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THE ISLAMIC REVIEW & ARAB AFFAIRS
A few Thoughts on the Desirability of Commencing the month of Ramadhan and the ‘Ids on One and the Same Day all over the Muslim World

It is common knowledge that, despite their claim to their unity of purpose, the community of interest and their proverbially well-knit social entity, the Muslims are the only religious community who have not, as yet, been able to devise ways and means of celebrating their two annual festivals and the commencement of the first of the month of fasting on one and the same day all over the world — not even in countries lying between Morocco in the furthest west and the Philippines in the furthest east of the Muslim world. What makes a sad commentary on the mental attitude of the Muslims is that all this is happening in the age of the telstar, television, radio and rapid means of communication and journeys to the moon by non-Muslims! No wonder if, on observing this confused state of affairs, a non-Muslim feels induced to laugh with scorn at the mental attitude that permits them to live from one year to another in an atmosphere of uncertainty about the most important dates on which their festivals should be celebrated and the month of fasting should commence.

This year, as always, the experience of the years before was ceremoniously repeated by the Muslim world, when the festival, the ‘Id al-Fitr, was celebrated on three different days all over the Muslim world! The Muslims in Great Britain formed no exception to this confusion. Here, also, the ‘Id al-Fitr was celebrated on three different days — namely, Friday, Saturday and Sunday. As to the first of Ramadhan, it was the same old story; some started it on Thursday 21 November 1968, while others on Friday 22 November 1968. All this elicited contemptuous remarks from the pen of an English writer in the London Times soon after. He said, “As a result of contradictory sightings of the moon, the festival of Eid was celebrated in Su’udi Arabia, Algeria, Tunisia and Nigeria on Friday by a number of mosques in Britain on Saturday; and Pakistan and other Muslim countries on Sunday.”

To a common sense plain Muslim, this uncertainty has no place in the surroundings of the world of today. Thus it is but natural that the Muslim scholars and thinkers should write and think on this problem. It is therefore encouraging to read in the press that one of the many problems to be discussed at the Islamic summit meeting called by the Prime Minister of Malaysia, the Tunku ‘Abdul Rahmán, to be held at Kuala Lumpur on 21 April 1969, is about fixing the three principal dates for the celebration of the two ‘Ids and the first of the month of Ramadhan. Suffice it to observe here that up till now the thought of the world of Islam on this prob-
lem is not clear enough to become accepted as a norm of its life.

Unlike other religions, Islam is the most widespread religion in the world. It is not concentrated in, or confined to, one particular part of the globe. This peculiarity of Islam makes it even more difficult to have the firsts of the lunar months on one and the same day everywhere in the Muslim world. But the Muslims cannot afford to ignore the patently fact that as a result of the shrinkage of space, the present trends in the world point to some sort of unity in all fields of human activity — literary, social, economic and even military. That the world of Islam, about which the Qur'an says:

"The Muslim peoples are one nation" (2 : 213)

should be out of step not only with the rest of the world but also with its own self just does not make sense.

Unfortunately, the average Muslim, in his zeal for attachment to his particular school of thought, overlooks the fact that by his hardened attitude towards the views of other Muslims, he is doing more harm than good to the deepening of the sense of solidarity in the Muslim community. Tenacity of one's views is commendable insofar as it does not lead to disruption and disunity and making Islam look ridiculous in the eyes of the world.

In the world of Islam today there are sincere individuals and organisations struggling hard to foster and deepen the sense of Muslim solidarity, so that it could face up to the mortal dangers confronting it today in every conceivable way. Should the appearance of the crescent moon be allowed to hurt the drive for solidarity? Should the world of Islam waste its time and energy in dealing with such a trifling matter as the appearance of the crescent moon to determine the first of a particular month? No other community other than that of the Muslims spends its valuable creative energy on discussions of this problem year in and year out. How one wishes that the words of the Qur'an in this regard, so plain and forthright in their meaning about the purpose of the moon crescents, were read and re-read by the Muslims of today. The Qur'an says:

"They ask you (Muhammad) about the crescent moons. Say: they are there so that you could determine times for the benefit of men and for the pilgrimage" (2 : 189).

Two views on the appearance of the crescent moon

Now we know there is only one moon for this world of ours and that the period between the two crescent moons is known as a lunar month. It is rather disconcerting to see that the Muslims, who are enjoined to co-operate with each other in righteousness and piety, just seem to fall apart when it comes to taking a decision on the fixing of the dates of the firsts of the month, especially those of the three months — Ramadhan, Shawwâl, Dhu al-Hijjah.

In this connection, it is worthwhile considering the words of the Qur'an and those of the Prophet Muhammad about the determination of the firsts of the various months. Concerning the month of Ramadhan, we read in the Qur'an:

"Whosoever amongst you is present in the month of fasting, he should fast in it" (2 : 185).

This, of course, could not mean to say that everyone should see the crescent moon of the month of fasting before he could begin to fast. This only means that if it is established by normal methods of verification that the crescent moon of the month of fasting has been seen at a certain place, everyone in that place, town or country should start to fast. The Prophet Muhammad, when asked as to how to determine the commencement and termination of the month of fasting, said, "Start with the sighting of it (the crescent moon) and terminate with the sighting of it (the crescent moon)." It is on the interpretation of this tradition of the Prophet Muhammad that the learned of Islam have formed two different views. We give below a summary of these views, as given in the Supplement on the Fast and the Zakâh to the Arabic monthly al-Wây al-Islâmî, Kuwait, for Ramadhan 1388 A.H./November 1968 C.E.

On the crescent moon having been sighted in a country, the learned have two opinions:

The first view

Upon the sighting of the crescent in a country, the fast should be commenced in that country and also in countries contiguous to it and those situated on the same longitude. This view is supported by what Muslim has reported in his Sahih from Kurayb, which says: "I saw the crescent in Syria. Then I went to Medina. Ibn 'Abbas said to me, 'When did you see the crescent?' I said, 'On the Friday evening.' He said, 'Did you see it?' I said, 'Yes, with other people. They fasted and so did Mu'awiya.' He said, 'But we saw the crescent on the Saturday evening and we shall continue to fast until we complete the requisite number of days of fasting.' I said, 'Is the sighting of the crescent by Mu'awiya and his fasting not sufficient for you?' He said, 'No. This is what the Prophet told us to do.'"

Now this is the view Ibn 'Abbas took of the words of the Prophet: "Start fasting with the sighting of it..." But we must not forget that this interpretation of Ibn 'Abbas suited the circumstances of those days when there were no means of knowing if the crescent had also been seen even in a neighbouring country. Each people and each country had to depend on its own observation of the crescent.

The second view

The second opinion holds that if the crescent has been seen in any of the Muslim countries, other countries, no matter how far removed from it and whether situated to the north, south, east or west of that country, and the news reaches any of these countries before daybreak of the same night, then that country should commence fasting, even though the crescent had not been sighted there. This view, in the opinion of this school, is in accordance with the words of the Prophet Muhammad: "Start fasting with the sighting of it (the crescent moon)." It is argued that this commandment is couched in general terms and addressed to all Muslims, wherever they may be. Besides, it is also suggested that this view helps engender the esprit de corps and unity amongst the Muslims, especially through the unity of their religious observances and festivals. The learned jurists who hold this view state that the difference in the times of the appearance and the sighting of the crescent moon in various Muslim countries does not in any way invalidate it.

This view seems to be more acceptable and reasonable when radio broadcasts have covered the entire world and it is easy for the Muslims living in the furthest east of the Muslim world to know what happens in its furthest west within a matter of a few seconds.

This view is also supported by the former Rector of the Azhar University, the Shaykh al-Akbar 'Abd al-Rahmân Táj, in his fatwâ about the sighting of the crescent in one particular country and the acceptability of its sighting by other

Continued on page 16

THE ISLAMIC REVIEW & ARAB AFFAIRS
Islam and Trends in Modern Banking

Theory and Practice of Interest-Free Banking

By M. A. MANNAN

Imbued with the ideas of Western civilization many Muslim scholars have started finding a serious weakness in Islam's religious injunctions. In the first place it is a mistake on their part to think that Islam is a mere religion, its principles out of step with the modern world. In fact Islam is not a religion: it is a social system, a composite code, a civilization of which religion is a part. But the fundamental principles of Islam are challenged by different economic schools of thought like Capitalism, Communism, etc. As followers of Islam the Muslims have to face the situation with reason and argument for their faith in keeping with the intellectual standard of the modern world. In this article an attempt is being made to point out the differences between Islamic and Capitalistic conceptions of modern banking and to see if the former has anything better to offer than the latter.

Usury, interest and Islam

The Qur'an and the Sunnah — the two fundamental sources of Islamic law, strictly forbid interest for its tyranny (cf. chapters 72 and 2 of the Qur'an). Even some learned Muslims who have been influenced by the European civilization say that what Islam prohibits is usury and not interest. They opine that interest paid on loans for investment in productive activities would not contravene the law of the Qur'an; for it refers only to usury on non-productive loans which prevailed in pre-Islamic times when people were not familiar with productive loans and their influence on economic development. In this the propounders of the interest theory would appear to have overlooked that the Qur'an, the last of the divine messages of guidance, legislated for all ages, and that God's knowledge as embodied in it could not be substituted by the economic practice of interest on productive loans known to this or any other age. In fact, the difference between the productive and the so-called unproductive loans is a difference of degree, not of kind. Calling usury or Ribā by the name of interest will not change its character since interest is nothing but an addition to the borrowed capital, which is what usury is in both spirit and the Islamic code of law.

The Oxford English Dictionary defines usury as follows: “Practice of lending money at exorbitant rates of interest especially at higher interest than is allowed by law.” The same meaning is also expressed by the Chamber's English Dictionary. But what is an exorbitant rate of interest? What is a reasonable rate of interest today will be an exorbitant rate of interest tomorrow. Again, what is reasonable for one country may be unreasonable for another country. In the twenties many co-operative societies were charging from 12 to 15 per cent interest, and at that time it was considered a reasonable rate. But today it is considered to be most excessive and exorbitant. Even the 8½ per cent rate of interest which was considered by an expert body like the financial committee of the now defunct League of Nations as reasonable is now regarded as an exorbitant or usurious rate even in economically backward countries like India and Pakistan. Moreover, even today there are instances where in the same country the legal rate of interest in one lending institution is regarded as exorbitant compared with the legal rate of interest of another institution in the same area for similar types of loans. In the U.S.A., for example, a bank cannot charge more than an 8 per cent rate of interest, whereas a finance company can charge a 30 to 36 per cent rate of interest per annum for a similar loan. Again, for a personal loan a private money-lender charges 24 to 100 per cent per annum, and it is still not against the law. As a matter of fact, there is no difference between interest and usury or the Ribā in the Qur'an. Islam definitely prohibits all sorts of interest by whatever high-sounding and persuasive names we may call it. But in our capitalistic economy interest is the pivot round which the banking system revolves. Without interest, it is argued, the banking system will become lifeless and the whole economy will be paralysed.
Now let us make an attempt to establish that the rate of interest has nothing to do with influencing the volume of saving. In this connection the classical and Keynesian views on interest may be recorded.

Classical and Keynesian views

The classical economists like Alfred Marshall are of opinion that the rate of interest and savings are interlinked. Since the rate of interest is one of the most important factors which govern the volume of savings, the higher the rate of interest, the larger the reward for saving, the greater the inclination to save, and vice-versa. Thus according to them any increase in the volume of saving means the increase in investment which results in the development of trade, commerce and industry.

This classical analysis is refuted by the world-famous capitalistic economist Lord Keynes. Keynes has cast a serious doubt on the efficacy of the rate of interest in influencing the volume of saving. He boldly declares that the volume of saving, to all intents and purposes, depends on the volume of investment. A high rate of interest will damp down the volume of investment made by the business public. As a result, trade, commerce and industry as a whole will be adversely affected. Owing to this direct blow on the economic system the aggregate money income will shrink. But we know it for a fact that savings depend on the level of money incomes of the people. As the per capita income of the people shrinks, the volume of saving will automatically be reduced.

Though Keynes, being the victim of his environment, regards 3 per cent as a reasonable rate of interest, in the middle of his famous book, The General Theory of Employment, Interest and Money, writing under the heading "Observations on Nature of Capital", he clearly accepts the Islamic conception of banking and asks the people to earn money by enterprise. "A properly run community," observes Lord Keynes, "equipped with modern technical resources, of which the population is not increasing rapidly, ought to be able to bring down the marginal efficiency of capital to zero within a single generation, so that we should attain the condition of a quasi-stationary community where change and progress would result only from changes in technique, taste, population and institution with the products of capital selling at a price proportioned on just the same principles as govern the prices of consumption goods in which capital charges enter in an insignificant degree."

Keynes is fully conscious of the drawbacks of capitalism which can be got rid of, if interest is abolished. Thus he says, "If I am right in supposing the capital goods so abundant that marginal efficiency of capital is zero, this may be the most sensible way of getting rid of many of the objectionable features of capitalism." In this connection, it is interesting to note that Crowther, in his book, An Outline of Money, observed, "A gradual and imperceptible fall in the value of money is necessary to enable the world to slip out of its self-imposed chains of usury" (1951 edition, p. 98). He attributes the rise of prices in every succeeding century to this fall in the value of money, which is necessary "to keep the steadily mounting money from becoming a burden" (p. 178).

In fact, it is found by modern research that interest has nothing to do with influencing the volume of saving. Practically, it is the rate of investment that determines the rate of savings. Islam prohibits interest but encourages investment.

Here one may argue that if no interest be paid on deposits, then the people may be tempted to keep their deposits in idle and hoarded form. It is here, we think, that the Zakah institution plays a very significant rôle. Islam condemns those who keep their money idle.

The Theory of Zakah

The Zakah is a strong blow at the root of capitalism. Unfortunately, the Zakah has been widely misunderstood. Some have taken it to be voluntary private charity, whereas it is a compulsory tax on saving and property, at a rate varying from 2½% to 20%. This is not the place to discuss the question whether it is right in modern times that the category of property defined in the early days of Islam on which the Zakah was imposed should be accepted as final and relevant. But suffice it to say that the Muslim jurists are agreed that where the Zakah is due, and is not paid, enforcement measures can be taken against the defaulter. The history of Islam records many incidents where the state took severe steps to enforce payment of the Zakah as, for instance, was done by the Caliph Abū Bakr al-Siddiq, the first caliph of Islam.

The Zakah is the uncompromising enemy of hoarding. It checks the tendency to hoard idle cash resources and provides a powerful stimulus for investing these idle stocks. This stimulus gains in momentum from the fact that Islam allows profits and sleeping partnerships in which the profit, as well as the loss, is shared.

The Principle of Mudāhārah

Islamic banking will be based on the universally recognised principles of Shirkah (partnership). That is, the whole system of banking in which the shareholders, the depositors, the investors and the borrowers will participate on a partnership basis. This will, we are sure, work through the applications of the eternal principle of Mudāhārah, where labour and capital can be combined together as partners in work. This is not merely a partnership in the modern sense of the term. It is something more than that; for Islam has provided a code of economic ethics combining the material and spiritual values for the conduct of its economic system. This code of economic ethics will have to be reflected when the principle of Mudāhārah will be put into practice. The Islamic banking system can help by establishing certain institutions on the basis of Mudāhārah and thereby solving the age-old conflict between labour and capital. Industrial, commercial and agricultural enterprises can be worked out on the principle of Mudāhārah, combining the various units of production. The income resulting from such enterprises can be shared proportionately among the various units of production after deducting all legitimate expenses of the enterprises during the year. The writer is quite sure that this principle of Mudāhārah can be put into practice not only in the internal field but also in the field of international economic activity. It is very timid, to say the least, on the part of any Muslim country not to develop its banking system on this principle.

Mechanism for Islamic Banking

The mechanism of Islamic banking which is based on the principle of partnership is free of interest. Therefore, the question of paying any interest to depositors or charging any interest from clients does not arise. It can be started with new private banks by the people or by the Government. Under the Islamic scheme of banking, there may be two types of depositors. The first type of depositors, who can deposit their
surplus funds, may be allowed to withdraw their funds any time without any notice. This type of deposit is for safe depositing only, not for investment in any productive activity where a risk is involved. In the case of such deposits, the bank may recover the Zakah and service charges from Muslim and non-Muslim depositors respectively. This taxation on idle funds is justified because it checks the tendency to hoard cash in an idle form and provides a stimulus for investing in productive activities.

The second type of depositors will not be in a position to withdraw their funds without notice. Their surplus funds may be invested in productive affairs on a short term basis. The bank will not charge anything from these depositors. Rather, they will be allowed to share the profit or loss of the bank proportionately at the end of the financial year in a form similar to that of dividends. The Islamic bank, however, can raise funds, if need be, by inviting investment for a period from one year to five years or more. In Western countries some of the banks issue investment certificates for investment bonds at a fixed rate of interest. But in an Islamic state these investment certificate holders will be eligible for sharing with the bank in its profits proportionately in the form of dividends which may be worked out at the end of the financial year. Obviously, the Islamic bank cannot issue debentures for fund raising, as it involves the paying of a fixed rate of interest.

Short term and long term financing

The short term financing of industry, trade and agriculture can be made by the Islamic bank on a partnership basis. In this respect, the Islamic bank makes itself directly liable both for those who keep their funds with it and for those who borrow funds from it. Even a more important function of the Islamic commercial bank is that it can create credit. Islam has prohibited usury, or the charging of interest. This does not mean that Islam does not allow the financing of trade or industry on credit. Though there is a tendency on the part of banks to expand credit far beyond the limits of their reserves in times of prosperity and vice versa, a business management contract allowed under the Islamic code will be able to check the factors that shake economic stability and set successive economic crises in motion.

Loans provided by ordinary deposit banks are often given on a short term basis not exceeding two years. Since most of their borrowed funds are payable on demand or at short notice, they dare not lock them up in long term loans and investments. This type of bank has a special liquidity problem which governs its choice of investments. Thus assets should not be chosen merely according to the principles of profitability and security. Even more important is the timing of the liquidity of the assets with respect to the time structure of the liabilities. Therefore, it is recommended that specialized credit institutions, like industrial or agricultural development banks and the like, may be developed for a long term financing of trade, industry or agriculture as the case may be on a partnership basis. The bank and the other party may work out the ratio of the profit and loss based on the amount of funds and on the length of period advanced in accordance with the local practice and Islamic code.

The system of guarantee

An Islamic bank can probably evolve a system of guarantee of loans for industries, working capital as well as for equipment. This guarantee may induce private capital to move into Muslim countries. Because the flow of private capital in Muslim countries has been always inadequate in relation to the trends towards external assistance, a bank guarantee may help the industrialists of small scale industries in providing tools and equipment. The foreign exchange thus saved, however small an amount it may be, can be directed to other productive purposes. It is only in the development of small scale industry that the private initiative and enterprise finds its full scope of development and that the economic base of democracy is strengthened because it creates opportunities for both unemployed and under-employed in an economy like that of Pakistan. In the absence of any growth of cottage and small scale industry in rural and semi-urban areas, the agricultural economy of Muslim countries cannot offer employment of their labour force throughout the year. Therefore, there should not be two opinions on the question of financing development projects on a large scale in the dynamic setting of the growth of Muslim countries. As to the question of ways and means, it is a matter of detail and may be examined in the light of rapidly changed circumstances.

Islamic bank and consumption loan

The requirements of our daily life are becoming more and more complex. Therefore, the importance of consumption loans for the genuine requirements of the individuals can hardly be overestimated. The consumption loans are more or less unproductive in nature, though their influence on the productivity of the community has indirect bearing insofar as they stimulate the production and supply. But as they do not produce any direct income, therefore it may not be possible for Islamic banks to lend money for such loans on a partnership basis. It is recommended that such loans will be made either by people's co-operative societies or by a government credit agency. Loans must, of course, be granted against the deposit on evidence of fixed assets owned by the borrowers. The establishment charges of these banks will be borne by the state like the charges of hospitals, orphanages and other public utility institutions as, for instance, a university, etc. So in the Islamic social set-up the state is forced to tax all deposits and credit balances to pay for its charges. People will not find it difficult to bear this burden of taxation since on account of free service, trade, commerce and industry will flourish. As a result the economic resources will be exploited, unemployment problems will be solved and the national income will increase in the Islamic state.

Here it is interesting to mention that a peculiar kind of loan existed — and it still does in all Muslim countries — which is called the Qardh Hasan—a loan without interest. Because lending and borrowing had been mentioned in religious laws, also such loans were a debt of honour. A debtor had to clear all his debts before his death, otherwise he would be a sinner. The lender, in some cases, not to subject his fellow man to this sin, would advance the Qardh Hasan, the repayment of which was not imperative.

