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The Malaise of Honorific Styles in the Muslim World

Is a person who has made the pilgrimage to Mecca entitled to the style of al-Hajj, Hajji or al-Hajjah to his or her name?

One of the many afflictions from which the world of Islam is suffering and whose cumulative effect helps considerably to stultify its mental growth to its full stature, is the throwing about of honorific titles indiscriminately when addressing each other, at times by way of recognition of a meritorious deed. But unfortunately now things have come to such a pass that some people have begun to arrogate to themselves some titles as if they were theirs by right. People advertise their good actions by outward signs and symbols. In countries like Indonesia and Malaysia special green headgear and white caps are worn by those who have been to Mecca to advertise their distinction of having been to Mecca for pilgrimage. Distinctive green turbans, for instance, in Iraq, are worn to advertise the wearer's noble descent — a relic from the Abbazid period.

In answer to a question by one of its readers, the following observations on this widespread malaise made by Mr. Ridwán al-Beli, one of the members of the editorial staff of the Arabic monthly, al-Wa‘y al-Islámi, Kuwait, for March 1968, are worth reading. They may help to undo a little of the damage done to the Muslim mind.

"He who has performed the religious duty of going on a pilgrimage to Mecca adds to his name, with a view to acquiring respect and dignity, the title of 'Hajj'. Thus we say, O Hajj or Hajji or Hajjah So-and-So. Is it permissible in Islam?"

Ramadán Arslán Bábá, Muftí, Dárindah, Turkey.

"In reply to the question of our correspondent, we write to say that this habit is an innovation and was not known during the days of the Prophet Muhammad, nor in the days of the Khulafá’ al-Ráshidun, nor during the time of the Four Imams. It is only during the later period when many Muslims began to assume this style. Gradually it became a widespread
practice. Thus we hear of the use of this word in addressing each other. We find it in use in correspondence. We come across it in journals, in notices of congratulations and deaths. We even see the word used on visiting cards. Some even use this style as a means of seeking favours from influential rulers and leaders and also of showing off and preening themselves. We also find this style prefixed to names in beautiful characters cut into stones and marble slabs on the façades of mosques and charitable buildings and tombstones. For instance, we often see the words ‘this mosque was built by the generous Janab al-Wali al-Hajj . . .’, or, ‘this school was opened during the reign of the Sultan al-Hajj . . .’, or, ‘this grave of the late al-Hajj . . .’

“I have myself noticed that some of those who had made the Hajj got really incensed if the use of this style was omitted during the course of a conversation and were not addressed with the word al-Hajj. Some even go to the length of defending the right to the use of this honorific title of al-Hajj and their intense desire to this prefix to their names to such an extent that they have told the speaker off that he (the speaker) should know that they had taken the trouble of having been to the Holy Land and spent their hard-earned money and acquired themselves of their duty. All this as if they had been to Mecca and spent money to buy the title and not to perform one of the duties ordained by God for those who can afford to do it!

“A Muslim performs the duty of the pilgrimage to Mecca like other obligations in obedience to the commandments of God without any desire on his part to advertise his piety and wish to produce an effect or impression. The Hajj duty is like any other duty — prayers, fasting, the Zakāh. We just do not call a person who says his prayers, ‘O the payer of prayers!’, or ‘O the payer of the poor-rate (the Zahāḥ)’; or, ‘O the faster!’ Thus a person who has performed the pilgrimage should not be solicitous of being styled al-Hajj, Hajji or Hajjah.”

Lavish use of the word Maulana

On this pernicious habit of “squandering” honorific titles by the Muslims: on this religious leaders and thinkers, the Indian Muslim scholar of great repute, the Maulānā ’Abd al-Majīd Daryābādī, who has the pride of place amongst the translators of the Holy Qur’ān into English, with a copious commentary, expresses himself in his Urdu weekly, the Sīdīq-i Jadīd, Lucknow, India, for 3 May 1968, in the following words:

“If we wanted to give expression to our respect and admiration for the religious scholarship and its sublimity of a Muslim scholar, we used to prefix the word Maulūvī to his name. Before this we used the word Muttādī for the same purpose. Even in the case of very eminent and erudite scholars, the word Maulūvī was the usage. This was regarded as good enough for the Shams al-Ulūm’ Nazīr Ahmad, the translator of the Qur’ān into Urdu. He was simply styled the Maulūvī Nazīr Ahmad. Even the founder of the Dar al-’Ulum at Deoband, India, who was a leading light amongst the coterie of scholars of his age, was merely styled the Maulūvī Muhammad Qāsim. They also called the Shaykh al-Waqāt Gangohī, the Maulūvī Rashīd Ahmad. Perhaps the only exception then was that of the Maulānā Shibli. His pupils and admirers right from the very beginning had begun to call him or describe him as the Maulānā or even ‘Allāhmāh. Otherwise, as a rule, in common parlance it was only the word Maulūvī that was employed and there never was any suspicion of slight even when it was used by way of a prefix to the name of a great eminent scholar.

“It was just about 1912 or 1913 that a change in the use of the titular words began to creep in and the word Maulānā came into use. The man responsible for this innovation into the Urdu language and literature was the late Maulūvī Zafar ’Ali Khān, the editor of the Urdu daily, The Zamīndār.

“The Right Honourable Sayyid Amer ‘Ali, C.I.E., of Calcutta, later of London, was a well-known writer in English. He was more English than the English themselves, both educationally, culturally and in his outlook on life. He had settled down in England and made it his domicile after having retired from the Calcutta High Court Bench. By his pen and tongue he served the cause of Islam. The Zamīndār was so overjoyed at one of his writings that it described him in one of its headlines as the Maulānā Ameer ‘Ali. We were flabbergasted at having come across for the first time such a use of this word. The Muslims of India had just begun to acquire consciousness of their religious and political zeal. The Zamīndār then was at the height of its popularity. The result was that the use of the word Maulānā got endured with the status of a sanctity. Soon it was used indiscriminately by everybody and anybody. Then after the passage of a few years, probably in 1919, the Maulānā ’Abd al-Bārī of Farangi Mahal, conferred a diploma with the title of the Maulānā (honoritary) on the ‘Ali Brothers from the Madrasah at Farangi Mahal. Thenceforward this title was given to each and every national worker. Gradually its use became so common that, leave alone the proficiency in theological lore, even average scholarship was not required to deserve the title of the Maulānā.

“Things assumed such proportions that every enterprising Khilafat Movement volunteer who had served a term of imprisonment or who had delivered a wild and inflammatory speech at a public meeting, was straightforwardly dubbed the Maulānā. From now onwards even to serve the Muslim community was no longer a prerequisite for the acquisition of this title! You had just to send in a few lines to a newspaper or write an article and you got from the appreciative editor of the journal the diploma of the Maulānā! To all intents and purposes the word Maulūvī has fallen into desuetude and now every Tom, Dick and Harry is a Maulānā and there is no longer a position below this!

“The responsibility for this state of affairs devolves on the Muslim literature. If everyone felt the burden of his duty, then there might be called a halt to this tendency. At all events, at least, one would have fulfilled the demands of one's duty.”

The words of the learned editor of the Sīdīq-i Jadīd deserve to be widely publicized. Here in England the Muslim emigrants from Pakistan and India have gone a step further in this direction. They are styling their religious leaders in their writings and speeches not only the Maulānā So-and-So, but the Hazrat Maulānā So-and-So. What is most regrettable is that these leaders do not seem to take any steps to curb this trend of creating a halo of sanctity around themselves.
A non-Muslim Scholar's Approach to
Islam's* Key Problem—Economic Development**

Islam in search of new ensembles which are economically significant and advantageous

The moralization of the economic system in Islam

By Professor JACQUES AUSTRUY

II. THE OBJECTIVES OF A MUSLIM ECONOMIC SYSTEM

In 1947 the English historian Arnold Toynbee made some prophetic statements as to the probable role of Islam in the turmoil and the chaos caused by the confrontation of one civilisation with another, which is a characteristic of modern times. Years later these views on the future have become, most of them, valueless trivialities. In the author's opinion the effort to modernise Islam was being carried out not through the medium of Pan-Islamism — a new form of "zealotism" — but by nationalism, towards which, incidentally, he was not favourable, since he had already called in question the effectiveness of the efforts of the Turkish people, who were the most advanced in this respect. Nevertheless he saw another more radical solution: "Pan-Islamism is sleeping," he wrote, "and yet we should reckon on the possibility that the sleeper will awake if ever the cosmopolitan proletariat of the Westernised world rebels against Western domination and vigorously demands an anti-Western revolution or 'change of direction'. Such an appeal could have incalculable psychological repercussions on the combative spirit of Islam, even if it has been sleeping as long as the 'Seven Sleepers', by awakening the echoes of an heroic epoch."

And in Islam Toynbee discerned a two-fold mission: the fight against alcohol and race prejudice. The influence of Islam would then have a beneficial effect on the new cosmopolitan proletariat brought into being by industrialisation. Being a means of filling the spiritual void which Western civilisation, with its fully-developed economic and political domains, produces, particularly in tropical territories, Islam will bring a new and superior “finish” to the whole, a spiritual completion.

Without aiming at such far-reaching possibilities as those envisaged by the English historian, we can at the present time discern two new courses of action which could be taken by a Muslim economy: the widening of the scope of the economy, and its establishment on a moral basis — its "moralisation".

*In European languages the words Islam and Muslim are interchangeable.

**For the previous instalments see The Islamic Review for January and February-March 1968.

1 Cf. La Civilisation à l'Epreuve, translated into French in 1951, N.R.F., Bibliothèque des Idées, especially pp. 201 to 229: L'Islam, l'Occident et l'Avenir.
2 This essay was written in 1961.
3 Toynbee in La Civilisation à l'Epreuve. p. 214, writes: "They then attempted, rather late in the day, to set up in their own country the replica of a Western nation and a Western State. And we had hardly grasped the objective of this plan than we could not help wondering if all the effort involved were really worth the trouble.

Being ourselves ten years behind the times, we can say that in spite of the sympathy we feel concerning the experiment undertaken by the Turkish people, it seems to us that this experiment — doubtless because of its "Herodian" character (condemned by Toynbee) — is meeting with two difficulties which narrowly limit its scope:

(a) It is intended to be carried out within the framework of the Western nation and the Western State, and this, we repeat, has no historical significance in Islam.

(b) It is intended for exclusive circles of the élite who do not succeed in adequately diffusing the notions of a new kind of life. After a generation, the Turkish revolution continues to be a regime in which an élite imposes from above its orders to a people whom it has not been able to convert wholly to its ideas. And from this situation has arisen the disquieting character of these renewed efforts by the Turkish "Sisyphus", unlike the Marxist Revolution, which has succeeded, over a period of thirty years, in considerably widening its bases of action. Here we should once more remember that there is no revolution which does not penetrate deeply into origins and principles.

A. THE SEARCH FOR A COMMUNITY ECONOMY

A certain type of technical vocabulary has sometimes led people to think that there exists a “neutral” economy. In fact it seems to us that, if certain economic “mechanisms” or “laws” are universal, the “data” which govern them, and which also form part of the economy, are always the expression of a certain “order”. To accept or, on the contrary, to try to modify this order, is a normative attitude. The conscious awareness of an order implies a judgment on its finality. Even the idea of immutability entails a more or less detailed explanation of finality.

Islam in search of new ensembles which are economically significant and advantageous

The general designs in which Western economic growth originated appear to have imposed on it a certain finality. This economy developed around two poles: the idealised and idyllicised individual and the European-type nation. It is possible that these designs or plans were necessary for the early economic tentatives in Europe, and perhaps they are still the best kind of support for a certain kind of growth. But in a world where egoism and the anachronistic individualist outlook are condemned, where the greed of nations is called in question, the effort to create a Muslim economy must be carefully considered. In fact there is no doubt that such an economy will have a new kind of objective, and this is apparent in the search that is being made by Islam for new ensembles which are economically significant and advantageous.

The results of the experiments of other civilisations, and the special conditions which are the characteristics of Islam, could perhaps orientate it towards an economic “short cut”. This would obviate the necessity of passing through all the stages followed by those civilisations and communities who began their process of growth during the 19th century and the beginning of the 20th century.

It would seem that the stage of nationalism can be bypassed, so to speak, and that we can envisage a synthesis between authoritative planning by responsible leaders and statesmen and the wishes of individuals associated into groups.

The meaning of “nation” in the Muslim countries

As regards the nation, we have already said that this entity is a Western “institution” which has no equivalent in Islam. In spite of the present-day abuse of “nationalism” by the leaders of Muslim countries, it does not appear that Islam gives the same meaning to “nation” as that given by Westerners. Acquisitions from Western phraseology are the cause of many such misconceptions. Arab “nationalism” is a means of expressing, in modern times, the solidarity of the Ummah and the revolt of Islam against foreign occupation. It can also, as Myrdal has pointed out, serve as the lever which will start up economic development. But it does not mean that the economic growth of Islam can be conceived in the narrow framework of the 19th century nation. On the contrary, the possibilities of modern organisation and technique are concomitant with the profound ideals of Islam, and will extend its development over a much wider field. This new spatio-cultural economic ensemble which the leaders of Muslim countries are today endeavouring to bring into being will doubtless constitute a new feature, a new achievement, of the Ummah — an Ummah which has acquired economic importance and whose demographical centre will no longer be the Middle East, but Asia.

We cannot elaborate further on this subject, but already the effort to constitute the Ummah as an economic entity appears to us to be an essential factor which will determine the economic objectives now being sought by Islam. And from this effort and this research will come the structure embodying the Muslim economic organisation, the outlines of which can already be seen in the tentative efforts made by the various Muslim countries.

The economic organization of Islam must allow the individual Muslim to participate in collective creativity

A type of organisation is being sought which will be neither an imperative plan imposed by technicians “isolated”, so to speak, from the general public, nor a mere transposition of Western “market economy”. The feature which characterises the Muslim community appears to be “the reciprocity of attitudes” (according to the expression used by Gurvitch), which exists between the conscience of the individual Muslim and the conscience of those who represent the Ummah. It is not criticism (as in a centralised system), nor price-indexes (as in a decentralised system), which will serve as a regulator of economic decisions, but the approval of the community, which can judge for itself whether or not the right course has been chosen. Economic and other decisions made by leaders of Muslim countries would be better understood if they were regarded as being subject to the higher ruling represented by this charismatic approval by the Ummah, rather than by calculations which are valid in another sphere — that of financial viability.

It thus follows that the economic organisation arrived at by Islam must above all allow the individual Muslim to participate in collective creativity. It is only by co-operation in the power and capacity of investment between the individual members of the community and the organism which embodies its unity that the process of growth in Islam will be successfully accomplished.

More than anywhere else the economic organisation of Islam implies unity in plurality, and it is this factor which has given rise to the various attempts to link up the members of the Ummah with their collective conscience, so that it can

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5 The idea of order presupposes an external conscience which can judge this order.
6 Cf. the article by A. Piette, Économie et Finalité, already quoted.
7 On the same subject, cf. also Henri Guittin, L'objet de l'économie politique, Paris.
8 Sometimes excessively by those who replace so-called individual egoism by an egoism of groups or classes, which is even more harmful.
9 The expression used by François Perroux.
10 By intellectuals educated at Western universities, and whose “science” was too often — according to the severe expression of M. Bennabi — a means of appearing better rather than a means of being better.
11 G. Myrdal, Une économie internationale, Paris, 1958. “Nationalism” appears to us to be a powerful lever only when it expresses the entire motive, and one more powerful than that described in this study.
12 Cf. Bennabi, op. cit. On page 154 he writes: “Certain stages, such as ‘nationalism’, which appear necessary, are now nothing more than archaism swallowed up by history.”

THE ISLAMIC REVIEW & ARAB AFFAIRS
play an active part in the process of economic creativity. These attempts are being made at all levels in Muslim countries: the organisation of agricultural co-operatives directed by a representative of the za'im (leader) and modelled on the co-operative type (Egypt, Syria, etc.), the formation of an "Arab" (or Ummah) capital fund by a collaboration (often painful) between the individual members of the Ummah and the representative of its unity — the State.

There will be large-scale collective creativity where everyone can feel he is participating, but participating in a whole-hearted manner and directed by the qualified representatives of the ensemble. This is the deeper meaning of the nationalisation of the Suez Canal and the construction of the Aswán Dam, a factor not taken into account by certain traditional systems of "book-keeping". The productive and financial viability of such operations must be judged only from a much wider viewpoint, which transcends by far the scope of orthodox calculations of costs and prices. Nevertheless it represents the real viability for a civilisation determined to create its own method of economic growth. It constitutes the practical and material manifestation of renovation. Thus, without trying to probe too far into the distant future, we can confidently predict that the Muslim economy, if it is successfully realised, will be an economy of "co-operation" in the socio-cultural domain of the Ummah. And no doubt this economic revolution will also aim at establishing such an economy on a truly moral basis.

B. THE MORALISATION OF THE ECONOMIC SYSTEM IN ISLAM

Islam, aware of the contradictory aspects of the Western world, is reinstating in her economy the imperative moral values.

Islam is both the practical rule of life and the standard of the highest morality. The two aspects are indissolubly linked up. Consequently a "late" economy, for Muslims, would be difficult of conception. An economy based on the precepts of the Qur'an would necessarily be a "moralised" economy. Such moralisation could give a new meaning to the idea of value and would fill the spiritual void which the mechanism of everyday life is in danger of creating.

Bergson condemned the harmful effects arising from the development of the "aphrodisiac" civilisation in the West. And today it is the economists who are worried about the priority given to "desire-values" over true (moral) values. The unbalanced world of "universal negotiability" has led to disastrous consequences of which the Western world is today becoming aware. Man finds himself dissociated from his work. The machine has become his master, and is served by "robots" who are paid to think. While men pay excessive attention to the luxurious comfort of automobiles and the importance of valueless trifles, they are not very much concerned with rendering less "hostile" the machines which constitute the mental horizon of a large proportion of humanity.

This lesson has not been lost on Islam, well aware of the contradictory aspects of the Western world. And in order to offset these elements while attending to her economic vocation, Islam is reinstating in her economy the imperative moral values; and she is already subordinating the material elements of growth to the exigencies of justice. The consequences of the Suez affair have shown this clearly. The sanctions imposed by the Muslim countries (cancellation of the agreement to export Djezireh wheat from Syria to France, the destruction of pipe-lines, the boycott of airports, etc.) have often been operations unjustified economically, but they gave a moral meaning to the economy.13

The Egyptian industrialist, the late Tal'at Harb

But the moralisation of the Muslim economy is not only negative in its scope. The late Tal'at Harb Pasha, founder of the important Misr Group in Egypt,14 was "... as traditionalist in his morals as he was enterprising in business." (Here there is no contradiction in terms.) J. Berque writes: "This businessman played a double rôle, that of adib and Muslim moralist. His spiritual austerity reminds us, mutatis mutandis, of other economico-spiritual situations which are still being studied and criticised: the part played by Protestantism in the genesis of industrial capitalism, by Puritanism in the early history of the United States, etc. ..."15 This merging of the ethical with the industrial on which J. Berque lays emphasis is no matter of chance in an Islam where there is no segregation between the temporal and the spiritual. If the conjunction of Protestantism and the industrial upsurge was perhaps an accident of chance, and if their inter-relationship is open to discussion,16 the situation is quite different in Islam, where the traditional authority of Divine Law forbids all economic development which is not based on that Law. In spite of the adaptations made because of the exigencies of practice, Islam today still remains a theocratic institution. The hasty modifications of the Western system, which "... renders unto Caesar the things which are Caesar's, and unto God the things which are God's", should not conceal the fact that in Islam this distinction is impossible. The separation of the spiritual and the temporal, by means of which the West gained its material success, has no meaning in Islam, where efficiency must not come into being collaterally, so to speak, with the spiritual domain (or in opposition to it), but through being based on the very authority and power of Revelation.

