TO OUR SUBSCRIBERS AND CONTRIBUTORS

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust (The Shah Jehan Mosque, Woking, Surrey, England, and Azeem Manzil, Brandreth Road, Lahore, Pakistan), is published monthly. In conformity with the objects of its publishers The Islamic Review is a cultural, non-political journal which takes no stand on political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with their problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of The Islamic Review, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. Articles not accepted, if so requested, will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

Annual subscriptions £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned. Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 36s. per annum for 12 issues

The cost of sending 'The Islamic Review' by Air Mail varies with its destination, e.g. Egypt 3/-, Pakistan 4/- extra per copy

Orders for yearly Subscriptions or single copies may be sent to:

Australia:
Islamic Society of South Australia, Box 1694N, G.P.O., Adelaide, S. Australia.

Guyana:
H. B. Gajraj, Esq., 13 Water Street, Georgetown.
Hoossain Ganie, Esq., P.O. Box 232, 75 Breda Street, Werk-en-Rust, Georgetown.

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

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

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

England:
"The Islamic Review," The Shah Jehan Mosque, Woking, Surrey, £1 10s. 0d. post free; single copies 3s.

Fiji:
The Desai Book Depot, Box No. 160, Suva.

France:
For name and address of the agent please apply to The Manager, "Islamic Review," as above. Annual Subscription, 18 N.F. post free; single copies 1.50 N.F.

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

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

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

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

Jubilee Book Store, 97 Batu Road, Kuala Lumpur.
N. N. Muhammad Ismail, Esq., P.O. Box 233, 13 Jalan Mosjid Ipoh, Perak.
A. Abdul Rahim, Esq., 31 Jalan Ibrahim, Johore, Bahru.

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

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

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

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

The United States of America:
Orientalia Inc., 11 East 12th Street, New York 3, U.S.A.
The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. 55.00 post free; single copies 0.45 c.

Western Germany:

AGENTS IN INDIA

Readers wishing to order The Islamic Review from India can order through:
The International Book House (Private) Ltd., 9 Ash Lane, Mahatma Gandhi Road, Bombay 1, India
Higginbothams (Private) Ltd., Mount Road, Madras 2, India

AGENTS IN KASHMIR


AGENTS IN PAKISTAN

Western Pakistan
Pak American Commercial Inc., P.O. Box 7359, Elphinsone Street, KARACHI 3.
Makanda-Pakistan, Chowk Anarkali, Lahore.
Kashgara-Afghan, Kachery Road, Lahore.
Ideal Book Depot, 42 The Mall, Lahore.
Books Centre, Ahmad Mansions, 49 The Mall, Lahore.
International Book Centre, 75 The Mall, Lahore.


Eastern Pakistan
The Manager, Knowledge Homes, 146 Govt. New Market, Dacca-2, East Pakistan.
The Manager, Current Book Stall, Jessore Road, Khulna, East Pakistan.
The Manager, Setara News Agency, Patuakhali, Bakarganj, East Pakistan.

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

Subscribers in Pakistan can send their subscriptions direct to England through their bankers. Every Pakistani is entitled to buy books and journals in foreign currency worth Rs. 500 per annum.

Kindly quote your subscriber’s number when corresponding.
The Law and Philosophy of Zakat
(The Islamic Social Welfare System)
by Farishta G. de Zayas

The book contains a detailed study of the rules, rates and administration of the institution of Zakat

Price £3-10-0 Post free
Size 8½x6½; XXIX+420 pages

The Life and Work of Rumi
by Afzal Iqbal 31/- Post free

Diplomacy in Islam
by Afzal Iqbal 31/- Post free

The Culture of Islam
by Afzal Iqbal 54/- Post free

Table Talk
by Khwaja Kamal-ud-Din

Pp.i-ii + 131 8/6 Post free
dealing with subjects:
The object of Religion; Heaven and Hell;
Transmigration of Souls; Life after Death;
Evil and its Genesis; Darwin and Evolution;
Arabic, the only Vehicle of the Divine Mind;
Revelation of the Qur’an, a Necessity;
Different Religions of Different Peoples;
Problems for a Free-Thought Socialist

To be obtained from
The Islamic Review,
18 Eccleston Square, London, S.W.1, England

The Qur’anic Advices
Selections from the Qur’an as guidance for a better way of life
Arabic text with Urdu and English translations. Beautiful get-up

Price 13/6 Post free

The Holy Qur’an

Price £5.0.0 Post free

English Translation only
Pp. a—zx + xxviii + 845

Price 18/- Post free

A New Translation of the Holy Qur’an
By a renowned Indian Muslim Scholar
Dr. Sayyid ‘Abd al-Latif, Ph.D. (London)
Emeritus Professor of English, the ‘Osmaniyah University, Hyderabad, India

Price £3-10-0 Post free

Kashf al-Mahjub of ‘Ali Hujwiri
English translation by R. A. Nicholson
A standard of the celebrated Persian treatise on Sufism
xx + 444 pp.

Price £2-8-0 Post free

The Life of Muhammad
(an English translation of Ibn Ishaq’s Sirat Rasul Allah)
(The oldest Biography of the Prophet in Arabic)
with introduction and notes by A. Guillaume
Pp. XLVII•815 paperback

Price £3-9-0 Post free

Can be obtained from
The Islamic Review,
18 Eccleston Square, London, SW1
The Islamic Review
& ARAB AFFAIRS

18 Eccleston Square, London, S.W.I, England

Founded by THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

ALL CORRESPONDENCE TO
18 Eccleston Square, Victoria, London, S.W.1
Telephone: 834 2691

JULY & AUGUST 1970
58th YEAR OF PUBLICATION

Editors

abd ul majid, m.a.
Dr. r a shid ah mad (jal and har i), ph.d.
Dr. shamsuddin m. john (Executive Director)

Contents

Editorial .......................... 3
A pronouncement on the commemoration of the Isrá’-Mi’râj Night .......................... 4
by the Shaykh ‘Abd al-‘Azîz Ibn Baz
Glimpses from the Life of the Prophet Muhammad .......................... 5
by Khwaja Kamal-ud-Din
The Development of the Su‘udi Arabian Economy .......................... 11
Children’s Page .......................... 20
by olive toto
Religion and Mental Health .......................... 22
by Dr. Abu Turâb Nafisi
Some Reflections from the Poems of Iqbal .......................... 29
The Logical Basis of Arabic Grammar .......................... 31
by professor Dr. safâ’ A. Khulûsî
Heritability of Rights and Obligations under Islamic and English Common Laws .......................... 35
by zakaur rahmán Khán Lodí

PROPHECIES OF THE HOLY QUR’AN
Fifth revised and enlarged edition

Appearance of Al-Masih Al-Dajjal or the Anti-Christ
and Yajuj (Gog) and Majuj (Magog)
In the Light of the Modern Power-Blocs,
Their Scientific Means of Destruction and Nuclear War

This book gives valuable information regarding
the above prophecies in respect of our current world situation

By ‘ALI AKBAR

132 pages. Price 5s. Od.
(Postage 6d per copy Registration 3)c

THE ISLAMIC REVIEW
18 Eccleston Square, London, S.W.I
England
Errors in Arab Policy
By Shaykh Muhammad Surur al-Sabban
Secretary General, the Muslim World League, Mecca, Su'udi Arabia

One of the grave errors which have beset Arab policy for a long time now is the emission of loud and effervescent noises and sounds, filling the air with threats to throw Israel into the sea, and to take Israel lightly, pay little attention to her, speak of her worsening economic situation, draw attention to her moral and material collapse, and generally pay little heed to Israel's existence. All this at a time when Israel has utilized such talk on the part of the Arabs to portray herself as "an island in the midst of an ocean of enemies". Indeed, Arab talk has even supported such an allegation and sought pride in it.

Arab policy has continued to(1,5),(997,992) based on such false imagery, on the assumption that this reduces the enemy down to its insignificant size and pours scorn upon it. The idea was that vis-à-vis the Arabs, the enemy was but a pigmy compared to a giant, or as lowly as earth is from the stars. In ignorance or stupidity, and at times in good faith, some Arabs have proceeded with such policies, harping upon such a tune and developing confidence thereby that they had harmed Israel and exposed it to the world as a weakling, not to be feared and not to be taken seriously.

That was what was happening on the Arab side. On the cunning Israeli side the enemy has derived full advantage of this Arab policy, believing it or feigning to believe it. With a great deal of deliberation and careful thought a precise plan was drawn up. The purpose of the plan was that Israel laboured under great anxiety, living as it did the life of a small island in the midst of a sea of foes.

Israel went to great lengths in exploiting the adjectives and attributes which the Arab had heaped upon her. She thereby created and developed a climate of world public opinion, which looked upon her with favour and sympathy, and lavished a great deal of assistance and succour. World public opinion, in this case, believed what has been said by both sides — by the Arabs and by the Zionists. It believed what the Arab said about the insignificance of the Jews, and believed the Jews when they portrayed themselves as a small island in the midst of a sea of hostility.

The strange thing is that this error in Arab policy persisted before the aggression of 5 June, 1967 C.E., and thereafter as well. The truth about the Zionist had not become clear until the defeat of 5 June, 1967 C.E., which revealed how strong the Zionists were and how weak the Arabs.

In confirmation of this fact, we quote hereunder a few passages from a recent political assessment on this subject: "Ever since its inception, Israel has made meticulous
efforts to win the support of world public opinion, although
she is but an aggressive and expansionist state . . .

"Israel evaluates as serious the effects of an Arab war
against her, but she also considers that there is an equally
important aspect of that war, namely, the diplomatic aspect,
and she appreciates that this aspect could deprive Israel of
her international vigour by upsetting her propaganda and
unmasking her true nature. There is a great difference between
confronting on the battlefield an enemy suffering from
political isolation on a large scale, and confronting one
which has a great fund of international sympathy on its
side . . .

"It is an undeniable fact that during the period 1947-1967
C.E., Israel enjoyed much sympathy as a result of her massice,
prolonged and carefully studied propaganda and diplomatic
enterprise . . . World public opinion is one of the battlefield's
most effective weapons. But the fact is that we have shown
no interest in the utilization of this weapon. And this was
one of our mistakes . . ."

We sincerely hope that these mistakes have at last
been detected and finally rectified, now that the Arab world,
as much as the entire world, has come to see the truth
about Zionism and its aggression and guilt.

