western world on behalf of Jerusalem and its inhabitants. While I cannot believe that world Christianity is willing to abandon the land and city so profound in its memories of Jesus Christ, in vain I scan the international press daily for the words which will alert the Western world to the plight of the Holy City of Jerusalem. The absence of such reports, due in part to the difficulty encountered by foreign correspondents wishing to enter Jerusalem plus the reluctance of vested interests to publish or broadcast a complete and unbiased story of Jerusalem, has prompted me to make this appeal on a personal basis.

My husband and I, along with our three children, lived in Jerusalem from September 1966 until 19 June 1967. During this time my husband, a physician, was spending his sabbatical year of leave from the faculty of the medical school of the American University of Beirut at the Augusta Victoria Hospital in Jerusalem. There he was engaged in research work concerning malnutrition in Arab refugee children. Up to three weeks ago we knew Jerusalem as it lived in peace and security, its people happy and contented as they began to experience a taste of prosperity which they have worked so hard to attain in the 20 years since disaster struck them during the Arab-Israeli war of 1948.

Today Jerusalem is an occupied city, ruled over by an enemy determined to irrevocably change its physical appearance and break the spirit of its people. These objectives are being pursued in many ways with the utmost speed and precision, as we saw very clearly. After a three hours’ notice to evacuate their homes, the dwellings of approximately 250 families were bulldozed down in the Moroccan Quarter of the Old City to make way for a paved square in front of the Wailing Wall. In like manner the Jewish Quarter, so-called after the Jews who rented land there prior to 1948 from the Arab land trusts, was destroyed so that a road leading directly to the Wailing Wall might be built. This area contained a refugee camp, many small workshops and numerous homes. The 2-3,000 people made homeless by these combined operations, all of which was accomplished within 24 hours, wandered the streets with the few possessions they were able to snatch up and carry until finally, in desperation, most of them had no alternative but to board buses which took them to the banks of the Jordan River where they crossed over into what remains of Free Jordan. The Israeli authorities made absolutely no attempt to find or provide any kind of alternative housing for any of these people. Similar upheavals will follow in rapid succession until the pressure of world opinion forces Israel to act in accordance with basic humanitarian principles.

Still more terrible than such forced dispersals is the immediate danger of starvation which faces the 30,000 people who live within the old walled city of Jerusalem. Wage-earners have not worked for more than three weeks and owners of small shops and businesses have had no customers for at least as long. Many of these people have been further impoverished as a result of the looting of stores and homes and, even, of being robbed of the money they carried in their pockets. As a result of all these factors the vast majority of these people have no money with which to buy the remaining stocks of foodstuffs. We have, with the help of friends, canvassed much of the Old City population and have neither talked to nor heard of anyone who has received food from the Israeli authorities, in spite of the announcement in the 12th June issue of The Jerusalem Post saying that "thousands of loaves of bread and bottles of milk" had been distributed free of charge to the residents of the Old City. Unless these people do receive help from the outside world within a very short period of time they will have to choose between starvation and emigration to Free Jordan, thereby abandoning their homes and businesses. It is my firm conviction that this pathetic situation has been deliberately contrived as a means of forcing these people to leave, thereby enabling the Israeli authorities to destroy or confiscate more and more property until the demographic structure of the Old City has been completely remodelled to suit the long-term objectives of the Israeli government.

Since, up to the day of our departure, there was no international relief agency working in Jerusalem, or in any other section of occupied Jordan, which could report to the world about these violations of all humanitarian principles, the Israeli authorities can pursue their aims unwatched and unhindered. All attempts of the Red Cross and its Muslim counterpart, the Red Crescent, to give material aid to the population of occupied Jordan, have been ignored by the Israeli authorities. This attitude has been dramatically demonstrated in the incident of recent days when a Red Cross unit trying to enter the West Bank of Jordan across the ruined bridges over the river was fired upon by Israeli soldiers. At the same time all efforts by the people of Jerusalem themselves to organize relief have been thwarted.

The Greek Patriarch in Jerusalem called for a meeting of all heads of religious communities in the Old City so that they might make plans to help their people. He promptly received a summons by the office of the Israeli military governor, who told him that such meetings were forbidden and would only bring trouble to everyone thus involved. To emphasize this point the Patriarch, a man of about 80 years, was denied the use of his official car and returned to the Patriarchate, a distance of about two miles, on foot.