The views of the present-day Muslim thinkers on the setting up of a social type of conduct

The need for this is clearly seen when we consult the opinion of the majority of the Muslim thinkers as expressed at the Princeton Congress.17 The majority of the delegates, who represented the élite of the Muslim world, still declare today that Islam is a total way of life, with basic principles as laid down in the Qur'an and the Hadiths, which must be applied, in all the changing epochs and circumstances of life, to the setting-up of a social type of conduct. And this must

13 Here we mean co-operation in a very general way. And of course there is no question of specifying, a priori, the particular practical forms which will be taken in this co-operation on the part of the Muslims of the Ummah.
15 An expression used by Charles Peguy.
17 Cf. J. Berque, Les Arbares d'Hier à Demain, p. 43.
18 One of the most important and extensive Muslim enterprises, with innumerable ramifications — its rôle has become symbolic in Islam.
21 Congress on Islamic Culture (Colloquium on Islamic Culture in its relation to the Contemporary World), September, 1953, Princeton, 1953.
approximate as much as possible to the revealed will of God concerning the communal life of men.22

From the same viewpoint the setting-up of a Muslim economy could doubtless mean, for many of those who have been "spiritually uprooted" by the superficial Westernization of the world, a new spiritual mobilization. It is well-known today that the white man, in unloading his "burden" on to communities which are economically under-developed, has upset certain psycho-sociological equilibriums.23 The proletarianisation thus created has been expressed on the material plane by the appearance of bidonvilles (shanty cities), and on the spiritual plane by the feeling of emptiness and frustration. The West has not been able to fill the socio-cultural void which it created by destroying the equilibrium then existing, and this is the most serious wrong known to history, since these proletarian peoples must perform turn to other systems "... to find a wisdom which they knew they could no longer find in the Western markets" (according to the severe expression used by Gogol).

The Muslim economy can obviate the tragic progressive stages of industrialization

The emergence of a Muslim economy can have in this domain a twofold significance. It can obviate the tragic progressive stages of industrialisation carried out in the middle of bidonvilles. The "short cuts" available through the progress of technical and economic organisation will doubtless enable this painful stage to be avoided. The experiments in the development of the village in numerous Muslim countries24 can give consistency to an economic growth which will give due observance to the basic social cultural structures.

The advent of an economy which would produce the goods necessary to pay for the cost of living, without destroying psycho-social structures of which it has at long last perceived the irreplaceable value, is more than a hope. It is the necessary fulfilment of the attempts at original economic creativity on the part of peoples who wish to continue their existence as socio-cultural autonomous systems. And it is this path that Islam seems to be intent on following. It also appears to be specially qualified for this new economic development, for it can give a superior value to leisure time, which the proletarianisation of the world was in danger of transforming into periods of frustration and discontent.

Indeed, leisure time, time that is not taken up by the processes of material production, is of the highest value to man. In those communities popularly described as "primitive", it is during the leisure time that the values of the group are expressed and materialised in rites and festivities. Leisure time includes "economic" time in its conception and scope. In communities which are economically evolved, economic time first comes into being and then increases in its duration, at least in the early stages of economic growth, whereas leisure time becomes residual and economically devalued. Hence arises the problem of leisure, which is becoming more and more acute in a society which is becoming economically affluent.

There is no doubt that one of the principal objectives of a "moralised" economy will be to give due importance to leisure time, which has regained its value, and to avoid the demoralising idleness of futile gambling and similar pastimes.

In those of our communities which have practically solved the problem of "bread and butter", the problem of gambling is becoming more acute. The problem of amuse-

The harmonious inter-relationship of goods and services, but of goods and services having a real "normative" value and not a Utopian or illusory one, would constitute the higher type of objective which a moralised economy could bring into being. And there is no doubt that Islam, a laic theocracy, is better fitted than many other communities to create an economy of this nature.

CONCLUSION

The future belongs to nobody, and it is an historical error, as stupid as it is commonplace, to think that the springs of human invention and creativity cease to flow with the passing of youth. The advent of the Muslim economy now coming into being will doubtless prove that economic growth is not necessarily subject to the psychological and social moralities prevalent in the two systems which dominate the world today.

The opportunities for economic creativity in Islam appear to us to be very promising, and the attempts by Islam to construct an original system should be encouraged. Not because any one community is in a position to criticise others, or to teach them morality, but because progress in the economic domain, as in other spheres, appears to us to be essentially conditioned by the diversity of the methods or approaches used in the quest for this progress, and by the numerous initiatives in this direction. Even if the attempt to create an Islamic economy is not made in the direction we have indicated, such attempt will be of advantage to all, since it is true that communities, like men, can become more prosperous and more successful only by reason of their mutual differences.

(continued)

24 Which, incidentally, can be based, to a certain extent, on examples furnished by the Chinese townships. On the subject of villages cf. studies made by André Pavier, cf. the coloquium on the theme: the village.

APPENDIX I

Indices of the quantities produced by certain industries in the principal producing countries (1955 = 100)

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THE ISLAMIC REVIEW & ARAB AFFAIRS
### APPENDIX II

*Production of certain industries in the principal producing countries. (In thousands of metric tons, unless otherwise indicated.)*

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<td>14</td>
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<td>49</td>
<td>97</td>
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<td>112</td>
<td>97</td>
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<td>19</td>
<td>27</td>
<td>49</td>
<td>73</td>
<td>105</td>
<td>174</td>
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<td>870</td>
<td>1200</td>
<td>1240</td>
<td>1411</td>
<td>1545</td>
<td>1693</td>
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<td>258</td>
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<td>390</td>
<td>489</td>
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<td>87</td>
<td>99</td>
<td>114</td>
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<td>166</td>
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<td>888</td>
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<td>1201</td>
<td>1398</td>
<td>1583</td>
<td>1189</td>
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<td>2208</td>
<td>2784</td>
<td>3136</td>
<td>3642</td>
<td>4179</td>
<td>4063</td>
<td>3335</td>
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| **COAL**                |      |      |      |      |      |      |      |      |                      |
| Iran (e)                | 200  | 170  | 150  | 155  | 252  | 180  | 190  | 150  |                      |
| Turkey                  | 2832 | 2988 | 3010 | 3664 | 3690 | 3489 | 3718 | 3972 |                      |
| **TOTAL**               | 3032 | 3158 | 3160 | 3819 | 3942 | 3678 | 3908 | 4122 |                      |

| **MANGANESE ORE** (manganese content) |      |      |      |      |      |      |      |      |                      |
| Egypt (U.A.R.)           | 44   | 45   | 55   | 82   | 51   | 63   | 60   | 23   |                      |
| Iran                     | 4    | 3    | 3    | 1    | 14   | 10   | 18   | 18   |                      |
| Turkey                   | 16   | 25   | 39   | 44   | 24   | 25   | 30   | 28   |                      |
| **TOTAL**                | 60   | 74   | 97   | 127  | 89   | 98   | 103  | 69   |                      |

| **IRON ORE** (iron content) |      |      |      |      |      |      |      |      |                      |
| Egypt (U.A.R.)            | 143  | 143  | 305  | 315  | 301  | 479  | 577  | 722  |                      |
| Turkey                    | 143  | 143  | 305  | 315  | 301  | 497  | 642  | 849  |                      |
| **TOTAL**                 | 143  | 143  | 305  | 315  | 301  | 497  | 642  | 849  |                      |

| **COPPER ORE** (metal content) |      |      |      |      |      |      |      |      |                      |
| Cyprus                    | 16   | 18   | 20   | 21   | 22   | 27   | 32   | 34   |                      |
| Iran                      | 16   | 18   | 20   | 21   | 22   | 27   | 32   | 34   |                      |
| Turkey                    | 16   | 18   | 20   | 21   | 22   | 27   | 32   | 34   |                      |
| **TOTAL**                 | 28   | 36   | 45   | 46   | 51   | 55   | 62   | 63   |                      |

| **CHROMIUM ORE** (Cr2 O3 content) |      |      |      |      |      |      |      |      |                      |
| Cyprus                    | 8    | 6    | 6    | 4    | 4    | 4    | 3    | 3    |                      |
| Iran                      | 15   | 14   | 3    | 1    | 14   | 18   | 33   | 39   |                      |
| Turkey                    | 207  | 295  | 395  | 438  | 270  | 312  | 400  | 470  |                      |
| **TOTAL**                 | 215  | 316  | 415  | 445  | 292  | 334  | 436  | 512  |                      |

| **PHOSPHATES**            |      |      |      |      |      |      |      |      |                      |
| Egypt (U.A.R.)            | 397  | 501  | 478  | 484  | 535  | 647  | 615  | 585  | 298                  |
| Jordan                    | 7    | 7    | 25   | 40   | 75   | 164  | 208  | 262  |                      |
| **TOTAL**                 | 404  | 508  | 503  | 524  | 592  | 811  | 823  | 847  |                      |

| **SUGAR** (f)             |      |      |      |      |      |      |      |      |                      |
| Egypt (U.A.R.)            | 175  | 195  | 189  | 229  | 271  | 318  | 312  | 310  |                      |
| Iran                      | 28   | 55   | 69   | 78   | 77   | 76   | 83   | 75   | 95 (g)               |
| Syria (U.A.R.)            | 8    | 10   | 19   | 30   | 36   | 36   | 45   | 50   |                      |
| Turkey                    | 150  | 153  | 207  | 188  | 194  | 277  | 301  | 348  | 108 (h)              |
| **TOTAL**                 | 361  | 413  | 484  | 525  | 578  | 707  | 741  | 783  |                      |

| **BEER** (1,000's of galls.) |      |      |      |      |      |      |      |      |                      |
| Egypt (U.A.R.)             | 2882 | 2882 | 2706 | 1848 | 1870 | 2728 | 1936 | 2134 |                      |
| Iraq (i)                  | 374  | 396  | 396  | 374  | 416  | 506  | 484  |      |                      |
| Lebanon                    | 462  | 330  | 462  | 390  | 506  | 550  | 682  | 726  |                      |
| Syria (U.A.R.)            | 4290 | 4642 | 4994 | 4796 | 6842 | 6556 | 6182 | 6908 | 3476                 |
| Turkey                    | 114  | 129  |      |      |      |      |      |      |                      |
| **TOTAL**                 | 8008 | 8250 | 8558 | 7458 | 9658 | 10340 | 9306 | 9966 |                      |

For footnotes see page 10
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<td>10500</td>
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**ALPHABETICAL KEY TO PRODUCTION FIGURES**

(a) The only enterprises included are those producing energy which is principally for public consumption.
(b) Consumption does not include the energy produced for pumping on pipe-lines.
(c) Provisional figures
(d) Here are included only five enterprises of the public sector. Total production, public and private, reached 262 million kilowatt-hours in 1957.
(e) For the 12 months beginning the 20 March of the year indicated.
(f) Production for the campaign ending during the year indicated (usually from September to August), except for Syria.
(g) Total 1957/8.
(h) January to September, 1958 = 120,000 metric tons for the corresponding period of 1957.
(i) For the 12 months beginning on the 1 April of the year indicated.
(j) Estimated figures for 1950 to 1954. Figures calculated on the imports of tobacco-leaf and tobmac (copper alloy).
(k) For the 12 months beginning on the 21 March of the year indicated. For 1951-55, cigarillos ("whiffs") are not included.
(l) For the 12 months beginning on the 1 March of the year indicated.
(m) Cigarette-tobacco only.
(n) Alcoholic liquors. Figures calculated on the basis of 1 metric ton = 12.5 hectolitres.
(o) As from 1953, State production only, 53% of the total production in 1952.
(p) Israel not included.
(q) Figures calculated on the basis of 1 metric ton = 7,000 metres.
(r) As from 1953, State production only, about 70% of the total production.
(s) Iraq not included.
(t) Natural cement not included.
(u) Years beginning in July.

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11
An international Conference in England on "What can we do Together?"

The Text of an Address on "The Qur’anic Invitation to Spiritual Unity" by al-Hafiz B. A. Misri, the Imam of the Shah Jehan Mosque, Woking, England

The Imam, al-Hafiz B. A. Misri, addressing the Conference held at Hove, England

The Qur’a n’s invitation to spiritual unity

The theme of this Conference is — "What can we do together?" To answer this easy, and at the same time, most difficult question, I can do no better than to quote an invitation from the Holy Book of the Muslims — the Qur’a n. It was given 14 centuries ago to the People of the Book (Ahl al-Kitab), i.e., the Jews and the Christians in addition to others. It reads in these words:

"Say to the People of the Book, let us make a convention amongst us that we shall serve none but God and that we shall equate none with Him and that some of us shall not worship any one except God..."

This invitation was not just a ceremonious gesture of courtesy. The Prophet Muhammad (Peace be upon him) conveyed this invitation in writing to Heraclius, to Maqauquis, the king of Egypt, and to several other chiefs in 628 C.E. (6 A.H.). Today, in the 20th century, as a humble servant of Islam, nothing can give me greater pleasure than to be a participant in a Conference where the possibilities of a similar understanding are being discussed in the form of Spiritual Unity of Nations.

The subject of my address is a verse of the Holy Qur’a n which, in full, reads:

"O soul that art at rest!
Return to thy Lord, well-pleased, well-pleasing,
So enter among My servants,
And enter My Garden."

Since the omega of every soul is the Kingdom of Heaven, Valhallah, Nirvana or, in Arabic, Jannah, let us hope that a true understanding of the theme of this verse will help all of us to achieve our spiritual unity, even in diversity.

Physical and the Metaphysical

Man has always found it hard to reconcile his inherent spiritual potentialities with his empiric birthright. Unfortunately, there are those for whom religion only means dogma, supported by ceremony and ritual. Equally unfortunately, there are the logicians whose cynical objectivity clips the wings of the angel in man.

According to the Holy Qur’a n spiritual success of man depends on the co-ordination of the physical with the metaphysical. The fulfilment of man’s destiny depends on his success in making his corporeal, his mental and his spiritual faculties complementary to one another. According to Islam there is no conflict among these three spheres of an individual’s existence.

Our physical and mental faculties are mere instruments. It depends on man to use or misuse them, like a knife which in the hands of a surgeon cuts open an abscess and the same knife in the hands of a murderer slits his victim’s weasand. It, therefore, depends on the individual to either use his senses as vehicles for sensuality and carnality or to make them a source of spiritual inspiration. The central theme of Islamic law governing our conduct in this life is to discipline our physical and mental energies rather than to challenge the wisdom of Nature by trying to blunt them.

Our physique is like a ship with our mental faculty as its rudder. Its passenger is the pilgrim soul. This ship can

All references are from the Qur’a n unless otherwise stated. The first figure denotes chapter and the second denotes verse.

An International Conference held by the Spiritual Unity of Nations at Hove, Sussex, England. Forty-one organisations, from representing more than 50 nations. It will give an idea of the growing interest in religion in the West when we know that 1,650 people attended this Conference during its three days, in spite of the admission fee being 5 guineas. Twenty-seven speakers addressed the Conference on subjects in addition to Religion, Philosophy, Psychology, Esoteric studies, Science, Theosophy, Metaphysics, Physical and Spiritual studies, Co-Masonic Order, Astronomy, etc. The Conference was initiated by the Founder-President of the Spiritual Unity of Nations Movement, Joseph Busby, D.D., and his wife, Marie Louise.

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ride the storms and can reach safely the haven of rest only if we keep it seaworthy. Every act of rendering weak our physical and mental capacities takes the wind off its sails.

Those who try to achieve spiritual development at the cost of their natural and legitimate sensorial demands are like the hurdlers who try to cheat in the race by circumventing the fences instead of taking them in their stride.

Any ethical and moral code of human conduct must fulfill the basic condition of being essentially good not only for the individual’s welfare but also for the world around him, preparing him to fulfill his social obligations. It is, therefore, necessary that religious guidance should not be confined only to the spiritual development of man. Its scope must cover the spheres of the physical and the mental developments as well.

The so-called conflict between body and soul and between science and religion can be settled only if man allows his philosophy and science to be blessed with his psychic insight into the cosmic mysteries. Without this blend human knowledge would remain an empty shell, incapable of satiating human hunger for contentment and peace.

When the Qur’ān speaks of sin, what it means is an act which hinders the individual as well as the social progress of man. Taken in this light, Hell is not nothing but the deprivation of the benefits of that progress. It could be physical progress by way of better health or material prosperity; it could be mental progress by way of scientific advancement; it could be spiritual progress towards the Kingdom of God.

Sin has no entity of its own as it possesses no positive-ness. Its existence depends on the absence of virtue in the same way as the existence of darkness depends on the absence of light. Even quantitative superiority of darkness over light does not prevent it from vanishing at the advent of even a tiny flame of light. But this analogy should not encourage one to underestimate the virulent power of the snake in man — one drop of poison in a basinful of milk is enough to make it lose its purity.

Referring to a verse of the Holy Qur’ān, an envoy of Heracles once asked the Prophet Muhammad (Peace be upon him): “If Paradise were as expansive as the heaven and the earth, where would Hell be?” The Prophet replied: “Glory be to God, where is the night when the day breaks?”

Paradise

The Qur’ān describes Paradise as a beautiful garden, with fountains flowing, shady trees laden with fruit and chaste and amiable companions. But, lest anyone should take these colourful pictures in the literal sense, it explains that these descriptions are only parabolical.

In the words of the Prophet Muhammad (Peace be upon him) Paradise is a blessing “which no eye has seen, nor any ear has heard, nor is it within the capacity of human comprehension.”

The following verses of the Holy Qur’ān are self-explanatory in this respect:

“Seest thou not how God sets forth a parable of a good word (of Paradise) as a good tree, whose root is firm and whose branches are high.

“Yielding its fruit in every season by the permission of its Lord? And God sets forth parables for men that they may be mindful?”

Again it says:

“No soul knows what (ecstatic bliss) is hidden for it.”

At the same time the Qur’ān tells us that:

“. . . whenever they are offered the fruits (of Paradise), they say: ‘This is what was given to us before’. . .”

meaning thereby that those in Paradise would continue to enjoy the fruit of their deeds in the hereafter as they did in their life on earth. In other words, life after death is only the continuation of our spiritual experiences in this life.

The following few quotations from the Holy Qur’ān throw further light on this subject:

“Paradise is a life of the bliss (of God’s pleasure).”

“(Paradise is the) Gardens of perpetuity.”

The reward of Paradise is the satisfaction of “achievement” — achievement of the goal which is the “grace of God.”

“The scope of spiritual progress in Paradise is infinite.”

Paradise is an “abode of Peace” which is a continuation of the peace of mind conceived during this life.

Some of the rewards of Paradise mentioned in the Qur’ān are: Peace, Security, Everlasting bliss and Freedom from rancour, toil and fatigue. Another reward which has been mentioned in the Qur’ān four times and which has been given a very romantic interpretation is the word Ḥūr. It is mistakenly translated in English as “beautiful women”. In Arabic the word Ḥūr is a plural noun and of neuter gender. Its singular is Ḥawwā’ as masculine gender and ḥawārd as feminine gender. Those who know Arabic grammar and idiom will not find it difficult to understand that the word Ḥūr is applicable both to men and women and that it means chaste, beautiful and amiable companions only in the spiritual sense.

The Islamic concept of Paradise, in spite of all its numerous blessings, is that it is not an end in itself; it is only an entry point to a life of spiritual progress towards ultimate perfection. The Prophet and his companions are quoted as praying when they would enter Paradise: “Our Lord, make perfect for us our enlightenment . . .”

Life beyond the grave is very much like the biological phenomenon of the birth of a child who begins a new life after having previously lived for nine months in the womb.

4 Al-Tafsir al-Kabir (Commentary) by Fakhr al-Dīn Rāzī.
5 13 : 35; 47 : 15.
6 The Sahih of al-Bukhari 59 : 8.
7 14 : 24, 25.
8 32 : 17.
9 2 : 25.
10 69 : 21-23.
11 38 : 50.
12 78 : 31.
13 57 : 21.
15 15 : 45-48; 35 : 34, 35.
16 Ibid.
17 52 : 20; 44 : 54; 55 : 72; 56 : 22.
18 66 : 8.

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of its mother. We never call this transition as the death of the womb life. In the same way our spiritual transition from this world to the hereafter does not involve death at any stage.