---

A pronouncement on the commemoration
of the Isra’-Mi‘raj Night

The Isra’-Mi‘raj Ceremonies are Bid‘ah (innovations)

by

The Shaykh ‘Abd al-‘Aziz Ibn Baz, Vice-President of the University of Medina, Su‘udi Arabia

(Translated from the Arabic, the Majallah Rābihah al ‘Alam

All praise is due to God. Peace be upon His Messenger,
his followers and his Companions!

No doubt that both the ‘Isrā’-Mi‘raj are the great Signs
of God establishing the truth of His Messenger, Muhammad
(on whom be the peace of God!), and his exalted status near
God. Also they are the proofs of the manifest power of God
and His sovereignty over all His creation. God says in the
Qur‘ān (15:1):

"Glory be to God Who made His servant to go
overnight from the Sacred Mosque (at Mecca) to the
Aqṣā Mosque (at Jerusalem) whose precincts We
have blessed so that We may show Him Our signs! He is the
Hearing, the Seeing."

It has been reported from the Messenger of God (on
whom be the peace of God!) that he was carried to the Bayt
al-Maqdis (Jerusalem), and was made to ascend to the
heavens and the doors were opened to him till he crossed
the seventh Heaven. Then his Lord (glory be to Him!) talked to
him of what He liked and prescribed to him five prayers.
Initially God had prescribed 50 prayers, but our Prophet
(peace be upon him!) kept on returning to God till He reduced
the number to five. Thus, although we have five Fārād prayers,
their reward equals that of 50, because one good deed is the
like of 10 in number. Let us give thanks and praise to God for
all His favours!

Now, this Night in which the ‘Isrā’-Mi‘raj took place,
has not been specifically mentioned in the authentic traditions,
and whatever has been said cannot be traced back to the
Prophet himself (peace be upon him!) and not accepted as
proven by the learned in the Hadith lore. Therefore, there
must be some Divine wisdom in having obliterated this from
the memory of the people. And even if the identity of the
Night was established, it would not be correct for Muslims
to set apart some special prayers for it and to celebrate it,
because the Prophet (peace be upon him!) and his Com-
panions did not celebrate nor say special prayers in that Night.
Also, if the Commemoration ceremonies were a matter of
religious observance, then the Prophet would have made it
clear for his Community (Ummah) by his word or act. Thus,
if anything of that sort did ever happen, it would have been
widely known and the Companions (may God be pleased
with them!) would have definitely transmitted it to us;
for they have passed on to us from the Prophet (peace be
upon him!) all that the Community required; they have not
left out anything from the religion. Indeed, they were first
and foremost in doing everything good. Thus, if the Com-
memoration of the Night was a religious duty, they would
have been the first to observe it. Now, the Prophet (peace be
upon him!) is the best example for His people. He delivered
his message in full and discharged faithfully the trust re-
posed in him. If the honouring of this Night and its Com-

(Continued on page 28)
Glimpses from the Life of The Prophet Muhammad

by Khwaja Kamal-ud-Din

"We (God) have not sent thee (Muhammad) otherwise than mercy unto all nations" (The Qur'án, 21:107).
"Blessed be He who sent down 'Al-furqán' (illumination) on His servant, that to all nations he may be a warner" (The Qur'án, 25:1).

HUMAN SOCIETY AT THE ADVENT OF THE PROPHET MUHAMMAD HAD SUNK TO ITS LOWEST EBB

If the world ever needed a prophet it was at the time when Muhammad made his appearance, when the laws of God were being violated and the limits and bounds put by Him were being transgressed simultaneously on the whole surface of the earth. Every gross degradation of humanity has always seen the appearance of a prophet, so when the whole horizon of the world had become darkened under the dense clouds of infidelity, dishonesty and unchastity, the Great Prophet came in Arabia. It was a time when every country and each nation had seen complete depravity; so much so that sin was not regarded as sin in many cases, but as an act of virtue. The statement may startle many, but it is truth, and a reference to the Church history of the medieaval days in Europe and of the Puranic age in India, as well as the Mazdaic history of Persia, will verify our remarks. Human society at that period of human history had sunk to its lowest ebb, spiritually as well as morally. And “as in Nature, light always follows darkness and rain comes after drought”, so this wretched state of things then obtaining in the four corners of the world in the fifth century of the Christian era called either for the appearance of several prophets in several countries or the advent of one masterly mind who should come to restore universally the religion of God in its perfect form. Different nations before Muhammad had been given different books, but the books could not remain free from human alloy; the will of God revealed to man had become obscure, and diversity of opinion cropped up everywhere, even in most essential principles of religion. The Qur'án refers to this state of things in the following verse, where it refers to the necessity of the Qur'anic revelation:

(All) people are a single nation, so God raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed, and none but the very people who were given it differed about it after clear arguments had come to them revolting among themselves, so God has guided by His will those who believe the truth about which they differed, and God guides whom He pleases to the right path" (2:213).

In commenting upon this verse, Muhammad ‘Álí writes in his English Translation of the Qur'án:

“The first part of the verse states the universal law according to which Allah raised prophets among all nations, because all the nations are a single people, and therefore it could not be that prophets should be raised in one nation and not in another. With every one of these prophets, we are then told, a book was revealed, so that it might point out the right way to the various contending parties that existed before the advent of that prophet. But as time passed, the very people to whom the book was given so that they might follow it, went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way and acted against the very direction which had been given to it, so difference again arose which necessitated
the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations. If a prophet was needed by every nation to settle its own differences one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different prophets had again become obscured. Thus among the different national religions of the world Islam occupies the position of an international religion."

The logic in the above is obvious. It seems to me quite clear and convincing. The Divine dispensation has always deemed it necessary to enlighten man of the high will of God, and of the index of His heart. And it was done before Islam came by such books as the Old and New Testaments, but all those books which were revealed before Muhammad became obscured and unauthentic, so there was a genuine need of another revelation. Besides, the world was on the move to bring the distantly located units of humanity into one cosmopolitan body, and therefore a book was needed to accumulate all the past truths purified from human alloy — a prophet was needed to mirror the life of all other prophets. Hence the Qur'an came, and the Prophet Muhammad came — the Qur'an as the Final Testament or Gospel, Muhammad as the Seal and the Last of the Prophets.

THE REASON WHY MUHAMMAD IS THE LAST PROPHET

But why the last? A full reply to it demands a study, which the present space at my disposal hardly allows: but I may take here one aspect of the question. Let us consider the primary object for which the mantle of prophethood falls on the shoulders of a chosen one. He does not come for any personal aggrandizement nor to become an object of worship and to take the place of the Deity. He brings a message from God to man for the guidance of the latter, and elucidates it through his actions. He receives precepts from Heaven and translates them into action through his own example. He is the first to obey the laws revealed to him from Above and leads others to follow him in doing the same. Thus the words of God and the actions of a prophet in the way of illustration help others to pursue the path of guidance, and if they are preserved in their original integrity and transmitted to us in their genuine colours, there lies no necessity of having a new revelation or a new prophet. But the fact was that whatever had come from God before the advent of Muhammad saw corruption and human inter-polation. The records of the lives of the pre-Islamic religious teachers themselves are enveloped in mystery. They are more of the character of a myth than of history. In fact, we know very little of their life. Hence the need of the Qur'an and the Prophet Muhammad. And if the Qur'an is just the same as it was in the days of the Prophet, and the record of the acts and sayings of the Prophet Muhammad himself is unexceptionally complete, faithful, and correct, are we still in need of any other prophet or any new revelation from God? Hence the Qur'an, the last Book of God and Muhammad, the Last of the Prophets. It is more on account of the finality of the Law and guidance given in the last message of God than the personality of the holy messenger which makes him the Ultimate Prophet. When the Holy Qur'an faithfully represents the will of the Most High and contains everything necessary to meet our moral and spiritual requirements, a new revelation would be a useless repetition and a redundancy.

MUHAMMAD "THE MOST SUCCESSFUL PROPHET"

That Muhammad was the only prophet who could see his mission fulfilled in his own life-time is a simple historical truth. The chief characteristic of the Holy Book revealed to him which no other book can claim is the wonderful transformation which it brought about, and it is to this characteristic also that it lays claim in the very commencement when it says: "This Book, there is no doubt in it, is a guide against evil." That the transformation wrought by it is unparalleled in the history of the world is admitted on all hands; for if the Prophet Muhammad was "the most successful of all prophets and religious personalities," this success was due to no other cause than the Qur'an. Its injunctions swept off the most deep-rooted evils like idolatry and drunkenness, and left no trace of them in the Arabian peninsula, welded the warring elements of the Arabian society into one nation, and made an ignorant people the foremost torch-bearers of knowledge and of science. Besides, every word of the Qur'an gives expression to Divine majesty and glory in a manner which is not approached by any other sacred book; and hence the challenge of the Holy Qur'an remains unanswered to this day.

The whole human race, leave apart the Arabs, was at its lowest moral ebb when the Qur'an was revealed. Clouds of darkness and ignorance overhung the horizon of the earth. Libertinism was the order of the day; so much so that wickedness of the blackest dye was taken in some countries as an act of merit in the eyes of God. In four corners of the world all laws of God had been violated and Divine limits transgressed. And the Arabs were the most wicked people that the earth of God had ever seen. They not only committed wrongs of the worst type, but they exulted in doing so and were great boasters of it. That was an age of the best poetry in Arabia. They used to meet in their fairs and festivals and vie with each other in their power of making poetry; they produced and read the finest specimen of their composition, and it often contained narrations of their villainous deeds. A people of this sort! And within less than a quarter of a century transformed into a nation of God-fearing men of piety and righteousness, keeping all the commandments of God and respecting all the laws of society. The most ignorant of the world became torch-bearers of knowledge and learning to the then benighted world. Those who kept the weaker sex at the lowest stage of degradation became the first champions of female rights, and infused into the world such a chivalrous spirit as was unknown before. And this all within the shortest space of time! History fails to refer to another regeneration like what was effected by Muhammad.