Relations with depositors

Depositors as a whole and not as individuals shall be deemed to be the capitalist and the bank the absolute operator in the sense that it will be entitled to appoint agents for the investment of its deposit money. Some of these investments may achieve a great success, others may turn out to be moderately successful, and others, of course, may prove a failure. It follows that in alloting the funds the banks have to judge as to whether the particular type of trade or industry would be worth taking up or not and can guide its customers and thereby provide a check on the expansion of those types
of trades and industries which are likely to be uneconomic in the long run and undesirable from the social point of view or involve too much risk which cannot be calculated with reasonable accuracy. Islamic banks, by putting a check on undesirable investment, can render a great service to the fostering of economic development on sure and sound lines. The need for this direction of investment arises also from the fact that in all Muslim countries resources are very limited, when we take into consideration the need of carrying out vast development programmes.

Relations with entrepreneurs

The bank, at the end of its financial year, would compile a profit and loss account and the ultimate balance, after deducting the bank’s general expenses, including salaries, wages and reserves, would be shared between the bank and the depositors in accordance with the relevant agreements. The bank’s own share will then be distributed to the shareholders in proportion to their respective shareholding. In a recent article, The Egyptian Scholar, Professor M. A. al-‘Arabī has rightly pointed out:

“A bank in relation to depositors has been considered the operator or business manager, and the depositors deemed as capitalists. In relation to the entrepreneurs, however, the bank can be taken to be the capitalist and the latter the operators. In this case the conditions governing the rights and obligations of the capitalists and operators shall apply. Any profits realized by the entrepreneur (the operator) in this case shall be shared with the bank as capitalist, in the agreed proportions” (The Pakistan Times, Lahore, for 30 December 1966).

However, “if no profit or loss is suffered, the capital shall be restored to the bank intact, but in the case of a losing business, the loss shall be exclusively borne by the bank; should an entrepreneur (operator) be guilty of detrimental acts that damaged part of the capital, he shall be held responsible for damages.”

Apart from this basic need for direction of investment, banks must be aware of the fact that real security for the depositing is the quality of advances and adequate liquidity. If the quality of advances is high and liquidity is adequate, the augmentation of capital structure would have little significance except perhaps in long term advances which, I am afraid, are not yet a feature of banking in Muslim countries. In the Islamic banking system we find a fusion between investment experience and financial experience. The greatest advantage which we can reasonably expect from the harmony between the investment experience of the investors and the financial experience of the bank is the maximum guarantee for sounder investment through the best possible utilization of the limited resources the Muslim countries have.

Practicability of partnership between businessmen and the banks

It may be argued that businessmen might refuse to take a bank as a partner in an interest-free loan system. As Islamic economy is the fusion of capitalism and socialism, small businessmen who do not want any loan from the bank for carrying out their internal or inter-regional trade might be left free and they may not be allowed to become partners with the bank. But in the case of international trade and commerce, businessmen cannot refuse to take nationalized banks as partners. Because comprehensive economy planning for the exploitation of the economic resources is allowed under Islamic socialism the entire commercial policy, which influences both export and import policy, will be dictated and guided by the state. No doubt, under the Islamic scheme of society, there is not much room for the capitalist trinity — sovereignty of the consumer, the tyranny of the price system, and the quest for huge profits. Here the economic architects generally would determine what use was to be made of limited resources and, therefore, to some extent, impairing the sovereignty of consumers. So the question of investing money in a joint-stock company by a depositor directly instead of depositing money in the bank does not arise at all. Because the Islamic economy is a good substitute for that allocation of economic resources which in a capitalist system is determined by prices and incomes, and related in turn to the consumers’ sovereignty and decisions made by innumerable businessmen who are responsible for either over-production or under-production. In these circumstances, the businessmen would be tempted to cooperate with the banks to get free banking services and to reap the benefit of their keen business outlook and financial experience, so the practicability and feasibility of partnership between the businessmen and the banks can hardly be challenged.

It is interesting to note that in the semi-socialist environment of the United Arab Republic, an experiment in interest-free banking was launched some four years ago on a modest scale which has now flowered into a flourishing institution. The first bank was opened on 25 July 1963 in the town of Mit-Ghamr, with a population of 40,000 and the centre of a province of another 2,000,000 people living in 53 villages along the Nile about halfway from Cairo to the sea, with 1,000 savings depositors. It now has nearly 60,000 depositors and branches in four provinces. The number of savings depositors in all banks is 1,250,000 and the number of investment depositors is 4,000. Total deposits in all accounts amount to £E 2,600,000.

This scheme of interest-free banking is aimed at effecting a massive change in the fundamental attitudes of villagers in the heart of the Nile Delta towards saving and investment. The instrument of change is an ingenious savings banks project and the goal is to begin industrialisation of villages without state interference. Deposits of such banks are of three kinds: (a) Savings accounts are opened with a minimum deposit of 5 piasters. The sum is withdrawable on demand and does not yield interest. (b) A social service fund is composed of charitable gifts held as trust by the bank. These are used as disaster insurance for savings depositors. (c) An investment account is opened with a minimum deposit of one Egyptian pound. The deposits are withdrawable once a year and give the depositor a share in bank profits according to size and term of the deposit.

To date the bank has not had one loan not repaid in good time. Dr. al-Najjar, the head of the bank, attributes this record to the community pressures built into the operations of the banks. By continually emphasising that the banks belong to the people, and by building representation by the local people into bank management, the project creates a climate for the people to exercise their own social controls over anyone who tries to cheat or harm the banks. This social control is practicable because exploitation in the United Arab Republic is curbed and the individual profit is subordinated to the collective good.

Superiority of the Islamic conception of banking

The fact that modern banks are the creditors of the industry adversely affects the economic health of the country.
Naturally banks place their own interest above the interest of the industry as they have no real share in it. Here it is tempting to note that the business of the capitalist banks can be compared with the business of Shylock, the Jew. It may be argued that modern banks collect idle savings and channelize them into productive purposes in place of a low rate of interest and thereby modern banks offer a great service to the community. So one may say that there is nothing wrong in the working of a modern bank in an Islamic policy. But unfortunately, modern banks, like Shylock the Jew, think only in terms of their own interest as they are guided by the profit hunting motive. So the businessmen who take loans from the bank will be sued civilly and prosecuted criminally if they fail to pay interest by incurring a loss in the business. Because I have already said that modern banks place their own interest above the interest of the industry as they have no real share in it, the banks of our capitalistic economy encourage unhealthy investments during the boom period. An economic depression is the logical outcome of unhealthy investments. Consequently, a depression will be chronic. But the banks in an Islamic state, being partners with industry, can never encourage unhealthy investments. So there is no possibility of a depression under the Islamic economic scheme. If a depression takes place owing to some other reason the Islamic banks are in a better position to face the situation than the capitalistic banks because a fixed rate of interest which retards the recovery from the economic depression will not be allowed to exercise its tyrannical influence during the period of depression.

Banks, being partners with industry, will share the loss and profit. But one point to be noted here is that there is little chance of a loss in the Islamic system. For healthy investment, “keen business outlook and experience of the management of funds” will come in contact with industry. As a result of the happy marriage between finance and industry the onward march of economic progress will continue. Industry will flourish and national income will increase. In his book Islam and the Theory of Interest the same opinion is expressed by Dr. A. I. Qureshi, when he writes, “It must be borne in mind that if the country is to develop industrially, the finance must be made to co-operate wholeheartedly on equal basis with industry. It must be on the basis of partnership with industry and not on mere payment of fixed interest. If the financier is a partner in the industry his keen business outlook and experience of the management of funds is likely to stand in good stead and would lead to a better development of the industry.”

Again, by maintaining the scheme of interest, modern banking is only aggravating the problem of unemployment indirectly. A little reflection will enable us to understand this point. The capitalist or the businessman will be reluctant to invest when the rate of return from investment is less than the current rate of interest. For instance, if the current rate of interest is 4% and money is invested in, say, an irrigation works, which indirectly yields only 3%, then according to the capitalistic view, irrigation is unproductive. The money will not be invested in irrigation works, however useful these may be for the society. The result is that the resources will remain unexploited. Consequently the avenues of employment will be smaller. Thus Lord Keynes clearly admits that the rate of interest on money plays a peculiar part in setting a standard to the level of employment since the marginal efficiency of capital itself is pulled down by the rate of interest. “The money rate of interest,” he writes, “by setting the pace for all other commodity rates of interest, holds back investment in the production of these other commodities without being capable of stimulating investment for the production of money, which by hypothesis cannot be produced.” Again, Lawrence R. Klein, in his book The Keynesian Revolution, even doubts the existence of a positive rate of interest at the full employment stage in the following words: “A loanable-funds theory of interest should imply that regardless of the levels of other variables influencing savings and investment, there should always exist a rate of interest which will equate savings and investment. The Keynesian theory shows that there do exist levels of other variables, namely, full employment, such that no positive rate will equate savings and investment” (1950 edition, p. 119).

But in the Islamic conception of banking there is no predetermined notion of a fixed rate of interest. So it is expected that resources will be exploited in the best possible extent to cure unemployment.

Thus when Islam encourages partnership, it has allowed profit. Then what justification is there for not allowing interest on business loans? We should bear in mind that if there is any difference between shareholders and bond holders in a joint-stock company, there is certainly a fundamental difference between profit and interest. This needs no further elaboration.

Islam prohibited interest because interest has nothing to do with influencing the volume of saving; because it makes economic depression chronic; because it aggravates the unemployment problem, and, finally, because it encourages the unequal distribution of wealth. Because the modern bank charges interest regardless of any loss or profit by businessmen, it would, therefore, be seen that under capitalistic economy an organised attempt is being made to further the interest of the rich and thereby eliminating the possibility of establishing an economic equilibrium in society. As against this, Islam has tried to bring economic equality in the state by imposing the Zakah on surplus funds.

The institution of the Zakah is an element in Islamic socialism. The Zakah is in fact a tax which the rich have to pay towards the common welfare of the nation as a whole. It intends, to use the words of the Prophet Muhammad, “to take wealth from the rich and to return it to the poor”. In the light of such an explicit objective, Professor Pigou’s cry of welfare economics on the basis of transference of wealth from the rich to the poor has nothing original in it. During the Caliphate days the Zakah was so comprehensive and broad-based that if not only produced a socialistic redistribution of wealth but also tended to create a healthy non-capitalist frame of mind and an esprit de corps.

In short, banks are regarded by Islam as one of the boldest means of the economic prosperity of a nation. Thus one has to conclude that the conception of Islamic banks is superior to the capitalistic conception of banking. It can also be explained with the help of the following two circles of economic activity.
Let us suppose: \( I = \text{Investment} \quad Y = \text{Total Income} \quad C = \text{Consumption} \quad S = \text{Saving} \)

**Modern Banking**
- Say 3% interest
- Hence also resources not exploited i.e. unemployment
- Loan 6% interest rate
- Resources not exploited to the extent of 6%
- Inducement by Zakat
- Less income (relatively)
- Depression (more possibility)
- Independent of state planning
- \( S \quad (Y - C) \quad \text{Less saving (relatively)} \)
- \( I \quad \text{Businessmen only} \)

**Islamic Banking**
- 0% interest
- Full exploitation of resources
- Social justice
- Inducement by Zakat
- More saving (relatively)
- Depression (less possibility) because of healthy investment
- Part of a state planning
- \( O \quad \text{Partnership between bank and businessmen} \)
- \( I \quad \text{Partnership between bank and businessmen} \)
- \( Y \quad \text{More income (relatively)} \)

**Islamic banking and non-banking services**

A banker, besides the primary functions of receiving deposits and lending money, performs many other functions of considerable significance in the matter of economic development. These services, both agency and general utility services, were originally undertaken to help the clients, but being profitable have now been adopted by all the bankers all over the world. The agency services rendered by the modern bank mainly consist of buying and selling of stock exchange securities, making and receiving payments for rents, subscriptions, dividends, college and school fees, and acting as trustees, executors and attorneys and serving as correspondents and representatives. The general utility services are of many varieties. Of these the most important are the receiving of valuables for safe custody, transacting the business of foreign exchange, underwriting of stocks and shares, acting as referees and so on.

The social utility of these services lies in the fact that the banker saves the customer’s valuable time and energy by undertaking these functions and the bankers not only enable their customers to have knowledge of the trends of the business situations but enable their customers to have a deal with the parties concerned with dependable knowledge about the general standing of contracting parties. The economic significance of these non-banking services lies in the fact that they can contribute both directly and indirectly to the process of growth, especially in the underdeveloped countries — directly because the gains of banks which it gets in the form of commission and the funds which it gets for the performance of such services may be utilized to finance the development programmes, and indirectly because these services, especially the transaction of the business of foreign exchange, facilitate international trade, thereby helping the fresh flow of capital from one place to another, which in turn creates better conditions for investment.

These non-banking services, though so common in almost all the advanced countries, like the U.S.A. and the United Kingdom, are still not very familiar in Muslim countries. We think there is a vast scope for expansion of these services in Muslim countries. The need for a systematic attempt to undertake these services by Islamic banks arises from their obvious contribution to the process of growth.

**Islamic banks and extra-banking activity**

It may sound strange if I propose that Islamic banks can contribute to economic development by extra-banking activity. By extra-banking activity I mean the participation of banks in the process of economic growth by investing a modest proportion of their resources (say 5% of their profit) in education and other social overheads for which immediate returns the banks may not get. This is no doubt an unorthodox approach to the whole theory of banking. But the importance of this approach of thinking can hardly be overestimated.

We believe that Islamic banks are a vital social institution, so they must have a responsibility towards social development. And since education is a major component of social development and a process by which the economic growth is achieved, investment in education for the development of human resources and in other social overheads will go a long way towards creating an automatism in economic growth. It may be that the banks may not get any immediate returns, but their contribution could well be decisive and lasting. Let us suppose that in a particular rural area where most of the people with agricultural occupation are illiterate a bank is set up. Naturally, in such an area development of a bank is a really difficult task. But once a bank successfully invests a portion of its resources in education it will be a matter of time before the invisible returns the bank expects will manifest themselves in a change in the outlook of the people towards their standard of living and a consequent desire for growth. Increased productivity and development of the banking habit are subordinate to the desire for growth. This is exactly what happened in the U.S.S.R. immediately after the socialist revolution.

(To be continued)
MUHAMMAD ("May peace be upon him")

Initiation into the Holy Qur’ân
(An Historical, Analytical and Comparative Study)

The Holy Qur’ân is both a Literary and Doctrinal Work

By the late Dr. M. A. DRAZ

PREFACE

The Qur’ân can be studied from many different stand-
points, but these can all be brought together under two main
headings — language and idea. The Qur’ân is both a literary
and a doctrinal work.

Regarded as a linguistic and rhetorical masterpiece, the
study of the Qur’ân largely presupposes a thorough know-
ledge of the Arabic language, in which the text was given.
And since the greater part of the Western university world
is unfamiliar with that language, it is natural that this fact
will influence the writer’s efforts to an appreciable extent.
However, this will be only a secondary consideration, as a
means for enhancing the influence of the teaching it con-
tains and emphasising its importance, its value and its scope.

But there is another consideration — it is not necessary
to be an Arab, or a student of the Qur’ân. I refer to that
treasure-house of ideas which we find expressed in literary
form, and which we can discuss under three groups. First,
there is the nature of its doctrine — the ensemble of the solu-
tions it offers to solve those two eternal problems, knowing
and acting. Then there are the means of persuasion which it
uses to establish the truth of this doctrine. Finally, there is
the manner in which it demonstrates the sacred and divine
character which it claims for its message. From all these
points of view we can in fact study the Qur’ân quite inde-
dependently of its Arabic original, provided we possess a good
translation. And we propose to contribute to this inde-
dependent study by the work which we have undertaken.

Strictly speaking, the principal aim of this endeavour
was to study and set out the Qur’ânic moral law, disregar-
ding everything which might link up this law with the rest of
the Book. But, before extracting this living cell from its
organism, the Qur’ânic doctrine, and dealing with it separ-
ately, we thought it would be useful and relevant to set out,
in their indivisible unity, the principal features of this doc-
trinal structure, and thus to show the place taken by the
moral factor in this inter-related framework.

To do this, let us take a brief glance at the Qur’ânic
edifice, brief but penetrating enough to discern the “master-
ideas” in each of its parts, and comprehensive enough to in-
clude a general view of the methods used and the objectives
sought.

Apart from certain indispensable historical conceptions,
the essential object of the next few pages will be to set
forth, in its ensemble, the message of the Qur’ân, as it is ex-
pressed in the text, and not as it may have been construed,
interpreted or applied, more or less accurately, during the
course of history. In dealing with the Holy Book in this way
we shall meet with either some over-harsh judgments which
need to be modified, or some hasty conclusions in need of
revision. But for the most part we shall let the Qur’ânic
text speak, as it were, in its own defence and for its own
justification. We shall intervene only to co-ordinate and link-
up in logical sequence the various fragments of this vindica-
tion, leaving the reader to form his own judgment as to the

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historic and philosophic validity of the arguments put forth.

We are thus concerned with an objective study of the Qur'án, insofar as the thinker can lay aside his own subjective thought-processes. This does not rule out the fact that while our verbal arguments may perhaps play a prominent and forceful rôle, they may also express a little of the personality of the Qur'án, its energetic tone and persuasive charm, a reflection, so to speak, projected by the original on to its mirror, and not an essentially new departure in our way of thinking.

We must point out that, in separating the Qur'ánic conception from its covering envelope, and so freeing it from its localized framework in order to render it accessible to persons unfamiliar with the Arabic language, we are only restoring it, in part, to its real destiny. By appealing constantly to reason, to good sense, to the most generous and charitable of human feelings, the Qur'án speaks to man, no matter where he lives or what his racial origin may be. Its teaching is universal, and its objective is to purify morals, to study and harmonize varying beliefs, abolish racial barriers and national forms of chauvinism, and replace domination through power by the reign of truth and justice.

In addition to its contribution to the study and harmonization of the philosophies of the world, we can see what valuable help can be given by the study of such wholesome teachings, in the feverish race for hegemony and destructive power which is afflicting our world today.

A. PRELIMINARY HISTORICAL DETAILS OF THE EARLY LIFE OF THE PROPHET MUHAMMAD

Before beginning a methodical analysis of the Sacred Book of Islam, we should review briefly the conditions under which it appeared, and the stages through which it passed before it assumed the form in which we know it today. First, we will consider certain dates relative to the early life of the Prophet, the history of the one being inseparably bound up with the history of the other.

Whatever verdict may be arrived at as to the origin of the Qur'án, whether Divine or human, there is no doubt that, historically speaking, the Qur'án was brought by Muhammad, whether, according to sceptics, it came from the inspiration of his own soul, or whether, as the Qur'án affirms time after time, he received it word for word from a heavenly messenger, an intermediary between God and himself. It is the Faithful Spirit, He says (26: 193), it is the angel Gabriel who, at the command of God, caused it to descend from heaven, and has placed it in thy heart, so that the former Scriptures may be confirmed, and to serve as a guide and good tidings for those who believe it" (2: 97). Since with our limited faculties we are unable to communicate with this super-human realm, it is definitely from Muhammad himself that this text has come to us, the Prophet being either the actual author, or the one mouthpiece of God and transmitter to the human race.

THE EARLY LIFE OF THE PROPHET MUHAMMAD

In view of this close connection between the Messenger and his message, and our treatise being written principally for the benefit of those circles unfamiliar with the life-history of the Prophet of Arabia, we will begin by drawing, in miniature, the pen-portrait of Muhammad from his infancy to the time when he was invested with his Mission to the world.

Who was this person?

He came from a famous Meccan family of the Quraysh tribe, and the Hashimite branch, renowned more for its religious than its political nobility. Tradition has it that he was descended from Ishmael, the son of Abraham, and confirms the number and the names of only twenty-one generations as far back as 'Adnán. Details regarding the remainder are lost in doubt and uncertainty.¹

According to the unanimous opinion of biographers, Muhammad was born on the Monday of the second week of the lunar month Rabî' I of the year known as the Year of the Elephant. This was the year in which there took place the unsuccessful invasion by Abrahah, the viceroy of the Yemen, under Byzantine domination, with an army in which figured the largest elephant in the kingdom of Abyssinia. The most accredited scholars have fixed this date as the year 53 before the Hegira, or the year 571 C.E.