God

The most important thing to understand in Islamic theology is the concept of God and the way we are required to believe in Him.

The Qur’a’n has not made the futile attempt to define God. We can define only that for which we can settle limits and not that which is infinite. Instead, it has described to us in rich detail His attributes. The knowledge of His attributes is man’s prerogative and the source of his superiority over the rest of God’s creation. But mere knowledge of His attributes is not supposed to be an end in itself — it is a means to nurture those attributes in himself, keeping God’s attributes as a pattern for his guidance. It is in this sense that the Qur’a’n calls God as the prototype of man.

The genesis of all theistic philosophy — be it pre-historic religions, Vedic or Semitic religions — preludes Unitarianism. It is only in the matter of His attributes that so much confusion has arisen, giving rise to polytheism, idolatry, deification, fetishism and hero-worship of the Greek mythology type.

Islam took two measures to forstall the Muslims repeating this oft-repeated mistake. It emphasised over and over again the plain and simple Unity of God without any theological complexities and, secondly, it presented the attributes of God as the characteristic qualities of God and not as manifestative entities.

It is true that the concept of God as one totality calls for an effort by human intelligence to comprehend. No wonder, therefore, that man’s imagination brought down God to the level of his own comprehension by cutting Him down to convenient sizes of adjunct gods. This departmentalization of God’s office has cost human civilization thousands of years of inter-cult polemics.

Ethnologically, the personification of God’s attributes into as many deities and divinities has not been conducive to human character to be formed as a balanced whole. Each deity represents one particular or a group of particular attributes and, naturally, the specialised worship of particular attributes by man results in emanating from him those particular traits at the cost of the other traits.

Belief in God needs an effort on the part of man. Logical and theological arguments can convince a person of the possibility of His existence, but for one’s true knowledge of Him one has to establish a personal relationship with Him. It might sound rather anachronistic these days to some sceptics, but there are men and women living amongst us who have this highly esoteric experience of personal contact with God.

Those who, in their arrogance, demand that God be shown to them before they would believe in His existence do not know that the manifestation of His glory is beyond the endurance of the human physical eye. The Holy Qur’a’n relates the story of the Prophet Moses (Peace be upon him) in these words: “And when Moses came at Our appointed time and his Lord spoke to him, he (Moses) said: ‘My Lord, show Thyself to me so that I may behold Thee’. The Lord said: ‘You cannot see me; but look at the mountain; if it remains standing in its place, then will you see Me’. So when His Lord cast His glory on the mountain, it made it crumble and Moses fell down in a swoon . . .”

The Thirsty Traveller

The prophets speak of the existence of God. But they do not, as, indeed, they cannot, offer Him to us on a silver platter. In this sense their demand to take their word for it is only to the extent of creating an interest in us to make our search for God.

It is like someone telling us that there is a spring of water on the other side of a hillock. We have no evidence of it, not even circumstantial. If we know our informer to be reliable, if we are conscious of our need for water, and if we can bring ourselves round to making an effort to reach it, we shall start climbing that hillock towards that spring.

Without fulfilling the above-mentioned three conditions on our part, there is nothing more our informer can do to help us. It is only when he sees us willing to climb the hillock that he can offer us the benefit of his knowledge as a guide.

Let us see what happens after this stage. After climbing some distance we begin to hear the splash from behind the hillock. We shall feel then, by inference, that our informer could be right. When we have reached the top of the hillock, we shall see the spring with our eyes and know, by perception, that there is a spring there. But even at this stage our belief in the existence of the spring is not complete. There is an element of doubt and scepticism, however little, that it could be an optical illusion — a mirage. We shall ultimately reach the water and it is only then that we shall be able to quench our thirst and wash ourselves with it.

These four stages of knowledge of God are called in Islamic terminology as: Belief in the Unseen (Iman bi-l-Ghayb); Belief by Inference (Ilm al-Yaqeens); Belief by Perception (Ayn al-Yaqeens); Belief by Experience (Haqq al-Yaqeens).

There is a fifth stage also, which is not so much a stage of knowledge of God as it is the sequel to the previous stages. This stage is meant only for the highly esoteric. Such people, to continue the analogy, plunge themselves into that water and throw themselves at the mercy of the torrent. This stage is called “Extinction into God” (Fandi F al-Allah).

It is a common misunderstanding that religion requires of its adherents to have blind faith in the Unseen. Much of the conflict between Science and Religion is due to this misunderstanding. It is true that religion begins with the “Belief in the Unseen” and with “Blind Faith” but only as a premise from which the subsequent personal experiences follow. As in the case of the above analogy, it was the faith in the integrity of our informer, to begin with, that led us towards the spring.

The function of the Prophets and the Messengers of God is more than merely to inform. They guide and lead; they coax and persuade; they influence, prompt, encourage and inspire; they warn of the pitfalls; they also frighten the staggerers of the consequences of failure en route. Most of all, through their spiritual influence, they open the doors for

19 7:143.
personal contact between Man and God. The greatest source of this contact is the gift of revelation.

**Revelation — Wahy**

The Qur’ān has treated the subject of revelation with some exactitude, dividing it into five kinds.

The first kind is spoken of in the sense of making the respective functions of the elements of the cosmos to conform to the will of God.49 For lack of a suitable term in English, let us call it “Expression of God’s will in respect of pre-measurement” (*Qadr*).

The second kind of revelation is common among all animals, including human beings, such as their innate propensities, impulses and unconscious skills. It also covers the intuitive apprehension by senses. In English we could call it “inspiration”.

The third kind is by way of ordinance to the angels.52

The fourth kind involves esoteric experience through Divine afflatus. The recipient sees things as if half concealed or hears voices as if in a whisper. This kind of revelation has been recorded in the Qur’ān to persons other than Prophets, such as the apostles of Jesus52 and the mother of Moses.54 In Arabic it is called “Ihqā’un Fī al-Ru’yā”.

The highest form of revelation is the prerogative of the prophets and the messengers chosen by God for reasons best known to Him. Some people believe that this kind of revelation is just an advanced stage of visions while others believe that the recipients’ psychic ears hear the audible voices of the angels. The Arabic word for it is “Wahy Mathlūww”, which literally means “revelation recited in words”.

In this connection there exists a controversy between the scientific and esoteric points of view. It is very difficult to find a scientific explanation of this purely esoteric phenomenon. Perhaps an analogy might put us on the right track for a further probe into the mysteries of this psychic phenomenon.

The waves of a radio broadcast are all the time present in the atmosphere but we can hear the sound only when we adjust our wireless to its corresponding metre-band. Perhaps the secret of audible revelation lies in the fact that the psychic ears of the prophets were tuned to be receptive of that sound, while people of lesser spiritual proficiency fail to hear that sound.

Treating revelation as a whole, the Qur’ān explains the following fundamental facts in relation to man:—

Revelation is a means by which God reveals His attributes to human beings so that they may know of His glory as it is.55 In its elementary stages it is a universal experience of man, but in its advanced stage this favour of God is bestowed upon those who develop personal relationship with God and “remain steadfast in their belief in Him.”56 At this stage it is not necessary for the recipient to be an or-}

dained prophet.57 It is purely a psychic experience connected with the heart and not with the physical senses.58

Some of the benisons of revelation are to fortify man against mortal inadequacies and weaknesses. Revelation assists in the moral elevation of man59 by making him take cognizance of his evolutionary status as something more than mere animal species.60 Revelation is thus the basis of our spiritual development.61

The Qur’ān also explains how revelation helps us achieve universal fraternity62 among those who share the mutual experience of drinking from the same fountain. A living example of this fraternity is the mystics and the Sufis of all times, who transcend all geographical and racial boundaries in human relationship. The Qur’ān has repeatedly drawn attention to the fact that revelation in its varying degrees is an experience which is universal63 and not the prerogative of any chosen people.

**Stages of Spiritual Development**

After having dealt with revelation as a means of the spiritual development of man, the Qur’ān tells us of the three stages of spiritual development.

In the first stage the animal nature in man dominates over his spiritual propensities. It is called the “corporal self” (*Nafs Annārā”).64 In the second stage the reproving spirit begins to play its part, making man capable of introspection and reprimand at a lapse, and moral sense of right and wrong begins to mature. The Qur’ān calls it “self-reproving spirit” (*Nafs Lāwwāmāh”).65

The third and highest stage of spiritual development is called the “spirit at rest” (*Nafs Mutānā’īnāh”).66 Those who reach this stage in this life achieve the Kingdom of God or Heaven on Earth. This is a stage where nothing matters except the pleasure of God. This is a stage where God welcomes His servant in these words:—

“O Soul that art at rest!
Return to thy Lord, well pleased, well-pleasing,
So enter among My servants,
And enter My Garden.”

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20 41: 12; 99: 5.
21 16: 68.
22 8: 12.
23 5: 111.
24 28: 7.
25 6: 92.
26 41: 30.
27 4: 163.
28 53: 10, 11; 26; 192-194; 2: 97.
29 2: 39; 4: 31; 5: 12, 65; 7: 35; 8: 29; 14: 1; 7: 82; 25: 70; 29: 7; 41: 44; 47: 2; 48: 5.
31 2: 4; 17: 21; 23: 15, 16, 115; 32: 10; 36: 78, 79; 50: 3, 4.
33 16: 84.
35 12: 53.
36 75: 2.
A Purview of the Aims & Achievements of the Educational System in Pakistan

A Study in the Change-over from its Imperialistic conception to the needs of a new developing Muslim Country

President Muhammad Ayyub Khán, of Pakistan, in academic robes.

The recognition of Religious Education in the School Curricula

By KAZI ANWARUL HUQUE

The beginning of a new era in Pakistan's educational system in 1958

When Pakistan came into existence as a free and independent State, it inherited an educational system which was traditionally bookish, theoretical and classical. All forms of practical skills were looked down upon and science and the technologies were comparatively much neglected. The vast majority of the population was illiterate. The system of education had little relevance to the needs of a developing country determined to establish itself among the nations of the modern world.

For about 10 years after independence, a number of efforts were made to improve the educational system but the success achieved was rather limited. It was found difficult to change many of the old prejudices dominating the educational thought and practice. The unstable Governments coming in quick succession were unable to provide adequate resources or any degree of priority to education in their development plans.

It was only after the revolution of 1958 that the hopes and aspirations of the people of Pakistan began to be realized in various fields of educational endeavour. Under the dynamic leadership of Field Marshal Muhammad Ayub Khán, the Government has been according high priority to the cause of education in the country. The last 10 years tell a story of rapid educational development and reforms.

One of the first actions of President Ayub Khán after taking over the reins of Government was to appoint a Commission on National Education to make recommendations for the re-orientation and re-organization of the educational system. The Commission submitted its report in December, 1959, which was accepted by the Government, and its thinking was incorporated in the Second Five-Year Plan. Many of the reforms recommended by the Commission have since been carried out re-shaping the educational system so as to make it directly contribute to the achievement of national objectives of economic, social, political and spiritual progress.

The Government also appointed a high-powered Commission in December 1964 to examine and study the problems and welfare of students and suggest measures for their solution. The Commission submitted its report to the President on 13 November 1965. In order to implement the recommendations of the Commission, as accepted by the Government, a separate unit has been functioning in the Ministry of Education and a number of recommendations have already been implemented, while action on others are being taken. The most significant of the recent reforms being undertaken are the modernization of the existing curricula and syllabi and the production of standard text-books for meeting the requirements of the country.

One of the major changes in the programme of educational reforms is the recognition of the concept that education is a vital national investment, a major determinant of economic growth. In the past, this concept of education as a productive national investment for economic development had been wholly absent. It is a source of national pride and satisfaction that Pakistan is the first of the developing countries to have understood the importance of this new concept and put it into practice and shown the way to other developing countries.

Fully conscious of the importance of education, the Government has been making increased allocations in the public sector for development of education during the various Plan periods. In the First Five-Year Plan, only $48.3 million were provided for the development of education and train-
ing. In the Second Plan the amount was raised to $231 million, and in the Third Plan to $497.7 million.

Universal primary education by 1975 for boys and 1980 for girls

The public development expenditure on education in East Pakistan increased from $840,000 in 1955-56 to $33.6 million in 1966-67. In East Pakistan, in particular, comparatively higher allocations are now made for the development of education. The budget provision for $33.6 million in 1966-67 for the development of education in East Pakistan was against a corresponding provision of $18.9 million in West Pakistan. This will help remove whatever disparity still exists in the field of education between the two Provinces.

Although investment in education has risen many times, it is still inadequate to meet Pakistan’s requirements as a developing country. Financial resources being limited, priorities have to be determined among many claimant sections of the national life. However, as national economy develops, more resources will become available for educational investment. It is difficult for Government alone to shoulder the whole burden of finding the necessary funds to meet the recognized needs. It is hoped that philanthropists and local communities will also come forward and give a helping hand in this gigantic national responsibility.

The increased financial allocation for education has resulted in an all-round expansion and development. A rapid growth of physical facilities has been accompanied by the expansion of academic programmes. Thousands of new educational institutions have been established and the existing ones have been improved. Additional residential accommodation has been provided for a large number of students and more recreational facilities are now becoming available. Student teacher centres and bureaux of counselling and guidance have been set up at the universities.

The need for providing some minimum education for every child has been recognized by the Government, which is anxious to realize the target of universal primary education as early as possible. However, in view of the colossal expenditure involved, Pakistan can achieve the target only over a period of years, as resources become available. The prospective Plan envisages that schooling up to class V, which is recognized as the minimum standard for literacy, will be universal for boys by 1975 and up to class VIII by 1980. For girls the target years are 1980 and 1985 respectively.

During the First Plan only 800,000 additional children were enrolled in primary classes, whereas during the Second Plan period about 2.2 million children have been added. In 1954-55, only 31.5 per cent of the children of the relevant age group were in the primary schools. During the First Plan period there was only a slight increase, raising this percentage to 33.4 per cent by 1959-60. But during the Second Plan period there was a considerable rise, raising this percentage to 43 by 1965.

The Third Plan accords high priority to primary education and envisages an enrolment of 5.8 million additional children, admitting 70 per cent of the age group to the schools.

Secondary education

At the secondary stage there are two important programmes under implementation. Firstly, the diversification of the curriculum is being carried out by providing facilities for teaching of science and mathematics as compulsory subjects, and by providing a number of elective subjects, such as: (a) industrial arts, (b) agricultural science, (c) commercial studies, and (d) home economics.

Secondly, there is the programme of establishing a number of model institutions for providing facilities for education of high quality. Programmes for the establishment of a number of such institutions which emphasize quality of teaching and development of personality and character have already been launched in both the Provinces.

There has also been a rapid increase in enrolment at the secondary level. It rose from 500,000 in 1948 to 1 million in 1960 and 1.5 million in 1965.

To meet this rapid increase in enrolment at the secondary level, the Government has been improving and expanding facilities in the existing schools and opening new ones every year. The number of secondary schools in Pakistan has risen from 5,000 in 1955 to 8,000 in 1965.

In higher education the emphasis is, in particular, on the establishment of high quality colleges and centres of advanced studies and research in important disciplines at various universities for specialization at the level of international standards. Special attention has also been paid to the development of physical facilities and educational institutions for higher education to ensure a programme of sustained work. This includes buildings, scientific equipment, laboratories, libraries, study room for teachers and other essential amenities. The main emphasis is now on consolidation of these institutions.

The University education

The total number of colleges of arts and science in Pakistan in 1955 was 146, which rose to 208 in 1960 and to 300 in 1965. The enrolment in these colleges also increased from 65,000 in 1955 to 125,000 in 1960 and 225,000 in 1965. Improvement of 63 colleges in East Pakistan and 50 colleges in West Pakistan, particularly in provision of facilities for science subjects, is proposed to be brought about during the Third Plan period.

In West Pakistan, besides expanding the existing colleges, five new superior science colleges with special facilities for science courses at the pass and honours level are being established during the current Plan period.

The university education in Pakistan is undergoing a great change. New programmes of instruction have been started. New campuses have been constructed or are in the process of being constructed. Grants amounting to $630,000 each year are being provided by the Central Government to the universities for specialization in various academic disciplines.

In addition, grants for the introduction of a tutorial system are also being given for facilitating a closer relationship between the teacher and the taught. The summer seminars are being arranged for university and college teachers in various subjects under the aegis of the University Seminar Organization set up by the Ministry of Education. These seminars are designed to acquaint the teachers with the latest developments in their fields and methods of teaching.

Teachers from all parts of the country are enabled to get together to exchange views and experiences with each
other. These seminars also promote a sense of national cohesion.

Four new universities, two engineering and two agricultural, were established during the Second Plan period, raising the total number of universities in Pakistan to 10. In 1966 the University of Chittagong was established. The foundation-stone of another university at Jahangir Nagar, near Dacca, was also laid.

In order to reduce Pakistan’s dependence on foreign countries for their programme of higher training and to save foreign exchange required for training abroad, the Central Government has established the University of Islamabad for post-graduate studies and research in science subjects. The university started functioning in October 1966 with three departments of advanced studies, namely: Theoretical Physics, Mathematics and Economics.

**Emphasis on science and technology at both the schools and higher educational stages**

The university enrolment in Pakistan has increased very rapidly. It was 3,000 in 1950, 5,000 in 1955, 8,000 in 1960 and has now reached 18,000. At the post-graduate level alone the enrolment both in the universities and colleges rose from 4,300 in 1960 to 13,000 in 1965. Thus, there is a marked increase in the availability of high level manpower for the socio-economic progress of the country.

The Government is now laying special emphasis on science and technology at both the schools and higher education stages. At the school level science and mathematics have been made compulsory subjects of the curriculum, which now offers a wide range of elective subjects in technical and commercial studies, home economics, agriculture and industrial arts—subjects unknown to our schools in the past. Directors of technical education have been established in both the Provinces and a new status has been given to technical education.

To fill the gap in Pakistan’s industrial system for trained technicians, the establishment of a large number of polytechnics and other technical institutions was undertaken by the present Government. At the beginning of the Second Five-Year Plan there were only seven such institutions in Pakistan. By 1965 this number rose to 29 and it is expected that there will be about 60 polytechnic institutes in the country by the end of the Third Five-Year Plan.

The annual intake of the institutions increased from 1,250 in 1960 to 4,000 in 1965. This is expected to rise to 14,000 by 1970. The number of specialized fields would also come up from five to 25 in that time.

The programmes of education in engineering and technology in the country have been improving and expanding. The two universities of engineering and technology have introduced post-graduate studies and research programmes. The annual intake of engineering students in the universities and colleges of the country rose from 700 in 1960 to 1,930 in 1965. The annual intake capacity is expected to rise to 3,300 by 1970.

The two agricultural universities have been set up to impart education in agriculture and allied subjects so that their graduates become available for making their contribution to the development of national economy.

In Pakistan, which is an Islamic State, the importance of religious education can hardly be over-emphasized. Accordingly, due emphasis has been given to religious education in the school curricula. It is now a compulsory subject of study up to class X. In the intermediate classes it is an integral part of Islamic studies, which is an elective subject. Religious instruction has also been made compulsory for Muslim children in Christian schools.

There are a large number of madrasahs and maktabs in East and West Pakistan which constitute a specialized system of education of teaching paying particular attention to religious studies. Their most urgent need has been the reorganization and modernization of their syllabi to bring them in line with the requirements of the modern world, without impairing their primary objective of imparting a sound religious education. Through the Provincial Aqāf Departments a programme has been initiated for revising their curricula in order to give proper place to science and mathematics, the social sciences and the humanities. The preparation of good textbooks for them is also included in this programme.

**Expansion in female education**

One of the most notable features of recent development has been expansion in female education. The increase in the facilities for education of girls has been greater than for boys. At the university level the percentage increase in enrolment of female students during the period 1958 to 1965 has been 400 per cent, as compared to 236 per cent for boys. At the college level the percentage increase for girls is 220, as against 150 for boys. Similarly, at the secondary stage the increase is 156 per cent for girls and 53 per cent for boys, and at the primary stage it is 345 per cent for girls and 52 per cent for boys.