SPIRITUALITY IS THE SECRET OF SUCCESS OF THE PROPHET MUHAMMAD

This success, so unique in its kind and so unparalleled in history, only speaks of that highest stage of spirituality which the Prophet Muhammad had attained. No reform in any community can possibly be worked out unless its members entertain some regard for the reformer and are willing to obey him. But no worldly riches or power, nor even any amount of one's working miracles, can inspire others with that love, respect, and obedience which always follows an advanced spirituality. The words of Muhammad were not the dictates of a potentate. Nay, he disavowed always possession of things which might influence others in his favour. In the words of the Qur'an, he would say often and often: "I say not to you, 'In my possession are the treasures of God'; neither do I say to you, 'Verily I am an angel'; only what is revealed to me do I follow." But still he commanded submission and homage unimaginable. In fact, his words were the words of the beloved, to be respected

THE ISLAMIC REVIEW & ARAB AFFAIRS
and cared for by the lover. And if such is the mental attitude of the people towards their teacher, no wonder he is “the most successful among all other religious personalities” in working out reforms. But one should first reach the height of the ladder of spirituality before one aspires to that success. Jesus might convert water into wine, but he could not convert the nature of his disciples into what he desired them to be. He wished they could possess a grain of faith. And his apprehensions proved true when the trial came. One mostly trusted betrayed him. If others deserted him, the one given the keys of heaven cursed and disowned him. Call them what you will, “infirm in faith” or “weak in spirituality,” but the fact remains the same. It does reflect on the weakness of the teacher’s spiritual influence. He seems to lack that “alchemy” which converts a base metal into shining gold. The followers of Moses also would not care much for their liberator. They would not listen to him on his way to the Promised Land. But the Companions of the Prophet Muhammad would always say: “Like the companions of Moses, we will not say: (O Moses) ‘Go thou and thy Lord and fight,’ but we will fight on your right and left, in your front and on your back.” And these were not mere lip expressions. Invariably they were put to hardest trials, and their words proved always to be true. The following unparalleled piece of bravery and fidelity of the Prophet’s companions read in various books like the Sahih of Bukhari, the Sirah of Ibn Hisham, and The Life of Mahomet by Sir William Muir.

* * *

UNEXAMPLED DEVOTION OF THE COMPANIONS TO THE PROPHET MUHAMMAD

It was in the battle-field of Uhud, in one of his defensive wars, when the Prophet Muhammad, being hard pressed by the forces of the enemy, fell down in a pit and fainted. He had received over eighty wounds; two of the rings of his helmet had run into his cheek, his face walter in blood, and a blow at his teeth made one of them fly away. The enemy was marching on and sending volleys of arrows, and the life of the Prophet was in danger. He being knocked senseless and no breastplate to defend him against the enemy, disappointment and despair were staring him in the face, but the self-devotion and fidelity to their master, the unprecedented characteristic of the followers of the Prophet, ward off the dire consequence of the situation. Abū Bakr, the first successor after the Prophet, was the first to see the danger, and was foremost in offering ready help, which example was at once followed by ‘Alī, Talhah, Zubayr, Abū ‘Ubaydah, Abū Dujānah, and many others. The Prophet was in the pit, and a sure mark for the enemy. The fight being hand to hand, and the place being even and plain, the only fortification which could save the leader at the moment was a living wall of the human beings, which, however, was not wanting. They fortified the pit and exposed themselves to the coming volleys. The human fortress gave a brave defiance. Talhah strained two or three bows, and received thirty-five wounds in the endeavour to shoot back the pressing enemy, and proclaimed that no blow would reach the sacred body of the Prophet, but through his own chest, and besought his esteemed leader to refrain from raising his head, and thus obviate the danger of any arrow striking at him. Abū Dujānah was afraid, lest the weak flesh in him should overcome his faithful love for his master; he, therefore, turned his back to the enemy and inclined over the Prophet. The other constituents of the living fortification made an impenetrable wall against the arrows of the enemy. They fell dead one after the other, but their vacant places were filled up by others equally devoted.

There were no hospital assistants or the sisters of charity to nurse the wounded, but love and devotion made up the deficiency. Abū ‘Ubaydah applied his own teeth to extract the rings of helmet firmly embedded in the cheek of Muhammad, and had to lose his own two teeth before he succeeded in his endeavour. Water could not be found at that moment to wash the body and face of the Prophet besmeared with blood, but many a human tongue came forward to lick it off. Fātimah, the daughter of the Prophet, with Safiyyah and other renowned women, were busily engaged in stupefying the flow of blood and nursing his wounds. But it was ‘Umm Nusaybah, the daughter of Ka‘b, whose courage greatly contributed to win the day. She wielded her sword and drew her bow with the object of defending the person of the Prophet that lay in the pit, other ladies like ‘Umm Sulaym, ‘Umm Salit, ‘A’ishah, caught her enthusiasm, and accordingly made an onslaught on the enemy, while nursing the wounded.

One of the young children was commanded by his mother to arm himself with a sword and dash upon the enemy to defend the Prophet.

* * *

The above speaks volumes of the teacher and the taught. The followers of Muhammad proved true to their professions, which they used to sing proudly as their war-cry:

“We are that very people that have pledged themselves to Muhammad to fight in defence of their faith with our

* * *

MUHAMMAD

AN IDEAL REPRESENTATIVE

AND

GUIDE OF HUMANITY

“A noble pattern have ye in God’s Messenger”
(The Qur’ān, 33:21).

“For thou (Muhammad) art of a noble nature” (The Qur’ān, 68:5).

“Say, ‘If ye love God, then follow me (Muhammad)’”
(The Qur’ān, 3:29).

The spirit infused by the Prophet did not only find its exhibition in the use of arms, but it enabled “the sons of the desert” also to face courageously the most formidable of the foes that a man has to grapple with—his own corrupt nature and evil habits. History fails to refer to a single instance where a reformer met such an implicit allegiance to his precepts from the people he wished to reform, especially in the matter of eradicating their most deeply rooted evils. “Drink” was one of their evils. No Bacchanalian orgies elsewhere could surpass the Arab indulgence of alcohol in those days. Their daily meals were three, but they worshipped Bacchus five times a day. But when the time came for the Prophet to introduce into them total abstinence, the streets of Medina were overflowing with the detestable contents of the wine-barrels, which were emptied at the one magic word of the Prophet Muhammad. One word from the master-mind, and the five times fixed for the worship of Bacchus were converted into the five times of God’s worship in Islam. Such radical revolutions in the morals of people cannot be worked out without one’s being at the
climax of spirituality—and this was Muhammad. After all, the whole prime of manhood spent in retirement in the Cave of Hira could not remain without bringing its fruits. Though they were the early days of his marriage, Muhammad would often retire to that cave and spend month after month there in divine contemplation. There the angel of God appeared to him and brought him the first message.

His duties increased with his ministry, but nothing could keep him back from his communion with God, his days in action, but his nights in long prayers. Even in the busy life of Medina one could see his feet swelling, as for nights he was on them in the presence of God, and thus continued till he left the world.

A COMPARISON

“Religion cannot be said to have made a bad choice in pitching on this Man as the ideal representative and guide of humanity” (Renan).

So the French philosopher Renan (d. 1892 C.E.) remarked when speaking of Jesus. Renan, with all his rationalistic attainments, was no proof against his early predestination. A calm and unpссrandom consideration of what we read in the Bible as to the life of Jesus, in the light of what is necessary to constitute human society, will convince our readers that the remark of Renan was not free from short-sightedness. He should have known that there were various walks of life most necessary for the superstructure of human society, where Jesus Christ, as reported in the Evangelical record, could not be a guide. A king on the throne, a judge on the bench, a statesman in his cabinet, and general in the field, are as necessary units of human society as a teacher of morality; and God was also not unwise in raising patriarchs like David, Solomon, Joseph and Joshua, who acted respectively as a king, a judge, a minister of state and a general. They were human beings, and possibly committed errors in the performance of such duties. But if God had to come as the “ideal representative and guide of humanity,” as it is said He did in the person of Jesus, we could have been more benefited if God had appeared as a king or a statesman. He could have left better rules for the guidance of Christian kings and statesmen in Europe, and the world have been saved the terrible conflagration of the last two world wars into which it has been thrown under ambition and selfassertiveness.

But Jesus was not for the world; he came only for something spiritual—some of our readers will think so when reading the above. I wish one could disillusion such friends of their wrong conception of spirituality. With them, perhaps, spirituality means effacement of mundane duties. But Jesus was not a recluse, after all. He was a man of action as well. To fast and to see visions, to pray away the midnight hours and to talk with God through the night watches, as Cardinal Newman wrongly thinks, is not the whole spirituality. “The weekday side of our life,” in the words of J. R. Miller, D.D., “has a great deal more to do with the spiritual life, with the building of our character, with our growth in grace, than many of us think. On the other hand, no day can be made beautiful whose secular side is not so full and complete as its religious side.” But what else is religious side? Where lies the dividing line between the religious and the secular, when you lead a life of purity and chastity, of charity and benevolence in all its walks? Are not our physical conditions closely connected with our moral and spiritual? Even our drinking and eating play a great part in the world of our moral and spiritual conditions. Jesus himself made no difference between what is called a secular and a religious life. It was, however, for Muhammad to bring so clearly home to the world that every act of a person “has a religious bearing, a religious significance; his whole life from the cradle to the grave is one series of religious performances. There is no sharp dividing line between religion and politics. There is no such thing as ‘Render unto Caesar what is Caesar’s, and unto God what is God’s’. Caesar is but a representative of God, and obedience to him is obedience to God. Not only had he to regulate the ritual, frame religious ordinances, direct the worship of his followers, but he also had to guide their political destiny.” And was Jesus a recluse, or a man of action? His life was one both of prayer and action. His nights he passed in communing with God; his mornings found him doing all sorts of good offices to those in need and distress. He was none the less spiritual when he was in the company of the publicans and tax-collectors. Did not his spiritual powers find their exhibition when he was participating in a marriage ceremony? And if the weekday side of his life was quite consistent with his spirituality, Jesus could not have become less spiritual if he had been raised as a king or a potentate.

SPIRITUALITY OF MUHAMMAD IN DAILY LIFE

And if spirituality consist chiefly in doing something to advance real human happiness by precept and example, a king is also advanced in spirituality, for he can do more to further human happiness than a discarded recluse. Humility of mind and meekness in deportment, the two among several other essentials of spirituality, when exhibited by those who can afford to do otherwise, add charms to their own. They are taken as a good moral object-lesson and act as a magical wand converting every haughty, stiff-necked person into a gentle and humble creature. But when these high morals find their manifestation in one humble in position, they only invite effrontery and rebuke and expose and jest. They are not taken as good morals of their owner, but as a necessary outcome of his low social status.

And in this respect Muhammad is the only glorious illustration of true spirituality.