Muhammad was born an orphan (The Qur'án 93: 6), his father, 'Abdullâh, having died seven months before his birth. Following the traditional custom among noble city families, he got a great deal of bright the early days of his healthy country air — the child was entrusted to the care of Halîmah, a Bedouin wet-nurse of the tribe of Banû Sa'd, until he was four years of age. His mother, Aminah, with the help of Umm Ayman, an Abyssinian governor, then took charge of his education. Unfortunately he was not long to enjoy the tenderness of a mother's love, for he lost her when he was six. He was then taken in by his grandfather, 'Abd al-Mutallib, who grew to become very fond of him and who predicted great things for his young charge. Muhammad had hardly reached the age of eight years when his grandfather died, and he then came under the protection of his uncle, 'Abd Manaf, also called Abû Tâlib. Although his uncle was already supporting a large family, and thus in no easy circumstances, he showed

¹ It is a known fact that the Prophet would never venture to trace his genealogy farther back than 'Adnán, and that those genealogists who attempted to do so he would accuse of being imposters. If we can accept a genealogy attributed to Ibn 'Abbas (Nahahâf, Anwâr, p. 18), there were "... thirty unknown generations..." between 'Adnán and Ishmael, and this would establish Ishmael as the fifty-first ancestor of Muhammad. But since it is generally admitted that the epoch of Abraham falls between the 20th and the 18th century B.C., we must allow at least 2,200 years between Ishmael and 'Abdullâh, the father of Muhammad (supposing Ishmael to have been born in 1720 B.C., and 'Abdullâh in 541 B.C.). Thus it is evident that the fifty-first generation mentioned in this tradition cannot possibly occupy this interval of time, unless we reckon a generation as occupying 44 years (instead of the average of 33).

² Although unanimous in fixing a Monday of the second quarter (of a lunar month), tradition is hesitant as to whether the day of the month should be the 8, the 10 or the 12. In his Mémoire on the Arab Calendar before Islam, p. 38, the Egyptian astronomer Mâhîd Pâshî al-Fâlâkî fixes the birth of the Prophet precisely on the 9th Rabî' I, which he co-dates with the 20 April 571 of the Julian Calendar (this is in agreement with Silvestre de Sacy). If we bear in mind that the fixing of the first day of Arab months does not generally follow the astronomical conjunction of the moon with the sun, nor even the possible visibility of the crescent, but depends on a very variable factor related to local meteorological conditions (the first definite appearance of the crescent moon after sunset), it is easy to appreciate the uncertainty of the ancient biographers over the problem of these few days. As to the correspondence between the two dates, lunar and solar, the French historian, Caussin de佩cevel, gives us a very different figure. Proceeding from the foregoing, he states that a certain irregularity which came about in the Arab Calendar some time before the advent of the Prophet -- and which was amended only through the Prophet's intervention --- the eminent historian deemed it right to fix the date of the Prophet's birth to the 9th of the Christian Era (cf. Caussin de Pecerel, Essai sur l'Histoire des Arabes, Vol. 1, p. 283).
a real paternal affection for his nephew. He soon noticed that a relative prosperity had blessed his household since the arrival of the young boy. He made a point of having him always with him. With a reciprocal attachment the young man never left his side, and we see Muhammad (then twelve years old) accompanying his uncle during his journey to Syria in the year 582 C.E. on business.

It is this journey which is connected with the famous story of Muhammad's first contact with the world of religion, in the person of a Christian monk of Bosra (in Syria), named Bahirah. According to tradition, this learned man had noticed, during the passage of the caravan, certain signs which had been mentioned in sacred texts. He invited the travellers to take lunch with him, and carefully studied their physiognomies, comparing them with the descriptions given in his documents. He could not identify any particular person, until he began to question the young Muhammad, who had arrived some time after the others. He spoke to Abu Tálib: "This young man has been called to play a great part in the world. Get him back to your country as soon as you can, and keep a constant watch over him. Above all, beware of the Jews, who might do him some harm if they knew what I know about him."

Few details are known about Muhammad's life during the period between this incident and that of his marriage. We know that he spent his youth in circumstances bordering on poverty. The Qur'an affirms this (93:8), and tradition gives an explanation. Since his father had died young during the lifetime of his grandfather, the only estate he received on the death of his mother was a Negro slave-woman, a flock of sheep and five camels. His most usual occupation during this period seems to have been that of a shepherd. Later on he would say that it was also the occupation of earlier prophets, including Moses and David.

**As a young man Muhammad was distinguished for his refined morals**

But he was distinguished, among the other adolescents, by his refined morals, especially his pronounced modesty, his absolute chastity and his abstention from the usual frivolous pleasures of young men. He aroused a lively interest among all those with whom he came into contact, and the confidence he inspired in the hearts of his companions fully justified the cognomen which they gave him, al-Amin ("the trustworthy, the faithful one").

Such eminent qualities as these do not usually fail to come to the notice of the general community, and we see the still young Muhammad (now 20) sitting side by side with the most venerable tribal chiefs in the "League of the Fudhât".4

His marriage, at the age of 25, besides bringing him prosperity, revealed in him personal qualities which were no less excellent. Being entrusted with a commercial undertaking by Khadijah, a virtuous, rich and noble widow of forty, he carried out this task with such intelligence and honesty, that the sobriquet her agent had already earned was, so to speak, confirmed in her estimation. In spite of the difference in their material situations, she offered him marriage, which he accepted, in spite of the difference in age. For a quarter of a century she remained his only wife, and they were separated only by death. Indeed, the faithful memory of his spouse was to give rise to some naive jealousy on the part of a later household. Their union was one of the happiest and most fruitful. There were two sons, Qásim and 'Abdulláh, who both died quite young; and four daughters, who all embraced Islam: Zaynab, Ruqayyah, Umm Kulthum and Fátimah, the last-mentioned later becoming the wife of 'Alí, the fourth Caliph. The two other younger daughters successively married 'Uthmán, the third Caliph. The eldest daughter, Zaynab, married, before the era of Islam, one of her maternal cousins, Abú al-'As, who later became a Muslim. She died two years before her father, leaving a daughter, Umamah, who married 'Alí after the death of Fátimah.

Muhammad was a good father and faithful husband, and showed deep affection for his children and grandchildren. He would walk several miles to see and fondle them at their nurses' quarters. He would let them climb round his neck during the prayers, and would interrupt his sermon to welcome them and seat them beside him in the pulpit. There are records of his arguments with the Bedouins of the tribe of Tamim on this question of paternal affection.5

Although his marriage made him rich, Muhammad continued to live simply and frugally, and the only advantage he took of his now comfortable circumstances was to spread happiness around him. So in order to repay his moral debt towards his faithful nephew, who had brought him up since early childhood, he helped him with the education of his youngest son, 'Alí, to whom he gave in marriage his youngest daughter, Fátimah. His most noteworthy act between the date of his marriage and that of his prophetic vocation, took place when he had reached the age of 35, at the time when repairs to the Ka'bah were being carried out. This was an important monument, for it can be regarded as being the national temple of Arabia. For, in spite of the diversity of their cults, all the Arab tribes held it in the deepest veneration, and vied with each other for the honour of sharing in the work of reconstruction. By a mutually agreed scheme for the division of labour, everyone was able to share in the work until one day, they found themselves face to face with a task which was "indivisible", and could not be shared among them — the laying of the famous Black Stone.

No one would yield to another the honour of doing this, and no one seemed to be able to prevent the conflict which was imminent. However, before having recourse to arms a final conference was held, at which it was decided to appoint arbitrator the first person to enter the Sacred Precinct by the gate of Banú Shaybah. By chance this person was Muhammad. On seeing him enter they all exclaimed: Al-Amin! Al-Amin! ("The Trustworthy One"). And they were not disappointed in their patient effort to reach an equitable solution. With a presence of mind and an impartiality which have always been characteristic of him,

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4 The word "Fudull" means literally "the intervention of good offices". The object of this Meccan association was to come to the help of the weak, to render justice to the oppressed and to ensure inter-tribal peace by taking action against anyone attempting to violate it.
5 Later, at Medina, the Prophet had another son, Ibráhim, by Mary the Capt. This son died a few months before the death of his father. (See Muhammad al-Falaki, op. cit.), p. 71.
6 Al-Bukhari, in his Sahih. Book 18, tells of two discussions on this subject. The first relates the story of the "disputant" al-A'qra' Ibn Hábis. Seeing the Prophet embrace his grandson, al-Hasan, this Ibn Hábis made the following remark: "I have ten children, and I never kiss any of them." The Prophet replied: "God does not show love to those who have none." The second story is about another, Banú Quraythah, and the education of his grandson, šaikh Ša'ban bin Zaid. The Prophet remarked: "You kiss your children. We never do." To which the Prophet replied: "What can I do for you if God has deprived you of all human feeling?" (See also Caussin de Perseval, op. cit., Vol. 3, p. 336.)

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Muhammad spread out his robe on the ground, and placed the Black Stone in the middle. He then invited each tribal chief to grasp a piece of the robe and raise it to the required height. When it had arrived at the place which the stone was to occupy, Muhammad himself put it into place. At this there was unanimous satisfaction and peace was at once re-established.

A pen-portrait of the Prophet Muhammad

At this age — thirty-five years — Muhammad was now a fully-developed man, physically, intellectually and morally, and the traits of his splendid character were in evidence right to the end of his life. He was a little above average height, solidly built, with broad chest and shoulders, a largish head, the forehead prominent and calmly serene. The mouth was wide, the teeth white and slightly separated, the beard ample, his hair black and wavy, falling in ringlets to a little below his ears. The eyes were black, the cornea being streaked with red, and his complexion was fair, slightly tinged with pink. His carriage was agile and forceful. When walking he appeared to be descending a slope. His clothes were simple, clean and well-tended. He was of a rare sobriety, but would not refuse the good things of life when offered them on some chance occasion. When necessary he could endure the stresses of toil and fatigue, but would not intentionally seek after them. Usually composed and pensive, he spoke little, though this economy of speech did not exclude his pleasant conversation or his enjoyment of innocent fun. When he became the leader and the sole head of the State, he was in no way tempted by wealth or worldly possessions. Both for himself and his kinsfolk he deliberately avoided any kind of luxury, and on one occasion he made strong objection to certain material demands on the part of his family for the pomp and glitter of this life (The Qur’an 33:28-29). In fact, the few possessions he acquired were not even inherited by his family — they were all distributed to the poor after his death.

It was, above all, in the social virtues that the Prophet Muhammad excelled. Blessed with a wonderful gentleness and tactful charm, which never left him, even when he was at the height of his power; he would never quicken a conversation with unseemly haste, or show any hurry to terminate it. When greeting a person, he would never be the first to withdraw his hand. Though unbending and impartial in the administration of common justice, he was very indulgent whenever his own rights were in question. One of his servants, Anas Ibn Malik, states that, during the entire ten years of his service, his master had never scolded him or asked him his reason for doing this, or for not doing that.

But though he had so far lived at peace with everybody, becoming loved and admired in all quarters, it was not long before he had drawn upon himself the animosity and the opposition of those who had always been his staunchest friends. He was approaching his fortieth year. He was on the eve of the momentous event which was to change entirely his conduct and his life of humility and constitute a veritable turning-point in world history.

The Prophet Muhammad's experience of the first revelation, that came to him in February 610 C.E.

According to his own account, which he related to ‘A’ishah, the first indication of his prophetic vocation was that everything he saw in dreams actually occurred, regularly, the following day "... with a clearness like unto the clearness of day ". And then he began to experience a certain longing for solitude. As a place of retreat his choice fell on Mount Hirá, otherwise called Jabal al-Nūr (The Mountain of Light), to the north of Mecca. There, far from the impiety and corruption of the city, and far removed from all worldly preoccupations, he loved to retire7 to a cave overlooking the venerated temple of the Ka’bah and the infinite vista of the heavens spreading far above it. And here, for the first time, on a night of absolute calm — precisely on the 17th day of Ramadān, according to Ibn Sa’d (February of the year 610 C.E.) — he came into contact with the Eternal. This was his first experience of the actual phenomenon of revelation, and Muhammad himself gives us his account of the incident.

7 The version given by al-Bukhārī in his Sahih gives no indication as to the total duration of this pious retreat. It merely states that, during his isolation, Muhammad would engage in acts of devotion for several nights, and that, whenever his provisions were all used up, he would replenish them at his home in the city. But Ibn Ḥishām, a biographer of the Prophet, states that this intermittent retirement lasted for one month.
He gives it in the form of a dialogue between teacher and disciple, between Gabriel and himself. “Read!” (or Recite!), the angel said to him. The astonished Muhammad replied, “I cannot read.” “Read!”, repeated Gabriel, at the same time exerting on his listener a constraint which he found almost insupportable. “What am I to read?” asked Muhammad. The same command to read was again repeated, accompanied this time with a still more violent pressure, as if to stimulate his whole attention and instil into his soul the great importance of the superhuman task for which he had been chosen. “But what shall I read (or recite)?” asked the awe-struck Muhammad. The angel then recited:

> “Read, in the name (or with the help) of thy Lord Who created (everything).
> Who created man from a clot;
> Read, and thy Lord is Most Honourable;
> Who taught through writing (literally: by the pen),
> Taught man what he knew not” (The Qur'an 96: 1-5).8

Khadijah's beautiful, consoling and memorable words to her husband, the Prophet Muhammad

These sentences became indelibly imprinted in his memory. Muhammad repeated them to himself, and the angel disappeared. But hardly had he left the cave, on his way home, when he heard a voice calling him. He looked up and saw the angel, which to him seemed to fill the entire horizon. The angel was addressing him: “O Muhammad! In truth you are the Messenger of God, and I am Gabriel.” It was useless trying to avert his gaze, to go forwards, or to retreat. He was unable to look at any part of the sky without seeing him. This lasted for a certain length of time, and then he saw nothing.

The agitation felt by Muhammad at this extraordinary twofold phenomenon, both auditory and visual, probably aroused in his mind a momentary doubt as to the identity of the celestial voice, and a certain fear of having been the victim of a diabolical hallucination. There was nothing he detested so much as the incantations and Mumbo Jumbos of sorcerers and magicians, and he would have been terrified at the thought of becoming one of them himself. It was none the less likely that the physical suffering accompanying this encounter seemed to him something like the throes of a last agony, and that he was about to die. With this twofold trouble, both psychological and physical, he went at once to his home where, trembling from a kind of cold fear, he asked to be well wrapped up in warm blankets until his agitation had passed. Later on he spoke to his wife, Khadijah, about the incident, and confided to her his fears and perplexity. His devoted wife did her best to reassure him with words of wisdom and comfort. “No,” she said to him, “do not worry. On the contrary it is a good thing which has come to pass, and one which should bring you joy. God would not want to do you harm, or bring disgrace upon you. For you have never done evil, you always speak the truth, you keep up all the bonds of friendship between you and your kinsfolk, you help the weak, you give to the needy, you are hospitable to your guests and you give help to all who suffer in a just cause.”

Khadijah and Waraqah

Nevertheless, not being able to offer any definite and positive explanation of the phenomenon itself, she felt she needed the opinion of some competent authority on the matter. She decided to go with Muhammad to consult such an authority, her cousin Waraqah Ibn Naufal, an old man who had been converted to Christianity, and who had formerly been conversant with Hebrew and familiar with the sacred books, though now suffering from blindness. “If this account is true,” said Waraqah, “it can be none other than the Nāmisī who visited Moses (or whom God had revealed to Moses), and Muhammad will therefore be God’s messenger to this nation. If only I could live to see the day when your compatriots will drive you from your country!” “What? You mean they will expel me?” cried Muhammad. “Oh! Assuredly,” replied Waraqah. “No one has ever brought that which you bring without being the object of hostility and persecution. But if God will prolong my days until that time comes, and if I have any strength left, I will give you the strongest possible support in this struggle.”

But Waraqah did not live long enough to see that day. And though such encouraging and comforting words may have brought a ray of hope to this anxious soul, eagerly seeking knowledge, proof and certainty; to this positive spirit, we might say, we shall find that this hope was not a very convincing one. In any case, it was not of long duration. What could be more natural, in fact, if this promised knowledge had really been announced by the voice of Truth, than to wait to see this promise fulfilled, sooner or later? Muhammad returned to the cave a number of times, hoping to be vouchsafed his second lesson, at the same place where he received the first one. He waited, in the same conditions as before, he searched the mountain, he gazed earnestly in all directions, and the days and weeks passed, month succeeded month, one year came to an end and the following year began, and, according to Sha'bi, a third year passed, but he had seen nothing. And yet, each time that he seemed on the brink of despair, he saw the angel and heard the words: “O Muhammad! You are the Messenger of God and I am Gabriel.” He was a little reassured by these words, but the important revelation he was seeking still did not come, and he relapsed into the same state of anguish and distress. Some people declared that he had fallen victim to a fit of madness. Others, on the contrary, were of opinion that there had really been an invaluable overture made by some celestial being, but that Muhammad had not been constitutionally strong enough to cope with the reception of the heavenly message, and was thus unfit to be a recipient of the Divine favour. It is true that two short Qur'anic revelations (68: 2 and 93: 3) were sent to reassure him against this twofold apprehension, but they did not reveal to him the teaching for which he had waited so long.

Muhammad was now in his forty-third (lunar) year. He would pray, during a long period of the night, waiting for the promised “... weighty and serious word” (73: 1-5). Since the first revelation he had even adopted the custom of retiring to Mount Hirâ at the same time each year, that is to say, in the month of Ramadhân. One day he had just terminated his period of retreat, and was descending the mountain-slope in the direction of the city, when he heard someone calling him. He looked to the right, to the left, behind

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8 Here we should note that the very tenor of these sentences — the first outpouring of the Qur'anic revelation — clearly indicates that it is an announcement that a special kind of knowledge is about to be revealed, knowledge that has not yet been acquired, but will definitely be transmitted from that moment onwards, thanks to the goodness of the Creator. It is evident that the sentences would have been worded quite differently if, as some believe, they had come as an inspiration after a period of long and mature meditation.

9 The Nāmisī signifies: either the celestial Grand Secretary, or the Law.
but saw no one. Looking upwards, he recognized the angel whom he had seen on Mount Hira, but the suddenness of the apparition and the majestic immensity of the Celestial Being came with such a shock that his legs would not support him. Trembling with fear (and perhaps also with the January cold), he returned home and asked Khadijah for the same comforts she had given him after the first incident. But this time the celestial visitor appeared at his home and conveyed to him the command by which he was invested with his second obligations:

"O thou who art wrapped-up in thy garments! Arise and warn ...!" (74: 1-2).

Thus Muhammad had not only to become the recipient of Divine teaching, but also to convey it to the people. To his rôle of Prophet was now added that of Messenger.

We have seen how, during the interval which elapsed between the two "commandments", the heavenly inspiration sought by Muhammad was often slow in coming, and also intermittent, sometimes amounting to very little indeed. On the other hand, after the beginning of his Messengership, the Prophet began to receive these revelations, not regularly, it is true, nor even frequently, but with a certain continuity and with shorter periods of intermittence.

The year 612 C.E. can be regarded as being the real starting-point of the career of the Messenger of Islam, a career which the date of the Hegira10 divided into two almost equal periods of time — ten years at his natal city, Mecca, and ten further years at Medina, his new residence, where he died on the 12 or 13 Rabi’ I of the year 11 A.H. (the 7 or 8 June 632 C.E.), at the age of exactly 63 lunar years, or a little more than 61 solar years.11

It would doubtless be very interesting to trace out the Prophet’s career during his untiring preaching and missionary activity of some twenty years or so, which gave rise to one of the greatest and most momentous civilising revolutions known to humanity. But since the chief object of this work is the study of the Qur’anic structure and system itself, and since we have brought the study of the Prophet’s life to the point of liaison between the Messenger and his message, we are now in a position to deal with the Book he had handed on to us.

In the next article, we shall describe the way in which the book was composed, arranged, preserved and transmitted into history.

(To be continued)

10 Hegira signifies the rupture of relations and voluntary "emigration", although brought about by involuntary causes. We know that at one time, in the middle of his career, Muhammad was obliged to flee from his home and settle at Medina, where he arrived at the beginning of Rabi’ I (different writers have given the 2, the 8 and the 12). After studying numerous documents, the Egyptian astronomer Mahmud Fashâ al-Falaki pronounced in favour of Monday the 8, corresponding to the 20 September 622 C.E. But we must not forget that the Muslim Era did not begin on the actual day of the Emigration, but in the lunar year when this event took place, and which had begun two months (plus several days beforehand), on the 1st of Rabi’I, that is to say, on the 15-16 July 622 C.E. And since the lunar bissextile year has only 355 days and that, in consequence, 33 lunar years are equal to only 32 years (approximately), we can convert an Hegiran date (H) into a Christian date (C), or vice-versa, by using the two following formulas:

\[ H + 622 = H = C \]
\[ -H + 622 = C - 622 = H \]

11 In an article entitled "The Age of Muhammad" (Journal Atlasique for March/April 1911), H. Lammens set out to make the Prophet ten years younger, but fails to furnish any positive proof in support of his argument. And yet it seemed to him extraordinary that a man who had reached the age of fifty could have had energy enough to start a new lease of life. In opposition to the authentic first-hand evidence of his Companions: "Mu‘awiyyah Ibn ‘Abbas, 'Aishah... to the corroborative historical facts recorded in the various annals — (the) Arabian and Hebrew — the author has the audacity to bring forward certain statements culled from an anonymous book, certain apocryphal traditions which contradict each other... and he then goes on to cast doubts, not only on this particular subject, but on the ensemble of the life of the Prophet and everything connected with it. According to him, dates, facts, personalities, everything handed down by the most authentic tradition, is suspect, is given at a priori criteria, by exegetical and logical jugglery, by researches into "symmetry", and the entire gamut of orientalism has taken the wrong road because of the errors made by Arab historians.