As the country has not yet adequate resources to provide free education for all its children, according to their capabilities, the Government has embarked upon a scheme to ensure democratic basis of equal opportunity for equal merit through a system of scholarships, and this scheme is being steadily extended. These scholarships are available at both secondary school and college levels. The allocations for scholarships during the First Five-Year Plan was $1.05 million and in the Second Five-Year Plan $18.9 million. It has further doubled to $42 million for the Third Plan. This steep rise in the allocation for scholarships shows the keenness of the Government to accelerate the democratic process in the matter of educational opportunity. In addition to the programme of internal scholarships there are facilities for studies abroad both under the programmes financed through Pakistan’s own resources and through foreign offers of scholarships.
Miriam and Jalal were brother and sister. They laughed and played the whole day through and at the end of the day, before going to bed, they were taught a few lines from the Holy Qur’ân and some of the prayer. The children were five and six years old. Tomorrow they were going to a small village school. Jalal was not very strong and could not go to school before, and now Miriam would go with him. So off to bed they both went. Mother and father said a prayer with them and the children went soundly to sleep. Oh! The day for school had come.

Jalal said to Miriam, “Some children cry the first day they go to school.” “But we will not,” said Miriam. “Father and mother say that a good Muslim is never a coward; he does what he has to do and is not afraid; and where learning is concerned a Muslim should learn well because our Prophet said that one should seek knowledge from the cradle to the grave.” The father, standing by, said, “This means, start to learn when you are tiny and always learn something until your life ends.” “And this is what you and I must do,” said Miriam to her brother. The children had their breakfast, having thanked God for the meal before and after.

Father got the little cart ready to go to town to buy goods and food for his animals and also to sell the vegetables he had grown. But today the children must go with him because he had to take them to school. He put them into the cart and then gave them their books and some food. Then, with great respect, he handed them a book wrapped in a silk handkerchief. What do you think this book was? It was the Holy Qur’ân which for many years the children of that family had all learnt to read from; and now Jalal and Miriam were going to learn to read from it. The book was old but clean and spotless. The children knew how to treat this holy book. Mother said goodbye and off the father and children went, the cart being drawn by a bullock. “Daddy,” said the child Jalal, “why do we take such care of this book, the Holy Qur’ân?” His father said, “Surely you know it is the word of God. I have told you this before.” “Yes,” said the child, “but it is only paper and printed like other books,” “Yes, my child,” said the father, “it is printed like other books and the paper is like other paper. But the book is a special book because we respect what is printed on the paper. When we realize what wonderful words are on the paper; and that it is the word of God. We therefore love and respect this book, with all its wonderful words, and keep it safe because it means so much to us Muslims and is respected by millions and millions. Now I am sure you will feel happy to keep this book safe.” They both replied, “We most certainly will.”

For years father and mother looked after these children, sacrificing all to give them a good education. The children learnt well. They were also taught the Qur’ân and learnt many parts by heart. Time passed and Jalal was 16 years old now. He had learnt the Holy Qur’ân by heart, so now he was a young Hafiz. One is called an Hafiz when one knows the Qur’ân by heart from cover to cover. His sister was now 15 years of age and stayed at home with the mother. Now Jalal started to study in another part of the country far from his home. He passed his exams, finished his studies and got a wonderful job with very good pay. He was now 21 years of age but he felt he knew everything better than anyone else.

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Expansionism is the Essence of the Zionist Movement

A Study in depth of its Expansionist Plans and Ambitions

By ABD AL-WAHHAB KHAYALI

If we try to limit the problem of Zionism in the Middle East to Palestine and its legitimate Arab inhabitants, we entirely misunderstand the nature of the Zionist movement and basic reality. We are overlooking the dynamic character of Zionism and the aggressive expansionist character of the State of Israel. In fact, we are shutting our eyes to the threat inherent in the Zionist movement, a threat aimed directly at both the neighbouring Arab States and the entire Arab people.

In this brief study we will limit ourselves to examining the expansionist plans and ambitions of Zionism, firstly, by a study of the objectives of the movement, its official Notes addressed to international conferences, the resolutions and declarations of its principal leaders and, secondly, the activities carried out by the State of Israel since its creation in 1948 up to the present time.

Aims of Zionism laid down at the First Zionist Congress, held at Basle in 1897

The history of the foundation of the Zionist movement as an organization goes back to the first Zionist Congress, held at Basle in 1897, and presided over by the founder of the movement, Theodore Herzl. At this first Congress were definitely enunciated the main ideas of Zionism, so much so that there emerged a national ideology, with its fixed aims and its well-defined strategic and tactical plans:

"The aim of Zionism is to create in Palestine a national Jewish home safeguarded by law. To arrive at this objective the Congress considers the following measures to be necessary:

1. To carry out adequately the colonisation of Palestine with the help of agricultural workers and Jewish industrialists.

2. To organise and re-group World Jews with the help of local and international organisations, in conformity with the laws in force in each country.

3. To reinforce and maintain the Jewish national conscience and sentiment.

4. To adopt preliminary measures with a view to obtaining the governmental authorisation necessary to the realisation of Zionism."

It was in this manner that the first Zionist Congress proclaimed that the Jews constituted an ethno-religious unity, that they were a single people, and that, in consequence, this people had the right to exist as a nation established on autonomous territory. This territory was to be Palestine.

Thus the first upsurge of Zionism had as its basis the following thesis: a Jewish national home — since every Jew belonged to the Jewish nation, and this nation had a so-called historical right to repossess Palestine after 2,000 years of exile!

Zionist geographical definition of Palestine vague until 1916

But what exactly is the Zionist geographical definition of Palestine? Let us note in passing that Zionism rejected the liberal and socialist solutions to what is known as the "Jewish problem". By adopting extremist national solutions, this movement has been marked by the tendencies which ran rife in Europe in the 19th century, and which culminated in a feverish rush for colonies in Asia and Africa. So that Zionism came under the influence of this general movement — as we shall see a little farther on in this study — and this is clear evidence of a veritable expansionist definition of the word "Palestine" in the Zionist vocabulary.

We can read in the Memoirs of Herzl a letter which the Zionist leader addressed to Lord Rothschild, the famous Jewish financier, dated 12 July 1902. In this letter Herzl outlined the Zionist plan for the settlement of poor Jews at al-Arish and in the Sinai Peninsula (that is to say, in what he termed "Egyptian Palestine"), and also in Cyprus. In this same letter he outlined another plan. It was a secret plan —
independent of the first but not in contradiction to it — for the establishment of Jewish colonies in Iraq.

Herzl, whose activities were followed up by the Zionist organization, was trying to obtain the island of Cyprus and Palestine for two reasons:

1. Since Palestine was not an easy "objective", by reason of the opposition of the Turkish authorities, the Zionist leaders were obliged to mobilise their forces and establish "nocturnal camps" on the frontiers of this territory, with a view to invading it at a propitious moment.

2. By quoting the Talmud, it was quite in order to include Cyprus in "Greater Palestine".

The Zionist writer Oscar Rabinovitch, in his book *The Jewish Project*, published by the Theodore Herzl Foundation of New York, gives the proof of this plan. In fact he pointed out in this work that Aaron Marcus, the first Jewish religious personality to join the Zionist movement set up by Herzl, had discovered, by a close study of the Talmud, that Cyprus was part of Palestine. To which Herzl replied: "If you say that speaking as a man of religion, I do not oppose it. I also find that it constitutes an important gain" (pp. 13-14).

The plans of the Zionist movement aiming at setting up a "nocturnal camp" for Jews in the east of Africa, and Herzl's plans for obtaining a part of the Congo or Mozambique, were obviously not based on the theory that these territories were part of Palestine. But the fact that the Zionists had seriously thought of setting up such colonies in Africa shows blatantly from the very beginning the colonialist and expansionist character of the movement.

The geographical connotation of the term "Palestine", in the Zionist vocabulary, still remained vague and obscure. The movement had made no serious effort to set any boundaries to the "Promised Land". This situation remained unchanged until the end of 1916, the year in which the movement really started to prepare what was later to be known as the "Balfour Declaration", that is to say, after it had become evident that Great Britain would occupy Palestine and there impose its authority.

**The factors that have dominated the Zionist thought**

Before studying in detail the Zionist ambitions regarding Palestine and the neighbouring countries, we should examine briefly the factors which have dominated Zionist thought in the domain of geographical expansion, and analyse the tactics approved and enunciated by the Zionist movement with the aim of satisfying these expansionist claims.

The perusal of the minutes of proceedings, the resolutions and the projects of Zionist conferences on the one hand, and on the other the activities of the leaders of the Zionist movement, show that a certain number of "master-ideas" dominated their thought with regard to the geographical extent of the "Promised Land", its frontiers and its geographical extensions. They are :

1. The establishment of the Zionist State is the solution *par excellence* of the world "Jewish problem".

2. The Zionist State is the expression and the incarnation of this Jewish nationalism. This State must therefore be sufficiently extensive in area in order to receive all the children of the Jewish nation.

3. Palestine is the historic and sacred territory of the State of Israel. It belongs to the Jews by reason of the birth of the Jewish nation on its soil and the bond which unites the Jewish religion with the Holy Land.

4. Palestine is the "Promised Land" of the Jews in the holy books, both Jewish and Christian. It should therefore include all those territories over which Jews have travelled and all the regions in which, centuries ago, there were settlements of Jewish tribes.

5. The State of Israel must possess all the basic foundations of a state capable of attaining an autonomous economy and acquiring military supremacy. It should expand so as to comprise all the sources of power — the largest stretches of land, the water essential to agriculture, the industries and strategic centres. This would allow the State to unite under its authority the best defensive and offensive dispositions *vis-à-vis* the neighbouring territories.

6. The State of Israel must be able to render service to any imperialist State which will protect it and assure its existence, in return for the efforts undertaken to allow the Zionists to create their State.

7. The future Zionist State must be strong, of imperial and glorious character, in order the better to manifest the superiority of the Chosen People over other people, especially those of Asia and Africa.

Herzl defines the nature and geographical extent of Israel and later developments after the secret agreement between Great Britain and France

Herzl was the first to give a general definition of the nature and geographical extent of Israel and the neighbouring territories. One notable passage in his *Memoirs* (Part 1, p. 133) says: "We must have access to the sea because of the future of our external trade. We must also have extensive areas of land where we can introduce our modern agriculture on a large scale."

In another passage the founder of the Zionist movement, writing about the need for expanding the future Zionist state as far as the Suez Canal, says: "... the slogan we must shout should be: 'The Palestine of David and Solomon!'" (Herzl, *Memoirs*, Part 1, p. 432).

In another passage of his *Memoirs*, Herzl thus defines the general idea concerning the geographical boundaries of the future State:

"Area, from the river of Egypt to the Euphrates. A transitory period, during which there will be a British Governor, is indispensable for the consolidation of our institutions. As soon as the proportion of the Jewish population has reached two-thirds of the total population, the Jewish administration will automatically take over command as the political authority" (Herzl, *Memoirs*, Part 2, p. 71).

But the need for fixing clearly and precisely the boundaries of this territory became urgent after the secret Sykes-Picot Agreement had been rejected by the Zionists. This agreement had fixed the boundaries of Palestine, and by its terms the Zionists would have lost Upper Galilee (which is Lebanese territory). Further, the Jewish national home would have been deprived of the city of Jerusalem and the Zionist colonies in the region of Jaffa. It was, therefore, not surprising that the publication *Palestine*, the mouthpiece of the British Committee for Palestine — a Zionist organization —
should take a special interest in the problem of the frontiers of Palestine and uphold the Zionist point of view.

On 15 February 1917 this magazine published an article entitled “The Frontiers of Palestine”, in which occurred the following notable passage: “... every writer who takes an interest in Palestinian affairs has his own conception as to the frontiers of this country... his own deductions, which are in conformity with the nature of the objective at which he is aiming in the domains of religion, of science, or of politics. Consequently, these deductions vary according to the definition referred to, since such definition is based on Biblical, or historical, or geographical writings.

“The frontiers we wish to discuss are those of the future Palestine. The territory must of necessity include the land inherited from the Twelve Tribes of Israel mentioned in the Old Testament. To this should be added the territories indispensable for safeguarding the unity and integrity of the country.

“The western frontier is the one formed by the Mediterranean Sea. The eastern frontier is constituted by the boundaries of the territory which formerly belonged to the Tribes of Israel. It runs along a straight line from the Mediterranean coast to the north of Saida, and as far as the point at which the river al-Awaj runs into Lake al-Haid-Jannah to the southeast of Damascus. This frontier extends eastward to a point at North Latitude 32° 30’, from where it runs westward to the River Yarmouk, and, still westward, to the Dead Sea.

“The southern frontier runs from the extremity of the Dead Sea to Wadi Arab (North Latitude 30° 30’), from where it runs eastward to Wadi el-Arish, which it skirts as far as the sea.”

This article laid emphasis on the necessity of controlling a part of the Hedjaz Railway, the city of Damascus, the mountain al-Shaykh (Mount Hermon), and the eastern coast of the Gulf of Akaba. Further, it formulated certain reserves as to the ownership of the Sinai Peninsula by Egypt.

The journal Palestine went on to publish a series of articles on the Palestinian frontiers, as well as some studies of the relatively little-known regions. This series began with a detailed analysis devoted to the region of Hauran. It continued with a nomenclature of the territories lying east of the Jordan river.

The Balfour Declaration

On 2 November 1917 the Jews obtained the famous “Balfour Declaration”, even though the British Government had not fixed the precise frontiers of Palestine. The Advisory Committee for Palestine (a British body which included the majority of the Zionist personalities of Great Britain), initiated its proceedings on 6 November 1918 by making decisions on the proposals regarding the frontiers of this territory. The Committee, basing its findings on historical, economic and geographical factors, formulated its propositions in the following terms:

To the north: from Litani as far as a southern point near Damascus and the Hedjaz Railway.

To the east: the western part of the Hedjaz Railway.

To the south: the frontiers will be lengthened to a point situated near Akaba and al-Arish.

To the west: the Mediterranean Sea.

This meant that the Zionists would acquire a Palestine comprising Upper Galilee, the sources of the Litani, the Jordan, the Valley of Hauran, the eastern part of the Jordan region and parts of Sinai.

The frontiers and area of Palestine according to Ben Gurion

In June 1918 Palestine had published an article written by David Ben Gurion and Itzhak Ben Tsvi (the former has several times been President of the Israeli Council and the latter was for a certain period President of the State of Israel), entitled: “Frontiers and Area of Palestine”. We will quote the following passage:

“Palestine is bounded on the west by the Mediterranean Sea, on the north by Mount Lebanon, on the east by the Syrian Desert, and on the south by the Sinai Peninsula. These are the natural boundaries of Palestine.”

It is clearly evident that the Zionist movement was fully determined to acquire territories situated inside the frontiers of Jordan, Syria, Lebanon and Egypt. The official Zionist notes enunciated this claim to these territories. In Jordan the Zionist movement claimed, for special economic, military and historical reasons, the territories situated to the east of the Jordan as far as the railway (which, in today, 99% of the Jordanian people live). The Zionist movement protested against the creation of the Emirate of Transjordan. On this point it has never changed its attitude. In Syria, the Zionist movement claimed the extensive plain of Hauran, which extends to the north as far as Damascus and the mountain al-Shaykh (Mount Hermon), “... the source of the waters of Palestine”. As for the Lebanon, the Zionists demanded the actual present-day Lebanese territory, since they intended to take possession of the sources and the water-courses of this region. On 6 December 1916 Palestine had already clearly expressed the intentions of the Zionist movement with regard to this country:

“It is fundamental and obligatory that we include, within the frontiers of Palestine, the watercourses necessary for its irrigation and its electrical energy. These frontiers therefore enclose the Litani, the sources of the Jordan and the glaciers of Djebel al-Shaykh (Mount Hermon).”

Coming finally to Egypt, the Zionists claimed the extension of their territory as far as the east bank of the Suez Canal.

A correlation between the original claims to Arab territories and present-day Zionist plans

Such pretentions arouse a certain number of reflections as to the very history of these claims, their importance, their relation with the present-day situation and future developments. One question immediately comes to mind: “Why is Zionism still expansionist, after the establishment of the State of Israel and its reinforcement for more than eighteen years? Is there a necessary correlation between the original claims to Arab territories and present-day Zionist plans?”

In actual fact the history of the Zionist movement constitutes a living proof of the uninterrupted interpenetration of former claims, present activities and future projects.

But the study of these expansionist intentions and plans must of necessity take account of exigencies which the Zionists cannot evade. Their present-day expansionist ambitions have their origin in two fundamental factors:

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1. The pressure of thought or ideas (the ideological factor).
2. The imperative needs of concrete reality, or military and economic necessity.

The ideological stimuli in favour of expansionism in the Zionist ideology

The ideological stimuli in favour of expansionism have come from the Zionist ideology itself and from the Zionist solution of "the Jewish problem". Both of these are at the same time closely connected with the reasons which motivated the choice of Palestine and the Zionist claim to this country, regarded as the "natural historical home of the Jewish people". The Zionist ideology is based on the conviction that the "Jewish problem" will remain unsolved as long as there are Jewish minorities living among Western peoples. Further, the Zionist movement broadcast the theme that the life of a Jew outside of Palestine is that of an "exile", that such a way of life is contrary to the laws of existence and the Jewish religion, that it is unthinkable that Zionism should renounce what it regards as the historic country of the Jewish people — the country which includes territories in Jordan, Syria, the Lebanon and Egypt — especially as the avowed aim of Zionism is to urge all the Jews in the world, with their crushing majority, to go to live in their "historic country".

Another example: during the Congress of the Keren Kayemet held at Jerusalem on 8 August 1951, the Rabbi Yehuda Maimon, a minister of the Jewish religion, spoke officially in the name of the Israeli Government. The following declaration is significant:

"Great tasks still await the Keren Kayemet. The entire State of Israel, whose frontiers run from the Nile to the Euphrates, supports wholeheartedly this organisation."

Such expansionist tendencies as these were by no means the declarations of junior official personalities. Ben Gurion, a former head of the Jewish State and the first President of Council of this State, wrote, in his preface to the 1950-51 official Year Book of the Israeli Government:

"We have not inherited a vast country, but, after 70 years of effort, we have succeeded in asserting the first prerogatives of our independence on a part of our little country."

In 1952 Ben Gurion again gave expression to the expansionist ambitions of Zionism, in the preface to the same Year Book of the Israeli Government, where he wrote:

"Every state is composed of a country and a people. Israel is no exception to this rule. Nevertheless, the State of Israel does not conform to this condition, neither as regards its territory, nor its population. When the State was created, it comprised only 6% of the entire Jewish population. Further, we must point out that this State was built upon only a part of Israel's territory."

There remains one fundamental point worthy of study. It concerns the important place taken by Zionist ideological considerations in Israeli politics. For every action and gesture on the part of the Israeli official leaders is accompanied by ideological justifications and motives, particularly when there are aggressive expansionist acts. Here we need only recall the speech made by Ben Gurion, the then President of the Israeli Council, before the Chamber of Deputies in the autumn of 1956, nine days after the tripartite aggression against Egypt. In this speech Ben Gurion declared:

"The heroic advance of the Israeli defence forces has reformed the link between Palestine and Mount Sinai."

After expressing his great pride and joy "... at having recovered the territory extending from the extremity of the Negev to the Sharm al-Shaykh, and from the line Elat Rafah to the Suez Canal", Ben Gurion continued: "Our army did not attack, and did not try to attack, Egyptian territory". If the Israeli forces had attacked Jordan, or Syria, or the Lebanon, the Israeli leaders would have fallen back on the same excuses, and the same motives.

We have dealt with the ideological stimulus. But on the practical side as well, we must show that the present-day Israeli momentum is orientated towards expansionism, and this expansionist drive is due to economic and military pressure.

The imperative needs of concrete reality, or military and economic necessity

When we examine carefully the geography of Israel, the agricultural needs of the country, its plan to attract Jews from outside, and we realise how the concentration of a dense population into a small area has a direct influence on military and strategic needs, we can understand why Israel is faced with only two ways of solving its problems:

1. Direct expansionism by the occupation of fertile Arab territories, after the expulsion of the inhabitants of those territories.
2. The development of the Negev by the addition of water from Arab rivers, which have their sources, which run or flow into neighbouring Arab countries. With the help of this solution, the plan for wide-scale expansion through occupation and annexation would be postponed until conditions, in the more or less immediate future, had become more propitious.