Once an orphan, again a persecuted citizen, again one flying for his life, and then a spiritual and temporal chief. But could this taste of power change his method of living? Did he surround himself with the pomp of power? Did he keep a retinue or bodyguard, or did he indulge in any one of those outward manifestations of earthly glory in which the monarchs of the earth, ancient and modern, have loved to clothe themselves? Did he amass wealth or leave a large fortune behind? In fact, in no one single respect did he change. Power, notwithstanding, and stupendous power too, for he exercised a power which the greatest of monarchs might have envied, he remained to the last simple, unostentatious, free from pride, living for his flock and living with them with a self-sacrifice rarely to be seen in life. Here is the great potestate, but “poor in spirit”. Here is the great builder of temporal and religious power, but meek, merciful, and pure in heart, who inherited “the earth but did hunger and thirst after righteousness.” In his case, lip-words became reality and actions. This is real spirituality, which remains, unfinching and unscathed, even in affluence and prosperity. One who is meek and humble in poverty and adversity has nothing to lose if he chooses to be so; but he has still to put his spirituality to test if he dips deep into the well of riches and power and remains unaffected. I will refer here to the tribute paid by a German scholar, Dr. Gustav Weil, to Muhammad:

THE ISLAMIC REVIEW & ARAB AFFAIRS
“Muhammad set a shining example to his people. His character was pure and stainless. His dress, his food, they were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept any service from his slave which he could do himself. Often and often was he seen in the market purchasing provisions; often and often was he seen mending his clothes in his room, or milking a goat in his courtyard. He was accessible to all and at all times. He visited the sick and was full of sympathy for all. Unlimited was his benevolence and generosity, and so was his anxious care for the welfare of the community. Despite innumerable presents which from all quarters unceasingly poured in for him, he left very little behind, and even that he regarded as state property.”

**MAGNANIMITY OF THE PROPHET MUHAMMAD**

Take, again, his triumphal entry into Mecca. What a glorious instance of forbearance! Arabia lay prostrate at his feet and Mecca, the stronghold of opposition, was entirely at his mercy. Did he then show a spirit of revenge? And could he not, if he had so willed, have cut off the head of every one there, those implacable enemies of his who gave him no quarter, who forced him to leave his native land to seek shelter, who held him up to scorn and ridicule, who persecuted him with rancour and bitterness which was at once cruel and unreasonable?

But the personal element never entered into his actions at all. He rejected every token of personal homage and declined all regal authority, and when the haughty chiefs of the Quraysh appeared before him he asked:

“What can you expect at my hands?”

“Mercy, O generous brother!”

“Be it so, you are free.”

His simplicity, his humanity, his frugality, his forbearance, his earnestness, his steadfastness, his firmness in adversity, his meekness in power, his humility in greatness, his anxious care for animals, his passionate love for children, his unbending sense of fairness and justice!—Is there another instance in the history of the world where we have the assemblage of all these virtues woven into one character?

After centuries of perversion of facts and suppression of truth, the figure of Muhammad stands aloof to-day compelling the admiration and commanding the reverence of the non-Muslim world. He is no longer an impostor, but a great reformer. He is no longer a neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot, ministering to his own selfish ends, but a beneficent ruler shedding light and love around him. He is no longer an opportunist, but a Prophet with a fixed purpose, undeviating in his constancy. All this Europe has now acknowledged, and acknowledged freely. We have the appreciative works of Higgins, Davenport, Bosworth, Smith and Carlyle in English; of Kruehl and Grimme in German; the monumental work of Caetani in Italian. There are others besides, scholarly works. It is true, but they are not altogether free from those prejudices which at one time constituted the stock-in-trade of Christendom.

**“SERMON ON THE MOUNT” NO GUIDE TO HUMANITY**

The deeper I go into the question, the more doubtful I become as to the correctness of Renan’s remark given above. The morality taught by Jesus in his Sermon on the Mount never found favour even with his immediate followers. The precepts in the sermon may be taken as an idealism, but the world for the last two thousand years could not see its way to bring them into practice. Even the devout workers of his mission find themselves often unfit to work out these idealistic principles of ethics, and are only waiting for the second advent of Christ when the Kingdom of heaven shall come to restore peace, amity, and love, and man, becoming circumcised of all stern but otherwise manly passions, will be in a more suitable disposition to act upon them. We may accept this apologetic exposition: but what about the stern side of our character, which, dangerous as it seemingly appears to peace, is also an essential factor in maintaining the same? Jesus may guide us in the exercise of our tender, passive moral qualities, but happiness to human society greatly depends also upon the exercise of the stern ones when properly balanced—anger, hatred, and we may add to them vengeance also: their exercise is necessary to keep life and property secure. One may brand them as lower passions; but is it not just an act of godliness if we hate falsehood, if we are angry with anything cruel or wrong, and if a culprit is brought to book and society is avenged in the interest of public safety? These passions have their right use, and it is only in their degenerate use that they become bestial. On the other hand, they become higher morality when they are put to their proper use. To say these stern passions are undesirable is simply to find fault with the Supreme Wisdom. Are not hatred and anger relatives? Do they not affect the trend of human affairs? And if man is born in the image of God, all the moral qualities, tending or stern, observable in him must be divine moral attributes in man, and they cannot be dispensed with. Do we not observe them in the working of dumb nature, the best index of divine character? Do we not read of them in the Bible as attributes of God?—and if we exercise them we simply go after God. These passions no doubt require regulation and training, and it is in the life of a perfect man in whom God is claimed to have been revealed that we look for the right use of such passions. Is not the get-your-both-cheeks-struck morality sufficient, if adopted, to destroy those stern morals which are divine, and to render our life and property insecure? Is not the resist-not-evil principle of life a premium to cruelty and rowdism? This kind of morality seems to be too high-flown to be practised, and will remain so till the day of judgment. But can the Teacher of the Sermon on the Mount under these conditions claim to be a perfect model of humanity and an ideal representative of mankind, as Renan makes him to be? But leaving apart anger, hatred, and vengeance, there are other moral attributes besides those claimed as Christian morals observable in us. Modesty, meekness, and patience do not exhaust the long list of human morals. Bravery, justice, chivalry, generosity, self-confidence, and many other noble qualities—they did hardly find their exhibition in actions in the record of Jesus. To take the most favourable view of the case, Jesus a great Divine Messenger, possessed them potentially; but they remained in abeyance, and did not see their revelation in him, as he did not get the occasion necessary for the manifestation of these morals.

**MUHAMMAD—A PERFECT SPECIMEN IN PRACTICE**

A possible potentiality is no proof of actuality, and negative virtues are not virtues, especially in teachers of morality. They cost nothing, and are no help to one who needs a specimen in practice. You may read homilies of forgiveness and sermons of meekness, but lip-teachings are no proof of their possession by you. Words converted into

*JULY/AUGUST 1970 9*
actions only can justify our claims to possession. How can you teach lessons of patience and meekness if you never happened to face the hardest trials of life as Jesus did? What a marvellous thing to find the Teacher of Islam as just up to our demand! From orphanage to kingship Muhammad passed through different stages of life. Events of diverse nature arose in his life which demanded manifestation of various characters. At every step he was weighed, but was never found wanting. We need a perfect model up to our needs in several walks of life, and the life of the Prophet Muhammad eloquently promises it in itself. A king, a statesman, a warrior, a general, a lawyer, a judge, a tradesman, a friend, a father, a son, a husband, a neighbour—all these characters are mirrored in most beautiful colours in the life of the Prophet; and it is not through his sermons and teachings that we have to make an estimate of him and to learn morals from him, but through actions and deeds.

**MUHAMMAD—A TEACHER THROUGH ACTION**

And in this lies the superiority of the Great Prophet of Islam over the prophets of the world. They leave us legacies of words, though of wisdom and guidance; but for their translation into actions we look in vain in the account of these teachers' lives. Teachings put into practice by the teacher himself are our need. It will help us to appreciate them and guide us to act upon them. But, unfortunately, what we know of these teachers is too meagre to guarantee it. They are not even historic.

**THE HISTORIC PROPHET**

They are enshrouded in obscurity. Their life smacks of something strange and antique. They speak like oracles, and even the few words reported to have escaped from their lips hardly enable us to have an insight into their character. The Prophet Muhammad on the other hand, is more historic than Caesar and Alexander the Great. His life is just like a mirror before us where different characters of high-mindedness, generosity, bravery, patience, meekness, forgiveness, and other necessary constituents of humanity reflect in most brilliant colours. The life of the Prophet is an eloquent commentary of the sacred Book. Every virtue recommended or any vice enjoined against in the Qur’an, and the same you will find illustrated in the actions of the Prophet. The importance of it can hardly be exaggerated. Without it we are unable to appreciate one's teaching and we give it up as hopeless, but for our regard for the teacher we sometimes call it as something ideal, which really means an impracticability. “Love your enemy” did not pass beyond the domain of dream in Christianity, but Muhammad has shown us how love for the enemy may be shown in practice. Only a practical benefactor of humanity like Muhammad could say: “For the love of God give away your wealth in freeing those enemies whom you have captured in war.” So was enjoined in the Qur’an, and so in every case Muhammad acted upon the injunction, and the Muslim conquerors in the footsteps of their Master always spent their wealth in freeing their captives. Similarly everything in the Qur’an found its practical illustration in the life of the Teacher. His life was eventful, and furnished him occasions to manifest what was noble and good in him. It is due to the extreme opulence of the life of the Prophet in practical demonstration of all the many virtues that we recognize in him the most perfect figure in the history of man.

**MUHAMMAD IN ADVERSITY**

A THE DIVERSIFICATION OF INDUSTRY

In fact, one who could not experience change in the circumstances of his life cannot afford to be a perfect model for others' imitation. Every moral quality requires given conditions, and unless they are present one cannot be rightly accredited with it. Adversity and prosperity are necessary to give revelation to different moralities. Trial gives man a character, but success brings forth his nobility of mind if he possesses it. In fact, humanity is not only softness of heart. It consists of various morals, tender and stern, and they need variety of conditions for their development. If some find manifestation in penury, others demand affluence for perfection. Very few guides of humanity were given an occasion to taste both. But Muhammad, to act as a perfect model for humanity, had to pass through every phase of life. If prosperity brings forth his generosity, his forgiveness and his high-mindedness, his adversity gives him an occasion to exhibit his patience, fortitude, and his trust in God.

---

1 See Encyclopaedia Britannica, eleventh edition; art. “Koran.”

---

**Anecdotes from the Life of the Prophet Muhammad**

compiled by

Munirzad Ahmad Faruqi


Price Rs. 3.00 Sh. 5, can be obtained from:

The Islamic Review, Azeez Manzil, Brandreth Road, Lahore 7, West Pakistan
The development of the Su‘udi Arabian Economy

The story of the Emergence of a new society founded on the Projects activated by King Faysal

1. Diversification of Industries
2. Attempt at Agrarian Reform
3. The Fight against the Desert

FOREWORD

In Su‘udi Arabia efforts are being made in a number of directions with a view to speeding-up the national economy: the diversification of industries, an attempt at agrarian reform and the fight against the desert. We give here a review of the reforms attempted in these three sectors. This is followed by some statistical tables which give some indication as to the recent development of the Budget, exchanges with other countries and the conditions prevailing in Education and the Press.