Now that the means of information and communication have become so much developed, the whole world is like into one country; it is but common sense that by accepting the second view, for which there is support both in the tradition of the Prophet Muhammad and the views of modern thinkers of Islam, the world of Islam will be doing service to itself. Finally, there is yet another point which should be mentioned. By adopting the second opinion, the Muslims will be celebrating the Laylatul-Qadr on one and the same night all over the world.

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Muslim countries. He says that if it is established that the crescent has been seen in a particular country it should be regarded as having been sighted in all other Muslim countries. He also believes that the self-same principle should apply to the sighting of the crescent in the matter of the month of Dhu al-Hijjah for the observance of the Pilgrimage to Mecca.

If we refer ourselves to the views of jurists of the four schools of thought in Islam, we find that the Hanafis, Hanbalis, the Malikis and some of the Shafiis hold that the sighting of the moon in one Muslim country is as good as its having been seen in all other Muslim countries and that as a result of the sighting the month of the fasting should be deemed to have begun in all other countries.

It is interesting to recall that during the rule of the Ottoman Caliphate, the first of the month of fasting and the celebration of the two ‘Ids used to be observed on one and the same day throughout the Turkish empire.

We have much pleasure in announcing that Dr. Rashid Ahmad (Jalandhari), Ph.D., and the holder of the ‘Alumiyah degree from the Azhar University, Cairo, has joined our editorial staff. Dr. Rashid Ahmad has the very unique distinction of combining in his person the scholarship of both the East and the West. Having been to Egypt, he spent time at the famous Muslim Theological Institute, the Dar al-Ulam, at Deoband, India. He then proceeded to join the Azhar University, where he got its highest degree, the ‘Alumiyah (in Arabic literature).

We also wish to bring it to the knowledge of our readers that al-Hifiz Bushir Ahmad Mistry, B.A. (Hons.) is no longer connected with The Islamic Review.
Idris lived in Benghazi, an important port town of Libya. He was ten and a half years of age. Everyone would say to him. “You have a wonderful name.”

So one day Idris asked his mother, “Why does everyone remark that I have a wonderful name?” His mother replied, “My son! It is not so much the name as it is the person bearing this name who has made it so wonderful.”

“Now, who can that be?” asked Idris.

“He is Prince Idris, who has suffered a great deal for us and is now more or less an exile in Egypt.”

“Is he the same Prince I have heard daddy’s friends taking about?” asked Idris.

“Yes,” said his mother, “he is. The Italians promised to do so much for us and they did nothing and so our Prince was very disappointed. He has gone away, but he will come back.”

“But you said . . .”

“Don’t ask any more questions,” interrupted his mother. “The less you know about what is going on in these days, the better it will be for you. There are too many soldiers about.”

Just then there was a knock at the door. It was roughly pushed open and two Italian soldiers appeared. They pushed Idris’s mother to one side. Idris ran after one of the soldiers, who was looking everywhere. It was the older of the two soldiers who spoke to Idris. “What’s the matter with you, boy? Speak up.”

Idris looked at the soldier and said, “Did not your Prophet Jesus teach you not to push a mother about?”

The soldier stood still and looked at this little boy.

“What are you saying, little fellow? First of all, Jesus is not a prophet. When I pray, I pray to Jesus Christ, our Lord. But I have not come here to talk to you. I have a little son about your age back in Italy.” He looked sad when he said this.

Idris plucked up courage and said, “Do you know Jesus is my Prophet and that we only pray to one God and that the last Prophet is the Prophet Muhammad.”

The soldier said a few more words and went out muttering, “We will find that ‘Umar Muhktar if it is the last thing we do on this earth.”

Idris went to his mother, “You have said that I must live up to my name, Idris, or, rather, I must be like that wonderful Prince. But, mother, he is a Prince and that makes a difference. You cannot expect me to be the same as he is, just because my Christian name is Idris.”

“Idris! Whatever are you saying?” his mother said. “Don’t you know you have not a Christian name? You are not a Christian.”

“I know that,” said Idris. “But that soldier asked me what name I was christened with. I said to him, ‘We are not christened in Islam, but my first name is Idris.’ ‘Oh well,’ he said, ‘that is your Christian name.’ But as you had told me not to argue with these soldiers I was going to say no more. But one soldier said, ‘This boy knows nothing. He
is a perfect little heathen.' I then shouted back at them. 'I am not a heathen. I pray to one God and I don't have to be christened to make me God's child or wash away my sins because I am supposed to be born sinful.' The soldier then said, 'But you are born sinful.' I said, 'That is what you think but my religion tells me that I am a Muslim and that I was born sinless.'

Idris's mother asked, 'What happened then?'

"Well, mother," said Idris, "I knew I had said too much, so then I kept quiet. The other soldier mentioned the name of 'Umar Mukhtar with great anger. Mother, please tell me all about 'Umar Mukhtar? If we had another baby, would you call him 'Umar Mukhtar?"

"At present I am not brave enough," said his mother, "because, my dear boy, this great man is fighting against these bad people who are making us unhappy and they want to kill him, and anyone who thinks differently from them."

"Idris," said his mother, "again I say, please do not talk to these soldiers. It is their duty to find out all they can about us, and they only want to know if you know of anything that will help them."

"Very well," said Idris. "I will not talk to the soldiers, and I will think of the other Idris who has given up his home and everything to help us."

Idris went back to school. But he did not care much for his school and he did not like going. He wanted to be a doctor when he grew up because he meant to help his people, who had not many doctors. Sometimes he thought he would be a teacher, as he did not like the way his teachers taught. Or, perhaps, it was that his country might need him. If it became free, he would help it. His little mind was always thinking about things and not feeling too happy, because his parents were never very happy with the Italians around.

On his way back from school, Idris knocked at his father's friend's door. The friend answered the door and Idris went in. Idris knew what the Qur'ān had said regarding obtaining permission to enter anyone's house. He knew the words of the Qur'ān 24 : 27-28, which read:

O you who believe! do not enter houses other than your own until you have asked permission and saluted those who live therein... And if you do not find anyone therein, then do not enter until permission is given to you. And if it is said to you, Go back, then go back.

Idris noticed how happy his father's friend looked. Idris said, "You look very well."

"Yes," he said, "I have heard news about my son, who I know is wounded and is in hiding. But now he is better."

"You must not talk to me about these things," said Idris, "my mother says I talk too much and the soldiers may find something out. But I won't say a word to them ever."

The father's friend, whose name was 'Abdullah, said, "You are a good boy and can be trusted, young as you are. We are going to say our prayers now, and then I must go out to my friend to see if he has any more news about my son."

The prayers were said and Idris went on his way. He arrived home and had his Qur'ān lesson. He was taught for half an hour each day by his bigger brother, who was studying very hard. Sometimes the brother would quote some of our Prophet's sayings about learning, such as:

"He dieth not who taketh to learning", also

"Whosoever revereth the learned revereth me."

Then little Idris would think for a while and to show his brother that he was not such a dunderhead he would give another quotation from our Prophet, such as:

"Acquire knowledge. It enablith the professor to distinguish right from wrong. It lighteth the way to heaven. It is our friend in the desert, our society in solitude. It is our companion when friendless. It guideth us to happiness. It sustains us in misery. It is an ornament amongst friends and an armour against one's enemies.

And then his big brother would tease him a little bit about how clever he was for a little boy of his age and how he could think for himself and argue.

After his supper, Idris was thinking of going to bed when a tap was heard at the window. Idris's father opened the window and there was his friend, 'Abdullah, "Come in," said the father. "No one is here and Idris is just going to bed."

'Abdullah came inside and said, "Things are getting very bad. Graziani, that Italian Governor and butcher, has ordered his men to kill all people who are wounded in any kind of fighting. 'We want no prisoners,' he has told his men.

"And you know," said 'Abdullah, "my son is out with these brave men of ours fighting. How I wish our dear Prophet was here. There were bad men like Graziani when he was alive but they were conquered and the right prevailed. We shall be all right one day, God will see to that."

With a sigh, the two men bade each other goodbye. Idris had gone to bed thinking that tomorrow was Friday and after his morning lessons he would go to the mosque for prayers and a short sermon. The morning came. Lessons were over and Idris went to the mosque with his father. Idris listened to the sermon. The speaker spoke about unity — unity of all things. "Our religion," he said, "starts with unity — One God. We should be at one with our God, united in our efforts to please God. Also in prayers we have unity. We prayed today as one great unit of an army, all in straight lines, all in unison. But my dear men, unite in your ideas. Let no man fall out of line regarding his religion. Also never try and be more clever than others. Remember all Muslims must be united and the day when all Muslims unite, that will be the day, because then you and all Muslims will be free men. Islam's presence is like a belt around the world. It stretches far and wide."

And so the preacher went on, giving many truths about what one should do in the name of Islam. He asked them to study the map and then they would understand what he meant about Islam being like a belt around the world.

Idris's father walked out with 'Abdullah, who quietly said, "My friend, all is not well. 'Umar Mukhtar's health is not at all good and I hear he is still being hunted and is fighting whenever he has the chance."
Idris’s father looked sad and took Idris home. Idris felt very unhappy. He had his Qur'an lesson and was sitting at the table when a knock came at the door and rushed ‘Abdullah. “They’ve shot him. They’ve caught him... He might be dead,” he was muttering.

“‘Abdullah! What are you saying? Who is shot? Who might be dead?”

“‘Umar Mukhtar,” ‘Abdullah said, as he stumbled into a chair.

“Where? When?” asked Idris’s father.

“I hear,” said ‘Abdullah, “that whilst in Berola he and his horse were shot. But no one knows where he is now. But we know he is not dead. Many of us and all political prisoners are ordered to go to the square in Soulik. We are not sure why, but we can guess. It is said that as ‘Umar Mukhtar came out from his Friday prayers, and was about to mount his horse he was shot and as he was going to be killed he said, ‘I am ‘Umar Mukhtar.’ Thereupon the Italians stopped and took him away and placed him in a secret place. The talk is that tomorrow he will die.”

That day in all the houses there was great sadness. The next day Idris saw his father and begged of him to take him with him.

His father said, “No. I cannot take you to such a place.” Idris said, “I know what is going to happen. So, please, let me go. If you do not, I shall feel bad about this all my life. Tomorrow I shall be eleven years of age, and we have suffered so much in our little lives that young boys of my age feel like old men in these times. Soulik is only fifty kilometres to the west of Benghazl. I must go, please! I want never to forget that day.”

“Son,” said the father, “you shall go. You speak like a grown up man. You are very brave.”

And so the next day, the 16 September, Idris, his father and his friend, ‘Abdullah, started out for Soulik. They arrived at the stated place, Lo and behold! A tall gallows had been erected: all were horrified. All the political prisoners had been ordered and taken to this spot. They were all standing around looking dazed.

‘Umar Mukhtar was brought to the gallows with enough chains on him for ten men. His wounds were not healed. He looked calm but ill. A murmur went through the crowd but the guns were looking at them. In case they made one move they would be shot.

And so a great man passed from this earth. They had hanged a man 75 to 80 years of age. He became one of the world’s great martyrs.

Idris wept. His father said, “Idris! I wanted you to stay at home but now you are here, you must be a man and in your sorrow, remember how much sorrow our Prophet Muhammad had. Through suffering we should all become better men. Our God will deliver us from oppression but we must help ourselves as well.”

Idris and his father went towards their home. But first they visited a friend who was ill. This friend said, “I have heard that after ‘Umar Mukhtar was taken a prisoner at a place called Berola he was taken at once by a warship on a sea voyage to Benghazl, and there he was placed in a garage. Graziani had offered freedom to ‘Umar Mukhtar if he would forsake his people. He refused.”

Just then another friend said that news had come that a pardon for ‘Umar Mukhtar had arrived, but too late. Graziani had made it purposely too late. (This Graziani died in disgrace a few years later in his own country—a man tried by his own people for his crimes and disgraced. He died in prison.)

Idris grew up to see his country wealthy in freedom, education and oil, with Islam to guide them. He became a statesman and to this day he thinks of this sad affair. But he also thinks how lucky they were to get their Prince Idris back with them. And how lucky they are today to still have him. He is now their King Idris, loved by all, ruling them with love. Perhaps a little tired after the weary years of exile and fighting for his people’s freedom, but very happy. Our little Idris, as I have said, is grown up now. He also helps his country.

Sometimes Idris will say, “Look at the difference. The man who had ‘Umar Mukhtar killed dies in shame. Whereas ‘Umar Mukhtar died in glory and his name lives on for ever. And a grand mausoleum stands in Benghazl to keep the memory of this great man for ever fresh.”

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The First Epoch-Making State Visit of a Muslim Monarch

Text of Speeches by His Majesty King Faysal of Su'udi Arabia and the Shahanshah Arya Mehr of Iran at the Riyadh Airport.

Translation from the Arabic of the Speech of His Majesty King Faysal, welcoming the Shahanshah Arya Mehr of Iran in Riyadh on 9 November 1968—18 Sha'ban 1388 A.H.

"In the name of God, the Beneficent and the Merciful.
"Your Imperial Majesty the Shahanshah Arya Mehr.
"Permit me on this happy occasion to welcome Your Majesty in the name of the people and Government of the Kingdom of Su'udi Arabia, and also on my own behalf. This is indeed a happy occasion as Your Majesty honours this country with such an auspicious visit, a visit which indeed is but a mere move from one homeland to another. In welcoming Your Majesty we welcome a great, experienced and wise leader. I am not exaggerating when I say that by your wise leadership and your firm conviction and unique courage you have led your sister country, in the midst of turbulence, to the shores of peace, stability and security. I do not say this merely as a matter of courtesy, nor simply because I personally have such high sentiments towards you. I am stating the facts and seeing this as they should be seen. At a time like this, when the world is torn between various currents and greed, and when the policy of nations is motivated by aggression and the lack of respect for lofty principles, we are all in need of wise leadership and enlightened policy of the calibre you possess.

"We here, in this your country, are proud and filled with joy when we see that relations between our two countries, peoples and Governments are proceeding in the right path and being established upon firm foundations of understanding, friendship and co-operation. Of course, this is not something unexpected. So long as these two countries and these two peoples profess one principle, namely, the belief in God and His Book and His Prophet, and they hold the Shar'iah of Islam as the final arbiter, it is something natural for these two countries.

"On this occasion, Your Majesty, I should like to express the appreciation felt by your Arab brothers for the stand which you and your Government and people have taken towards your Arab brothers during the tribulations which they have suffered and in regard to their problems of destiny. The assistance which Your Majesty has proffered and your noble attitude have been a source of great support and encouragement to them while they continue to place their faith in God and to believe that with the assistance and support of the Almighty they will undoubtedly regain their usurped rights and will throw off the dust of defeat, oppression and aggression to which they have been exposed.

"Your Majesty will find in this country, and among all those who believe in God and uphold their faith and their Islam, all support and encouragement to proceed further along the lines which you have adopted in order to bring your country to assume its rightful place in the matter of progress and development and the realization of right, equality and social justice. The efforts and the sacrifices which Your Majesty has undertaken towards your country and people can be denied only by those who would dare deny that there is a sun and the day is filled with sunshine.

"I appreciate Your Majesty's sentiments and love for your brothers in this country. I also appreciate your cooperation, which is in fact the basis of the relations binding our two countries and peoples together in all aspects of progress and peaceful and stable life. At no time in our history had events afflicting our nation and countries made it more imperative that we hold fast to our convictions and our Shar'iah. At this juncture we need to remain faithful to our faith and Shar'iah because of the sublime principles and the firm bases which they enshrine and which, if we properly understand and implement would lead to the attainment of noble and sublime objectives in all spheres of life. At this time, when the world is being torn apart by greed — and I mean by this the greed of states which have the physical power to impose their domination over the world — we are in great need of co-operating with one another for the purpose of promoting the interests of our peoples and countries, while upholding our tolerant faith and seeking the assistance of Almighty God in overcoming all the obstacles and hurdles we encounter. At present we are exposed to the threat of foreign designs, some seeking to impose domination upon us and to usurp our wealth and property. Some are trying to dominate our beliefs, thoughts and freedom. In the circumstances we must join hands and collaborate to pro-

Continued on page 40
of the Shi‘ah School of Thought in Islam to Su‘udi Arabia

hr of Iran, on the occasion of the latter’s State Visit to Su‘udi Arabia in November 1968 C.E.

Reply by His Imperial Majesty the Shahanshah Arya Mehr of Iran to the Speech of His Majesty the King of Su‘udi Arabia

"Your Majesty:

"My meeting with Your Majesty for the second time is indeed a happy occasion for me, affording me an opportunity to benefit from and enjoy a meeting with Your Majesty — to benefit from your wisdom and your wise deliberations, your profound thoughtfulness and your great experience every time I visit this Holy Land. This is what I personally feel, and what every Iranian feels. We all feel, when we visit this Holy Land, a profound sense of holy and heavenly thought. In this Holy Land is situated the honoured Ka‘bah and the place where the revelation came. It is the most holy of lands for all the Muslims. Your Majesty protects, preserves and guards these holy places. It is also a source of great joy for us that the protector of the holy places should be a great personality like Your Majesty, and that this Holy Land is ruled by a person like Your Majesty who believes in Islam and the Shari‘ah and teachings of Islam and so meticulously guards and preserves these teachings and sublime Shari‘ah. It is a fact as evident as the sun. From the day Your Majesty ascended the throne of this country it has been making tremendous strides in the path of progress and development and of strength. Indeed, I can say that this is not the only country which stands in need of the great wisdom and experience of your Majesty. All the Muslims need you and your great personality to preserve the most holy of Islam’s holy shrines and to promote the progress and prosperity of this country and to work for the welfare of Islam and the Muslims.

"The Muslim countries are today in the greatest need of solidarity, harmony and co-operation.

"The teachings of the Shari‘ah of Islam are laid down and set for all times and ages, and for this reason our adherence to the teachings of our religion will enable us to keep up with progress and advance in the world and to remain in harmony with conditions in the world at all times.

"Your Majesty no doubt knows that in Iran we have carried out a renaissance of reform in all spheres of life. It is a great renaissance, and great things have been accomplished. We also have projects which we plan to carry out to the benefit of the community and in order to promote social justice and the prosperity of the people. And I can say with full confidence that Iran had at no time been a happier land than it now is, and never has it been closer to the Qur‘an and the teachings of the Shari‘ah of Islam. There are no principles in the world which can uplift the standard of living of mankind and raise the level of human thought as can the teachings of the auspicious Shari‘ah of Islam.

"The question can be asked as to whether the Muslims had achieved any benefits from division and disunity. If our history shows any positive gains made by the Muslims as a result of disunity and division I personally would have no objection to such a course. But when in fact we find that disunity and division had brought upon the Muslims only the worst possible results it clearly must be recognized that we must learn a lesson from the past and must consolidate our ranks and join hands together.

His Imperial Majesty the Shāhānshāh ARYĀ Mehr of IRAN receiving the salutes at a march past at RIYADH, with His Majesty King FAYṢAL on his left.

"Your Majesty has kindly referred to the stand taken by Iran in regard to the very sad events which took place in some Islamic countries recently. Why did Iran adopt such an attitude? There are two reasons for this. The first is that we are Muslims. The second is that Iran always upholds justice and defends it.

"All the Muslims — Arabs and non-Arabs — should follow the teachings of the Shari‘ah of Islam, and should unite and join hands, and thereby attain their desired objective.