The importance given to the problem of water and the attempt to control its sources appear not only in early Zionist writings and memoranda, but also in the Zionist claims and projects drawn up since the creation of the State of Israel. For instance, on 2 May 1951 the Israeli newspaper Palestine Post, Jerusalem, published a declaration made by Abba Eban, the present Foreign Minister and at that time the Israeli delegate to the United Nations, denying that Israel had designs on the Euphrates and the Nile, but confirming the Zionist ambitions concerning Syria, the Lebanon and Jordan. In this declaration the Israeli delegate affirmed:

"We are not interested in the Nile or the Euphrates, but we admit our interest in the Jordan and its sources."

In fact, the avowed Israeli plans for the exploitation of the waters of the region for agriculture and military purposes anticipate the appropriation of the water of the Litani, which has its source in the Lebanon and which runs over and flows into Lebanese territory. Here it is interesting to quote an article on the Litani published in the American Zionist Review, Middle Eastern Affairs:

"It was evident to the Israelis that their dream of the development of the Negev could not be realised without the waters of the Litani."

But the water problem is not the only economic motive exerting pressure in favour of aggression and expansion. The need to develop Israeli trade, to market Israeli products and to force the Arab economic blockade, is another motive, at least quite as important.
In the military domain certain considerations are apparent. For example, the nature of the Israeli frontiers, the area of the Israeli territories, and the distribution of the population, are extremely negative elements in military calculations, so much so that this State can find no other solutions for them except territorial invasion and expansion. Allusion was made to this in the speech of autumn, 1956, previously mentioned.

It would be erroneous to think that the Zionists have abandoned the logic of force, aggression and territorial expansion. A passage written by Abba Eban in the American magazine Foreign Affairs (July, 1965) shows the contrary:

“It is not absurd to imagine that the Arabs will, later on, insist on a return to the frontiers of 1946 or 1967, just as today they are claiming a return to the frontiers of 1947, frontiers which, at that time, they refused to recognise.”

The list of expansionist acts of aggression committed by Israel is long enough to convince any impartial observer of the danger represented by the existence of Israel.

The list of expansionist acts of aggression committed by Israel is long enough to convince the impartial observer of the danger represented by the existence of Israel. For the future of the Arab peoples, it is an existence of a veritable cancerous nature. In fact, the activation of the expansionist plans of the Zionists began before 15 May 1948, that is to say, before the date of the official founding of the State of Israel. Previous to that date Zionist military and para-military forces had invaded and occupied a certain number of localities, such as Jaffa and Akka (Acre), which had been allocated to the Arab State in the partition plan recognised by the U.N.O. Their forces had also occupied certain parts of the city of Jerusalem. In his Rebirth and Destiny of Israel Ben Gurion emphasises that Zionist forces had surrounded a number of Arab places and “liberated” Tiberias, Haifa, Jaffa and Safed before the departure of the British Army (pp. 530-531).

Further, the Zionists took good care to occupy the maximum possible areas of Arab property whenever skirmishes with Arab forces took place, such occupation being carried out during “cease-fire” periods. Yet the instructions given by the Security Council of the United Nations regarding cease-fire arrangements had been quite clear. These instructions regulated the cessation of skirmishes in Palestine and did not infringe either the rights or the claims of either Arab or Jew. They also considered as illegal any political and military advantages gained through violation of the armistice by one or other of the two sides. Nevertheless in spite of this the Zionists did not hesitate to continue with their expansionist plans, which they put into execution.

On 14 October 1948 the Israeli forces invaded the Negev, and in spite of the resolutions of the Security Council insisting on the return to the status quo, the occupation of the Negev by Israel has never since been called in question. During the period between June 1949 and October 1956 Israel took steps to occupy demilitarised zones, declared them to be parts of Israeli territory, assumed sovereign authority, expelled the Arab residents and built forts and military installations. During this same period Israel carried out minor raids on Hamat (April 1951), Kibyeh (October 1953), Gaza (February 1955) and on regions bordering the Sea of Galilee (December 1955 to March 1962). Israel also organised innumerable smaller raids into Arab territory.

If, during this period, all these expansionist attempts remained relatively limited in their scope and objective, it should not be forgotten that the attack launched by Israel (end of October-beginning of November 1956), with the overt complicity of Great Britain and France, was not a modest or camouflaged expansionist invasion, but a total war, aimed at occupying the Gaza Strip and Sinai, and retaining them as integral parts of the historical fatherland and the national Zionist heritage.

It has thus become evident that, from the very beginning, the expansionist intentions of Zionism were no mere “midsummer night’s dream”, but the expression of Zionist plans and permanent needs.

The list of Israeli expansionist acts of aggression has proved the seriousness and the danger of these projects.

Truly, the body and the cancer within cannot coexist. The struggle between them is a struggle for existence.

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Al-Munqîdhd min al-Dalâl (Or Deliverance from Error)

"I learnt with certainty that it is above all the mystics (Sufis) who walk on the road of God ..." (al-Ghazâlî)

By ‘ABD AL-QADIR ‘ALLY

Al-Munqîdhd min al-Dalâl is not treatise on the philosophical and religious systems current in al-Ghazâlî’s age. It is, however, the classic testament of a soul that emerged victorious from the “ocean depths” of speculation, intellectual diversity, philosophical inconsistency, and the myriads of religious sects that had enslaved the minds of men, denying them the freedom of reason.

It is not the philosophy of one remained aloof and timidly distant from these human peculiarities but it is the saga of one who boldly plunged into these forbidding “depths” to seek sincerely al-Munqîdhd min al-Dalâl — deliverance from error.

The relation of the motives and implications between al-Ghazâlî’s al-Munqîdhd and the world of today lies not in the fact that it furnishes us with “interesting reading” and “thought-provoking observations,” but in the fact that “Deliverance from Error” should once more become the Muslim’s aim in life and that he should earnestly venture to “climb up from the plain of naiveté and secondhand belief (Taqlîd) to the peak of Direct Vision.”¹ “We have taken off thee, thy veil and thy sight today is keen” (al-Qur’an 50 : 22).

That he intended al-Munqîdhd to serve as the proof of the infallibility of Reverential Knowledge² and the way of the Prophet Muhammad⁴ and Sûfis as being the surest path to that goal (which he substantiated by the events of his own life) is amply borne out by the fact that he has not presented his life in a strict chronology but has masterfully woven the fabric of his intellectual and spiritual struggles around the circumstances of his life. This that, “God, Most High (might) perfect you in the right way and soften your hearts to receive the truth.”⁴⁴

A life-sketch of al-Ghazâlî

Abû Hâmid Muhammad Ibn Muhammad al-Ghazâlî, to give him his full name, was born at Tus, Khurasan, in Persia, in 450 A.H. (1058 C.E.).³ By his purity of life, sanity of thought, his encounter with and eventual victory over Neo-Platonic Philosophy, his inestimable contribution to Islamic literature,⁵ his undying conviction in the greatness of the Prophet Muhammad (the peace of God be upon him!) and the universal message of Islam — he has earned for himself the proud titles of Hujjah al-Islâm (The Proof of Islam) and Zayn al-Dîn (The Ornament of Religion).⁶ Some scholars have even asserted that al-Ghazâlî was the greatest Muslim after Muhammad.

At the age of twenty, in 1078 C.E., he became a pupil of the Imam al-Haramayn al-Juwâyrí, the greatest theologian of the age, at the Nizâmîyyah College in Nîshâpûr, which was a great centre of learning until its destruction by Hulagu and his Mongol hordes in 1256 C.E. Here al-Ghazâlî studied theology for eight years, i.e. until 1064 C.E., when his master passed away.

Having thus acquainted himself thoroughly with the “intricacies” of Islamic theology and being at the same time gifted with an inborn urge for “thirst after a comprehension of things”⁷ he distinguished himself at the age of twenty-eight as a mighty scholar and a great theologian.⁸ His outstanding talents were brought to the notice of Nizâm al-Mulk, the famed Wazîr at Baghdâd of the ‘Abbãsîd Caliph Mâlik Shâh, Nizâm al-Mulk revealed his great admiration for al-Ghazâlî, and simultaneously his own wonderful foresight, by appointing this young aspirant, at the age of thirty-three, in 1091, as a professor at his college at Baghdâd. “Thus, at the age of thirty-three he had attained to one of the most distinguished positions in the academic world of his day.”⁹⁰

He served his professorship for five years in Baghdâd, which in that age commanded the same prestige and power as Moscow or Washington enjoys today.

Ghazâlî’s investigation of various kinds of knowledge

Up to this stage, there is nothing extraordinary or striking in the life of al-Ghazâlî, excepting that he had by his

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¹ Al-Munqîdhd, Arabic p. 65, Translation p. 19.
² All references to Al-Munqîdhd are from Wm. Montgomery Watt’s Faith and Practice of al-Ghazâlî.
³ Al-Munqîdhd, Arabic pp. 137-143, Translation pp. 63-68.
⁴ Ibid. p. 136, p. 63.
⁵ Ibid. p. 66, p. 20.
⁷ The most important of which is his Ihyâ ‘Ulüm al-Dîn.
⁸ Ibn Khallikân.
⁹ Al-Munqîdhd, Arabic p. 69, Translation p. 21.
¹⁰ Sûrûr Anzûra Ahtî Zamândûnî.


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personal endeavour and initiative risen to a great scholastic height. Al-Ghazâlî’s claim to historical and spiritual fame arose not from his greatness as a Professor of Logic or Philosophy, but, on the contrary, from his deliberate rejection of these in favour of the Divine Knowledge, “Knowledge in which the object is disclosed in such a fashion that no doubt remains along with it, that no possibility of illusion or error accompanies it and that the mind cannot even entertain such a supposition.” To illustrate this he gives us a striking example. “I know that ten is more than three. Let us suppose that someone says to me: ‘No, three is more than ten, and in proof of that I shall change this rod into a serpent’; and let us suppose he actually changes the rod into a serpent and that I witness him doing so. No doubts about what I know are raised in me because of this. The only result is that I wonder precisely how he is able to produce this change. Of doubt about my knowledge there is no trace.” “This is the Book; in it is guidance, sure, without doubt” (al-Qur’ân 2: 2).

Knowing how the criterion of true knowledge is the various kinds of knowledge he had, and of how he rejected them since they were all destitute of this characteristic of infallibility. In a manner reminiscent of his Mishkât al-Anwâr and Berkeleyii he describes how sense perception next came under scrutiny. He asks himself, “From where does this reliance on sense-perception come? The sense of sight, which is the most powerful of the senses, makes errors in its perception. “It looks at the sun and sees it small, the size of a dinar; yet geometrical computations show that it is greater than the earth in size.” Thus he discovered that “sense-perception as judge forms his judgments, but another judge, the intellect, shows him repeatedly to be wrong.” But doubt in him began to increase when he realised that: “Perhaps behind intellectual apprehension there is another judge who, if he manifests himself, will show the falsity of intellect in its judging, just as, when intellect manifested itself, it showed the falsity of sense in its judging. The fact that such a supra-intellectual apprehension has not manifested itself is no proof that it is impossible.” He realised then with certainty that this supra-judge is what the Sûfis claim to be their special “state” or ecstasy, and, also what the Prophet Muhammad meant when he said: “The people are dreaming, when they die they become awake.” “So perhaps life in this world is a dream by comparison with the world to come; and when a man dies, things come to apper differently to him from what he now sees and at the same time the words are addressed to him: ‘We have taken off thee thy covering and thy sight today is keen’” (al-Qur’ân 50: 22).

For two months al-Ghazâlî found himself in this disturbed condition of the mind and inwardly he says he had turned sceptic. But he was cured “by a light which God, Most High, cast into my breast. That light is the key to the greater part of knowledge.”

In his search for true knowledge Ghazâlî gives up his professional career

In the month of Dhu ‘l-Qa’dah, 1095 C.E., at the height of his professional career, al-Ghazâlî did the unusual, the extraordinary. He, to the utter bewilderment of his family, students and fellow citizens, announced his resignation as professor. This act of al-Ghazâlî’s meant for him what the Hijrah meant to the Prophet Muhammad and what the Kâlinga War meant to the Emperor Asoka, of India. He has himself “in the style of his own which is lucid, mature, simple and attractive” given us the reason for this decision to cross the Rubicon. “I examined my motive in my work of teaching and realized that it was not a pure desire for the things of God, but that the impulse moving me was the desire for an influential position and public recognition.”

“That which is on earth, We have made but as a glittering show for the earth, in order that we may test them — as to which of them are best in conduct” (al-Qur’ân 18: 17).

Words fail to convey the sincerity and earnestness, the honesty and courage of a man, motivated by a burning desire for which he sacrificed not only his career but would readily have given even his life. The Prophet Muhammad said, “Whoever is overtaken by death whilst seeking knowledge where-with to strengthen Islam, between him and the Prophets in Paradise is but one grade” and “Seeking knowledge is an ordinance obligatory upon every Muslim.” What a contrast to the ease-loving Muslims of today! It was perhaps of such a believer that Iqâbal wrote:

“The Muslim was sincere of speech,
Of fear his voice was free;
Just, staunch, he scorned the slightest breath
Of Partiality.”

For eleven long years Ghazâlî roams about in search of true knowledge

For eleven long years al-Ghazâlî roamed about as a wandering dervish. The trials and emotions of these long years are indeed reminiscent of Gautama the Buddha, and of Mahâvîr, the founder of Jainism. In order to fulfill this obligation of seeking knowledge, al-Ghazâlî devoted himself to the task of scrutinizing the sciences of the four “classes of seekers” (a) the Theologians, (b) the Bâtînîyyah, (c) the Philosophers (this particular class is of great significance and importance to us for within this group al-Ghazâlî has included the materialists, naturalists, theists, etc., and revealed the inconsistency and temporal nature of their knowledge) and (d) the Sûfis; for he thought to himself, “The truth cannot be outside these four classes. These are the people who tread the paths of the quest for truth. If the truth is not with them, no point remains in trying to apprehend the truth.”

He thus commenced with ‘Ilim al-Kalâm, or the science of theology. He found that theology originated when the truth and simplicity of Islam was being threatened by heretical forces. Thus at this stage the function of the theologian was to defend “traditional orthodoxy with the weapon of systematic argument by laying bare the confused doctrines invented by the heretics.” But as time went on the theologians forgot their objective and busied themselves with hair-splitting nonsensities. He admits that “theology was not adequate

11 Al-Munâqidh, Arabic p. 70, Translation pp. 21-22.
12 Ibid p. 71, p. 22.
15 Al-Munâqidh, Arabic p. 73, Translation p. 23.
18 Ibid p. 75, pp. 24-25.
20 Al-Ghazâlî, Ihyâ, Book 1, p. 19. Translation by Dr. N. Fâris.
22 Shikwah Jawâbât-î Shikwah, by Sir Muhammad Iqâbal, translation by Altaf Husain, page 27.
23 Al-Munâqidh, Arabic p. 81, Translation p. 28.
to my case and was unable to cure the malady of which I complained.24 This being so, he continues, it does not mean that the science of theology is without value, for, "how often one sick man's medicine proves to be another's poison!"

He then delved into philosophy, a realm constituting of three main groups, the materialists (Dahriyyun), the naturalists (Tabi'iyyun) and the theists (Ilahiyyun). The main cause of their rejection was the fact that all their knowledge was polluted by the defect of unbelief.25 The naturalists are thorough atheists and a perfect example of their aims and beliefs is provided by Kauitly, the minister of Chandra Gupta Maurya, in his Law of the Fishes.

The naturalists who, as a class of seekers, are forced to admit the existence of an All-Knowing, All-Wise Creator, due to their scientific research into nature's marvels, of this class a very fine example is provided by Charles Darwin and his theory of evolution. As to the theists, i.e. Aristotle, Plato and Socrates, al-Ghazalî is very liberal with this group, and is justified, because though these philosophers were not illuminated by pure revelation, they have, however, discovered aspects of knowledge which are worthy and which cannot be undervalued. "Do not know the truth by the men, but know the truth, and then you will know who are truthful."

The Bûtinîyyah, who consider that they, as the party of "authoritative instruction" alone derive truth from an infallible Imam. Al-Ghazalî discovered the fallacy of such a belief since there is no criterion by which to judge the fallibility or infallibility of an Imam. Besides, a Muslim's instructor (or Imam) is Muhammad.

Ghazalî and his experience of mysticism — Sûfism

Having finished with these sciences, he turned with grim determination and "set purpose" to a study of Sûfism. Sûfism consists of both intellectual belief and spiritual activity. "The latter consists of getting rid of the obstacles in the self and in stripping off its base characteristics and vicious morals, so that the heart may attain to freedom from what is not God and to constant recollection of Him."26 He, therefore, began this exercise and tasted the ecstasy of Sûfism. "I apprehended clearly that the mystics were men who had real experience, not men of words, and that I had already progressed as far as possible by way of intellectual apprehension."27 Having thoroughly absorbed himself in the Sûfi way of life, he began at this time to hear the "voice of faith" calling, "To the road! To the road! What is left of life is but little and the journey before you is long." And with that sincerity peculiar to him, "to the road" al-Ghazalî went.

First he went to Iraq, where probably he spent a year or more and "in due course I entered Damascus, and there I remained for nearly two years with no other occupation than the cultivation of retirement and solitude, together with religious and ascetic exercises, as I busied myself purifying my soul, improving my character and cleansing my heart for the constant recollection of God, Most High. . . . I used to go into retreat for a period in the Mosque of Damascus, going up the minaret of the mosque for the whole day and shutting myself in, so as to be alone."28 From Damascus to Jerusalem he proceeded. "Al-Ghazalî was in Jerusalem just before the crusading storm burst on that devoted city."29 A prompting to fulfill the Pilgrimage drove him to the Hijaz and he performed the Hajj of 1096 C.E.30 Upon its completion and due to the pleas and entreaties of his children, family and people, al-Ghazalî returned to Nishâpur in Dhu 'l-Qa'dah 499 A.H. (July 1106 C.E.). "I had originally left Baghdad in Dhu 'l-Qa'dah 488 A.H. (November 1095 C.E.) so that my period of retirement had extended to eleven years."31

For eleven long years a soul had wandered through foreign lands, without personal concern in search of a quest, seeking access to immediate and first-hand knowledge and the way leading to that goal. What was the fruit? What was the conclusion — for which eleven long years had been sown in cultivation? "During the periods of solitude there were revealed to me things innumerable and unfathomable. This much I shall say about that in order that others may be helped: I learnt with certainty that it is above all the mystics (Sûfis) who walk on the road of God; their life is the best life, their method the soundest method, their character the purest character; indeed were the intellect of the intellectuals and the learning of the learned and the scholarship of the scholars, who are versed in the profundities of revealed truth, brought together in the attempt to improve the life and character of the Sûfis, they would find no way of doing so; for to the Sûfis all movement and all rest, whether external or internal, brings illumination from the light of the lamp of prophetic revelation; and behind the light of prophetic revelation there is no other light on the face of the earth from which illumination may be received."32

A misconception about Sûfism

'‘There is a prevalent misconception that Sûfism is a "sect" within Islam and that the Sûfis have abandoned the path of orthodoxy by discarding Islamic tenets and instituting their own. In order to dispel such naive conclusions, I will merely quote al-Kalâbîî (d. c 1000 C.E.), a great Sûfi. "The Sûfis are agreed that all the ordinaries imposed by God on His servants in His Book, and all the duties laid down by the Prophet Muhammad in the Traditions, are a necessary obligation and a binding imposition . . . and that they may not be abandoned or forsaken in any way by any man, whether he be a true believer, or a saint, or an agnostic, even though he may have attained the furthest rank, the highest degree, the noblest station."33

Having devoted almost all his life to a search for the truth and "Deliverance from Error", which he eventually found in Islam, the Religion of Mankind, al-Ghazalî, on the 14 Jamâdâ II, 505 A.H. (1111 C.E.), peacefully withdrew "from this mansion of deception" and returned "to the mansion of eternity". Thus departed from this earth a Muslim who truly deserves the title of Great. Great was his life, great his love and great his gifts to Islam. The most befitting tribute, that we, the Muslims of today, can pay to the Imam al-Ghazalî, is by sincerely seeking "Deliverance from Error" and "Attachment to God, the Lord of Might and Majesty".