While the Israeli authorities proclaim to the world that all religions will be respected and protected and post notices identifying the holy places, Israeli soldiers and youths are throwing "stink bombs" in the Church of the Holy Sepulchre and sectarianism is being fostered. The Muslim call to prayer, formerly heard from every minaret five times
daily, is no longer heard in Jerusalem, third most sacred city to the hundreds of millions of Muslims all over the world.

The Church of St. Anne, whose crypt marks the birthplace of the Virgin Mary, has been virtually destroyed, and the Church of the Nativity in Bethlehem was damaged. The wanton killing of the Warden of the Garden Tomb followed by the shooting into the tomb itself in an attempt to kill the Warden’s wife was another instance that we knew first-hand which illustrates the utter disregard shown by the occupation forces toward the Holy Places and the religious sensibilities of the people in Jordan and in the rest of the world. The desecration of the Christian churches, especially the Church of the Nativity and the Church of the Holy Sepulchre, of which we know personally, includes smoking in the churches, littering the churches, taking dogs inside and entering them in inappropriate manner of dress. Behaviour such as this cannot be construed other than as a direct insult to the whole Christian world.

The deliberate bombing of hospitals in Bethlehem and Jerusalem, destruction of ambulances clearly marked as such, the strafing of doctors retreating on foot from an army hospital, napalm bombs used on retreating soldiers and civilians, terrorist tactics such as threatening the use of gas in Bethlehem and the kidnapping of children from the Old City of Jerusalem, are all calculated to drive people out of their homes and country. And the wide-scale, organized looting of stores and homes are some of the other terrible things which we have seen ourselves. It should be stressed that all of these things are being done by Israeli Army personnel, many of them officers.

While Jerusalem struggles to survive, the world’s attention is absorbed by political discussions and the world Christian conscience is being deluded and poisoned by a world-wide hate campaign directed against the Arabs. The fact that this psychological warfare is raining indignities upon people from all Arab countries, and in many instances, involving people we know who have recently returned from Western countries, makes it all the more diabolical and destructive in its implications than any of the heartbreaking effects of the recent war. This massive propaganda effort launched by world Zionism must be recognized as a diversionary tactic whose ultimate aim is to do nothing less than to finally and completely sever all relationships between the Western world and the Arab world by engendering bitter hatred between the two.

I appeal to every person who reads this letter to answer this campaign of hate with a campaign of Christian love and concern for all the people in the Arab world who have and are suffering from the effects of aggression, deprivation and malice. I believe that only the immediate and concerted action by Christians the world over will save Jerusalem from demographic and spiritual obliteration.

I have spoken mainly of Jerusalem because of its dire need and complete isolation from the rest of the world, and because what I have recorded is what I have personally seen and heard, and know to be true. It is well known, however, that thousands of people in other parts of occupied territory are also in desperate straits and are daily fleeing in terror to Free Jordan.

I urge you to meet these needs by contacting your local and national church councils, Red Cross chapters, Y.W.C.A. and Y.W.C.A. branches, Lions and Rotary clubs, and all other organizations which can exert pressure on national and international levels. I feel sure that such a response from individuals and groups will force the government of Israel to allow international relief agencies to work in occupied Jordan and will, furthermore, demonstrate to the Arab people that they have not in fact been forsaken by the West.

Yours faithfully,

(Mrs.) NANCY NOLAN ABU HAYDAR.

A SEARCH FOR A NEW LIGHT ON THE LIFE OF JESUS CHRIST

540 N.W. 87th Street,
Miami, Florida, 33150,
U.S.A.

13 June 1967.

Dear Sir,

Some time ago I received a copy of Jesus in Heaven on Earth, which I have been reading with exceptional interest. I had already other books, but your book supplies considerably more information about where Jesus went when he left Palestine, after his revival from crucifixion, than any book I have so far seen. However, in your book there is a reference to a book by Nicolas Notovich, called The Unknown Life of Jesus Christ, based on very ancient scrolls, or documents which he saw while at the Himis Monastery in Leh, Ladak, Kashmir.