"Your Majesty and the people of Su‘udi Arabia and all the Muslims can rest assured that Iran will always stand alongside them, that she defends justice, and that she stands in their ranks and supports their demands in all spheres. And we pray, in order that the Muslims should attain their objectives, that God may grant Your Majesty long life and help you in all that you do for the benefit of the Muslims. You represent all the causes of Islam and the teachings of Islam. I also pray to the Almighty to grant you good health so that you may guide this people and country on to good and enlightenment and towards a better future. May God bestow His support upon you and grant us success in achieving what is to the good!"
Tanzim and Tabligh Movements in Modern India—Before its Partition into Pakistan and India

A Short Historical Description of the Struggle for Survival and Supremacy in India in the early Twenties between the Religious Ideologies of Islam and Hinduism

By Dr. Y. B. MATHUR

The founding of the Tanzim movement to protect the Muslim interests in India after the abolition of the Turkish Caliphate

It is well known that with the passing away of the Turkish Caliphate and the expulsion of the Caliph from Turkey, much ground was cut from under the feet of the Muslim agitators, who had hitherto utilized their pro-Turkish sympathies in exciting the Muslim masses to anti-British feelings and in characterizing all actions of Government in relation to Turkey as interference with religion.* The absence of any sympathetic response from the Angora Government in answer to their appeals in favour of a Turkish Khalifah demoralised the organizers and promoters of the Khalifat Movement in India, who were further discredited on account of exposure in connection with the misplaced trust and misadventure, despite good intentions on the part of the Muslim leaders, of Khalifat funds while in the custody of the Central Khalifat Committee, but invested in the Hindu mills. The whole of the money was lost. New ways and means were, therefore, called for to reassure the public and to enlist its aid and sympathy. With this end in view, Dr. Kitchlew, a prominent member of the Central Khalifat Committee, issued, in May 1923, a long memorandum pointing out the necessity of readjusting the "national programme" because the unsettled state of affairs with regard to the Khalifat had resulted in a setback; and he suggested that a "new and more dynamic programme" embracing the whole phase of the life of the community should be considered jointly by the Jama'at-ul-Ulemá and the Central Khalifat Committee so as to enable the community to take its proper place in the country and in the struggle for Swaraj.† The proposals outlined included inter alia organization of Muslim Jathás (volunteer corps) under the control of a permanent committee which would also be in charge of the Central organization. The scheme was formally laid before a meeting of the Central Khalifat Committee held at Delhi on 24 and 25 June 1924; and in explaining it Kitchlew urged the need for the establishment of an independent Muslim organization, firstly because the Muslim leaders had become hardened to protect their interests, and secondly because the Hindus and Sikhs were perfecting their own organizations.‡ It was therefore necessary for the Muslims not only to organize Muslim Jathás, but also to open their own primary schools in mosques, prepare textbooks for schools, issue Khutbahs (sermons) to be read in mosques, etc., enforce punctuality in prayers, established technical and commercial colleges, supervise Waqfs, collect Zakáh, arrange for relief of widows and orphans, and start Muslim co-operative societies and banks. Some of the ‘Ulemá, however, who were present took exception as they were not previously consulted, but after slight modifications the scheme was passed and the Working Committee of the Central Khalifat Committee was asked to correspond with the Muslim League, the Jama'at-ul-Ulemá and other Muslim associations on the subject.§

What the Tanzim movement, founded in June 1924 C.E., aimed at

In furtherance of this scheme, Dr. Kitchlew started an Urdu daily, the Tanzim (Organization), at Amritsar, and lost no time in carrying on propaganda which resembled Akali methods. Speaking at Ludhiana on 22 July, he praised the Sikhs for fighting a great battle with the Government and asked the Muslims to emulate their example. At Lahore he

*Mr. Gandhi welcomed and encouraged the agitation, if he did not manœuvre it himself, and advised Hindu masses to join in the processions and meetings of the Khalifat Movement; dispensing with the practice and belief of the Hindus to treat non-Hindus — Christians and Muslims — as untouchables as far as, at least, food and water were concerned. (Ed. L.R.)
1 Home Department (Political Branch) Note dated 4.10.1924, para. 1, p. 12.
3 Ibid., p. 13.
enlisted the assistance of a few local workers and the Punjab Khilâfat Committee issued a circular letter urging local committees to take up the work and to collect subscriptions. A deputation then visited several districts in the northern Punjab, and Kitchlew planned to devote his entire time to the Tanzim movement.\(^4\)

The efforts made by the organizers met with no appreciable success. According to a report received in the middle of July 1924 some well-placed Muslims in the Punjab kept themselves aloof from the movement and it is stated that a section of the Maulâvis (religious leaders) was definitely antagonistic to it. The latter held the view that that part of the scheme which related to consolidation of all mosques encroached upon their own rights. On the other hand, it is significant to note that by the middle of September 1924 the movement had irritated the Hindus and aroused their suspicions. This is proved by the fact that C. R. Das, Moti Lal Nehru and Malviya not only protested but also asked Kitchlew to stop the movement. These apprehensions on the part of the Hindus were not altogether unjustified. According to a newspaper report, at a meeting held at Lahore on 9 August Kitchlew made a forcible speech against the Hindus and indignantly referred to the malicious and narrow-minded attacks of the Aryâ Samâjists journals against the Muslims. He appealed to them to "forget Haqiqat Rai fables" (story of a Hindu "martyr" for religion).\(^5\)

The activities of the Central Khilâfat Committee in this connection were far less prominent and mainly confined to addressing Provincial Committees, which were asked to furnish lists of Muslim associations, schools and orphanages. Shaukat 'Alî, however, toured in Kathiawar to collect subscriptions. His speeches were not objectionable. The tour terminated on 11 September and a sum of Rs.25,000 was said to have been promised.\(^6\)

The Tanzim Movement was full of potentialities but it remained in its infancy and failed to excite public feeling. It therefore did not prove to be a source of danger to the Government. But if this movement had perfected itself it would have then gone against the Government as well as the Hindus and fulfilled the aspirations of its organizers.\(^7\)

The Tabligh Movement and its aims

The Tanzim Movement was not anti-Hindu. It was the Muslim antidote to the Hindu Sangathan Movement: organization on communal lines.\(^8\) The Tabligh Movement, on the other hand, was anti-Hindu' besides being a purely militant proselytizing effort on the part of the Muslims to counteract the Shuddhi movement which was started in 1923 by the Aryâ Samâj in certain parts of the Punjab, United Provinces and Delhi for the conversion of Muslim Rajputs. Within a short time it produced ill-feeling between the two communities throughout the country and culminated in riots in several places.\(^9\)

The Tabligh Movement among the Muslims was not entirely a new effort at the propagation of Islam in India. From time to time various sections carried on proselytizing work and there is no dearth of evidence to show that while engaged in such work in support of their respective religions, Hindus and Muslims often came into conflict with each other. The relations between the Aryâ Samâj and the Muslims remained bitter because the former made violent attacks on Islam and the Prophet and elicited counter attacks. These relations remained unimproved although subsequently the nationalist movement in India attracted a greater attention of many of those who had hitherto devoted their energies to religion. A remarkable instance of this is to be found in the case of Lîl Munshi Râm, a prominent member of the Aryâ Samâj, and for a long time Governor of the Guru Kul College, Hardwar, who subsequently assumed the role of a sanyaśi under the name of Shradhânanda. During the disturbances of 1919 in Delhi he had identified himself so much with the political agitation that he was acclaimed a popular hero and was taken to the Jumû'ah Mosque at Delhi, where he was allowed to sit on the pulpit and address his countrymen — the blood of the "martyrs" had indeed united the nation.\(^10\)

Hindu militant anti-Islam movement of the Hindu Mahâsbâh

Swâmî Shradhânanda's pretensions were however short-lived. He had identified himself with the cause of the Congress, but after the session held at Gaya in 1922 he discovered that he had no place among either the followers of Gandhi or the seceders, viz., the Swârâjists. The Swâmî, therefore, reverted to religion again.\(^11\) About this time the slackening of activities among the Muslims in connection with the Khilâfat movement afforded them leisure to turn their attention to affairs nearer home. A movement, to revive the Muslim League to look after purely the Muslim political interests, was started. This gave a further impetus to Swâmî Shradhânanda, who found it very opportune to organize a purely Hindu movement under the auspices of the Aryâ Samâj primarily to gain influence and bring people under his own banner, but in reality to strengthen the Hindu element to retain the balance of advantage in political matters when Swârâj came into existence!

Early in 1923 a session of the Hindu Mahasabah was held in Benares at which resolutions were passed among others one being in support of removing untouchability. This greatly strengthened Shradhânanda's hands, who, notwithstanding the fact that not much love was lost between the orthodox Hindus and the Aryâ Samâj owing to religious differences, utilized the opportunity to his advantage. He began by converting the chamârs (an untouchable class of Hindus) to the Aryâ Samâj and urged that Hindus should allow them the use of all wells and places of worship without any let or hindrance. This was soon followed by a campaign of reclaiming the Malkâna Rajputs (Muslims), Jat and Gujar Muslims of Meerut, Agra, Muttra, Mainpuri, Etâh, Etawah in the United Provinces, and Karnal, Ambala, Rohtak and Hisar in the Punjab. Swâmî Shradhânanda and his lieutenants threw themselves into the struggle with great zeal to bring back the non-Muslims in Agra to the fold of the Hindu religion. It was stated that as many as 300 converts had been obtained from one village alone. There was a belief that the Maharaja of Kashmir, as well as some of the Rajput Hindu princes in Rajputana, rendered invaluable help and support in this conversion (Shuddhi) movement. On the other hand the Hindus took objection to an old farman

\(^4\) Ibid.
\(^6\) Ibid., para. 3, p. 14.
\(^7\) Ibid., para. 5, p. 15.
\(^8\) Note by C. Kaye, dated 12.10.1924.
\(^9\) Ibid.
\(^10\) Home Department (Political Branch) Note dated 4.10.1924, para. 4, p. 15.
\(^11\) Home Department (Political Branch) Note dated 10.10.1924, para. 1, p. 16.
\(^12\) Ibid., para. 2.
Animosity between the Muslims and the Hindus grew apace

The Aryá Samájists for some time claimed great success and to a keen observer it was obvious that this success would not leave the Muslims unmoved. Theologue of Deoband and others soon showed signs of resistance. Preachers and propagandists of the Aryá Samáj and Islam met at Achhnera in Agra in April 1923 and started the rival campaigns to reintroduce the Malkáná Rajputs. The open resistance on the part of the Muslims evidently forced Shradháhándá to make his movement an all-India movement. He therefore appealed for funds and himself undertook an extensive tour in India. His visits to different centres and his speeches created widespread enthusiasm amongst Hindus. Subscriptions came in thick and fast. The Punjab Hindu press published fabulous figures of conversions to Hinduism. The Muslim public received a rude shock and reproached the Muslims for their apathy. The Ahmadıyáh section of Muslims readily lent their powerful support and were the first to come into the field. They soon claimed easy victories. Khwaja Hasan Nizámí of Delhi, a well known Pir, and a crazy, but experienced pamphleteer, contributed a series of articles attacking the Aryá Samáj and Swámi Shradháhándá. It is interesting to mention that he also invited Gandhi to embrace Islam. The recriminations between Shradháhándá and Khwaja Hasan Nizámí became so acute that the lives of both were threatened by the followers of the other. In April 1923 the situation became so tense in a group of villages in Agra that additional police were posted to watch the situation.

The Punjab C.I.D., in its report dated 31 March 1923, wrote: "The outstanding feature of the present political situation is the growing tension between the Hindus and Muslims over the conversion of Muslim Rajputs in the United Provinces. The Khilafat leaders were being urged to permit their organizations to be used to counteract the movement and if they refused to take part in the controversy they would undoubtedly lose many of their supporters." 14

The Tablígh Movement founded in April 1923 C.E. to counteract the Shuddhi Movement

In April 1923 the Muslims of Aligarh, under the leadership of Kunwar ‘Abdul Wahháb Kháán, a Muslim Rajput, formed a society known as Tablígh-ul-Islam to counteract the Aryá influence at Agra. At one of the meetings of this society, a boycott of Hindus was urged. In July 1923 a central Jamá’at-t Tablígh-ul-Islám was formed with headquarters at Ambala. Syed Ghulám Bhik Nairang, a leading lawyer of Ambala, was appointed organising secretary and Kunwar ‘Abdul Wahháb Khan and Haji Sir Rahim Bux of Karnal took a leading share in its organization. In September 1923 a general meeting of this Jamá’at was held at Ambala, to which preachers from all parts of India were invited. 15 The movement had already spread to certain parts of the Punjab: Muslims of all shades of opinion agreed on the necessity of taking counter measures, the only notable exceptions were a few extremists, such as Abul Kalam Azad, and the ‘Alí Brothers, who, though themselves ardent Muslims, refrained from taking part in the movement, for fear of losing the sympathy of Hindu nationalists. Strong contingents of Maulavis and paid preachers were sent to the affected areas. Charges of unfair means were levelled by both parties and the Muslims complained that the Hindus were making offers of money and material help to secure conversions. This open warfare caused the authorities great apprehension, and not only were the relations between the two communities estranged in the United Provinces and the Punjab, but the movement reacted on the Hindu-Muslim relations throughout India, resulting in rioting in several places, for example, at Nipaur, Ajmer, Amethi, Lucknow, Shahjahanpur, Meerut, Delhi, Lahore, Kohat and Gulbarga. These Hindu-Muslim relations were seldom so strained as at this time, and it may safely be mentioned that the Shuddhi and Tablígh movements were the most important contributory factors leading to this situation. 16

The Muslims feared that there was a serious danger to their existence in the future. This was indicated in an article entitled "The Neo-Hinduism — A Political Cult", which was published in 1924, 19 and regarded as an authoritative pronouncement on the subject. I am giving below the main ideas contained in this article: --

The Hindu faith had now assumed a new aspect and taken a new turn. This new inspiration was derived rather from politics than from its ancient literature. Nationalism was the motor-lever in its modern formation. An imaginary Home Rule with all non-Hindu elements — religions that had their origin from outside India like Christianity and Islam — was the basic principle on which the new cult was built up. The various Hindu sects under the old faith were diametrically opposed to each other in their tenets. For example, the old Sanáta-Dharmá and the new-ordained Aryá Samáj, the two well-known Hindu sects, always remained at daggers drawn, but the Neo-Hinduism aimed at ignoring these bitter divergences. It intended to obliterat all that kept a Hindu of any colour or class separate from the rest. 20

The Aryá Samáj and its origins

The curious feature of this new campaign of conversion to Hinduism, was the choice that was freely given to every new convert on leaving his old faith, to identify himself with any of the existing creeds that originated within the frontiers of India. For example, the Aryá Samáj, a modern Hindu sect of recent growth, proved to be instrumental in this programme of conversion. Till now they took pride in their notoriety for denouncing every other creed in the world, never sparing even the

13 Ibid., para. 2, p. 17.
14 Ibid., p. 18.
15 Under Section 144 Criminal Procedure Code.
16 See para. 139.
17 Home Department (Political Branch) Note dated 10.10.1924, para. 3, p. 19.
18 Ibid.
19 See The Islamic Review, October 1924.
20 Buddhism and Jainism are, admittedly, not sects of, but two different religions from, Hinduism. They have been so treated for centuries by others as well as by their respective followers. They differ from Hinduism in their basic principles. The only common bond between them and Hinduism is that India is the birthplace of the three religions. This community of local origin has now been declared as the only article of faith necessary under the new dispensation, and the new cult would claim every such religion as part and parcel of itself. Again, proselytizing is a thing unknown in Hinduism, but the political needs of the coming Hindu rule in India would allow and adopt it, contrary to all ancient writings and usage. Numerical strength is the chief thing to be attained. They must have it at any cost.

Continued on page 40
Proceedings of the Tenth Session of the Constituent Assembly of the Muslim World League held in Mecca from 15-28 Rajab 1388 A.H. — 8-21 October 1968 C.E.

RESOLUTIONS

The Secretariat-General of the Muslim World League has published the text of the resolutions adopted by the Constituent Assembly of the League at its tenth session held in Mecca during the period 15-28 Rajab, 1388 A.H. — 8-21 October 1968. The resolutions deal with the various important problems confronting the Muslim world. Foremost among the subjects discussed was the Palestine problem, the liberation of which is a sacred duty upon all the Muslims, requiring every sacrifice in the struggle against the aggressor usurpers who have desecrated this most cherished and sacred of Islam’s possessions.

The Chairman of the Rabītah’s Opening Speech

The first meeting of the session began with a recitation from the Holy Qur’an. His Eminence the Shaykh Muhammad Ibn Ibrāhīm Aal al-Shaykh, the Chairman of the Assembly, then delivered an impromptu speech in which he greeted the members of the Conference and underlined the important tasks entrusted to the Assembly in the present circumstances. He spoke about the action which the Muslims should take in regard to these issues, and the need for the making of every effort to repel the danger threatening al-Masjid al-Aqṣā, Palestine and the Muslim countries generally. He also spoke of the need to work assiduously for the return of al-Masjid al-Aqṣā and Palestine to the Islamic fold and the purging of the evil of the usurping aggressors, and also for the return of the rightful owners of the country to their homes to live in peace after the sinful homelessness they had suffered. He urged the Muslims in all countries to be alert and vigilant and to be careful and prepared and to carry out the task which the Almighty has imposed upon them, particularly at this critical time. He then called upon all Muslims to follow the path of God and of enlightenment, and to abandon whatever delays the achievement of the victory promised by the Almighty, Who says in His Book:

“O you who believe! If you help God He will help you and make firm your feet.”

And to help the believers is ever incumbent on Us.”

PROCEEDINGS OF THE RABĪTĀH

The Assembly then considered the agenda prepared by the Secretariat-General. It held 14 meetings to examine and discuss the various issues involved and ancillary matters. It finally adopted the following resolutions (translated from the Arabic):

I. The Palestine Problem

The Assembly has reviewed the conditions and circumstances through which the Palestine problem is passing, the Palestine problem being the primary problem engaging the attention of the Muslims. The Assembly adopted the following resolutions in this regard:

(a) The Assembly emphatically reaffirms that the Muslim world will not adopt a passive attitude in regard to the liberation of every part of Muslim territory, and will not be deterred by catastrophes and sacrifices. Unless this objective is attained there will be no peace in this part of the world. Furthermore, the continuation of Zionist aggression will inevitably lead to the continuation of the struggle until right triumphs over wrong.

(b) The Assembly strongly supports the resolutions calling for the continuation of the struggle for the liberation of Palestine which were adopted by the World Islamic Organizations on 11 Rajab 1388 A.H. — 4 October 1968 C.E. — held in Mecca and the resolutions adopted by the Academy of Islamic Studies (Majma’ al-Buhūth al-Islāmiyyah) held in Cairo on 14 Rajab 1388 A.H. — 7 October 1968 C.E.

(c) The Assembly strongly denounces the pressure which some quarters are exerting upon the Arabs to induce them to recognize Israel in return for the withdrawal of Israel from the territory it occupied in the course of the aggression of 5 June 1967 C.E.

1 The Qur’ān 47:7. 2 The Qur’ān 30:47.
(d) While supporting the determination of the Muslims to continue the struggle until final victory, the Assembly is of opinion that:

1. All material and spiritual resources should be mobilized and co-ordinated towards the continuation of the struggle and its concentration upon the liberation of al-Masjid al-Aqsa and occupied Arab territory; and the Assembly calls upon the Islamic States to take all steps necessary to co-ordinate and harmonize these efforts and to implement them.

2. The Islamic morale in the armed forces should be strengthened, so that they would truly become Muslim armies ready to face death for upholding God's cause.

3. The sacrificial commando (hidâ'yyin) activities should be supported and organized, and efforts should be made to translate it into an Islamic jihâd in every sense of the word.

4. The Kingdom of Su'di Arabia should continue the efforts it has been making to promote the cause of God and which lead to the attainment of the aims and aspirations of the Muslims in these major Islamic problems.

(e) The Assembly strongly denounces the response of the United States of America to the Zionist pressure exerted in regard to supplying the Jews with "Phantom" aircraft and other military weapons for use against the Islamic countries, and the Assembly decides to send a telegram to this effect to His Excellency the President of the U.S.A.

(f) The Assembly reaffirms the decision it had taken in its 9th session held on 15 Rajab 1387 A.H. — 8 October 1968 C.E. — to the effect that the Muslim countries should fully boycott Israel and Zionism, and should enter into consultations which could make such boycott a positive weapon. The Assembly also hopes that such countries as continue to recognize Israel — in whatever form — would hasten to withdraw such recognition and sever their relations with Israel.

(g) The sending of telegrams of thanks to the Muslim States and other States which have denounced the sinful Zionist aggression and have supported the right of the Palestinian people to return to their homeland and demanded the withdrawal of the aggressors from the territory they have occupied. The Assembly values the noble attitude of these latter States and wishes them to know that their just stand has made a very good imprint upon the Islamic world.

(h) The taking of all steps needed to counter foreign propaganda designed to promote an attitude of defeatism and pessimism.

(i) The urging of the Muslim countries to put into effect a policy of austerity in order to make possible the implementation of their task in regard to Israel, and to decide on military conscription and training in all the Muslim countries.

(j) That the Secretariat-General of the Muslim World League should inform all the Muslim countries of these resolutions.

II. Islamic Solidarity

Whereas Islamic solidarity is needed for the purpose of co-ordinating efforts designed to promote the interests of Islam and the Muslims; and whereas one of the things which would make this possible is to consider all matters of interest to the Muslims in the context of the progress made towards promoting this idea which events have demonstrated is receiving serious response and absolute support; and whereas the conditions through which the Muslim world is passing are of a critical nature, the Assembly decides that the time has come for the holding of an Islamic summit conference.