* * *

A. The diversification of industry

The Su‘udi Arabian government is endeavouring to diversify its resources in such a way as to lessen its dependence on oil, and with this in view, is channelling its main efforts towards the following branches of activity: metallurgy, petro-chemistry and the desulphuration of natural gas.

Metallurgy. Technical research has shown that the deposits of iron ore recently discovered in Su‘udi Arabia can be exploited commercially. The pure metal content at Wádē Fátimah is from 40% to 50%, and could reach 58%. At Adsas it is 64%.

Reserves: 10,000,000 metric tons (9,800,000 tons).

The energy needed to treat this ore will come from the country’s own supplies of natural gas, and the industry will be centred at Jeddah, which is not far from Wádē Fátimah. An additional reason for this choice is that fuel can be transported from Rás Tanmūrah to Jeddah at an economical rate.

The first Su‘udi Arabian metal foundry will make iron bars from ingots imported from abroad. For this project industrial tenders were invited, the work being awarded to a British company, Robertson Research Co. Ltd., who undertook to build the factory and train the Su‘udi personnel necessary for its functioning.

Preliminary construction work began in May 1965, and about a month later the factory materials began to arrive, the British firm I.P.E.C., being responsible for the functioning of the factory during its trial period. This firm also drew up the specifications for the various work-projects necessary for the completion of the plan. A noteworthy fact is that the production at the factory will be wholly absorbed by the Su‘udi Arabian market.

Plans are also in hand for the production of steel ingots in the near future. It is expected that output will be some 80,000 metric tons a year.

Prospection by geological experts has shown that iron exists in three regions of Su‘udi Arabia:

1. Wádē Fátimah: 50 million tons of ore with a pure metal content of about 50%.
2. Wádē Sawawine: about 1,500 million tons of ore, the pure metal content being from 30% to 40%.
3. Jabal Dassas: 6 million tons, with a pure metal content of 64%.

Petro-chemicals. In 1966, Su‘udi industry also branched out into the petro-chemical sector. Here the business corporation responsible was Petromin (a Su‘udi organisation for the development of oil and mineral resources). A number of factories are in course of completion:

(a) At Abqaiq, a sulphur plant. An arrangement made by Petromin with Allied Chemicals, U.S.A., and Occidental Petroleum provides for the construction of a factory at Abqaiq, with a daily sulphur production of 600-700 tons. The two partner-companies of Petromin have undertaken to purchase the entire production.
(b) At Dammam, a fertiliser factory, operated by a new semi-governmental Su‘udi company known as S.A.F.C. (Su‘udi Arabian Fertiliser Co.). Here 51% of the shares of this company are held by Petromin, the remaining 49% being subscribed by the private sectors. (Share capital: £9,250,000).

The objective of Safo is the construction and operation of a fertiliser factory, having an estimated daily production of 600 tons of ammonia gas, which, when combined with an appropriate quantity of nitrogen, will give a daily output of some 1,000 tons of fertiliser. Petromin has entrusted the management of this enterprise to the International Ore and Fertiliser Corporation (a subsidiary of Occidental Petroleum). This corporation has also undertaken to purchase the entire production during the first twenty years of operation.

1 Courtesy. The Editor, Cahiers de l'Orient Contemporain, Paris, for June 1969.
In addition, Petromin is considering the construction of a magnesium plant. This chemical will be produced from material gathered from the salt marshes which border the Persian Gulf. For this purpose the material will be appropriately treated, the necessary energy being provided by the natural gas of the region. In addition to an estimated annual output of 20,000 tons of magnesium, the plant will produce 56,000 tons of chlorine, 20,000 tons of hydrochloric acid, 1,100 tons of bromide, 15,000 tons of magnesium oxide, and 500,000 tons of common salt.

The desulphuration of natural gas. Further to the above, a study is being made as to the possibility of opening up a plant for the desulphuration of natural gas. The factory would be built in the port of Dammám, and would produce natural gas to the value of some $8,000,000. If this project is realised, the factory will be the first of its kind in the Middle East, and would produce annually some 250,000 tons of sulphur.

OTHER ENTERPRISES

As well as petro-chemicals, various other industrial enterprises have been created in Su'údí Arabia. Jeddah rolling-mills have been set up. (Capital: £2,875,000). Annual production is around 30,000 tons of steel bars, which should provide 75% of the local consumption demand. Future capacity of the plant can be increased to produce 70,000 tons a year.

Another project in the pipeline is the creation of a plastics factory with the help and co-operation of the E.N.I. company. (Capital: £22,900,000.)

Among other industrial projects, preliminary plans are being drawn up, in their broad outline, for the following:

1. An oil refinery at Jeddah, to give an annual output of 600,000 tons. (Capital: approximately £2,900,000.)
2. A tyre factory and a thermal power station, using natural gas as fuel.
3. A plant for the manufacture of lubricating oils.

B An agrarian reform

During a Press conference held in his office at the beginning of December 1968, the Su'údí Minister of Agriculture announced that a project for "Agrarian Reform" was to be implemented in Su'údí Arabia. Actually the reform in question was to be the organized distribution of State lands which had been suitable for farming, but which had been lying fallow. This scheme of distribution had been adopted in principle by Decree No. 1005, approved by the Council of Ministers on 1 April, 1968, and promulgated by Royal Decree No. 26 on 28 September of the same year.

I THE REASONS UNDERLYING THE "REFORM"

In Su'údí Arabia the cultivated area constitutes a very small proportion of a vast territory, which is for the most part arid and "desertic". But not all of the cultivable area has been put to agricultural use. Total cultivation is impossible because of the absence of irrigation, and also because of the characteristic traits of the rural population.

It would appear that in the kingdom of Su'údí Arabia there are vast water resources which are still untapped. The Government which, when making its financial allocations, gives priority to research into water-supply, had, in cooperation with the Food and Agriculture Organisation, drawn up an extensive plan, its objective being the mapping-out and listing of potential water-resources over the whole of Su'údí Arabia. For this purpose the country was divided into eight regions. Six of these were the object of research contracts negotiated with competent foreign companies. On completion of these researches it will be possible to draw up an inventory of the irrigation, hydro-electric and agricultural possibilities of the country. Such possibilities will be realised either by the construction of dams to retain "torrent-water" (usually the result of heavy rain), or by the sinking of wells. Another method would be by the desalination of sea-water. The activation of the projects now in hand, and of those to be decided on during the next three years, will produce all the water necessary for the irrigation of all the cultivable areas of the country.

The second obstacle to an optimum performance in the agricultural domain resides in the age-old characteristics and traditional way of life of the rural population, which constitutes about 60% of the total population, but which, nevertheless, has, up to the present time, been unable to furnish sufficient agricultural labour in the technical and productive sense of the term. This section of the population is composed mainly of nomad Bedouin, who gain a living through agriculture and the raising of cattle, but who never become permanently attached to any particular locality. One of the main pre-occupations of the Government is the "stabilisation" (or "sedentarisation") of the nomads, so that they acquire the habit of settling down in one place.

It would thus appear that in Su'údí Arabia the basic reasons underlying the "Agrarian Reform" were entirely different from those which motivated the agrarian reforms decided on, for example, in the United Arab Republic, Syria, Algeria and Iraq. In those countries there was an abundant supply of agricultural labour, but a lack of land which could absorb such a labour, because the land had been parcelled-out among a small number of feudal-type landowners. In Su'údí Arabia, on the other hand, there is no lack of cultivable land—it is the agricultural workers who are missing. This difference shows the originality of the Su'údí programme in this domain, a programme which, in its methods and main principles, differs substantially from those carried out in other countries of the Middle East.

II THE METHODS UTILISED IN THE AGRARIAN REFORM

In accordance with the provisions set out in the Royal Decree, the Su'údí Minister of Agriculture and Water Resources drew up and published an Executive Ordinance, in which were explained the detailed regulations which were to govern the implementation of the Agrarian Reform. The principle clauses in this Ordinance were as follows:

1. Definition of "distributable land"

From the juridical point of view, land available for distribution must fulfil the following conditions:

(a) It must be land in which there subsists no right of property.
(b) It must not be the object of a lawsuit.
(c) It must be situated outside the urban boundaries of towns and villages.

In other words, distributable land must be land belonging wholly to the State, and situated outside municipal boundaries. However, such land must be cultivable and be economically productive. To ensure these conditions, the Departments concerned must furnish proof of such productivity by giving details of (a) the fertility of the soil as shown by its chemical composition; and (b) the existence of a sufficiency of water for its irrigation.
(2) The beneficiaries

A person who wishes to cultivate an area of distributable land may make an application. In such application he can fix the boundaries of the precise region in which he wishes to take up cultivation, and can also mention the area he wishes to exploit, leaving the choice of the actual site to be made by the appropriate tribunal. However, the applicant must be an adult, of Su'ádí Arabian nationality, and must not already be the owner of land which has been distributed in accordance with the provisions of the Decree on Agrarian Reform. A person not of Su'ádí nationality may also obtain a grant of land, subject to authorisation, by decree, of the Council of Ministers.

In order to facilitate the selection of applicants, the Decree on Agrarian Reform had envisaged a certain order of priority, and this is as follows:

(a) The owner of land which lies adjacent to the land to be distributed.
(b) The inhabitants of the region where the land to be distributed is situated.
(c) An applicant who has the most means available for the cultivation of land.
(d) Professional farmers will be given priority over "amateurs" or "technicians" who wish to take up farming, whether on a whole-time or a part-time basis.
(e) Those who do not own land.

Where there is equality as regards the above-mentioned conditions, priority will be given to the application which was the first to be received.

In the case of companies and syndicates, the Decree demands that applicants be in a position, both materially and technically, to take up the cultivation of distributable land. Proofs of this capacity will be furnished as follows:

(a) The capital, fixed and liquid, to be devoted to farming or the breeding of livestock, or both, must be at least 500,000 royals (£46,900).
(b) The company must include, in its personnel, four technicians who are experts in agriculture, and who hold a University degree in that subject. They must be on the permanent staff of the company, must reside in Su'ádí Arabia, and must give their whole time to the work.