I have recently seen a copy of that book, 1894 edition, and the only chapter of interest is the one entitled “The Life of Saint Issa”. In his preface the author explains that the documents he saw in the monastery were in Tibetan, and that the original documents, from which the Tibetan documents were made, had been written in Pali, and are kept in some very sacred monastery in Lhasa, Tibet.

Notovich explains that at the time the original documents were written, the only way news was disseminated between nations was by means of camel caravans from Western Asia to the Far East, and that parts of the documents would have been taken down by scribes from tales carried by travellers from the West. The stories about Jesus, after he had reached the age of 13, and left his home to travel towards the east, and what he did when he got there, must have been actual accounts recorded by scribes in the various countries where he lived from time to time. Since you are from Pakistan, one of the countries where Jesus went, it occurred to me that you might be able to tell me what is really known as to the authenticity of the documents.

My point is that, long before there was a Christian religion, to get into controversy with others, records about Jesus being in Far Eastern countries had been written, in such remarkable detail, that there is almost the equivalent of what one might call a 5th or Buddhistic Gospel about Jesus. One might therefore ask, why would those records have been set down, and very carefully guarded, if they were not genuine accounts of events that did happen?

Does your Mosque have any records which might throw light on the subject of my query? What is known about those old documents in the Far East? Yesterday I bought a new book by Dr. Hugh J. Schonfield, called The Passover Plot, in
which he goes to great lengths to prove that Jesus believed himself to be the Promised Messiah, and actually planned that the various events foretold about such a one should happen to him. He arrives at the crucifixion scene, and there Jesus is given a drug which immediately induces a catatonic trance which resembles death. He is therefore allowed to be taken down and carried into the vault of Joseph of Arimathea, where he is revived by Nicodemus. He eventually meets his friends and discipless in the flesh, but for some curious reason Schonfield makes no mention whatever of any ascension. He merely makes some vague remark about this:

“There was no deliberate untruth in the witness of the followers of Jesus as to his resurrection. On the evidence they had the conclusion they reached seemed inescapable. There was nothing to tell them what had become of his body. They could not know that the Prophet, like Moses, had been finally laid to rest like Moses himself, in an unknown grave.”

The Miami Herald had a large heading to an article about this book — JESUS DID NOT DIE ON THE CROSS — NEW SHOCK! — but Schonfield fails to state clearly where he did die.

Sincerely yours,

NEVILLE C. SEYMOUR.

Perennial Values in Islamic Art—Continued from page 37

that influence is at the same time of a spiritual and of an auditive nature — we may well say that all Islamic art must needs bear the imprint of that vibration. Thus visual Islamic art is but the visual reflection of the Qur’anic word; it cannot be otherwise. However, there is a paradox, for if we look for Qur’anic models of art, we cannot find them, neither in the contents of the Qur’an nor in its form. On the one hand, except in certain Persian miniatures, Islamic art does not reflect the stories and parables contained in the Qur’an, as Christian art, for instance, depicts the episodes of both Testaments, nor is there any cosmology in the Qur’an which could be translated into architectural schemes, as Vedic cosmology finds its expression in Hindu architecture. On the other hand, it is vain to search in the Qur’an for something like a principle of composition which might be transposed into any art. The Qur’an is of a startling discontinuity: it shows no logical order nor any interior architecture; even its rhythm, powerful as it is, obeys no constant rule, whereas Islamic art is all mode of order, clarity, hierarchy, crystalline form. In fact the vital link between the Qur’anic word and visual Islamic art must not be searched for on the level of formal expression. The Qur’an is no work of art but something entirely different, notwithstanding the overwhelming beauty of many of its passages, nor does Islamic art derive from its literal meaning or its form, but from its haqiqah, its non-formal essence.

At its beginning Islam had no need for art: no religion cares for art when it first enters the world. The need for a protective frame made up of visual and auditive forms comes later, just like the need for extensive commentaries of the revealed book, although every genuine expression of a religion is already included as a latent possibility in its original manifestation.

Islamic art is fundamentally derived from tawhid, that is from an assent to or contemplation of Divine Unity. The essence of al-tawhid is beyond words: it reveals itself in the Qur’an by sudden and discontinuous flashes. Striking the plane of visual imagination, these flashes congeal into crystalline forms.

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