III. Muslim Minorities in the World

The Assembly has studied reports received by the Secretariat-General concerning problems affecting persecuted Muslim minorities. The Assembly reaffirms its previous decisions in regard to these matters which uphold the right of the Muslim peoples to determine their future and enjoy independence and sovereignty, and supported the right of Muslim minorities to enjoy full rights in their homeland and to exercise religious freedom without any interference or pressure.

The Assembly is of opinion that the Secretariat-General should continue to watch developments in regard to these important Islamic problems and to report on this to the next session.

IV. The prohibition of the printing of the Mîrza Bâqîr version of the Qur'an

The Assembly has considered a report submitted by the Secretariat-General in regard to the attempt by the son of a certain Mîrza Bâqîr (a Lebanese) to print a new Qur'an attributed to his father, giving the arrangement of the Chapters and Verses as he alleged they were revealed. The Assembly has also been informed of the Secretariat-General's contacts with His Eminence the Mufti of the Lebanese Republic, who has given a firm promise that this book will not be printed unless and until His Eminence sees its preface and gives direct permission for the printing, and that His Eminence has given a promise by the Ministry of Information of the Lebanese Republic that no permission will be given for the printing of the book until His Eminence sees it and agrees to its publication.

The Assembly expresses approval of what the Secretariat-General has done in this regard, and is of opinion that the printing of this book is falsification and evil. The arrangement of the verses of the Qur'an is as shown in the authorized version in accordance with the instructions of the Messenger of God (may the peace and blessings of God be upon him!) and as revealed to him by Almighty God. The Messenger of God recited the Qur'an throughout his honourable life, and listened to the Qur'an being recited by his Companions, and the Qur'an was recorded in that order in the Mushaf al-Imâm version which has been unanimously approved by the Companions of the Prophet and by all the leading 'ulamâ of Islam thereafter. The arrangement of the verses is thus the one as given in the Mushaf al-Imâm version, and from the order of the verses in the chapters is to be deduced the meaning and wisdom of the words, and this in fact is one of the aspects of the miraculous nature of the Qur'an. Likewise, the order of the chapters of the Qur'an indicates aspects of the miraculous nature of the Qur'an, the meaning and significance of which has been elucidated by the leading scholars of Islam. In abandoning this order of the chapters and verses of the Qur'an will mean a loss of all these important matters and a violation of what has been accepted throughout by the Muslim nation.

The Assembly asks the Secretariat-General of the Muslim World League to continue to devote attention to this matter in order that the book will not be printed in a manner
which would violate the provisions of the Shari'ah of Islam and in order also to preserve intact the Book of God and to protect the Muslim nation from dissension and misguidance. This is particularly important in view of the fact that the leading scholars of Islam completed the task of indicating which among the chapters and verses of the Qur'an were revealed in Mecca and which in Medina, the instances of the revelation and their dates. They have written valuable treatises on this subject which have been thoroughly considered and approved. There is thus nothing new in the subject, and all that will result will be confusion and deception.

The Assembly also wishes to thank His Eminence the Mufti of the Lebanese Republic for the praiseworthy efforts which he has made. It desires that this should be communicated to His Eminence with the hope that he will not be content merely to examine the preface of the book but will consider the book as a whole, in view of the great importance of the matter.

V. Radio “Voice of Islam” from Mecca

The Assembly has considered the report by the Secretariat-General of the Muslim World League in regard to the steps taken to implement the resolution which the Assembly had taken in regard to Radio “Voice of Islam”. The Assembly decided to approve the agreement reached between the League and the Ministries of Information and Finance, and to send a telegram of thanks to His Majesty King Faisal Ibn ‘Abd al-Aziz, King of Su'udi Arabia, may God protect him, for the support which His Majesty has given to this important Islamic information project.

VI. The combating of anti-Islamic propaganda

The Assembly recommends to the Secretariat-General of the League that Islamic public opinion should be alerted to the need to combat Communist and godless propaganda and projects and other types of propaganda aimed against Islam, and that all possible means should be used in this respect.

VII. The Federation of the Emirates of the Arabian Gulf

In connection with the auspicious move in the Emirates of the Arabian Gulf designed to attain unity among them, the Assembly has decided to send to each of the Rulers a message in this form:

Ref. No. 2648   Date: 23.7.1388 A.H.

His Highness . . .

Greetings, and may the mercy and blessings of God be upon you!

The Constituent Assembly of the Muslim World League, which has held its tenth session at the Headquarters of the League in Mecca to consider matters of Islamic interest, sends Your Highness greetings and best wishes on the occasion of the emergence of the idea of a federation of the Arabian Gulf. The Constituent Assembly is of opinion that this auspicious and blessed move will, God willing, be the firm basis for bringing about the unification of the will of the Muslim people in the Arabian Gulf in order that they may be able to assume their anticipated rôle in bolstering up the desired Islamic unity.

May the Almighty bless your federation and grant you success in all your endeavours in this regard for the good of Islam and the Muslims.

Finally, greetings and may the mercy and blessings of God be upon you!

Signed: Chairman of the Constituent Assembly.

VIII. World Islamic Organizations

The Assembly has considered the resolutions adopted by the World Islamic Organizations which met at the Headquarters of the League in Mecca during the period 11 of Rajab 1388 A.H.—4-7 October 1968 C.E. The organizations concerned are the following:

(a) The Muslim World Congress of Karachi (Mu'tamar al-'Alam al-Islāmī)
(b) The Islamic Afro-Asian Organization of Jakarta (al-Munazzimah al-Islāmiyyah al-Ifrīqiyyah al-Asawīyyah)
(c) The Supreme Council of Islamic Affairs of Cairo (al-Majlis al-'A'īā li Shu'ūn al-Islāmiyyah)
(d) The General Islamic Congress for Palestine Affairs of Amman (al-Mu'tamar al-Islāmī al-'Amm li Shu'ùn Fīlasīt) (e) The Muslim World League of Mecca

The Assembly has decided to approve these resolutions and to consider the auspicious steps towards the realization of the desired Islamic unity.

IX. The setting up of branches of the Muslim World League in the Muslim countries

Following the reports by the delegations of the Muslim World League which have visited some Islamic countries that the peoples of these countries would like the establishment of branches of the League there, the Assembly has decided to entrust the Secretariat-General with the task of carrying out the necessary contacts for the establishment of such branches in order that they may carry out their Islamic duties, with the request that special attention be paid to the selection of the staff of these branches, who should possess the qualifications listed in the Constitution of the League.

X. The Islamic Congress (al-Majma' al-Islāmī) in Amman

The Assembly has decided to send a delegation of its members to Amman to attend the Islamic Congress there, which is due to be held on 29 Rajab 1388 A.H. — 13 November 1968 C.E., in view of the great importance and significance of such a meeting at the present time.

XI. The Sending of delegations from the League to the Muslim countries

In view of the fact that the delegations of the Muslim World League which have carried out visits to the Islamic countries in Asia and Africa have not yet completed their visits to all the Islamic countries, the Assembly has decided that delegations should be sent to such Islamic countries as have not been visited, and has left to the Secretariat-General the question of the composition of such delegations.

XII. An expression of thanks to the Secretariat-General of the Muslim World League

The Assembly makes especial mention, with thanks and gratitude, of the great skill and abounding wisdom of His Excellency the Secretariat-General of the League in conducting the meetings and putting matters before the Assembly. The Assembly also wishes to thank his assistants and the staff of the Secretariat-General for the efforts they have made and for the foresight, wisdom and skill which they have displayed.

God is the source of all success.

Mecca. 28 Rajab 1388 A.H. — 20 October 1968 C.E.
First Conference of World Islamic Organizations held at Mecca

(Al-Munazzimat al-Islamiyyah al-‘Alamiyyah)

Resolutions of the First Conference of World Islamic Organizations held in Mecca from 11-14 Rajab 1388 A.H. — 3-6 October 1968 C.E.

Delegates representing the following organizations held meetings at the Headquarters of the Muslim World League in Mecca during the period of 11-14 Rajab 1388 A.H. — 3-6 October 1968 C.E.:

1. The Muslim World League,
2. The Muslim World Congress,
3. The Islamic Afro-Asian Organization, and

The purpose of the conference was to carry out consultations and to co-ordinate efforts in the service of common Islamic problems, and to study issues with which the Muslims are faced at the present time.

Consultation and Co-ordination

The following resolutions were adopted:

There exist at present several international Islamic organizations, and it is not a very easy task to unify all of them into a single organization. Nevertheless, it is necessary that all these organizations should endeavour to co-ordinate their aims and their actions, and that their policies and ideas about the problems they are all facing should be harmonized. For this reason international Islamic organizations should try to carry out more consultations with one another in accordance with a deliberate plan which should embody the following criteria:

I. Subject matter

There must be held on a rotation basis meetings for consultation and co-ordination among international Muslim organizations now taking part in this conference, which are to be considered as founder-members of this Congress, and such other organizations as subsequently become members of this Congress.

II. Aims

The aim of the afore-mentioned meetings should be to co-ordinate ideas and actions among these organizations in religious matters and all Islamic international problems.

III. Membership

In addition to the international Islamic organizations taking part in this conference, other international Islamic organizations can be accepted as members, provided they express a desire to take part in the activities of consultation and co-ordination involved and declare their adherence to the principles agreed to by the member organizations, and provided also that the founder-members of the Congress approve of such membership.

IV. Meetings

(a) A meeting shall be held at least once a year, and in cases of emergency a meeting can be held if requested by half the membership.

(b) The place where a meeting is to be held shall be decided by the members in consultation, and it shall be considered desirable that the place where the meetings shall be held alternates among the member organizations.

(c) A meeting is to be considered valid if attended by absolute majority of the members.

(d) Decisions at meetings shall be adopted by absolute majority except in important matters, when a decision must be unanimous.

(e) Every organization attending a meeting shall be represented by not more than three delegates.

V. The Secretariat

(a) Where a meeting is taking place in its home country an organization member of this Congress shall undertake all the work of the Secretariat.

(b) The functions of the Secretariat shall be the following:

1. To inform the members of the Congress of the result of a meeting;
2. To receive reports about the activities of the members and to distribute such reports forthwith among the other members;
3. To prepare for the forthcoming meeting, fix the time and place of the meeting, send invitations to the meeting, prepare the agenda, and assess the implementation of the resolutions adopted;
4. Invitations to the meeting and the preparation of the agenda shall be sent to members at least two months before the date of the meeting, except in the case of emergency meetings;
5. The Secretary shall consult member organizations when the agenda of the meeting is being prepared, and shall provide the members with such studies and information about the subjects on the agenda as are available to him.

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VI. Expenses

(1) The expenses of the Secretariat shall be borne by the member organization which is undertaking the work, and it may be assisted by other members.

(2) The expenses concerning ordinary meetings shall be borne by the member organization which is host to the meeting, and it may be assisted by other members.

(3) Travelling expenses shall be borne by the members, who may be assisted in this by other members.

VII. The Centre for Islamic Studies

The Muslim World League shall be entrusted with the task of setting up a Centre for Islamic Studies, and this shall undertake the collection of comprehensive information on Islamic problems and general international problems and distribute such information among member organizations so that they can be studied and utilized before the next meeting is held. The Muslim World League has offered the finance necessary for this project, and it is thanked for this.

VIII. The allocation of functions

Work shall be assigned in accordance with the formula that an important task is to be entrusted to a specific organization, with other organizations being allowed to take part in the work only through understanding and co-operation with the organization to which the task was primarily and specifically assigned. The purpose behind the allocation of duties in this manner is to ensure that efforts are concentrated on every topic and that there is collective responsibility among the member organizations. In order that Islamic endeavours should be effective the regional branches, offices and other institutions affiliated to member organizations should consult among themselves for the purpose of allocating duties on a basis of co-operation and understanding and in accordance with the needs of the country concerned.

IX. Finance

The finance at present at the disposal of Islamic organizations is much less than what is needed for the promotion of Islamic endeavours, whether in the way of promoting the teachings of Islam or setting up schools, mosques, hospitals or other activities. For this reason the Islamic organizations have decided to set up a committee under the chairmanship of His Excellency Shaykh Muhammad Surūr al-Sabbān, Secretary-General of the Muslim World League, and consisting of a member representing each of the organizations' members of this Congress, to prepare the necessary study of the question of promoting the resources of the Congress. The chairman of the committee may call upon the assistance of economic experts in this matter. The committee is to submit its report on this subject to the Congress at the next meeting.

X. The Islamic Summit Conference

The Muslims are one nation. God has decreed that they be united, and that they abstain from whatever leads to disunity and dissension. When the Muslims obeyed the word of God in their illustrious past they were able to spread justice, civilization and faith throughout the world. The Muslims became weak when they became divided and quarrelled among themselves. This nation shall not improve its lot except through that which had promoted its good in the past. The Muslim peoples believe in the need for restoring unity to the Muslim nation, not only as a means of attaining the aspirations of this nation but because the religion of Islam makes imperative co-operation and solidarity among the Muslims.

The World Islamic Organizations urge the heads and leaders of Islamic States to get into touch with one another and to carry out consultations for the purpose of finding effective means to implement the idea of an Islamic summit conference as a preliminary to realizing the objective of Islamic solidarity, a concept the implementation of which is made necessary and urgent by the present circumstances of the Muslim nation. In this regard, thanks should be offered to all those who are working for the realization of this blessed concept of solidarity, and may the Almighty grant success in the realization of what He favours.

XI. The Palestine Problem

(1) The Islamic Organizations are of opinion that the Palestine problem concerns not only the Arabs but also the entire Muslim world, and that in view of the present critical circumstances it is essential that all efforts should be concentrated on this vital and very serious Islamic problem, which poses very serious threats indeed to the future of Islam and the Muslims.

For this reason it has been decided to put into effect the following plan:

(a) To make a persistent call for ǧihād, which has now become incumbent upon all Muslims to save Jerusalem, al-Masjīd al-Aqṣā, and all Palestinian Arab territory occupied by the Jews;

(b) To urge all member organizations to mobilize all their potential and to use all the influence wielded by them and by their individual members with Governments and people — in particular such organizations as have branches — to underwrite their stand in support of the problem concerning Palestine, Jerusalem and al-Masjīd al-Aqṣā; to make available all facilities needed for this purpose; and to adopt a more firm attitude on the international level and at the United Nations;

(c) No Islamic State may recognize what is called the "State of Israel", and such Islamic States as have accorded recognition should be asked to withdraw it and to support the rally which is to be held in Amman shortly to call for the liberation of Jerusalem and al-Masjīd al-Aqṣā, and to recommend to the Organizations and personalities now meeting in Mecca to attend this rally;

(d) To send a telegram to the United Nations on the subject of Jerusalem and al-Masjīd al-Aqṣā;

(e) To send a telegram of appeal to the Kings and Heads of State of the Muslim countries on the subject of Jerusalem.

(2) Text of proposed telegram to His Excellency U Thant, Secretary-General of the United Nations:

His Excellency U Thant, Secretary-General of the United Nations, New York:

On behalf of the Islamic Organizations now meeting in Mecca, we would like to draw your attention, and hope that you will take the necessary steps and devote attention to the following matters:

Despite repeated appeals by the United Nations, and in

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defiance of world public opinion, and also in clear violation of the Charter of the United Nations and the Universal Declaration of Human Rights, Israel persists in its aggression by refusing to withdraw from occupied territories, including Jerusalem, and by continuing repeated acts of aggression and barbarous methods against the Arab inhabitants of the occupied territory.

The Muslims of the world are also worried about the excavations being carried out by the occupation authorities under the holy al-Masjid al-Aqṣa.

While we strongly protest against the misbehaviour and arrogance of the Israelis, we urge the United Nations to find effective means and take practical measures to put an end to this deteriorating and intolerable situation in the occupied territory. Justice requires that the status quo prevailing there before the war of 1967 be restored, in all the territory which has been occupied wrongly and by force by the so-called state of Israel should be restored, and that fundamental human rights should be restored to the Palestinians and that they be allowed to determine their own future in an atmosphere of freedom and justice.

The Muslims of the world are not asking for charity in this respect. They are demanding merely the withdrawal of the aggressor and the restoration of human rights to the people of Palestine so that they will have an opportunity to determine their own destiny.

We shall be grateful if you would kindly distribute this telegram among the members of the United Nations Organization.

Signed: On behalf of: the Muslim World League, the Muslim World Congress, the Islamic Afro-Asian Organization, the General Islamic Congress.

Text of telegram to all the Kings and Heads of Muslim States:

The World Islamic Organizations now meeting in Mecca urge all Muslim Governments in the world to respond to the heartfelt appeal coming from al-Masjid al-Aqṣa, the first Qiblah of the Muslims, which has been occupied and desecrated by the Jews.

The Muslim Governments are called upon to mobilize all individual and collective efforts to liberate Jerusalem from the clutches of the aggressors.

The World Islamic Organizations draw the attention of all Muslim Governments to the great danger threatening Islamic sacred possessions in Jerusalem as a result of the evil methods used by the Jews openly and in secret for the purpose of "Judifying" the holy city and to remove all traces of Islamic character in it. Steps being taken for the purpose include the following:

1. Acts of terror and intimidation, including acts of collective extermination, against the Muslim population;
2. The demolition of whole Islamic quarters and the replacement of street names by Jewish names;
3. The forcing of the Muslim population to learn the Jewish language and to take up Israeli citizenship and assume a Jewish way of life, in an attempt finally to put an end to the language, culture and heritage of the Muslims;
4. The confiscation of more than five million square metres of busheyn land legitimately owned by Muslims in Jerusalem, for the purpose of building new Jewish quarters thereon, and
5. Arrogant defiance of the feelings and susceptibilities of the Muslims by beginning excavation operations under the walls of al-Masjid al-Aqṣa, where it is intended to build the Jewish Temple which they had announced on several occasions in the past.

The World Islamic Organizations believe that the best way of responding to the challenge of desecration of Islamic sacred possessions and the horrors being committed against the inhabitants of the holy City is a firm and collective stand, and joint Islamic action by all the Muslim Governments.

Signed on behalf of: the Muslim World League, the Muslim World Congress, the Islamic Afro-Asian Organization, and the General Islamic Congress.

XII. Islamic Problems

The World Islamic Organizations have studied the question of persecuted Islamic minorities. They reaffirm what they had previously declared in connection with these issues, namely, the absolute right of the Muslim people to determine their own future and to enjoy independence and sovereignty, and the right of Muslim minorities to enjoy full rights in their homeland and to engage in religious activities freely and without any pressure. The Islamic Organizations undertake to continue to study developments in these vital Islamic problems and to defend Muslim rights in this respect by all possible means.

XIII. The Setting up of a Muslim Fund

Recommendation: Whereas the economic situation in the Muslim world at present is not commensurate with the great resources and potential possessed by the Muslim countries, and whereas such weakness leads to general weakness in the economic and social spheres in the Muslim world, the Islamic Organizations recommend to the Muslim States, and in particular those possessing great resources, the setting up of a joint Islamic Fund for Development. The purpose of such a fund would be to assist the Muslim countries in developing their economy, to utilize their natural resources, and to devote expenditure on Islamic projects of general interest.

XIV. Appreciation and Thanks

The Islamic Organizations meeting on this occasion wish to express thanks and appreciation to the Secretariat-General of the Muslim World League for the noble efforts which have made possible the holding of this Islamic meeting, and which have helped to lay the foundation for continuing co-operation, God willing, between all those engaged in activities in the Islamic sphere.

Mecca, 14 Rajab 1388 A.H. — 6 October 1968 C.E.

On behalf of the Muslim World League: Muhammad Surûr al-Sabbân, Sâlih Qazzâz, Amin ‘Abdullâh.
On behalf of the Muslim World Congress: Muhammad Amin al-Husaynî, Muhammad Nâsirîn, In’amûlkh Khan, Haydar al-Husaynî.

The Muslim Congress held in Amman, Jordan, in October 1968 C.E.

The Islamic Congress held meetings in Amman attended by representatives of various Muslim organizations. The subject discussed was the Palestine problem and ways and means of supporting the rights of the Arabs in Palestine.

The representatives of Muslim organizations attending the conference called for the proclamation of a jihâd (holy war) for the liberation of Palestine. A resolution adopted on this subject said that, "The tragedy which befell the Muslim Nation with the loss of al-Masjid al-Aqṣa and the Holy Land of Palestine has made it incumbent upon the Arabs and the Muslims to reject all methods for achieving a solution other than the method of jihâd and the taking of active steps to wrench Palestine from the clutches of the usurpers, and to
reject altogether any Zionist presence in any part of Palestine."

The resolutions adopted by the Congress warned the Muslim nation that the Zionist aggression against Palestine was designed to destroy the existence and civilization of Islam not only in Palestine but in other parts of the Muslim world. The resolutions pointed out that the Israeli authorities had defied and insulted the feelings and susceptibilities of the Muslims in Palestine, and particularly in Hebron and Jerusalem. They called on the Muslim peoples and Governments to co-ordinate efforts to save the sacred possessions of Islam and liberate the usurped land.