(3) The area of land allotted to each applicant

Each successful applicant will be allotted an area of land varying between 50 and 100 dunams (5 and 10 hectares=12-24 acres). In cases where the applicant is a company, the maximum area allotted may be 400 hectares (about 1,000 acres).

In allotting parcels of land several factors will be taken into consideration. Firstly, the authorities will have regard to the total area of available land and the number of applications being made. Secondly, they will take into account the agricultural qualities of each parcel (fertility of the soil, water supply), as well as the industrial competence of the applicant (capital available, work capacity). In the case of companies, the areas allotted will vary between 5 and 400 hectares, according to their financial and technical strength.

(4) Procedure prior to allotment of land

The first step in the implementation of the Agrarian Reform law is taken by the Land Distribution Commission (which we shall here refer to as the L.D.C.). The Commission begins by drawing up an inventory of all areas of land located outside urban boundaries and which are the property of the State. The Water Resources Development Authority (the W.R.D.A.), in collaboration with the L.D.C., will then ascertain which parcels of land appear to have economic possibilities (as shown by the soil composition and the presence of water in the locality). A list is made of these pieces of land, which are then studied in more detail by the L.D.C. (detailed chemical composition of the soil), and the W.R.D.A. (which will estimate the quantity of water available for irrigation). When these details are known, the total area of distributable land is divided up according to regions, and each parcel of land is mapped, plotted-out and classified. This inventory is carried out in accordance with a programme of work drawn up by the L.D.C. and in conformity with its present financial and technical resources and its estimated future resources.

In each region (mintaqah) provision has been made for the constitution of a "Local Commission", composed of the following officials:

(1) a delegate from the Ministry of Agriculture and Water Resources.
(2) a delegate from the Ministry of the Interior.
(3) a delegate from the Ministry of Finance and National Economy.
(4) a delegate from the High Court of Justice.
(5) two experts appointed by the Minister of Agriculture.

APPLICATIONS FOR LAND

Applications for land are sent direct to the Ministry of Agriculture or to any of its provincial offices, and they are then forwarded to the various "Local Commissions". Each Commission studies those applications appertaining to its particular region and makes its recommendations, giving the names of the successful applicants, the location and area of
the land allotted to each, and the obligatory period (from 2 to 3 years) of experimental farming which he will be required to undertake.

All the applications made, whether granted or not, are then sent to the “Central Commission”, which holds its sessions at the Ministry of Agriculture at Riyadh. This Commission is composed as follows:

1. The President (the Secretary-General of the Ministry of Agriculture).
2. The Director-General of the Land Distribution Commission.
3. A legal expert from the Ministry of Agriculture.
4. A Ministry expert on water-supply and irrigation.
5. Two Ministry experts on agriculture.

The “Central Commission” then re-studies the applications made, and the recommendations made by the “Local Commissions” and, finally, makes a detailed report to the Minister of Agriculture, adding what further proposals or recommendations it wishes to make.

(5) From “usufruct” to ownership

The approval of the Minister of Agriculture gives to the beneficiary the legal right to dispose of the land which he has allotted. However, the land does not become his property unless he has been successful in cultivating it, and this point is decided by the Ministry of Agriculture, at the end of the obligatory “probationary” period (from 2 to 3 years). This trial period is deemed to have been satisfactory if, during the “experiment”, the farmer has successfully cultivated at least 25% of the land allotted to him.

Periodical bi-monthly reports are sent to the Ministry, giving details regarding the progress being made with each parcel of land, and on these reports depends the final decision of the Ministry. They are compiled by Ministry inspectors and sent to the Land Distribution Commission. This body, on the basis of such reports, then makes its recommendations to the “Central Commission” concerning the progress made by each farmer:

1. Where cultivation has been successful, the L.D.C. recommends that the land become the property of the beneficiary.
2. Where cultivation has not been successful, the L.D.C. recommends that the land be recovered from the beneficiary and allotted to another applicant. In such cases the new “tenant” is required to pay compensation to the outgoing man for the expenses incurred in putting the land into cultivation. (These expenses are estimated by the L.D.C. and included in its report). The final decision to expropriate is the prerogative of the Minister of Agriculture. Nevertheless, the Ministerial decree ordering this step to be taken must be approved by the King or his deputy.

(6) Technical and financial assistance

In implementing its programme of “Agrarian Reform”, the Su’udi Arabian government promises technical and financial assistance to beneficiaries, as well as grants of land. Technical aid is given by Ministry of Agriculture experts, who advise the farmer as to the type of crops most suitable for his land, and the method he should follow to obtain the best results.

Loans are made by the Agricultural Bank to farmers requiring help in this direction.

III THE MAIN CHARACTERISTICS OF THE “REFORM”

The different clauses and provisions of the Agrarian Reform, as we outlined above, show how the Su’udi experiment is essentially different from other experiments now in process of application in Arab countries. In our opinion the main difference lies in the fact that the Su’udi system of agrarian reform is based principally on economic considerations, and aims, in the first place, at a substantial increase in agricultural production. A reform of this kind is essentially not a social one. In Su’udi Arabia it was not a question of expropriating the property of a feudal-type class of landowner in order to improve, at least in theory, the living standard of a class of small farmers, who up till then had been “landless”, “disinherited”, by granting it the ownership of land. Nor was it a question of dividing up large estates, or increasing the volume of agricultural exploitation. The aim of the State was much simpler, much more direct. It was to bring under cultivation land which had been lying fallow for countless years, and which was the property of no one.

Further, the State asks nothing of the beneficiary. On the contrary, it gives him all the help, both technical and financial, which he can possibly need for the successful farming of the land entrusted to him. Again, the Decree makes no mention of any sum of money payable by the beneficiary to the State, the official and recognised owner of the land. So it is accepted, generally, that the land is allotted as a gift to those desirous of putting it into cultivation.

It is thus evident that the objective of the State is the development of agricultural production, and that the State is taking all possible steps towards achieving this end. It is anxious to protect the new farmer from anything which could be a hindrance to his success, such as the absence of technical advice or heavy expenses on financial loans. Even if the farmer is unsuccessful, the State arranges for the reimbursement of the expenses he has incurred.

In the Su’udi system of agrarian reform, no mention is made of the “Agricultural Co-operative”, such as is met with in the Decrees on agrarian reform in the other Arab countries. However, it is recognised that situations might arise where the Land Distribution Commission will advise the beneficiaries of a particular region to co-operate and unify their efforts for the common good, such as for example in sinking a well.

From all that has already been said, it is clear that it would be an exaggeration to call the Decree No. 1005 of the Council of Ministers an “Agrarian Reform”, and that it could more aptly be termed “A Decree for the Common Distribution of Land”. Further, it is highly important that a close study be made of the results of this experiment. This will be helpful to the other Arab countries for the following reasons: (a) First, the oil-producing countries to the south of Su’udi Arabia are seeking to develop their production in other sectors, particularly in industry and agriculture. The success of the Su’udi experiment could serve as an example for them to follow, since the “orthodox” system of agrarian reform does not appear to suit the nature of their territories, or the principles of the economic regimés which are applied there. (b) Secondly, the agrarian reforms carried out in those Arab countries of socialist tendencies have not produced the results which were expected. Difficulties have arisen quite frequently and, from time to time, modifications in the system have been necessary. So it is to be hoped that in
view of these difficulties and the recent experiments which have been attempted in these regions, such as the Su'údî experiment, these proposals and systems for agrarian reform will be studied anew, with a view to the attainment of a twofold objective: the quantitative and qualitative development of agricultural production and the raising of the living standard of the rural population.

Nevertheless, the success of the Su'údî experiment will depend not only on the legal clauses and stipulations contained in the Decree—conditions which seem to be eminently suitable and advantageous for the national economy—but rather on the practical application of such measures. And then, after a period of two or three years, we shall be able to see whether the Land Distribution Scheme has been a success or a failure.

(L'Economie et les finances des pays arabes, for January 1969.)

C The Fight against the Desert

A new society is coming into existence

Simultaneously with the effort to create new industries and to encourage the profitable cultivation of fallow land, Su'údî Arabia has begun operations in her “... war against the desert”, the locality involved being the region of the Oasis of al-Hasá'. The daily newspaper, al-Bilad, for 22 April 1969, gives a number of details on the matter. The kingdom of Su'údî Arabia is engaging in the search for water, not only for supplying its big towns and cities but also for the irrigation of fallow land. There is an abundance of water in the Arabian Peninsula, but it exists at some hundreds of yards below the earth's surface. The cost of extracting it is greater than is the case with oil, but fortunately the income from the sale of oil is such that no expense need be spared in the campaign for the development of water supplies. The Riyadh Government has enlisted the help of foreign experts who, in a few years, will transform the appearance of most of its territory. We will simply mention two examples of this, among many others, one in the region of al-Hasá', the other one being the plant at Jeddah, for the desalination of sea-water.

The desert makes its “encroachment” steadily, at the rate of some 45 miles a year. It eats up everything, even large oasis regions which at one time used to cover vast acres of land. One of the courageous projects envisaged by the Su'údî Government aims at arresting the advancing tide of sand which has been literally swallowing-up the Great Oasis of al-Hasá'. The Government will do this by setting up barriers, creating plantations of trees and other forms of vegetation over hundreds of miles, by draining off the brackish water which has been forming into salt-marshes, and by digging channels for the water which will gush forth from artesian wells.

Between Dhafrán, the capital of the oil-bearing region of the Persian Gulf, and al-Hufúf, the centre of the al-Hasá' region, there is a strip of land some 110 miles in length, bordering on the motor-road which crosses the desert. On the horizon can be seen the towers of the oil-installations. On each side of the road there is a border on which asphalt has been laid down in order to prevent encroachment by the sand. Al-Hufúf is the vital centre of the al-Hasá' oasis region, which is about 15 miles long by 12 miles wide. Here there are plans to irrigate an area of land on which it is hoped to “stabilise” some 270,000 Bedouins. They will become the permanent owner-settlers of an area which will provide for all their needs, and at the same help the country's economy by increasing the output of agricultural products.

The irrigation project, which will be carried out by a German company, will cost 250 million riyals (£23,450,000), and when it is completed will supply twenty villages in the oasis belt.