Al-Munjîdîh min al-Dalâlî was written in 1106 C.E., about five years before his death.

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24 Ibid p. 82, p. 28.
25 Also see Ghazalî's Tuhâfah al-Falâsîfah.
26 Al-Munjîdîh, Arabic p. 122, Translation p. 54.
28 Ibid p. 130, p. 59.
31 Al-Munjîdîh, Arabic p. 153, Translation p. 76.
32 Ibid pp. 131-132, p. 60.
33 The Doctrine of the Sûfis, A. J. Arberry, p. 43.
Why Islam is My Only Choice

A Study of the Contents of the Vedas, the Bible and the Qur’an

A Discussion of the Articles of Faith in Islam

By the late
AL-HAJJ KHWAJA KAMAL-UD-DIN

The writer (d. 1931 C.E.)

The historicity of faiths and their founders

All religions are a matter of history. Even with Islam, the latest of all, more than thirteen hundred years have passed since its birth, and if a man must look to some Holy Scripture for the light he has to receive from a religion, no religion should claim our allegiance unless its record is absolutely unimpeachable on the score of authenticity. In this respect Islam seems to me to possess merits of its own — merits which attach to no other religion. For example, the Scriptures of all other religions have now been found, as is even admitted by their respective adherents, to be wanting in genuineness. Even Rabbis and high dignitaries of the Church are today ceasing to believe in the authenticity of the Holy Bible. The followers of Zarathustra can only point to five or six verses that have come to them in their original purity, out of all the revealed mass ascribed to that great prophet of Persia. Vedicism, popularly known as Hinduism, presents another insurmountable difficulty. The Holy Vedas were written in a language now obsolete and what we should call “dead”; no one in India speaks it or understands it. The Vedic verses are susceptible to contradictory interpretations; they have given rise to innumerable sects, who differ from each other even in the fundamentals of their religion while they all receive their inspiration from the same Book. There are atheists, theists, agnostics and deists, image-worshippers and image-breakers, among Hindus, but they all take the same Book as the authority to substantiate their respective views. The translation of the Vedas given by one class of Hindus is condemned by the others. On the other hand, the Qur’an, the Holy Book of Islam, is admitted by friend and foe to be the very words revealed to Muhammad. It has maintained its purity till now. Fortunately we live in times when reliable criticism has established the above facts, and its verdict has not been questioned. Now whatever may be the worth of the teachings of a religion, I think I could not consider or accept its claims when the very source of our information with respect to it is of a dubious character. From this point of view I think I am justified in saying that there is no comparison between Islam and other religions.

I was constrained to come to the same conclusion as to the Founders of the various religious systems. The Vedic religion is the oldest of all; but we know nothing about the authors or recipients of Vedic revelations excepting their names, and these are but incidentally mentioned at the beginning of the different Vedic mantras (hymns). Similarly, the strictly historical aspect of the Lord of Christianity is not free from doubt and suspicion. Even if Jesus may be admitted to be an historic character, we know very little of him. Mary, we read, gave birth to the illustrious Nazarene; but soon after the event she and her husband fled from Judaea with the child, and after some twelve years Jesus is seen in synagogues finding fault with the Rabbis and joining issue with the teachers of Judaism. Then the curtain drops again. Another gap of some eighteen years, and the Master comes out of an Essenic monastery and is seen on the banks of the River Jordan. But his ministry was too short for him to become our perfect specimen and guide in the manifold and divine walks of human life. A few sermons, a few miracles, a few prayers accompanied by a few curses, are not enough to give humanity a religion. His movements are of a meteoric character and present few incidents of note and consequence, excepting his Crucifixion. Moses was no doubt a great law-giver, an historic character, liberator of his nation from its bondage in Egypt, worker of wonders and performer of miracles, but not an example for practical purposes in real life. In a word, the life of all these founders is enshrouded in much mystery.
The historicality of Muhammad and his uniqueness

My surprise knew no bounds when I began to read of Muhammad. Like a panorama the events of his life passed before my eyes one after the other. From the cradle to the grave everything of note in his life is narrated and preserved in a well-authenticated record. I was amazed to find in him an assemblage of the best of characteristics so rare in others. I am at a loss to understand how he could unite in himself all the best qualities of discrepant characters. He is meek and at the same time courageous; modest as a maiden but the bravest of the soldiers on a battlefield. While with children loved for his playfulness and endearing talk to the little ones, when in the company of sages and old men respected for his wisdom and far-sightedness. Truthful, honest, trustworthy; a reliable friend, a loving father and husband, a dutiful son, and a helpful brother, Muhammad is the same man whether in adversity or prosperity; affluence or indigence cannot change him; unruffled in his temperament whether in peace or in war. Kind and hospitable, liberal in giving but abstemious for himself. In short, judge Muhammad from whatever angle of human character you will, and he is nowhere found wanting.

With a critical eye I studied all that has been said about him by his opponents. They could not lay a finger on a single flaw in his private character. It is perfect. And whatever has been said against his public character in one or two things involves really a matter of principle. They say he had more than one wife; that he waged war; that he did this, that and the other; but before we judge him in these matters we have to decide as to the validity of the principles under which he worked. If polygamy is a matter of necessity in certain circumstances and an economic measure sometimes, then why find fault with Muhammad, when all the great men and benefactors of humanity, especially in the world of religion, have all of them had more than one wife? As to the use of the sword, the whole world until now has taken the greatest pride in unsheathing the weapon. War has hitherto been an indispensable institution. A prophet was needed to teach the world the true ethics of war, and who can deny the nobility of Muhammad in this respect? He unsheathed his sword only to crush evil and defend truth. With great care I read the accounts of every war waged by him, and they were all in self-defence.

There is something unique in this great man: he is the only teacher among the noble race of prophets who brought his mission to success. Jesus was crushed by evil, and words of despair and despondency were on his lips on the Cross. Muhammad really crushed the serpent, but just in the moments of his victory, when the real "generation of vipers" was at his feet, his character revealed another noble aspect — that of forgiveness. No student of history can read the account of the conquest of Mecca by Muhammad without bowing down to that great hero. Not only forgives his cruel oppressors, but raises them to places of dignity and honour. Who knows what Jesus would have done if he had achieved any victory over his enemies? After all, he said that he had come "not to send peace on the earth, but a sword" (Matt. 10:34). Moses, Ramchandra and Krishna, the other great teachers in the world of religion, disclosed not a gleam of mercy in their dealings with their enemies.

A kaleidoecopic view of religions

Hinduism, Judaism

It did not take me long to pass in review the various religious persuasions with their tenets and doctrines. Whatever may have been the original form of Hinduism, it is now one vast accretion of ceremonialism and sacrifice, this being the only feature common to its numberless sects; beyond this there is no meeting-ground among them. In fact, there does not exist a definition of Hinduism wide enough to comprise all its sections and sub-divisions. Animism, element-worship, hero-worship, polytheism in its worst shapes, monotheism, though not in its pure form — all come under the heading of Hinduism. It possesses its philosophy, but it is a philosophy which has no bearing whatever on practical life; it tries to solve certain riddles — for example, the problem of ultimate pain and pleasure, and here it speaks of the transmigration of the soul; but all this is a species of mental luxury possessing no practical advantage. I admit that ceremonialism and sacrifices are not without their uses, but they are of secondary importance — a means to certain ends — whereas in Hinduism they have become essentials. Again, these Hindu rituals were intended to meet certain local and topical needs, and cannot therefore be of use to alien races and later generations.

Judaism brought light and culture into the world, but in the course of time it, too, became merged in ceremonialism and sacrifice. The vice of ceremonial piety lies in the fact that when once a person has observed its demands he thinks himself to be better than his neighbour, no matter what crime he may commit. For this very reason the Brahmins in Hinduism and the Pharisees in Judaism considered themselves absolved of all the duties laid upon other members of society. Jesus did not come with a new religion, nor did he found a Church: he was a Jew of the Jews. Jealous for the religion taught by Moses, he came to redeem the teachings of the Master from the formalism of the Pharisees. He had the courage to expose their hollowness and hypocrisy. In short, his aim was to reform Judaism and to restore it to its pristine purity, but his enemies would not allow him to do so, and so he failed in the end. Then St. Paul came on the scene, but instead of carrying on the work of Jesus, he grafted on the old faith something quite new and repugnant to it — the religion of the Blood and its grace.

Paganism in Christianity

It is called the "New Covenant", but it seems to me but a reappearance of old paganism with a change of name and setting. I sum up here the story of Christianity in a few words: Man drowned in sin and God alienated from him and in anger. To appease His wrath He sends His own son to the world through a virgin's womb. The son is brought to the Cross and pays the penalty for all human sin, thus washing away the sins of humanity with his blood. He dies for all, and then through his resurrection brings new life to mankind. This is the superstructure of the Pauline schism as it was never taught by the Lord of Christianity. But it is not a new revelation. It has now come to light that Jesus as portrayed by Paul and others as "the new Adam" is only the last of the virgin-born sun-gods — Mithra, Apollo, Bacchus, Horus, Osiris and others — all of them born at the first hour of 25th December. They all led a peaceful mission; the first miracle that all performed had some connection with wine; they all declared that they had come to save humanity through their blood; they all went to their death at the third hour of Friday some time at the end of March; they all remained in the tomb for two days; they all rose again on Easter Sunday; they all ascended into heaven with a promise to return.
Thus centuries before the construction of the Christian Church, different countries had already evolved a system of religion which Christianity repeated word by word in the writings of the early Fathers. In the names of these virgin-born incarnates people were initiated into their cult through baptism. Their votaries worshipped the Cross, and their great festivals were Easter and Christmas. In fact, the Roman Catholic Church, the first Church on Pauline lines after Jesus, is just a replica of the old cult of mystery; and Christian worship remains sun-worship with all its old features. How can we stigmatize paganism as a false religion when all its features did but forestall the official Church in the West? If paganism is falsehood, the formal Church must ipso facto be falsehood too. Anyhow, current Christianity is not a religion if by religion is meant a code of life that may help man to live worthily in this world and in the hereafter.

Why Islam stands in a class by itself

Viewed from this standpoint, again I say Islam is my only choice. It is a religion of action, of good morals and ethics; a religion simple and practical; if I am asked to subscribe to its doctrines, I can do so freely: they are not dogmatic in their nature. All Islamic tenets are reasonable and consistent with intelligence. They have a direct bearing on life; and here I will go more into detail.

Doubtless Islam is not free from some sort of formalities. Muslims also perform some rites, but my happiness knew no bounds when I read in the Qur'ān:

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this, that one should believe in God and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict — these are they who are true (to themselves), and these are they who guard (against evil)" (2 : 177).

Place of ceremonialism in Islam, e.g. animal sacrifice, facing Mecca when at prayer

What a wonderful, decisive and bold statement! It brushes ceremonialism completely away. Islam has a few formalities but they seem to me to be essential formalities — one of them being the turning of the face, when in prayer, towards Mecca. It indicates the place that gave birth to Islam, and is hence a necessity; but the above verse says that doing so in itself is not a virtue unless thereby we are helped to observe certain belief and actions which are there set out. In fact, Muslims turn their faces to Mecca to remember and renew the inspiration they first received from that sacred place: and if turning our faces to Mecca in itself is of no value, then what of other ceremonial acts?

Muslims do slaughter animals, but not to appease Divine wrath. One of the objects is to:

"Feed the poor man who is contented, and the beggar" (The Qur'ān, 22 : 36).

This institution also supplies an occasion for being benevolent to others, and it is a symbol of the religion of God; as the Qur'ān says, we have to submit to His will as the animals under the knife have to submit to ours. And then a verse on the subject in the following thundering words denudes sacrifices of the merits that had been attached to them by other religions — such as the propitiation of Divine anger:

"There does not reach God their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify God because He has guided you aright; and give good news to those who do good (to others)" (The Qur'ān, 20 : 31).

I know of no other formality in Islam; and if ceremonial piety is in itself of no consequence, then Hinduism and Judaism cannot satisfy human needs as a code of conduct. Christianity do doubt did away with all the ritual that Jesus observed himself, because his personal sacrifice, as they say, atoned for it and absolved the believers in the blood from the ceremories, but the rest of rituals and formalities entered into the Church as a legacy from paganism, and the position is worse than before. I cannot conclude these general remarks on religion and turn to the special doctrines of Islam before emphasizing one thing, though I have made reference to it in the foregoing; that is, the necessity for Qur'ānic Revelation at a time when the old Books of God had become hopelessly mixed with folk-lore. Every religion of the world has based its teachings on a Revelation from on High. It has pleased the Lord to guide humanity into the right path by revealing His Will to the world. The position is quite a tenable one, but if His Revelation sometimes suffers in purity and becomes vitiated, should He not send another Revelation to take the place of the old one? The Lord of the Universe observes the same course in all His dispensations. He creates things for our use, and when they disappear or become impaired or alloyed there comes a fresh supply of such needful things. What is true in physical dispensations must be true also in the spiritual sphere. How can a believer shut his eyes to the necessity of a new Revelation if the old one has admittedly become corrupt? But none of all the Revelations given on the various nations of the world in olden days has remained in its original form — a fact now admitted by all — at that period of the Christian era, and a new Revelation — the Qur'ān — was a necessity.

The contents of the Vedas and the Bible compared with those of the Qur'ān

Though all the peoples in the world were respectively given a book for their guidance from the Lord, they are all lost today with the exception of the Vedas, the Bible and the Qur'ān. The first two scriptures are of a kindred nature, but the third exhibits an absolutely different character. The Vedas and the Bible speak respectively of some particular nations, the so-called "chosen people" of God or gods; while the Qur'ān is neither a narrative of a tribe nor a story of any individual. It concerns itself exclusively with man in general. Man and his God is its chief theme.

After speaking of the creation of the world and man, the chief interest of the Hebrew Scriptures lies in one particular branch of the human race — the descendants of Abraham through Isaac. It speaks of the migration of the Israelites from the land of Abraham, their settlement in Egypt, their subsequent bondage under the Egyptian yoke, their liberation by Moses under God's command; then comes a mention of their religious and ceremonial code;
again their wandering in the wilderness, their conquest of the promised land, and the establishment of the Hebrew governments, their grandeur and splendour; their subsequent iniquities and misdeeds; their stubbornness and vicious indulgences, and finally prophetic references by Jesus to their downfall. All these facts are arrayed in the Book, one after the other, as it were on historical bases. The Bible also contains a narrative of the Hebrew Patriarchs, who impart religious teaching accompanied by comprehensive curses directed against their enemies. The Book also speaks of the visitations of God from time to time and the appearance of angels with good news. In short, the Bible is a complete story of the rise and fall of the Hebrews, with Moses at their head as the lawgiver and bringer of good tidings of the coming rise, and with Jesus, the last of the race, shedding tears of grief on the imminent fall.

Just as the Bible concerns itself with the Hebrews, so the Vedas speak of another race from Central Asia called Aryans, who crossed the River Indus and took up their abode in the western part of India. The Hindu book speaks of the Aryan settlement in India as of an agricultural class, where they sang hymns in praise of elements or other manifestations of nature which sent timely rains to fertilize their lands and bring them good crops. It speaks of their rituals and sacrifices, it refers to their wars with the aborigines of the country and the final victory of the former over the latter; their civic and martial life; the establishment of their governments and their other occupations; and in the end their self-indulgence and luxury, all painted in poetical strains. Thus the two books are more or less a history of the two tribes, with the mention of religion and its accessories as a matter of incident.

The Qur’án, on the other hand, is purely a book of God’s religion given to man. The elevation and progress of the human race or its degradation or downfall are the chief topics of the Arab Revelation. The Qur’án, doubtless, speaks of certain persons and certain nations, but such allusions are not the main object of the Qur’an; they come in by way of illustration. For example, the Qur’án lays down certain principles and doctrines for human edification; it warns man against the deeds that are sure to bring him to the lowest ebb; it reads him lessons of morality and of ethics; it speaks of spirituality and godliness; and it is in elucidation of these teachings that it makes reference to events in the lives of certain men — prophets and their enemies — and nations. It is for this reason that the Qur’án has not generally given full accounts of the people thus alluded to. It is not a collection of stories, but a book of economic, moral and spiritual instruction. The Bible and the Vedas may, perchance, give inspiration to the descendants of those for whom they were first revealed, but they cannot be of any great interest to mankind at large; while the Qur’án, on the other hand, is the book for all men of every time and clime, and cannot fail to command universal interest.

The Qur’án on the object of revelation

Neither the Vedas nor the Bible seem to specify any object of universal interest for their revelation. God no doubt spoke to Moses at Sinai and ordered him to go to Pharaoh with a message demanding freedom for the Israelites. After the Exodus He again spoke to Moses and gave him the Ten Commandments; and Moses when in need of guidance goes to his Lord from time to time and the Lord expresses His will for the guidance of His people. Similarly, whenever the chosen people are in difficulty or in trouble, Jehovah sends His angels with words to meet the occasion. On the same lines we find various mantras (hymns) in the Vedas, revealed to the old Hindu saints (rishis). The Ten Commandments undoubtedly promulgate the lines of action necessary to form a society. Sociable as we are, we must respect the lives, property and womenfolk of our neighbours; we must revere our parents, and, to give rest to our body, we must observe the sabbath. I think any human society desirous of keeping itself in a healthy condition could have discovered these principles even without the help of any revelation. But the Qur’anic Revelation is far above these primitive and temporal needs. It comes to raise man to the highest height to which he is able to soar. The first call that came to Muhammad in the cave of Hira is a call free from all personal or racial elements. It is a call for the uplifting of man in general. Muhammad was not called upon to serve his own nation, nor did the heavenly dove descend from above to choose the Son of God from among his fellow countrymen. Muhammad is inspired to raise his fellows, wherever they may be, from the depths of degredation to the zenith of greatness. His first Revelation is as follows:

"Read in the name of your Lord who created. He created man from a clot. Read and your Lord is Most Honourable. Who taught (to write, with the pen), taught man what he knew not. Nay! man is most surely inordinate, because he sees himself free from want" (96: 1).

Man is ordered through Muhammad to read, to cultivate the art of writing, for the spread of books and enlightenment, and to discover sciences not known before, thereby bringing humanity to a position most honourable, because his Creator is Himself most honourable and His creation should index the greatness of the Maker. Matter reaches its physical consumption in the form of man, and nature cannot improve upon it any further. But the same matter evolves a new thing in the human frame — human consciousness — the sum-total of the passions, which when refined give rise to intellect, sentiment, sociability, morality, ethics, religion and spirituality. All these divine elements, intended to create a great civilization and to bring man to his real dignity, have been reposed in human nature. But as a full-fledged man on the physical plane evolves from a clot of blood in the womb, so was human consciousness in clot condition at the appearance of Muhammad, who was deputed by God in the same verse to show his fellow-beings the right path, as revealed to him by God, that will bring forth all that is noble and good in man.

This grand object the Qur’án takes for its revelation and makes mention of it in its very beginning (2: 5). When it defines the most exalted position which man is entitled to achieve it also indicates the lowest degradation to which he may descend. In the story of Adam (The Qur’án, 2: 30 et seq.) the high and low conditions of man are defined. He is the vicegerent of God on earth. He is to receive homage from the angels of heaven and earth; and for this purpose the sun and the moon, with all other manifestations of nature, as the Qur’án says, have been made subservient to man (The Qur’án, 14: 32-33, 16: 12). All this he can achieve through knowledge, but if he is led astray from the right path he will be deprived of the means that contribute to his happiness (The Qur’án, 2: 36). With all our civilization we have not as yet attained the height which we have to achieve under the
direction of the Last Book. We have not secured the position of being able to bring the sun and the moon into subjection. This is the goal which the Qur'an prescribes for us in our sojourn on earth. In this connection the Qur'an further reveals to us that we possess the highest capabilities (95:1), but as we have arisen from an animal state and carry with us certain carnal cravings, the Qur'an warns us that our way to the goal is beset with difficulties. We are liable to be degraded to the lowest of the low (95:5), and therefore we need guidance (The Qur'an, 95:6) to help us upwards in our evolutionary journey and to save us from falling into pitfalls.