The Congress urged the Arab and Muslim Governments to re-organize their social systems on Islamic foundations and to protect Islamic society against the threat of ideological invasion. It is this ideological invasion that has introduced alien elements into Islamic society and contributed to the tragedy that befell the Muslim world recently. The Congress also urged the Muslim Governments to adopt a policy of austerity and to channel all national resources to the one purpose of jihad in God’s cause.

The Congress called upon all Arab and Muslim Governments to adopt all the means necessary for strengthening cooperation between them in the cultural, political, economic and military spheres as a preliminary to Islamic unity and solidarity. It also recommended that the Muslim Heads of State should hold an urgent meeting to consider primarily action for the saving of Jerusalem.

One resolution adopted by the Congress called upon all Muslim Governments to give to Islamic organizations and institutions operating in their countries every opportunity to carry out their work, and to facilitate the task of such organizations and institutions by contributing towards the battle in which Islam is now engaged. The Congress declared in this respect that the principles of Islam were the only real answer to the Zionist movement, and the forces of Islam should not be fettered in their endeavours to face up to the danger now threatening the Muslim nation.

A Statement of the Secretary-General of the Rabitat (the Muslim World League) on "The Middle East Problem"

Israeli aggression is being referred to by the Foreign Press and News Agencies as "The Middle East Problem"—a deceptive phrase to dilute the aggression and to erase from memory the name of Muslim and Arab Jerusalem by designating all this as a general problem described as ‘the Middle East problem’.

"This phrase is being promoted by wicked sources manipulated by Zionism, Communism and Imperialism, with the intention that the people should forget the truth about their cause and forget also about the Israeli aggression suffered by the Arab countries and by a cherished and sacred part of the homes and land of the Muslims. The aim is that the Muslims should not retain in their minds anything but a faint and misleading picture about a minor phenomenon called ‘the problem of the Middle East’, and instead of remembering the occupied Holy Land and the usurped Islamic Jerusalem, they would remember a new thing called ‘the problem of the Middle East’. In that way the aim desired will be attained—and that aim is that with the passage of time people would, in the normal and natural manner, forget.

"We hope that the Arab intellectual and those who are concerned with public affairs and information services will not fall a victim to this wicked trick, and will see it at its truth and reality. We hope that they will not give publicity or currency, whether in good faith or by way of imitation and conformity, to this faulty and deceptive phrase, and that they will remember all the time the aim behind the invention of this phrase, namely, that the problem arising from the aggression against Jerusalem should be liquidated and all memory of it erased from the minds of the Muslims so that the whole problem would be forgotten or become less important as time goes by.

"It is for this reason that we have considered it necessary to issue this reminder to all information media in the Muslim countries, so that the politicians and the intelligentsia would be alerted to this poisonous plot, and would use proper terms to describe the situation and properly assess the reality, namely, that the problem is one of Israeli aggression, the occupation of Palestine and the usurpation of Jerusalem, and not merely a so-called ‘problem of the Middle East’ as some people allege."

(signed) Muhammad Surúr al-Sabbán.”

NOVEMBER—DECEMBER 1968
The Everyday Life of the Arab Doctor in the 9th-12th Centuries

Some little known Arab Physicians

By KURT VORDERMAIER

The high ethical standard of the men of letters in classical times of Islam

The Arab doctor used to be so close to learned tradition that, in classical times, the names for a philosopher, scholar and doctor were synonymous, while originally only the guardians of the theological tradition were called scholars ('ulamā'). Medicine, which, apart from theology, was the only faculty recognized by the Prophet Muhammad, was to play a special part in this Islamic tradition. In both faculties the real scientific criterion showed itself, which, according to al-Maqdisi, allowed the scholar to differentiate between the dubious and the certain, the genuine and the false, and which kept his reasoning always sharp and clear.

Al-Mutahhar Ibn Táhir al-Maqdisi (d. 996 C.E.) tells us about the high ethical level of the man of letters in those times: "Science reveals her countenance only to him, who dedicates himself to her whole-heartedly, keeping his senses pure and his vision clear: to him, who asks God for his help, who drives himself hard, working through nights, tired out by his efforts."

As in this treatise we are aiming at showing the less known facts and situations, we want to refrain from making any general historical remarks, also from dealing with such well known imposing figures as Avicenna, Abulqásim, Averróës, 'Alî Ibn al-'Abbás, Isaac Judaeus, Maimonides or Rhazes; though just a man like Rhazes and his 200 writings could serve well to illustrate the life of Arab doctors; but we want to look for the more obscure personalities of Islamic culture between the 9th and 12th centuries.

Hunayn Ibn Isháq

Hunayn Ibn Isháq al-Tádî was born in 809 C.E. in Hira, son of a Christian pharmacist, studied first in Basra with al-Kalâlî, afterwards in Baghdad with Yahyá Ibn Masawiyh, the Latinized Mesuè, whose assistant he became. In pursuit of his studies he also went on a journey to Asia Minor, where he acquired excellent knowledge of the Greek language. After his return he settled in Baghdad as a teacher of medicine and house-surgeon to the Caliph al-Mutawakkil (d. 861 C.E.), who supported him and his ideas generously. It was there that he did his translations from the Greek, which were to be of such consequence for the Occident as well as the Orient. Hunayn is said to have worked on at least three manuscripts simultaneously, collating them carefully in order to make sure of the correct text. Later on, the Christian Hunayn got involved in an argument with the Bishop Theodosius, concerning the iconolatry and iconoclasms, was excommunicated, and, in his grief, is said to have poisoned himself. 30 November 873 C.E. is recorded as the day of his death.

Al-Juwaynî

Another brilliant figure is Abû al-Ma'âli ‘Abîd al-Malik Ibn ‘Ali Ibn Yûsîf al-Juwaynî Imám al-Haramayn. He was of such talents and early maturity that, when in his 20th year his father suddenly died, he was able to continue his lectures with the help of the notes of the deceased. Later, he was forced to take refuge in the Hijâz, where he worked for four years in the Mosques of Mecca and Medina, an activity which brought him the title of "Iqâb" of (Imám of the Two Holy Cities). After the return home of this Imám al-Haramayn, the Wazir Nizám al-Mulk had a school of his own founded for him in Nishâpur, the famous Nizâmiyyah, where he worked for three years. After his last illness, he went back to the place of his birth, which was famous for its mild air and fresh water. He died there on 30 August 1085 C.E. On the day of his death all shops and markets of the town were closed. His place in the Mosque was pulled down and about 400 students of his broke their inkwells and pens and took a year's holiday in memory of him. Poets praised his name and extolled his writings. From his life and works it becomes clear that his teaching was done publicly — in the widest sense of the word. The scene of this learned life was the room in the Mosque, where the Madrasah was built in, though certainly not as a private room for teaching. Even after the newer faculties — al-tulâm al-jâlidâh — were accepted, the Mosque remained the official place of teaching, like the Christian church and monastery school.

Djâhîz

It is probable that also ‘Amr Ibn Bahr al-Djâhîz, born 767 C.E. a son of a Negro in Basra, was teaching there. He is said to have been so ugly that a woman, who wanted to have the devil engraved on her signet ring, chose this man, with his protruding eyes, as her model and took him with her to the goldsmith. The Caliph al-Mutawakkil, who had him called to Baghdad as teacher for his son, was so distressed
by his ugliness, that he dismissed him immediately, giving him 10,000 dirhams. Yet he was famous for his great knowledge and left behind a wealth of writings. This Djâhiz, son of a Negro, who is supposed to have read every book right to the last page, who rented whole bookstalls, died in 863 C.E. as a scholar of world-wide fame. Tradition has it, that in his 97th year he was buried under a collapsing heap of books.

Tamimi

Alongside with the public academies went the possibilities for private education. In Jerusalem, for instance, where his grandfather held the position of a doctor, young Muhammad Ibn Ahmad Ibn al-Sa‘īd Tamimi studied medicine under a Christian monk. In 970 C.E. Tamimi went to Egypt and entered into the service of the Wazir of the Fatimides, where he died after 980 C.E. His favourite work was the discovery of a universal remedy against poisoning. He wrote several treatises upon this then most topical theme; concocted some pills against the plague and found some medicine to aid digestion, which, in the flowery language of the Arabs, he called “Key to Joy for Man and his Soul”. With the Arabs a young doctor could learn better than anywhere else how to make his medicines tasty and attractive — even the name.

Ibn Wafid

One of the most famous Spanish doctors, Muhammad Ibn ‘Abd al-Karīm Ibn Yahyā Ibn Wafid al-Lakhmī, born in 999 C.E., had for a time held the office of Wazir to Ibn Dhu al-Nun, of Toledo. Payment to doctors being voluntary or even being looked down upon, a scholar either had to have private means or to work as a craftsman, unless, of course, he had his princely protector, in which case his salaries might be charging with the money of his patron. These offices were much sought after, subject to far-reaching academic intrigues. But also here there were some famous exceptions. So the story has it that Abū Hanifah preferred to suffer physical ill-treatment, and even death in prison, rather than accept the well-paid and honourable position of supreme judge in Baghdad. The name of Ibn Wafid, who died in 1068 C.E., appears quite frequently in Latin manuscripts as the nearly unidentifiable name of Abenguefit or Albengnefit. Dioscorides, too, was made well-known amongst wider circles by his concise and clear arrangement of the *Simplicia*. The Middle Ages also have to thank him for their knowledge about the Arabian hygiene of the bath.

Ibn Djazlah

The general demand that medical practice should be carried out without payment was voluntarily continued later on. It is said that Abū ‘Alī Yahyā Ibn Isā Ibn Djazlah al-Baghdādi, a Christian doctor, who was converted to Islam in 1074 C.E., gave away his remedies without payment and even supported the poor, which made him well-known and popular throughout the town. We owe him a *Tractatus de laude Medicinae* as well as a contribution to the *Tagwi* (Latinised *Tacuinum*), a branch of literature popular in those days, which consisted of tables, which, like those in the laws of astronomy, gave clear charts or schemata of macrobiotics. Ibn Djazlah died in 1100 C.E. He had bequeathed his books to the library of the Mausoleum of Abū Hanifah, as it was the way of these scholars to turn over their private libraries or even their fortunes to mosques and schools.

‘Umar al-Rāzī

The tendency to reform the schools must have had in its wake an ever-growing institutionalism of the academic life. We learn more about the details of the scholastic life, its Byzantine glamour, the scholastic attitude of Persian knighthood, as we read about the great Fakhr al-Dīn Muhammad Ibn ‘Umar al-Rāzī, who, like Rhazes, was born in Rai, son of the preacher Diyā al-Dīn. First, his father and Kamāl al-Dīn were his teachers, afterwards, Medj al-Dīn, whom he also accompanied on his journeys. Later on, he was the head of his own academy in Herat and, after his death in 1209 C.E., he was so highly esteemed, that even his descendants were spared at the time of the Tartar invasion.

While in the early days of Islam the teachers rarely sat on a pedestal, but rather on a carpet or a hide at the base of a column, surrounded by their pupils, who were seated on mats, Fakhr al-Dīn the teacher had his seat high up in the aula. To the right and left, there stood Mameluks in two rows leaning on their swords. Next to the teacher, the older students were seated, behind them the other listeners in strict order of their rank. An older student interpreted a passage from the works of an authority, others had to represent the opposite point of view. If there was a dispute, the high shaykh intervened and used his authority in having the last word.

Al-Baghdādi

How the day of such an Islamic scholar was spent, we can learn from the account of the life of Muwaffaq al-Dīn ‘Abd al-Latīf Ibn Yūsuf al-Baghdādi, who, born in 1162 C.E. in Baghdad, received his basic knowledge of philosophy and philology from the most famous teachers. During the morning, he held his lectures in the Azhar Mosque; at noon, medical students came to his house to practise, his evenings he again spent teaching in the Mosque, while the hours of the night were given to his private studies. ‘Abd al-Latīf excelled through his unusually independent and critical way of thinking. He was in no way a mere follower, as he shows in his criticism of Avicenna, which became sharper the more he occupied himself with his writings. In his studies of skeletons, which he made during a journey through Egypt, he even managed to clear up some errors of the Galenic anatomy. Later on, we find him in Damascus, Jerusalem and in Saladin’s camp before Akka. After the fall of Jerusalem in 1192 C.E., Saladin employed him at the Umayyad Mosque of Damascus. After an active life between Damascus, Jerusalem and Cairo, ‘Abd al-Latīf settled in 1227 C.E. as a doctor in Aleppo. He died in 1231 C.E. and was buried in the cemetery al-Wardiyah (the Rosegarden) of Baghdad.

However close to tradition the scholastic life of an Arab doctor may run, we cannot fail to notice in these sketchy outlines a world of their own experiences, which also has often been made the object of poetry. So, e.g., have the doctor’s diagnostic abilities been praised: “The hidden illness appears to him, as a flaw in the polished surface of the sword appears to the eye.”

But any striving after miracles was strictly repudiated by these scholars, especially towards the people, usually with reference to the Qur’ān, 17:110: “I am a man like you.” And it is just this human outlook, lived out soberly and emphatically, which brings these scholars so near to us.
"And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks."
(The Qur'an 16:14)

A Commentary on Holy Qur'an 16:14
in terms of Modern Scientific Knowledge

BOUNTY FROM THE OCEAN

By LEONARD SAMUELS

It seems likely man will have mastered space travel and stand on the moon before he claims the bounty from the oceans of his own planet. Yet these barely tapped resources could well hold the promise of his future.

Although man learned millennia ago to farm the land of the earth and mine its hidden wealth, on the oceans that cover 70 per cent of his rich planet he still remains an inefficient hunter and gatherer. On land, his transition from hunter to farmer took thousands of years. He cannot afford to wait long to learn how to "farm" and "mine" the seas for food, fresh water, minerals and medicines. Right now more than half the world's population suffers from an inadequate diet and lack of potable water. The population explosion reminds us constantly that the clock is running out. On the oceans, man must achieve his transition from hunter to scientific exploiter in two decades.

Plentiful Food

Why are the oceans an answer to the food problem? Consider these facts: A 30 per cent increase in the world's fish catch would erase the protein deficit in the world's diets. Doubling the catch would meet the world's vastly expanded protein needs 25 years from now. And the potential fish harvest could be increased 10 times!

Often, the problem of food is one of distribution, not supply. Often, too, it is caused by the caprices of weather or the happenstance of climate. Whatever the reason, it's a fact that less than half the world's people have enough protein. Even where rice is plentiful there can be starvation. And yet, for much of the world, the protein is there, right at their doorsteps — in the oceans.

Only recently have the nations of the world started to probe the watery depths of our planet. We know the potential is there. But the harvest cannot be realized on a sustained basis until we have studied more intensely the alien environment of the sea. Such research involves not merely mapping the ocean floor, but studying the currents, the salinity and the fish and plant populations. Upon this knowledge can be built the tools and techniques for harvesting the sea.

Some progress has already been made. Scientists know that the basis of the life cycle in the sea — the plankton (drifting masses of plants and animals, mainly microscopic species, characterized by weak or nonexistent locomotive power) — is in turn fed by nutrients that rise from the bottom. To attract fish, we can then cultivate plankton beds in shallows by creating turbulences that will bring the nutrients up to them. In bays and inlets, where the environment can be controlled, "aquaculture" is being developed. India, for one, has undertaken this.

Man's preference for certain species of fish has brought about overharvesting of them in some areas, permitting less desirable coarse fish to take over. Yet the coarse fish themselves represent a resource that can revolutionize human nutrition, particularly in non-maritime nations. A fish-protein concentrate that contains 80 per cent high-grade protein can be produced from ground-up fish. The concentrate is odourless, tasteless, bacteriologically safe and stable without refrigeration. It is easily digestible and can be incorporated into cereal products. Ten grammes of it will provide adequate daily protein requirements for a child at a cost of US$0.01. India has already begun producing this concentrate on a laboratory scale, and is thinking about constructing a pilot plant to turn out this product on a large scale. The U.S. Government is studying the feasibility of a demonstration plant in a developing country.

Harvesting fish, of any kind, is severely handicapped by the unpredictable fluctuations of the fish supply, over which fisheries have no control. Observation, search and detection, fish-guidance systems, herding and attraction, as well as catching — all need further study. In addition, fisheries are at the mercy of distant agricultural land practices which produce silt and harmful chemicals. International co-operation — such as the Water for Peace Conference and the recent U.S.-Japan conference on Co-operation in Development of Oceanic Resources — is a step forward.

1 Courtesy, The Editor, Horizons, Vol. XVII, Number 9. P.O. Box 151, Manila, Philippines.

THE ISLAMIC REVIEW & ARAB AFFAIRS
Fresh Water

Many a developing country — despite a wealth of raw materials, an abundance of labour and access to transportation — remains poor simply because of a shortage of fresh water. For ages past, men have fought over water without adding one single drop to the world’s supply. Now this promises to change as desalting of ocean water is coming of age. Only five years ago, it cost about U.S.$5 per 3,800 litres of fresh water. Today the prospect is for U.S.$2.00–3.00 per 3,800 litres. Further reductions are possible by coupling the desalting operation to electric-power plants.

The techniques for extracting fresh water from the ocean have proliferated. Distillation is the most popular technique — boiling salt water and condensing its vapour as fresh water. Flash distillation involves boiling off the water in stages under increasingly lower pressures. An improved version of it may lower the cost to U.S.$1.25 per 3,800 litres.

Two power sources for desalting represent the wave of the future — nuclear and solar energy. Solar distillation permits unattended installations in remote areas. Coober Pedy, Australia, has a solar still that produces 19,000 litres a day for its townspeople. An economical nuclear-powered plant is being built off the coast of California. Its output is expected to reach 567 million litres of fresh water a day at a cost of U.S.$20 per 3,800 litres.

Hong Kong is expected to need 567 million litres a day by 1980. Desalting plants are certainly on the cards. But now the colony has a novel approach to conserving the water it does get from five months of rain. Hong Kong has dammed up Plover Cove, an arm of the sea, to create a lake storing up to 113,550 million litres.

Abundant Minerals

The oceans are also the answer to the shrinking mineral resources of the continents. Consider only a minor fraction of the ocean area, the continental shelves — those shallow areas bordering the land masses. These littoral areas encompass an area equal to the continent of Asia. Just on the continental shelf of the United States alone:

- Geologists estimate that there are more than two thousand million barrels of proved reserves of oil and that undiscovered reserves may be many times this amount.
- Known sulphur reserves amount to 37 million tons, with undiscovered resources estimated at 50 million tons.
- Millions of ounces of gold and much tin are expected to be found in the sand and gravel of submerged coastlines of Alaska and along the Bering Sea. Tin ores are expected to be found off the Thai and Indonesian coasts.

In fact, geologists think that the mineral potential from the continental shelf may exceed that of the adjacent land.

Already extracted from the sea in quantity have been potash, magnesium and bromine. Others likely to be extracted when the demand is strong enough to make such extraction commercially worthwhile are boron, fluorine, strontium, rubidium and cesium. Aluminium ore may be scooped up from the bottom. Nodules of manganese oxide replete with rich concentrations of nickel, iron, copper and cobalt lie along the bottom in great numbers.

Medical Marvels

In the sea, where four-fifths of the earth’s animal life and most of its vegetation grow, the new science of marine pharmacology is discovering a boon of strange and wondrous drugs. Under investigation:

- Sponges, which are proving deadly against germs. Several have been found to destroy a few species of bacteria. One, the red-beard sponge, was found to be active against many bacteria, including those causing penicillin-resistant staphylococcus infections, tuberculosis, trenchmouth and some bladder maladies. The drug isolated from this sponge — ectyonin — is being tested further for its effectiveness.
- Another broad-spectrum antibiotic has been isolated from the sargassum weed. And work on the one-celled red tide, the Gonyaulax, which produces a poison more toxic than strychnine, has produced three antibiotics.
- Isolated from a poison found in sea snakes is a compound that reduces the coagulating time of blood.
- Another poison — from the spines of the weever fish — produces a chemical that slows an animal heartbeat to just a few pulses per minute, likely to be a boon to surgery.
- With opposite effect is eptatretin, extracted from the third heart of the hagfish, which beats although it is not connected to the fish by any nerves. This compound may stimulate a heartbeat for hours at a time.
- A chemical purified from the poison of the deadly stone fish has been found to lower high blood pressure.
- Brown sea kelp yields a compound that rids the body of radioactive strontium 90.
- A potent hallucinogenic drug has been isolated from the flesh of the dream fish, and there are others which may prove useful in the treatment of mental illness.
- Already in use in Japan for the last stages of cancer and for migraine headaches is the pain-killer tetrodotoxin, extracted from the virulent poison of the puffer fish.
- Even more dramatic is the miracle of holothurin. Not only has this secretion of sea cucumbers been found capable of blocking nerve impulses (making it a possible anesthetic), of retarding the coagulation of blood and of repelling sharks, but it has displayed an ability to stop cancer. Injected into one of two groups of cancerous mice, it permitted the one group to live out its normal life span. The other group died within two weeks.