Town development and the raising of the living standard have made the supply of water a vital necessity. For the past two years in the neighbourhood of Jeddah on the Red Sea Coast, a plant has been in process of construction for the desalination of sea-water. It is being built by an American company, and should be ready within a year, producing very pure fresh water at the rate of 25 million litres a day (some 5,568,750 gallons), a quantity which could be quadrupled if ever the need arose. This supply is additional to the water which Jeddah receives from natural springs. It should be mentioned that two other desalination plants are already functioning in the south of the country, furnishing respectively 400,000 litres and 30 million litres a year. (To produce one gallon of fresh water, ten gallons of sea-water are needed. The Government is spending 18 million dollars a year on this project.)

Thus, in the kingdom of Su'údî Arabia, a new society is coming into existence, a society founded on the wealth gained from its oil-production and from the improvements and projects activated by King Faysal. In the space of only a single decade a modern state has sprung up from what were simply desert wastes.

Thirty miles south of Riyadh is Dir'ayyah, the cradle of Al Su'údî tribe. This community was conquered by 'Abd al-'Azîz, known as Ibn Su'úd, who had come from Kuwait and had started forth on his successful campaign of conquest. His palace is a mass of brick, and although it is a Bedouin habitation, it is nevertheless a symbol reminding the people of the pioneer spirit of a nation united in its determination to reach out to, and achieve, the best that modern civilisation can offer.

The Su'údî Arabian newspaper quoted above, goes on to describe in detail the work-projects put into operation by the Ministry of Irrigation, in order to stop the invasion of the oasis by the desert sands, and those being carried out by a private company for the creation of networks for irrigation and drainage.

The aim of the plan put into practice by the Ministry of Agriculture is the protection of the Oasis of al-Asfár against encroachment by the desert sand, and it is the first time in history that a project of this kind has been attempted by using the method of planting trees or other types of vegetation. This operation covers a stretch of some five miles, from Kilabbiyah and Halilah on the west to the al-Asfár region, about five miles from the town of al-Hufúf.

A number of methods have been tried in an attempt to “stabilise” the soil and render it firm: putting down concrete, spreading crude oil, and planting thick-set bushes, tamarisk and the castor-oil plant. However, because of the atmospheric conditions and the salinity of the soil, it was decided that the best results would be obtained by planting tamarisk trees.

For this operation three “lines of defence” were created, the first line being the nearest to the moving masses of sand. Here the first step was to fill in the marshes in the region of 'Umrán. These were very extensive to the north and east of the village.

At the second line grass was planted and the third line, the most extensive, was planted with crops. There are in

2 Al-Bilad for 22nd April, 1969.
this region 45 artesian wells, complete with pumping machinery. Five million trees have been planted, the cost being estimated at 2,000 riyals per dunum (or £770 per acre).  

The project for the creation of an irrigation and drainage network is expected to cost in the region of 208 million riyals (£19,510,400). It has been entrusted to a private company, whose director has supplied the following details:

Hundreds of years ago the al-Hasa region was an agricultural area abounding in numerous natural springs, but with the passage of time, the sand has filled up and obliterated the numerous channels which used to drain this water into the Persian Gulf. One of the projects of the Five-Year Plan aims at restoring the drainage system, thus ensuring the irrigation of the crops which will be planted there. At the present time, the area irrigated by the old method covers some 8,000 hectares (19,750 acres = 30 sq. miles), but when the entire project has been completed it is estimated that the area of cultivable land will have been increased to some 75 square miles. Thus the object of these operations is to eliminate water which is unsuitable for crops, to obtain a sufficient supply of fresh water, and to bring the newly-won areas of land into economic production.

* * * * *

STATISTICS

At the present time Su'udi Arabia is endeavouring to develop its statistical services and its economic documentation, and with the help of United Nations experts we have been able to draw up a table showing the inter-industrial exchanges for the year 1965.

Below are given details regarding the State Budget, the balance of payments and foreign trade.

The Budget for the year covers the period from the 24 September, 1968, to the 13 September, 1969. It shows a rise of 12.4% on the previous year. Further, the expenditure exceeds receipts by 350 million riyals (£25,830,000). This is about 6% and will have to be recovered by means of Budgetary economics.

As regards assets, Customs receipts show an increase of 12.6%, which is explained by the industrialisation drive which we have dealt with elsewhere. Capital investment increased by about 20%, which shows that the increase in imports applies especially to civil and military equipment, and an increase of consumer goods.

The balance of payments shows a surplus. For the liquid funds the balance shows a credit surplus of 69 million dollars (£28,750,000). This is due to the substantial excess of exports (oil) over imports. In 1967 there was a slowing-up of the increase in exports, due to the Arab-Israeli war, which had interrupted the sale of oil for several weeks. The rate of increase in 1968, although it was not so high as in previous years, will very probably be higher than the rate in 1967 compared with that of 1966. It must also be pointed out that there is a big increase in Government expenditure abroad, arising from the assistance given by Su'udi Arabia to the United Arab Republic and Jordan in connection with the Arab-Israeli conflict. The balance also shows a surplus in the movements of capital—direct investments (foreign participation in Su'udi industries) exceeded by 40 million dollars the exports of capital which appear in the Table under the heading "Errors and Omissions" (ITEM III). Thus, during the year 1967, the reserves of gold and Su'udi currency showed an increase of 109 million dollars.

The statistical Tables dealing with foreign trade, showed that the United States is by far the biggest exporter to Su'udi Arabia. However, in relative value, the American share of the overall sales was in diminution. In contrast, there was an increase in the imports to Su'udi Arabia from Japan, West Germany, and the Lebanon (the latter sending substantial shipments of fruit and vegetables). In spite of recent efforts by French companies, France's position remained stationary.

A detailed analysis of the products supplied showed a sharp drop in the imports of building materials, due to a slowing-up of the building programme. On the other hand, we note the increase in the supplies of capital goods, a detail which we also noticed in the list of Budgetary expenditures.

### BALANCE OF PAYMENTS

(in millions of dollars)

<table>
<thead>
<tr>
<th></th>
<th>1965</th>
<th>1966</th>
<th>1967</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Current Operations</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(A) Receipts:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. F.O.B. Exports</td>
<td>1198</td>
<td>1543</td>
<td>1567</td>
</tr>
<tr>
<td>2. Get oil and Japanese oil</td>
<td>44</td>
<td>44</td>
<td>50</td>
</tr>
<tr>
<td>3. Pilgrimage</td>
<td>57</td>
<td>59</td>
<td>63</td>
</tr>
<tr>
<td>4. Foreign missions</td>
<td>5</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>5. Miscellaneous</td>
<td>34</td>
<td>40</td>
<td>58</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1338</td>
<td>1692</td>
<td>1744</td>
</tr>
<tr>
<td>(B) Expenditure:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. C.I.F. Imports</td>
<td>502</td>
<td>629</td>
<td>608</td>
</tr>
<tr>
<td>2. Gold (non-currency)</td>
<td>23</td>
<td>32</td>
<td>23</td>
</tr>
<tr>
<td>3. Investment income</td>
<td>441</td>
<td>606</td>
<td>602</td>
</tr>
<tr>
<td>4. Government expenditure abroad</td>
<td>36</td>
<td>81</td>
<td>138</td>
</tr>
<tr>
<td>5. Tourism</td>
<td>48</td>
<td>58</td>
<td>70</td>
</tr>
<tr>
<td>6. &quot;Tapline&quot; expenditure abroad</td>
<td>22</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>7. Other services</td>
<td>136</td>
<td>161</td>
<td>211</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1208</td>
<td>1589</td>
<td>1675</td>
</tr>
</tbody>
</table>

Current operations surplus: +130 +103 +69

<table>
<thead>
<tr>
<th></th>
<th>1965</th>
<th>1966</th>
<th>1967</th>
</tr>
</thead>
<tbody>
<tr>
<td>II Movements of Capital</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Direct investment (balance)</td>
<td>+78</td>
<td>+35</td>
<td>+95</td>
</tr>
<tr>
<td>III Errors and Omissions</td>
<td>-95</td>
<td>-40</td>
<td>-55</td>
</tr>
<tr>
<td>IV Overall result of the Balance of Payments A/C:</td>
<td>(I)+(II)+(III)</td>
<td>+113</td>
<td>+98</td>
</tr>
<tr>
<td>V Variations in the Gold and Currency Reserves: (Increases +, Decreases -)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reserves of the Su'udi Arabian Monetary Agency (SAMA)</td>
<td>-140</td>
<td>-113</td>
<td></td>
</tr>
<tr>
<td>Assets abroad owned by commercial banks</td>
<td>+27</td>
<td>+15</td>
<td>-60</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>-113</td>
<td>86</td>
<td>-49</td>
</tr>
</tbody>
</table>

1 Including oil exports made by ARAMCO.
2 Royalties from the two companies operating in the neutral zone.
3 This figure represents the total of two separate elements: First, profits made by oil companies after payment of royalties and income tax based on the amount of oil exported, and (2) local expenditure.
4 Including the first quarterly instalment of 35,000,000 dollars paid to the Arab Fund in October 1967.
5 Including 7,000,000 dollars paid by private donors for the defence of the Arab cause.
6 Source of the above statistics: Su'udi Arabian Monetary Agency (S.A.M.A.).

---

3 1 Dunam = 1,000 sq. metres (approx.) = 0.247 acres (approx.).
FOREIGN TRADE
(Supplier countries)
(in millions of riyals)

1 riyal = 1/10d. approx.
£1 = 24 dollars. approx.

<table>
<thead>
<tr>
<th>Country</th>
<th>1965/66</th>
<th>1966/67</th>
<th>%</th>
<th>1967/68</th>
<th>%</th>
<th>65/66 67/68</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>% age difference</td>
</tr>
<tr>
<td>The U.S.A.</td>
<td>544</td>
<td>498</td>
<td>21.8</td>
<td>519</td>
<td>23.4</td>
<td>-5</td>
</tr>
<tr>
<td>Great Britain</td>
<td>149</td>
<td>184</td>
<td>8</td>
<td>146</td>
<td>6.6</td>
<td>-2</td>
</tr>
<tr>
<td>Japan</td>
<td>132</td>
<td>151</td>
<td>6.6</td>
<td>173</td>
<td>7.8</td>
<td>+31</td>
</tr>
<tr>
<td>The Lebanon</td>
<td>101</td>
<td>172</td>
<td>7.5</td>
<td>199</td>
<td>9</td>
<td>+97</td>
</tr>
<tr>
<td>West Germany</td>
<td>116</td>
<td>137</td>
<td>6</td>
<td>180</td>
<td>8.1</td>
<td>+55</td>
</tr>
<tr>
<td>Italy</td>
<td>143</td>
<td>176</td>
<td>7.7</td>
<td>124</td>
<td>5.6</td>
<td>-14</td>
</tr>
<tr>
<td>Syria</td>
<td>77</td>
<td>68</td>
<td>2.9</td>
<td>72</td>
<td>3.3</td>
<td>-7</td>
</tr>
<tr>
<td>Netherlands</td>
<td>104</td>
<td>105</td>
<td>4.6</td>
<td>106</td>
<td>4.8</td>
<td>+2</td>
</tr>
<tr>
<td>Belgium</td>
<td>81</td>
<td>61</td>
<td>2.7</td>
<td>53</td>
<td>2.4</td>
<td>No change</td>
</tr>
<tr>
<td>France</td>
<td>135</td>
<td>177</td>
<td>7.4</td>
<td>73</td>
<td>3.3</td>
<td>-10</td>
</tr>
</tbody>
</table>

Source: Statistical Yearbook 1967 and the local press.