Islam and Christianity on human nature

This is another purpose of Qur'anic Revelation. We are in the dark (The Qur'an, 14:1) and we need a light, and the Qur'an claims to be that light. Let St. Paul blackguard human nature; Islam says that we possess an immaculate nature which is inherently free from the taint of sin. In this Islam differs from Christianity. If hell is the reward of sin and heaven is reserved for those who leave this earth sinless, Islam and Christianity advance two different and contradictory propositions. Christianity says that man is born in sin, while according to Islam he is sinless at his birth. If a child, therefore, dies at its very birth, he must go to heaven, under Islamic teaching, but he is foredoomed to hell according to Christian principles. In other words, heaven is our birthright under Islam. We may lose it by our subsequent misdeeds. But according to Christianity we are born for hell unless reclaimed by our faith in the Blood. Similarly, sin is a heritage according to Church beliefs, but it is an after-acquisition under Islam, and can be avoided.

Thus the sole object of Christian Revelation is to bring man out of the slough of sin up to the brink of virtue, but Islam finds man already on its banks at his birth and comes to raise him to its highest flight that will bring him near the precincts of Divinity. What a world of difference is here! To resume the subject, there is another marked difference between the Last and the ancient revelations. The Qur'an is rational in its teachings, while the Hindu and Hebrew Books are dogmatic in imparting their messages. Like a pedagogue or a father whose words are law or gospel to his pupils or children, the Bible and the Vedas assert their precepts and principles in a spirit that seems to expect no opposition or doubt from their respective recipients.

The Qur'an substantiates its claims by intelligent arguments

The Vedas and the Bible speak of God, of angels, of resurrection and the Last Day; of Divine messengership, and accountability for present actions in the hereafter; but they make no attempt to substantiate these verities by any intelligent arguments. They contain nothing to meet the demand of a sceptical mind. Perhaps the human mind at the time of these revelations had not as yet crossed the frontiers of infancy, and was groping in the avenue of sentimentality. The Qur'an seems to belong to a time when the human mind had developed enough to give precedence to intellect over blind belief. For it also speaks of the above-mentioned truths, but with logic and reason. To bring home its doctrines to its reader's mind it makes frequent appeal to our understanding and rational judgment. It draws our attention to various manifestations of nature as evidence of what it enunciates. For instance, there are logical reasons and rational arguments in the Book to prove the existence of God, of the day of resurrection, the necessity of Divine revelation, and many other things. The Muslim scripture would not ask its readers to accept any of its teachings — except on the strength of reasoning. This is perhaps why Islam has not observed any atheistic or sceptical movement or disposition in its ranks; while no sooner did the Church persecution become relaxed and intellect freed from its iron grip than secularizing and free thought flourished apace.

In India there has perhaps been no such marked struggle between religion and agnosticism, for the Vedas favoured atheistic and sceptical tendencies equally with other forms of Hindu schism. And here, again, Islam and the other two religions present a most striking contrast. Education has alienated the human mind from the Church religion. It has brought forth a similar revolt against Hinduism, especially in these latter days. But modern science has only served to strengthen Muslim belief in the Qur'anic truths. We are rational beings. Reason and logic play a prominent part in all our beliefs and persuasions. No other book but the Qur'an, therefore, will meet the demand of our time.

Again, the first two revelations do not specifically speak of the articles of their faith; each inquirer must gather them for himself from these Books. In the Christian Churches the task fell to the Church Councils. The articles of the Christian faith as promulgated by the Fathers were collected in the Book of Common Prayer, and have been the object of successive revisions from time to time.

In Hinduism, want of a definite statement in the Vedas as to what were the articles of Faith in the Vedic religion gave rise to innumerable sects that differ from each other even in their fundamental tenets. From such a fate the Qur'an has saved the Muslims; for it has clearly laid down in various verses the Islamic articles of faith (2:285).

ARTICLES OF FAITH IN ISLAM

The implication of the word “Faith” in Islam and other religions

Iman, the word which, in Arabic, corresponds to “faith”, means knowledge of a thing coupled with a conviction as to its truth so strong as to incite us to strive our utmost to live up to it. The word does not, in Qur'anic terminology, include beliefs which cannot be translated into action, or are not concerned with action. Consequently, belief in something accepted as verity on the basis of a dogma does not come within the category of religious beliefs in Islam. In fact, dogmatic doctrines have no significance for a Muslim. Faith, however, in the Qur'anic sense of the word, plays a most important part in moulding every human word or action. All our movements are the portraits of such of our concepts as are based upon sure and certain faith. Every item of our routine, however insignificant, is but a motion picture of our belief in the existence or the non-existence of things. Any change in such a belief straightforwardly produces a change in the routine. Even a slight movement of our lips, or of any other portion of the body, springs from some belief or other. For instance, we cannot utter a word unless we believe as well in the audibility and articulation of the sound we make as in the ability of our hearer to hear and give to our words the same meanings which they convey to us. Similar belief is always present in our mind concerning everything that emanates from us. This emphasizes the importance of a vigilant and wise choice of faith in every avenue of our existence, since soundness of action follows.
soundness of belief; and more especially is this so in our religious beliefs, seeing that no other belief approaches them in strength and in influence on the ordering of our life.

Every religion lays down certain articles of faith as its basic principles, demanding from its adherents an implicit faith therein. These basic principles may or may not appeal to our intelligence, or serve any useful purpose for us in this life, but it is nevertheless claimed for them that they possess unique merits in securing salvation and happiness in the life beyond the grave for those who hold them.

As to that life, almost every religion strikes the same note. Faith in tenets diametrically opposed to each other in teaching have by different religions been invested with similar merits that are to accrue to the believer in his life after death. If a faith in the divinity of A and B, for instance, brings salvation to the believer according to one religion, it dooms him to everlasting punishment in the life to come, according to the other. No religion, on the other hand, has any decisively logical support for its assertions. No one as yet has returned from behind the veil to bear witness to the truth of his faith. Even "seance-phenomena", apart from all considerations of their futility or otherwise, are not reliable evidence that such a thing has occurred. The French spiritualist, for example, accepts the transmigration of the soul as a truth on the strength of phenomenal testimony, while his colleague in England will disbelieve in the doctrine on evidence precisely similar. Under these circumstances I am forced to conclude that a religion's claim for belief in its doctrines should never be heeded, unless those doctrines satisfy our intelligence and have been tested in the crucible of utility as regards our present life.

A plunge in the dark is a dangerous proceeding, but it is infinitely more dangerous to believe in things that not only have no bearing on our present life, but sometimes are actually harmful in their effects on the building of our character. By way of illustration I may refer to doctrines like the Atonement, Predestination, Fatalism and the Transmigration of the Soul. No one can prove any of these by reference to anything in this present life. They may be as plausible to some, but belief in them mainly concerns things as to which we are utterly in the dark. On the other hand, they produce no wholesome effects on this life, nor do they leave any incentive for action. In fact, when taken literally they prompt no action at all.

The deterring influence of punishment

Fear of punishment is, in most cases, the only deterring influence in crushing evil. The pressure of public opinion and legal penalties are the great discouragers of wrong, and wherever they relax their hold, evil begins to crop up. Thus, for example, prostitution, gambling and drinking have been the curse of Christian nations, chiefly for the above reasons. Public opinion in Christian lands is not strong enough to stop these evils, while legislation, on its criminal side, is nearly silent on the subject. The fear of punishment in the life to come acts as a deterrent in this respect in non-Christian races; but this can hardly be so with believers in the Atonement. If God could not find any other remedy for the cleansing of human sin than that of sending His own sons from time to time to pay its penalty — since Jesus was only the last of the Pagan Christs who came to give their lives for human salvation — then there is no need of any good action on our part.

There are very few of us who pursue virtue for its own sake. It is the reward of virtue, especially seen in its efficacy in counterbalancing the effects of sin, that we fulfil the law and lead a good life. But if the same thing is attainable merely by our belief in the Grace of Blood, few would think it worthwhile to bear the hardships and trials of the life of righteousness. Belief in the Atonement obviates the necessity for action. So it was held by Luther. Though the Romish Church attaches importance to good actions also, yet logically Luther is in the right in his conclusions. Similarly, our belief in Predestination — another Christian verity — Fatalism and the Transmigration of the Soul weakens such impulses as we may have towards action. If everything in the form of pain and pleasure in this life has already been churned out for us in the past, as the principle of the Transmigration of the Soul teaches, and no effort on our part can alter what is to be, then no moral schemes for avoiding adversity or achieving happiness are of the slightest avail.

Similarly, if evil follows a man as the shadow of his actions in a past life, he need not strive to free himself from its hold, since it is unavoidable. If, for example, he is suffering from fever in consequence of some wrongdoing in his past incarnation, under the law of "Karma" no medical skill can cure him. Why, because it obviates any necessity for medical attention and, I may say, for the profession itself. It would put a stop to all advancement in that branch of science, and the same can be presumed in regard to other departments of human activity. I admit that believers in these principles do not generally show apathy towards progress. They are interested in it and sometimes contribute to its advancement, but this only means that they do not faithfully believe in things they hold as articles of faith. Their actions belie their belief.

Belief in the unity of God

A word here on the subject of the existence of God will not be out of place. Belief in the Deity has been universally the sine qua non of religion from time immemorial. The worshipping instinct in man has always found its gratification in directing his devotional feelings to some kind of deity. Buddhism is an exception to this rule, since no mention of God is contained in its Scriptures. But the passion for worshipping established its supremacy there very speedily. All that is reserved for God in other religions goes to Buddha. All Buddhistic countries teem with his images. Their temple is another house of worship for idols, where the worshippers are seen sitting or standing before the images of Lord Buddha, with the same postures and gestures as are adopted elsewhere by the worshippers of God. Buddha is addressed in the same terms and receives the same adoration and homage as are ascribed by other religions to God. In short, this passion for devotion to some supreme Being is the dominant feature of man's mind. From a stone to a son of woman, he has adored various manifestations of nature as his God, and he has been none the worse for it — seeing that he has been able to keep a certain moral order under any system of worship. The worship of idols has at times inspired him with noble and lofty feelings, like those which have been observed in the most worthy of the worshippers of God. Prayers addressed to images made by man's own hands have in their beauty, grandeur and sincerity surpassed even the devotional utterances of the holiest of Monotheists while adoring the Most High. The Vishnuvites, for example — a class of Hindu idol-worshippers in India — are often strict observers of morality. Their piety sometimes surpasses the righteousness of a virtuous Unitarian.
The tenets of Islam, however, supported by Culture and Progress, have played havoc with old beliefs, and the futility of such old beliefs has at last become exposed. They have lost all the force they once possessed for the moulding of good character. The world at large is on the high road to belief in Unity, and even those who, like the Christians, still evince some sort of Polytheistic tendencies, are now almost prepared to apologize for them. Belief in the unity of God in its purest form, when rendered into action in our daily life, would — as I will describe later on — merely, without doubt, bring our civilization to its climax; but a lip belief in the Oneness of God is, in my humble opinion, less meritorious than the different forms which Polytheism has adopted in the cases above mentioned. Orthodoxy may take strong exception to my statement, but I would make bold to say that a Polytheist who leads a virtuous life earns more merit in the eye of the Lord than a wicked person with all his belief in the unity of God. I also say that I see no excellence in such a belief if it exerts no influence in beautifying the character. It is useless to sing hymns at the top of our voices if we are not leading, and do not lead, godly lives. God does not stand in need of any adoration from us; and if He does, He is not worthy of the great names with which He is revered. I would go further than that; I would say that if our worship of Him lies only in bringing offerings and sacrifices to His altar, and in the recital of praises and thanks to Him, it is neither creditable to God nor profitable to man. He is only another fetish and the biggest in the world of religion. God should stand above these things. He needs no praise from us. The Qur'an is very explicit on the point. It says that our extolling or praising God does not contribute to His glory, nor does blasphemy retract at all from His grandeur and dignity. Our prayers to Him should consist of such expressions, whether praise or thanksgiving to God or supplication to Him for some favour, as may set us to work out our own power and ability to our best advantage.

Why my choice falls on the prayer prescribed for a Muslim

In this respect my choice falls on the prayer that Islam prescribes for a Muslim. It is the opening chapter of the Holy Qur'an. It begins with words of praise and thanksgiving, but if both these actions do not go beyond the lips of the worshipper they are of no avail in Islam. The opening words of the Muslim prayer are al-Hamdu li lâhi Rabbi 'l-'Alamin, meaning “All praises and thanksgiving are for God”. The word Hamd in Arabic is very rich in meaning. It conveys four ideas.

First, the word has an exclusive use. It is reserved for the praise of the Lord. Secondly, it conveys the idea of perfection; the worshipper sees in God all the best and most excellent attributes. Thirdly, it expresses a longing desire on the part of the worshipper to possess all such attributes to the extent of his abilities, and hence his prayers for them. Fourthly, it means thanks, that is, for his possession of capacity for cultivating such attributes in himself. In fact, the action of praise psychologically consists of the said four ingredients. Perfection in beauty, sublimity and goodness on the one side, and our lack of them, with desire to own them, on the other, move our admiration and praise for the owner of those excellencies; but we never desire to possess a thing unless we own the ability to do so, and hence our gratitude for it. Thus the word Hamd on the lips of a Muslim while at prayer is no empty word of compliment that may please the ears of the Deity, but a genuine desire to mould his life on Divine lines; and to this end the Muslims recite, after the word Hamd, four names of God which are the most beautiful among their class. They are Rabb, Rahmân, Rahim and Mâlik-i yaumi 'd-Dîn. Each of them, if followed by us, would make a millennium for the world. Rabb means Creator, Nourisher, Maintainer and Bringer of faculties to perfection. Rahmân means all-Beneficent Lord whose blessings go to all, unmerited and undeserved, and not by way of compensation for any good action but of His own goodness. Rahim means One who rewards an action manifold. Mâlik means the owner of the kind of judgment, whose sentence of punishment is only for reclamation and is not the fruit of anger on account of man's disobedience. The beauty of these four Attributes is that in them God does not observe any distinction of class and creed among men. The God of Islam is the God of all nations, who is impartial in the dispensation of His blessings. A Muslim says his prayers five times a day, which remind him of these four Divine moulds in which he has to cast his daily life. His morality in Islam consists in the reflection of Divine morals—a truth that has recently dawned on the minds of Western theologians.

Man-worship in Hinduism and Christianity

Next, the worshipper speaks of His service to God, and the best religious service, according to Islam, consists in doing actions in conformity with the requirements of the Divine Names. The Prayer then speaks of things for which a Muslim has to pray to His God. He must not pray for earthly goods, but for knowledge—knowledge of the right path that may bring him under the grace and blessings of God, and keep him away from wickedness and error.

I have made a somewhat wide digression from my subject but it was not without its relevancy when dealing with the worshipping side of our nature. I have said that if the worship of a deity produces no moral effect on our life, it need not be pursued. Similarly, if adoring one deity is equal in its results to the worshipping of another, the choice among them is immaterial. By way of illustration I would take man-worship from among the various forms of Polytheism, as being the last and most refined. Jesus is the last of those favoured persons who from time to time have been placed on the throne of God by their fellow men. And here I would mention two other persons who, besides Jesus, still command human allegiance as God. These are Krishna and Ramachander — the two Indian deities — who were adored as such a thousand years before the birth of Christianity. Like Jesus, they are Eastern and come of coloured races, but as God, they are superior to him in many respects. They are more historic than the Nazarene. They can claim more genuineness for their life-records, though these were not free from folk-lore. Their precepts and other utterances are, in general, more majestic, more awe-inspiring, and of greater practical utility than visionary sermons from the Mount. Jesus came of humble parentage and did not possess even a roof for shelter, but if Ramachander were a prince and later on a ruler, Krishna ruled the deities of kings in his time. Jesus had nothing to lose, but the Indian gods gave up the best of worldly things in the service of humanity. Jesus was crushed by evil, but Ramachander crushed evil, and Rudhara — another name for Krishna — had been the crusher of evil throughout his life. The actions ascribed to these great men by their narrators are transcendent. They are like shadows of the powers of the Almighty, while the Gospels are silent in the case of Jesus in

1 (All) Praise is due to God, the Lord of the Worlds, The Beneficent, the Merciful, Master of the day of requital. There do we serve and There do we beseech for help. Guide us on the right path, The path of those upon whom Thou hast bestowed favours, Not those upon whom wrath is brought down, nor those who go astray. (The Holy Qur'an, 1.1-7)
this respect. Undoubtedly the worshippers of these Indian gods did not exhibit a high standard of morals at certain periods of their history, but it is only fair to point out that such periods corresponded with that period in the history of the world — I compare the Middle Ages in Europe — when every corner of it presented a horizon of moral darkness. Christianity was no exception, but in many ways worse. However, I look at the subject from a different angle. If we have to seek our God in the incarnate form, I see no special reason for giving precedence to Jesus over others. Our belief in him has not helped mankind any more than the Hindu belief in Krishna and Ramachander.

In short, if belief in the divinity of a man has not helped the human race more than belief in the divinity of stones or elements in the days of ignorance, it is, as I have shown above, not worthy of our further attention. Modern progress in the West should not be taken as the fruit of man's faith in the Church dogmas. The West made no progress so long as it was in the iron grip of Christianity.

Belief in God is of no use if it does not better our conduct

But even our belief in the Supreme Being, or the worship of God, is of no consequence if it does not help in the betterment of our race. Religion has been regarded as a necessary human institution from the days of Adam and Eve. But it should be treated as a back number if our pursuit of it possesses no utility. The whole question depends on the article of faith upon which a religion insists. If it asks us to believe in such tenets as have come under discussion in these pages, I think we are none the worse for dispensing with it. But if it invites our faith in doctrines that bring out all that is noble and good in us, and urges us to use all the powers of nature, whether reposed in the human frame or in the rest of the universe, to our best advantage, then religion becomes a most essential human institution. I repeat, God is not in need of human worship but if our worship of Him inspires us to follow His ways as they are to be observed in the universe, ways that work out the best of civilization on righteous lines, it ought to be part and parcel of our life. I would go to my God fifty times a day in such prayerful mood, though Islam prescribes but five prayers only.

Submission to law brings success and happiness

The greatest blessing that has come to us from science is our belief in the existence of Law and that only our submission to it can bring us to success and happiness. Law is the order of the time. Every atom of nature and its various combinations, including the human frame, owes its very existence and further development to implicit obedience to Law. From the nebulous stage, up to the human frame, everything is a slave to Law. Religion will be doing the greatest possible service to humanity if it inspires man with a strong belief in Law. Virtue and evil, both in their growth and origin, are commensurate with the strength or weakness of our belief in Law and its forces. Criminality comes to the surface in quarters where Law can be avoided without fear of detection, and it becomes absolutely non-existent if we believe in the inexorableness of its punishments.