But this is only scratching the surface. Perhaps only one per cent of all sea organisms containing biologically active substances have been investigated.

The more man studies the oceans, the more secrets he unlocks and the sooner he may find that this crowded earth can still support him. But learning from the past, he must hasten to develop, yet conserve, this planet’s last frontier. With the proper management of these now bountiful resources, the future will be bright indeed.
A Brief Outline of the Responsibilities of an Islamic State as stated in the Qur’ān with special reference to the Constitution of Pakistan

By ‘ALĀ’UDDIN SIDDQUI

The four fundamental objectives of an Islamic State

“They are the people who will, if We establish them in land, keep up prayer and pay the stated alms, enjoin the right and forbid the wrong. To God belongs the end of all affairs.” (The Qur’ān 22 : 41).

This Qur’ānic verse is a brief description of the fundamental responsibilities of the Muslims when they are established in land, i.e., when they are endowed with power to manage the affairs of the state. In religious phraseology these objectives are:

1. The establishing of prescribed worship,
2. The organizing of charity,
3. The enjoining of virtue, and
4. The forbidding of evil.

In pondering over the extent and potentialities of these fundamental institutions, it becomes clear that they require of Muslims to establish a system of thought and action which should primarily be morally strong, socially well-knit, and potentially capable of propagating moral and social values, and eradicating social evils.

It was with a consciousness of these requirements that the early Muslims, in submission to Divine Commandments, moved forth with full faith in God, and with a dynamic zeal for the fulfilment of their mission to establish a social order based on universal peace.

The ideology of Islam

Islam is basically a mission of peace — peace with the Creator and His creation. Its very name indicates that, and its message fully mirrors the programme of peace for individuals, societies, nations and states. The early Muslims — travellers or traders, preachers or teachers, equipped with arms or armed with spiritual equipment — went forth bearing the torch of its universal mission.

Now Islam claims to be a perfect religion, and claims to give guidance for human activity in all spheres and at all times. In the Qur’ān 5 : 3 we read:

“This day have I perfected for you your religion and completed My favour to you and chosen for you Islam as a religion.”

In another place it reiterates (48 : 28):

“He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions. And God is enough for a witness.”

The ideology of Islam is based on the Qur’ān and the Sunnah, i.e. the Revealed Guidance and the Prophetic Practice, which means the first application and implementation of the Qur’ānic principles by the Prophet himself. On these two fundamental factors the complete structure of the Fiqh, or “deduced law” of Islam, is based. It is the letter and the spirit of the Qur’ān and the Sunnah which has enabled the Muslims to evolve and develop their jurisprudence and legal system.

“Islam,” says a Western Orientalist, Erwin I. J. Rosenthal, in his Political Thought in Medieval Islam, London, 1958, p. 2, “is a religious way of life which contains diverse elements all bound together in a certain unity of outlook by the common belief in God and His Prophet, who had received a revelation — the final revelation — in the form of the Qur’ān, “the precious Book.” The exemplary life of the Prophet, his Sunnah, and Hadith, a body of authentic traditions going back to Muhammad, and his work for the Muslim ‘Community of the Faithful’, were combined with the Qur’ān, and all three served as sources of the Sharia, the prophetically revealed law of Islam. This law bound and united all Muslims, were they Arabs, Persians or Turks, and others who had embraced Islam. This Sharia is the rock of Islam...”

This picture of the importance and utility of Islamic Law, though coming from the pen of a non-Muslim writer, is not very different from reality. It shows that the sources of Islamic Law have always sufficed to procure guidance to the Muslims everywhere under changing circumstances.

The first duty of the Islamic State is the defence and security of its sovereignty so that it can work for its high ideals

With the ideals explained above, the first and foremost religious responsibility of the Islamic State seems to be the defence and protection of its sovereignty and security, so that it can safely work for the high ideals that it stands for. To protect its borders against enemies of any kind it has to devote great attention to defence preparations. The Holy Qur’ān 8 : 60 says:

“And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of God and your enemy and others beside them, whom you know not — God knows them.”

In connection with defence preparations the Holy Qur’ān 61 : 10 says:

“O you who believe! Shall I lead you to a merchandise which will deliver you from a painful chastisement? You should believe in God and His Messenger, and strive hard in God’s way with your wealth and your lives. That is better for you, did you but know.”

In Islam the Head of the State has the supreme command of defence. That is why in Islam’s early history he was called the Amir al-Muminnin, i.e. the Commander of the Faithful, because he could command them for defending the nation and its ideology.

THE ISLAMIC REVIEW & ARAB AFFAIRS
The judiciary, according to early Islamic traditions, is not to be fettered or restricted in any way in the administration of justice. It is a matter of pride that the Pakistan Constitution has provided for a judiciary of that type and nature both at Central and Provincial levels.

The next religious responsibility of the Islamic State is to establish a system of education based on its own ideology. Islam is a religion for knowledge and learning, and it encourages a ceaseless quest for knowledge, and creative and constructive research. This system, however, has to be based on the moral patterns suggested by the ideology of Islam, and character building has to occupy a foremost position because the primary object of religion is the creation of excellence in morals. The Prophet Muhammad is reported to have said, "I have been sent to perfect excellent morals and noble actions." Excellence of morals should, therefore, be the prime consideration of education in Muslim countries.

The last, and by no means the least, responsibility of the Islamic State is the protection of the rights of minorities. According to Islam, minorities cannot be forced to give up any rights, or compelled to abandon their faith.

"There is no compulsion in religion" (The Holy Qur'an, 2: 256).

The Islamic State has to look after the interests of the minorities in the same way as it does in the case of the majority. Minorities are, in Islam, a responsibility specially entrusted to the Muslims by God and the Prophet Muhammad.

In this essay only the major responsibilities of the State have been discussed in brief in the light of the Holy Qur'an. The survey is in no way comprehensive. Valuable literature exists on the point which can be usefully consulted by those interested in the subject.

The second responsibility of the Islamic State is the dissemination of Islamic principles and values in the country and without

The second religious responsibility of the Islamic State is the dissemination of Islamic principles and values within the country and without, so that the outsiders come to know the sublimity of its ideology, and have no scruples or hesitation to co-operate with those who follow it. Its own nationals also have an opportunity to develop their individual and collective talents and characters in accordance with their ideals and ideology. The Holy Qur'an 3: 103 says:

"From among you there should be a party who invite to good and enjoin the right and forbid the wrong. These are they who are successful."

As a matter of fact, the Muslims have been styled by the Qur'an 3: 109 "the best nation" because they stand for the propagation of good and eradication of evil. We read in the Qur'an 3: 109:

"You are the best nation raised up for men; you enjoin good and forbid evil and you believe in God."

This duty of dissemination of truth is a very important duty of the Islamic State, and every evil consequence has been mentioned by the Prophet Muhammad if negligence is shown in the performance of this duty.

The third responsibility of the Islamic State is the propagation of the Islamic way of life

The next important responsibility of the Islamic State is the propagation of the Islamic way of life among its citizens. This is one of the fundamental duties of a Muslim State. It is in reality the sole purpose of its existence. The Holy Qur'an 66: 6 says in this connection:

"O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones."

Pakistan is an ideological state. The majority of its people believe in the religion of Islam. They wanted to have a state which could enable them to order their lives in accordance with the dictates of Islam. Pakistan is the result of that yearning of its people. It is natural that they would foster the Islamic way of life. This is provided in "the Principles of Policy" of its Constitution:

"1A. Islamic Way of Life:

1. The Muslims of Pakistan should be enabled, individually and collectively, to order their lives in accordance with the fundamental principles and basic concepts of Islam, and should be provided with facilities, whereby they may be enabled to understand the meaning of life according to those principles and concepts.

2. The teaching of the Holy Qur'an and Islamiyyat to the Muslims of Pakistan should be compulsory.

3. Unity and the observance of Islamic moral standards should be promoted amongst the Muslims of Pakistan.

4. The proper organization of the Zakāh, waqfs and mosques should be ensured."

This is one of the most important responsibilities of the Islamic Republic of Pakistan. It is gratifying to know that the education departments of the Government of Pakistan have devoted some attention to this objective and the Auqaf Department has also taken up the question. The Holy Qur'an counts this function of the State as its first and foremost function, as is clear from the Holy Qur'an 22: 41, which says:

"They (the Muslims) are the people who will, if We establish them in land, keep up prayer and pay the stated alms, enjoin the right, and forbid the wrong."

Such injunctions do exist in the Holy Qur'an but it is their institutionalisation which is needed in all Muslim countries.

The fourth responsibility of the Islamic State is the promulgation of laws based on the Divine guidance

The next important responsibility of the Islamic State is the promulgation of laws based on the Divine Guidance. The Holy Qur'an 5: 44-47 has warned people who do not judge by what God has revealed, in the following words:—

(a) "Whoever judge not by what God has revealed, those are the disbelievers . . . .

(b) "Whoever judge not by what God has revealed, those are the wrongdoers . . . .

(c) "Whoever judge not by what God has revealed, those are the transgressors."

The Constitution of Pakistan

These verses show the stress laid on the promulgation of Islamic laws. This point has been incorporated in the "Principles of Policy" in Pakistan's Constitution.

"1. — ISLAM
No law shall be repugnant to the teachings and require-
Continued on page 39
Thoughts for an Atheist

The Qur’an’s Approach to an Atheist’s Problems

By the late KHWAJA KAMAL-UD-DIN

“Is there any doubt concerning God Who has made such wonderful heavenly bodies and such a wonderful earth? (The Qur’an, 14:11)

Are we not equipped with various cravings and needs which we do our best to satisfy? Our whole life is spent in securing means to gratify our natural requirements. All that we call civilization solely sprang from men’s efforts in this direction. To secure happiness and to avert pain is the great problem of life. But is not proper satisfaction of our natural desires the climax of pleasure? Is not an ungratified need a great misery? We cannot ignore the existence of two things in nature: our needs and the existence of means in the universe to satisfy them. We have got ears and eyes: they demand pleasant sights and melodious sounds. The fine arts must come forward to provide them. We want good drinks and delicious eatables, and we have explored the whole world to find them. We experience higher cravings as well, and we spare no pains to meet their demands. We experience feelings of love, mercy and generosity. We must find some occasion for their exhibition, though at any cost. Similarly do we not possess the faculty for admiration, praise and thanksgiving? Do we not give expression to them when once these sentiments are aroused in us? Beneficence and beauty are the only factors to give rise to these noble feelings in us, as they only consummate human happiness. Even a man callous and cruel at heart cannot be indifferent to it. Thus we are in search of beauty and beneficence, and when we secure them, our praise and gratitude arise and must find expression. But beauty and beneficence often accrue to us through inanimate things. Do we praise them and express our gratitude to them? To do so would be a foolish act. If the beauty of a fine product of art contributes to our happiness, we do not look to it for our thanksgiving and admiration, we look up to the one who produced it or supplied it to us.

Is not nature around us the sole source of our happiness? Does it not exhibit beauty and beneficence, even in its smallest particle? Do not its variegated beauties excite our admiration and praise? Is it, then, unnatural to feel grateful after enjoying its blessings? But we never give our thanks to dumb, inanimate things. We always tend our gratitude to some intelligent being who is the maker or supplier of what adds to our happiness. Whom should we look to for showing our gratitude if we have been benefited by all around us? To be grateful is human, to find an object to whom to express our gratitude is natural. Should we praise dumb nature and give our thanks in inanimate matter? We should be untrue to our very nature if we did so. We do need some intelligent being who should claim our admiration and gratitude. It is simply a natural desire. Our very nature looks for an intelligent benefactor to whom we may tender our thanks whenever we derive some benefit. Blessed be the Prophet Muhammad, to whom these mysteries of human nature were revealed. How beautifully the Book of Islam brings home to our minds the existence of God in the following verse. It speaks eloquently of the beauty and beneficence evinced in nature, and thus appeals to our sense of admiration and gratitude, which must find expression in favour of some intelligent being, the Author of all:

“All praises and gratitude are due to God, the Creator, Nourisher and Sustainer of all the worlds around us (so necessary for our creation, sustenance and nourishment)” (The Qur’an, 1:1).

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"The nature made by God in which He has made all men—that is the right religion" (The Qur'an, 30:29).

Everything in nature obeys certain laws which cannot work without a Supreme Conrider

There is one most striking feature in nature which even a superficial observer does not fail to notice. Everything in nature is on its way to evolution, but under some marked course. It obeys certain laws, and so secures its progress. Its very utility to the whole world around it depends on its submission to the procedure fixed for it. The violation of its law means destruction and loss. Every day the sun rises and sets, with no deviation from its prescribed course. The whole solar system, the atmosphere, the earth and the things thereon are all tending to progress, but under given rules and regulations. The day and the night never overlap each other's province. How faithfully the moon and the stars pursue their course! This universal phenomenon of the law and obedience observable in the whole universe has so beautifully been depicted in the following Qur'anic words:

"A sign to them also is the night. We withdraw the day from it, and lo! they are plunged in darkness, and the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing. And as for the moon, we have decreed stations for it till it change like an old and crooked palm branch. To the sun it is not given to overtake the moon, nor doth the night outstrip the day. Each in its sphere doth journey on" (36:37-40).

What a trium — "Each in its sphere doth journey on!" Each component of nature to pursue its own course — no violation, no tresspass, but implicit obedience to the fixed unchangeable law. This alone reduces conflicting elements into one harmonious whole: a cosmos out of chaos! This alone is responsible for all scientific discoveries. Science creates nothing: its whole province is confined to the discovery of laws that guide the forces of nature. Such discoveries were impossible, and futile too, if there be no certainty as to the unchangeable nature of the laws, and the obedience thereto by nature.

Is it design or adaptation? Does not nature follow a prescribed course? Does not the law govern matter? Had its evolution been haphazard, disorderly and unseesthetic, one could argue in favour of adaptation in the working of nature, with the law merely as its sequel. But science always finds system, order and regularity as the governing principles in the whole universe, and her discoveries are only discoveries of rules and regulations prescribed to govern matter. It means design and intelligence. The law precedes matter, and hence no adaptation.

Had all these systems no designer they would soon have been disorganized and ruined. The vast mass of matter rolling in space without disturbing each other's motion demonstrate contrivance and design by the regularity of their motions, and hence the Designer. Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide nor alter their course in the slightest degree. How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the intention and contrivance of a Supreme Conrider? Alluding to this consummate Divine Wisdom, Almighty God says in the Holy Qur'an:

"Is there any doubt concerning God Who has made such wonderful heavenly bodies and such a wonderful earth" (14:11).

A BRIEF OUTLINE OF THE RESPONSIBILITIES OF AN ISLAMIC STATE — Continued from page 37

ments of Islam as set out in the Holy Qur'an and Sunnah and all existing laws shall be brought in conformance with the Holy Qur'an and Sunnah.

In "Part X — Islamic Institutions" the Pakistan Constitution has provided for an Advisory Council of Islamic Ideology, and an Institute of Islamic Research.

The functions of the Council are:

(a) to make recommendations to the Central Government and the Provincial Governments as to means of enabling and encouraging the Muslims of Pakistan to order their lives in all respects in accordance with the principles and concepts of Islam, and to examine all laws in force immediately before the commencement of the Constitution (First Amendment) Act, 1963, with a view to bringing them into conformance with the teachings and requirements of Islam as set out in the Holy Qur'an and Sunnah; and

(b) to advise the National Assembly, a Provincial Assembly, the President or a Governor on any question referred to the Council under Article 8, that is to say, a question as to whether a proposed law is or is not repugnant to the teachings and require-ments of Islam as set out in the Holy Qur'an and Sunnah.

According to the Constitution the functions of the Institute shall be to undertake Islamic research and instruction in Islam for the purpose of assisting in the reconstruction of Muslim society on a truly Islamic basis.

The Advisory Council has been provided for in order to advise the Government on religious affairs in the light of the Holy Book and the Sunnah. This is a new experiment in compliance with the Qur'anic dictates regarding Shādār.

The fifth responsibility of the Islamic State is the administering of justice and education

A very important religious duty of the Islamic State is the administration of justice. The Holy Qur'an lays great emphasis on this. It says:

"Surely God enjoins Justice and the doing of good (to others)." (16:90)

"O you who believe! Be upright for God, bearers of witness with justice; and let not hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty (or piety)." (5:8)
mote the interests of our peoples and our countries, and to fight for this purpose against all those who want to dominate us in any shape or form. We do not call for aggression, nor do we in any way contemplate being aggressors against anybody. But we shall not under any circumstances consent to aggression against ourselves or to acquiesce in it. With the help of God, and thanks to our understanding, co-operation and thought for the future, we shall attain our objectives.

"Once more, I welcome Your Majesty to your country and among your own people. I hope that this will not be the last time that you will bestow upon this country the great pleasure of welcoming you, and that you will come more often in the future, in order thereby to strengthen the bonds of love, brotherhood and co-operation in the interest of all of us.

"I sincerely pray to the Almighty to grant Your Majesty health, success and assistance in fulfilling the responsibilities entrusted to you. I hope that everything will go the way Your Majesty wants, and the way we want, namely, in the interest and to the benefit of all. God Almighty grants a bountiful reward unto His rightful, sincere and industrious servants. I also pray to the Almighty to grant us all success in upholding our faith, maintaining our Shari'ah as the arbiter, and shunning everything that may conflict with our Islamic principles, which are in the real interest of the whole of mankind. And may peace be with you!"

TANZIM AND TABLIGH MOVEMENTS IN MODERN INDIA—Continued from page 24

other sects of Hinduism. They assailed brother Hindus, and non-Hindus as well, in their abusive writings. Prophets and teachers were scurrilously labelled and grossly slandered. In a word, they would not suffer so much as the sight of any other religion or sect within the four corners of India, and wished to see the soil of India purged of all foreign plants. They were a political body from the very beginning, disguised in a religious garb, though so threadbare was the garment that the form beneath was easy of detection. Their activities now, at last enticed the cat from the bag. They now carried on the campaign of conversion which they called Shuddhi; but with changed tactics. Before this, they had hated with a malignant and genuine hate all other sects of the Hindus, but now they willingly allowed the fruits of their labour to be claimed by any other creed that came under this new definition of Hinduism. Sanâtan-Dharma, the most ancient Hindu sect, and the most implacable enemy to the Aryâ-Samâj, from the very genesis of the latter, now also evinced signs of sympathetic co-operation with the latter in the movement. The new political aspirations, in fact, levelled down all religious differences, and transmuted enmity into amity.22

The Sanâtan-Dharma’s aversion against the admission of converts into its ranks — as was the case with the Israelites on the clear authority of the Scriptures — was now totally set aside. The Samâjist, now willingly, allowed him to go to the Sanâtan-Dharma section. It is well known that the latter class consisted of idolators and stone-worshippers; while the Aryâ-Samâjists claimed to be monotheists, and took pride in image-breaking. This, in fact, had always been the great cause of animosity and discord between the two. But now the whole atmosphere was changed. Religion had been sacrificed on the altar of politics. The whole Samâj exertion till now had been towards abolishing idolatry, but now, when the Samâjist succeeded in changing the faith of a non-Hindu, he allowed his new convert to go to the camp of the idolators.23

Suffice it to say that the imminent danger, foreseen by the writer of the article, diminished as soon as Swâmi Shrâdhânandâ announced his resignation from the president-ship of the Shuddhi Sabha and pledged to devote the rest of his life to literary work. But so long as such movements, which were only symptomatic of the chronic disease of Hindu-Muslim differences, continued to manifest themselves, they remained a source of anxiety to the British authorities in India and threatened the peace of the country.

21 The Islamic Review, October 1924.
22 Ibid.
23 The reason is obvious. The most influential class in India is idolatrous, and that class takes a lively interest in political activities. The motive of all these exertions is purely a political one, i.e., to increase the number of Hindus in India, and to use this numerical strength, when attained, to their political advantage.

Swâmi Shrâdhânandâ and other Hindu visionaries of Shuddhi benefits to Hindu India observed the tables turning on them when they found that the untouchables, whose sense of dignity of human nature had been murdered by the Hindu religion, started embracing the World Brotherhood of Islam in very large numbers, and realized that instead of losing one third of India to the Muslims they would have to lose half of it if the 70 million untouchables became Muslims. They withdrew from this field and asked the political leaders to take over, who were watching anxiously the outcome of this gamble. So Mahatma Gandhi set out to keep the untouchables within the Hindu fold and to beguile them; he declared himself to be a Hariján, the name he gave to the untouchables. But Muslims failed to do their duty in this direction. (Ed. I.R.)
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