If Law is all in all in this way, and our belief in it is the greatest factor in the building of our character and in the achievement of success, it needs our strong belief not only in its Maker, who invests it with full force in its operation, but in many other things connected with Law. Law demands as well the services of its "functionaries", who must keep it always in force, since without them it would be but a dead-letter. Again, Law, or such portion of it as rules human destinies, whether discovered or revealed, should be preserved in such a form as may be of service to all units of humanity. It has not fallen to the lot of all men to make researches in the realms of Law, nor to be inspired by the contemplation of its source. There are but a few chosen persons of the human race who are favoured with this gift, and it is their duty to guide and enlighten their fellow men. Again, Law loses all its force, nor can it compel universal adhesion, unless and until some reward or punishment comes inevitably to its fulfiller or breaker. Lastly, there ought to be set times for such reward and punishment — when the fruits of submission or disobedience to Law should become manifest to all. Thus if Law is the lever of the whole machinery in the universe, and our belief in it works wonders for our progress, we should also, to make it a reality in our eyes, believe in the Maker of the Law, its functionaries, its record, and the custodians thereof. We must believe, too, in the reward and the punishment ordained by such an administrative system. For illustration, take any human institution that contributes to our civilization and we shall find it revolving on the pivot of the above-mentioned seven principles, with Law as one of them. Take the government of any country. No society, even in its most primitive state, can work on healthy lines without some sort of Government acting in it as a sovereign political authority. It works through the Law. It must have machinery to set them in motion. It must reduce its laws to a record — they may be laws unwritten but imprinted on the tablet of the human mind — and entrust them to intermediate officials to convey to the general public. The Government also needs a court of law to administrate, etc. If the Law is a thing so important, and I may say the only key to our advancement and perfection, it should be the first duty of religion to inspire us to a strong stimulus for respecting it. I find myself unable to attach any value to a faith which lacks such incentive. I cannot imagine any greater harm to the very fabric of human society than that which accrueth to us by reason of our belief in a doctrine that either weakens our sense of responsibility or enervates our energy and divests us of motive for action. A religion that belittles the importance of Law is best forgotten. For this reason I had to give up my belief in Atonement and other similar doctrines. I could not see, as I remarked before, any necessity for believing even in God, if belief is not attended with the results I have mentioned above. Law and its rules are the main things in the whole universe. Law demands an unwavering belief in its existence and implicit obedience. It is inexorable in awarding its penalties to its disbelievers and breakers. No other belief can save the transgressor of the Law from its demands in this life; and shall not the same apply to the hereafter? Should not religion, then, inculcate first of all the necessity and importance of our faith in Law? It must speak of other verities also, because belief in the Law, and that alone, is of no avail, if unaccompanied by belief in other essential things. Divine worship may be taken as a matter of first importance in religion, but we know nothing of God except through His ways of work in nature. Hence our worship of Him should find its real manifestation in our following His ways in our life. Our prayer or other form of adoration should act as a reminder of that Great Truth.

Islam literally means submission (to laws of God)

The recital of certain sacred words is not an act of worship, true worship consists in submission to His laws. In this respect I can safely say that Islam is the only representative of religion from Above. The word itself literally means submission to laws, and a Muslim is one who obeys the Law.
Law of course means the Divine Laws, whether discovered by us as laws of nature or revealed to man by God Himself. The Qur'an uses several other words as synonyms of Law — ways of God. His limits and His bounds, His government, His pre-measurement of good and evil, and the Throne He sits upon, etc. These words, in fact, convey different functions and aspects of Law. It comes to prescribe limits; for, since no action in itself is either good or bad, it is its use or application, and the circumstances under which it is used or applied, that makes it good or bad. The Law thus defines the limits under which an action brings good to its doer or others; and in this respect it becomes a virtue. Any transgression from the prescribed bounds means wrong, wickedness and sin.

I cannot cite a stronger statement on behalf of a revealed religion and its necessity than that which I found in the last section of the second chapter of the Holy Qur'an. First it speaks in clear terms of six things written in bold letters on every page of nature, and their existence is palpable even to a most superficial observer, since the denial of it is attended by immediate unrelenting penalty. These are the things in reality that can rightly be given the name of Truth or Verity. The so-called verities adopted as such by various persuasions are more dogmatic.

The verities spoken of in these verses are as follows:

1. The universality of Divine Government — the working of His Law in Heaven and in the Earth.
2. Our unavoidable accountability to God for our every action hidden or manifest.
3. His law or retribution ever in operation, with occasional remission under given conditions.
4. Our ability to submit to His Laws.
5. Laws of action and their results, i.e. we reap what we sow.
6. The Hereafter — the time to bear the fruits of our actions. It may be immediate, since sometimes we are punished immediately for our wrongs, or it may be in the future — what is popularly styled the Last Day or the Day of Judgment in religious parlance.

No special revelation from God, no elaborate teaching of tutor divine is needed to bring home to us these truths. Everything in nature speaks of them. No one with a grain of wisdom in his head can deny them; which being so, the case for religion and its necessity, as well as the nature of its tenets, is obvious enough. Even an atheist must bow down to these six laws. In fact, they are his creed if we eliminate the words “God” or “His” from the above. He accepts the yoke of Law quite meekly. His only trouble is his inability to believe in the Mind from which Law emanates — a thing of easy proof in the light of modern scientific researches. Even those who take exception to some of the above-mentioned verities, for example the fourth — our ability to obey the law — are compelled to believe in the working of these six laws on the physical plane. Everything in the universe contradicts their dogma.

The doctrine of Original Sin

In this connection I would make a few remarks concerning the fundamental doctrine of Christianity — the doctrine of so-called Original Sin. If sin means our violation of Law, the doctrine falls to the ground. Admittedly we are capable of doing wrong, we violate Law, but this propensity in our nature does not deny our ability to observe it. The whole machinery of a Government in human society works on the assumption that the members of such society are capable of obeying the mandates of the Government. Without such assumption or belief, the very existence of working of a body like the British Parliament — and in the same category come various other legislative bodies — becomes an anomaly.

We believe in the working of the above-quoted six laws in the tangible world, but some of us do not see our way to concede the same belief to them in the life beyond the grave. I need not here repeat what I said before to prove the futility of such a position. Suffice it to observe that I have keenly studied the laws or commandments of God as given in the Bible, and there is not a single word in them that cannot be fulfilled by man. Some there may be who evince a certain laxity in observing some of the said commandments, but the human race is not lacking in those who are or have been true Muslims — obedient to those laws. The first four commandments, as given in Exodus, demand our staunch belief in the unity of God. The rest of the commandments have been observed by a larger portion of humanity, as without their enforcement no human society, even in its most primitive steps of development, can stand, even for a short time. A Moses is needed to enforce these commandments in a newly fledged society for its healthy development.

But to return. The said laws compel our belief. If we wish to live as good citizens under the government of the Lord, and attain true success and happiness, we must look for those laws and sit at the feet of those who are their custodians and teachers. It is in this respect that the quoted verses of the Qur'an speak of the Prophets and the Books they bring from God. The Books come to reveal the Will of the Lord of His ways under which He rules all things in heaven and earth. There is one thing more which is so necessary to infuse in us a spirit strong enough to inspire an implicit obedience to Law, and that is our belief in its unerring and unavoidable working together, with its ineradicability in the exaction of its penalties. In this connection from an High that believes in God's religious persuasions speak of certain sentient beings called Angels. According to Qur'anic teachings they are a body that bring Law and every force in nature into operation and keep them so. This is their function and the object of their existence. They act as a life or soul in everything in the universe. They set the faculties of nature in motion. I do not propose to enter into a long discussion of the subject, but merely to emphasize the fact that if we do need a strong belief in Law and our obedience to it, we can never achieve it unless we believe in the existence of beings like angels. It was in this light that I

2 Whatever is in the heavens and whatever is in the earth is God's: and whatever you manifest what is in your minds or hide it, God will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and God has power over all things. The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in God and His angels and His books and His apostles: We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course. God does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us; our Lord! do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us. Thou art our Patron, so help us against the unbelieving people. (The Holy Qur'an, ii 284-86.)

THE ISLAMIC REVIEW & ARAB AFFAIRS
have named them in these pages the “functionaries” of Law.

The verities we must believe in

We may or may not believe in any religious system, but we must and do believe in these verities. They are part and parcel of our health and happiness; and they ought to be the articles of faith in any religion which claims to have come from God. They are as follows:

1. Law.
2. God, as the source of Law.
3. Angels — functionaries of Law.
4. The Books — the record of Law.
5. The Prophets — the intermediate persons who receive first message from the Lord on the subject.
6. The Hereafter.
7. The Day of Judgment.

These are the seven verities spoken of in the Qur’anic verses which demand our belief, a belief which is given to them by every person in his mundane affairs.

The present is the mother of the future. The after-life is the child of the present life. The former evolves out of the latter. Matter, in its evolutionary course on the physical plane, receives its final perfection in the human frame, but it gives rise to another order — the order of morality, ethics and spirituality. Life with the progressive element in it leaves the body at our death like the aroma from fruit or a flower. It is like a vapour, but it possesses vast potentialities for creating a great cloud full of healthy rain. But Law, as I said before, rules every step of progress in the course of evolution. It is in obedience to it that success or full development attends the progressive element in its journey. We therefore need a System of Law that may help us to work out our future life on desirable lines so that we may secure a full measure of bliss in higher regions.

Conclusion

And the code of it must and can only come from the original Intelligence, source of all life and its progress; hence the necessity for a revealed religion to disclose the above-mentioned verities, with full details for working them out. Any other system of religion is but a nursery- tale, whose function it is to fed credulity and gratify the “child” in man. But the child matures one day in intelligence and judgment and begins to see things in the light of reason and culture. It is on this account that religions based on dogma and superstition are becoming exiled from the lands of culture and advancement.

Before concluding these lines I should like to say a word on the Law of Remission as promulgated in the above-mentioned verses from the Qur’an. It is based on equity and justice, and satisfies every demand of reason. The sacred Book, after mentioning our ability to abide by Law and then referring to our accountability for our actions, speaks of such mitigating circumstances as may avail to remit the penalty of Law for its breach. They are three in number:

1. Forgetfulness of Law, as in the case of Adam, according to the Qur’anic version.
2. Unintentional omission.
3. Inability under particular circumstances to meet the demands of Law.

No one can take exception to the logic and rationality of the provisions. They bring Divine forgiveness for our wrongs, but we must approach the Master of the Day of Judgment for it in prayerful humility. The Holy Qur’an for this reason has formulated the said three provisions in the form of a prayer.

3 God does not impose upon any soul a duty, but to the extent of its ability. (2:286.)
4 For it (soul) is (the benefit of) what it has earned, and upon it (the evil of) what it has wrought. (2:286.)
5 Our Lord! do not punish us if we forget or make a mistake; our Lord! do not lay on us a burden as Thou didst lay on those before us. (2:286.)

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(Edited and rendered into English by Dr. Syed ‘Abdul Latif)

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INDONESIAN MUSIC

It is impossible to generalise about Indonesian music because it has many different forms. Indonesia is a very large country, split into many different islands, and containing a wide variety of cultural expression, and through the ages a great number of foreign influences have been brought to bear on the country. Hindu, Islamic, Chinese and European influences have all been adapted into the indigenous culture, and it is therefore not surprising that there is no single form of Indonesian music.

The Gamelan
The most highly developed form of Indonesian music is undoubtedly the Gamelan, which is an orchestra of gongs, drums and xylophone-type instruments. To the Western ear the music may seem strange and formless, but it has, indeed, its own very complex form — not harmonic like Western music, but stratified. That is, each group of instruments in the orchestra plays its own melody in what can be as many as twenty-five different horizontal layers, each with its own rhythm and form.

The Dutch writer Leonard Huizinga has said of the music, “Gamelan is comparable only to two things: moonlight and flowing water. It is pure and mysterious like moonlight, it is always the same and always changing like flowing water. It forms for our ears no song, this music, it is a state of being, such as moonlight itself which lies poured out over the land. It flows murmuring, tinkling and gurgling like water in a mountain stream. Yet it is never monotonous.”

The gamelan orchestras are known throughout Java and Bali, and in South Sumatra and parts of Kalimantan. They differ in size and composition, but the basic principles are the same. There are two different scales, the five-tone Slendro, and the seven-tone Pelog. There are all sorts of legends as to the origins of these scales, but on-one knows exactly where they came from. It is possible that the Slendro came later, from the Sumatran empire of Sriwidjaja, taking its
name from the dynasty Sjailendra. Certainly the Pelog is
found in many isolated regions, as if it had been pushed out
by the Slendro. But this remains a matter of conjecture.

The Instruments

The instruments are chiefly percussion, made in a special
bronze alloy called “gangsa” in Indonesian. Many are hung
or placed over wooden sounding boxes. The most important
groups of instruments in the gamelan orchestra are:

1. The Gong. This is the largest instrument, which may be
from 90 to 120 cm. in diameter, and is suspended in a
frame. The gong marks the end of each main phrase of
the melody.

2. The Kempul. This is a smaller gong, used to subdivide
the main phrase.

3. The Saron and Genénder. They are xylophone-type instru-
cments composed of a series of flat pieces of metal hung
or laid across a sounding box. This group plays the main
theme of the music.

4. The Rebab — a stringed instrument like a violin, be-
lieved to have originated in Arabia or Persia. Its func-
tion is to pick out the melody.

5. The Kenong and the Bonang. These are types of gong
but more rounded in shape, resembling beating kettles,
and resting open-side down on a wooden frame. They
paraphrase the main theme and add syncopation.

6. The Gambang is another type of xylophone, with bars
of hard wood instead of metal. It is used for paraphrasing
and elaborating the theme.

7. The Tjelemplemg is a sort of zither, played with the thumb
nails and used for paraphrasing and for variation.

8. The Kendang is a long two-ended drum, cylindrical in
shape. It is played with the hand, or occasionally with
wooden sticks, and it occupies a rôle rather similar to
that of a conductor, marking the beat of the melody,
slowing it or quickening it as occasion demands. It is also
used to follow the rhythm and movement of the dancer,
and as an accompaniment in the wayang puppet shows.

Gamelan music accompanies dances, songs and puppet
plays, or it may be played just for listening to, but it is not
only for pure entertainment. In Bali it forms part of every
religious festival, as a background to ceremonies and prayers
in the temples, and there is special gamelan music for
different occasions, such as cremation ceremonies and pro-
cessions. In Java, to mark the celebration of Sekaten, the
birthday of Muhammad, the palace gamelan orchestras in
Jogjakarta and Surakarta play every day in the week prior
to the festival from 9 in the morning until 3 the following
morning, and then start again at 9 a.m. Four groups of
players take turn and turn about to keep up this continuous
music.

Some very ancient gamelan sets have acquired proper
names, and the large gongs in particular, but also other in-
ruments, may be attributed with magical powers. There is
widespread veneration and respect for the gamelan, and
incense may be burned each week before the big gong, even
in poor villages with only a small gamelan.

Angklung and Flute Orchestrases

Another type of Indonesian orchestra which is popular
is the Angklung. The instruments are simple but ingenious,
each composed of two or more bamboo tubes, their length
cut exactly to the note they should produce and the two notes
usually being an octave apart. These tubes are loosely fixed
to another bamboo tube along the base and within a light
bamboo frame, and the notes are made simply by shaking
the instrument. Many angklung orchestras are formed by
young people, and in the schools, and they can play both
Western and Indonesian music. There are also bamboo flute
orchestras, particularly popular in the Moluccas, and both
these and the angklung orchestras may be accompanied by
drums.

The main tradition of Indonesian music is for it to
accompany folk dances and songs, and for this a wide variety
of combinations of instruments are used, ranging from some
of the instruments of the gamelan, gongs and drums, to flutes,
vioins and violas, guitars and primitive stringed instruments
like the Timorese sasandro — a strange stringed instrument
backed by a sounding box made out of long palm leaves.

Krontjong

Popular everywhere is the more Westernised Krontjong
music. This has an interesting history, having been brought
to Indonesia by the Portuguese spice traders in the sixteenth
century, and now incorporating Indonesian, Polynesian and
Dutch as well as Portuguese strains. It was played on Western
instruments such as the viola, flute, tambourine and keront-
jong guitar (getting its name from the sound of the chords),
and through the years other instruments have been added
or have replaced the original ones. Nowadays the electric
guitar is often the chief instrument. Krontjong was spread
from its original centre in Djakarta by the Indo-European
community in Indonesia. The songs are typically soft and
sentimental in character, but more lively ones have been
added. Krontjong music most nearly resembles Hawaiian
music.

In addition to these types of traditional Indonesian
music, Western classical music is also played in Indonesia,
and taught at the music academies, and there has sprung up
a whole new generation of composers using Western scales
and composing both orchestral and popular music. The
father of this modern school is Supratman, who composed the
national anthem “Indonesia Raya” in 1928, and has written
many other patriotic songs. Gamelan music, too, has been
transported for Western instruments. The radio has played a
large part both in popularising the work of the modern
composers, and in popularising the many different kinds of
traditional music throughout the country.
CHILDREN'S PAGE—Continued from page 19

When he came home he felt his parents were not educated enough; also that his sister should have gone to college. He did not stop to think how the old people would have got on without her.

When he told Miriam about his views she said, "I do not think all this has made you a better man." His father and mother joined in the talk and they said, "My son! We made you learn the Qur'an by heart and you loved it and you are a Hafliz, but you seem to have forgotten some things you learnt in the Holy Book. "Well," said the son, "I am rich", and then he became a little rude and haughty in his manner to his parents. "Son," they said, "you are being rude, sometimes you say things you do not mean. You know our Prophet said, 'Whosoever wishes that his wealth may increase and his span of life be lengthened, then he should do good to his kith and kin.' "Yes," said the son, "I am sorry. I promise you both now that I will be a better son and I will be happy with the wealth of your love. I am going to get a job nearer home and be near you; for it brings to my mind what I learnt by heart from the Holy Qur'an, which reads like this: 'And your Lord hath decreed that you serve none but He. And do good to your parents. If either of them or both reach old age with you say not even 'Fie' to them. Nor chide them but speak to them with generous words. And lower to them the wings of humility out of mercy and say, 'My Lord! Have mercy on them who brought me up when I was little' (17:23-24)."

This was recited in Arabic by the son. The parents said, "Al-hamdulillah", which in English means, "God be praised!" And so once more the son came back to his parents and got a good job later on. Miriam grew up and married and went to look after her husband's mother. Jalal married and brought his wife into the family and she helped to look after Jalal's parents. This she did with great pleasure because she was a good Muslim. She always remembered the story of when Mu'awiyah Ibn Jahimah told the Prophet Muhammad that he wanted to go to fight in any holy war. Our Prophet is said to have asked, "Is your mother alive?" The young man said, "Yes", "Then go and serve your mother," said the Prophet Muhammad. He also said, "Paradise lies at the feet of mother."

These words would always go through Jalal's wife's mind. Jalal had a fine young son. He sent him out with grandpa, who took him to a sermon and also prayers. This little boy, whose name was 'Abdullah, sat for two hours through the prayers and sermon, but the sermon still went on. It seemed endless, 'Abdullah looked at his grandpa, who looked tired and worn. The grandson himself felt tired and worn out. His mind was on the sermon no longer. He thought of the games he was going to play with his friend tomorrow. "Oh," thought he "I am being wicked. I must try to listen." But his little brain could not take it any more. He fell asleep and dreamt of the days of the Prophet, about whom the speaker was talking. It was a wonderful dream of how the Prophet loved little children.

Just then he felt a tug at his sleeve. He realized he had been asleep. "Come along," said grandpa, "I felt ashamed at your falling asleep. Even if the sermon was long, you should not have fallen asleep." The little boy started to cry. A friend nearby asked what the trouble was. "Come home with me," said the friend, "I want to tell you something." So back to the friend's house they went. Said the friend, "You seemed very upset when your grandson fell asleep. Well, listen to what happened in our Prophet's time. A certain man named Mu'az Ibn Jabal used to lead the prayers and give sermons and read long chapters from the Qur'an. One of the followers who had been in Mu'az's congregation went to the Prophet Muhammad and said, 'Mu'az recites and reads such long chapters that it interferes with my other prayers and proves a hindrance to me.' When the Prophet heard this he was angry and said, 'Mu'az is wrong. There are those who create aversion in the minds of others. Anyone from amongst you who happens to lead the prayers should read short chapters, because in the congregation there are the weak, the helpless and the old.'"

The friend telling this incident turned to the grandpa and said, "So you see the person who was wrong was the speaker and leader today. You yourself look very tired." "I was," said the grandpa. "And now I see my little grandson can be forgiven." A smile spread over the little boy's face. He thought what a wonderful man his Prophet was. Just as he had seen him in his dream. So homeward grandpa and grandson went, hand in hand. It would soon be 'Abdullah's bedtime.

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