BUDGET
Aggregate figures
(in millions of riyals)

<table>
<thead>
<tr>
<th></th>
<th>1965/6</th>
<th>1966/7</th>
<th>1967/8</th>
<th>1968/9</th>
</tr>
</thead>
<tbody>
<tr>
<td>RECEIPTS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Royalties</td>
<td>954</td>
<td>1161</td>
<td>1127</td>
<td>1177</td>
</tr>
<tr>
<td>Income Tax</td>
<td>2225</td>
<td>2826</td>
<td>2433</td>
<td>3065</td>
</tr>
<tr>
<td>Customs Duties</td>
<td>165</td>
<td>175</td>
<td>192</td>
<td>242</td>
</tr>
<tr>
<td>Withdrawals from the Economic Development Fund</td>
<td>100</td>
<td>10</td>
<td>—</td>
<td>200</td>
</tr>
<tr>
<td>Withdrawals from the General Reserves</td>
<td>247</td>
<td>564</td>
<td>872</td>
<td>436</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>270</td>
<td>289</td>
<td>313</td>
<td>415</td>
</tr>
<tr>
<td>Total</td>
<td>3961</td>
<td>5025</td>
<td>4937</td>
<td>5535</td>
</tr>
</tbody>
</table>

EXPENDITURE
Section 1:
|          |        |        |        |        |
| Wages and salaries| 1255  | 1369   | 1433   | 1600   |
| Section 2:
| Current expenses| 621   | 691    | 625    | 807    |
| Section 3:
| Subsidies and miscellaneous| 682 | 1247  | 732    | 908    |
| Section 4:
| Capital expenditure| 1403  | 1718   | 2147   | 2570   |
| Total               | 3961   | 5025   | 4937   | 5535   |

Discounted economies| 350 |

1 This Table shows the credits provided for in successive Budgets. The actual totals of the receipts or expenditures is not known.

2 The different Budgetary seasons extend over the following periods:
Source: Statistical Yearbook 1967 and the local press.

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

Price Rs. 3.00 Sh. 5, can be obtained from:
The Islamic Review
18 Eccleston Square, London, S.W.1, England

Your Children need a book on Islam

A wide selection of books on Islam and other Allied Subjects is obtainable from:
The Islamic Review
18 Eccleston Square, London, S.W.1, England

Please send your contribution towards the printing of a much needed children's book in English (illustrated) on Islam, Muhammad the Last Prophet, and the history and culture of Islamic countries, which Muslim children would like to know about. This will be the first book of its kind. Please help.
Kindly send your contribution, large or small, to

The Islamic Children's Book Fund,
18 Eccleston Square, London, S.W.1
Children's Page

Why can't a man have the name he wants?

By Olive Toto

Muneer sat with his father and mother. They had come from Pakistan nine years ago when Muneer was three years old. He now went to a very good school. Everyone knew that he was a Muslim. His headmaster at school had told him that he need not attend scripture lessons if his parents did not wish him to. He had asked his parents whether they minded his attending the scripture lesson, but he knew that he must not pray to the Father, the Son and the Holy Ghost as the Christians did: He knew that to all Muslims Jesus is not a part of God, but a great prophet, the same as Muhammad, Abraham, Moses and many other prophets.

Muneer's father had told his son that he wanted him to study all religions for himself, because he knew that Islam would always come out on top. His father said, "How can one discuss religion with anyone unless one has studied all religions?"

Muneer looked at his father whilst he sat reading his newspaper. He felt proud that he had such a broad-minded father.

By his father's side was a bundle of newspapers; for the day was Sunday, and on that day his father would buy all the newspapers, each having different views and politics. In fact all the Sunday papers were there. By the side of Muneer sat his little English friend.

"Oh," said the boy. "I see that your dad reads The News of the World. So does mine."

Muneer's father had not been listening to the boy's talking. He thought that the boy wanted to read the paper. He passed it over to the boy, as really he had only heard the words The News of the World. The boy took the paper saying "Thank you, Sir". Muneer wanted to laugh, but he dared not as his father would think that he was being rude, and so his friend opened the paper and turned the pages, and to Muneer he seemed to be engrossed in reading.

"What are you reading?" asked he.

The boy whose name was Jack looked up from the paper and said, "I was reading Frank Butler's page".

"I did not know that you were so fond of sport," said Muneer looking over his friend's shoulder, as he read out aloud, "Frazier will beat Clay".

Father looked up from his paper, and said, "Are you not aware that this young boxer wishes to be called Muhammad 'Ali?"

Muneer looked up at his dad and said, "I was only reading what is in the paper. I am not to blame if the man who is writing this does not respect Muhammad 'Ali's wishes."

You know, Dad, if it had been an actor who had changed his name for drawing more money, his wishes would have been respected. But here is a man who wishes to tell the world that he is a Muslim. Of course, I know that one can be a Muslim without altering one's name. Why? Oh, why will they not give him the name he wants to be called by?"

"Patience, my Son," said his father. "Rome was not built in a day."

"But have you read this, Dad?"

"No. I have not read it yet. But you seem very excited over something."

"Well, so one should be. If Jack was to tell me that his father wished to change his name and henceforth wished to be called by a different name, I would respect his wishes."

"Son! If you were to ask that question about Muhammad 'Ali being still called Cassius Clay, an excuse would be found. Let me have a look at the newspaper for a minute please, Jack." The father adjusted his glasses as if he were going to read an examination paper. There was a silence. Muneer felt that he was sure he was right in what he thought.

"Well," said the father. "Here is the name Cassius Clay. The first time our brother Muslim is mentioned. After a few lines of print I read the name Clay mentioned again."

"Ah!" said the father. "I have spotted the name Muhammad. Oh, but wait a minute. Listen to this all of you. Are you listening, my dear wife?"

"Of course I am. I have very strong views on this matter," said his wife.

He then read these words from the newspaper: "But wasn't this Muhammad the Greatest turning Muhammad the Politician . . . And when Muhammad the Prophet claims Frazier will be easier to hit . . ."

But interrupted Jack, "Why does this writer mention Muhammad 'Ali as 'Muhammad the Greatest' and Muhammad the Prophet? True, a long time ago I heard him say, 'I am the greatest'. But I know by that he meant that he was the greatest boxer, because if he did not say this, no one else would. This writer does not seem to have heard or seen the television some months ago when Muhammad 'Ali was having a serious talk; he more or less said it was showmanship, when he talked as he did, because he had to draw an audience if only to boo at him."

"But," continued Jack, "Muhammad 'Ali seemed very serious in this interview, and when he was asked whether he really thought that he was the greatest, his reply was

THE ISLAMIC REVIEW & ARAB AFFAIRS
'God is the Greatest.' I would like to know why this writer does not know about this.

“We know why, Jack! We know why,” muttered the father. “You come from a family that thinks for itself. I wonder if this man knew that there was a Muhammad the Prophet who was sent by God fourteen hundred years ago to preach Islam, and that he was the last Prophet and his great cry was, 'God is the Greatest.' You know, I do not think that he has written like this to hurt anyone. But he has hurt himself. If one were to ask him what he meant by Muhammad the Prophet, he would say, 'Oh, I just meant that Cassius Clay prophesied that he would win.'

"Dad," interrupted Muneer, "I cannot forgive this man. He knows when to use the name Muhammad when he wants to. Many times after he had used the name Muhammad, he would go back to the name of Clay, and again to end the article he uses the name Muhammad ‘Ali. If I were writing about someone in my homework and at one time used one name for a person and sometimes another, my teacher would say, 'Why do you not keep to one name instead of behaving like a Jack-in-the-box?' No, I don't care what anyone says. This man is mean.”

"Son!" said the father, "This is not our country. We are guests, and if you feel that Muslims have been insulted, ask God to give the offending ones knowledge of the facts.”

"What are you saying?" interrupted his wife. "I have been listening to all of you wondering when I would hear one of you say, 'I will write to that writer and ask him why?' You say that one should ask God to give the offenders knowledge. That is what you are in this world for; your job is to tell people when, as the saying goes, they step on someone’s toes, or if you think in boxing language, they hit below the belt. My dear son and husband, tomorrow I will write to this man and plenty more, and ask why it is that when a man wishes to use his Muslim name his wishes have been ignored. Here I must add that this man is not the guilty one. I shall ask why if a crooner wishes to alter his name into Humphy something, or anything else he likes, his wishes are respected. Therefore, why not respect the wishes of a man whose old name reminds him of the days when his people were slaves, and I would also tell them that it would be better, if more people who are before the public eye, talked of religion and said 'God is the Greatest.' Now, don’t you two look at me like that. I really am furious. We Muslims must wake up and not let others do what they like about our wishes.”

"My dear wife," said the husband, "I did not know that you had it in you, as the saying goes.”

"I have it in me all right," said the wife. "Do not forget that the first convert to Islam was a woman. I will show the world that Muslim women had their rights fourteen hundred years ago and those who do not use these rights are to blame, not Islam.”

"Hear, hear," said the husband and son. "You start and others will follow. Let us vow today that we will never let anything that in any way affects Islam, directly or indirectly, go without being challenged." Again one could hear a united "hear, hear.”

Jack went home to his father and mother and told them the whole story.

"I think," said the father, "that one calls this man Clay because he is known by that name.”

"Then why mention the name of Muhammad ‘Ali?” said the son.

"My boy," said the father. "You have a point there. Yes, I agree with you and I am sure that the everyday man would at once say Muhammad ‘Ali if he knew that it was the boxer’s wish. I am very glad that you mix with religious people. They are too few today, and that is why they cannot understand a professional being so religious.”

"Dad, did you know that a Muslim must not bet or gamble?”

"No, my Son, I did not. But I can tell you this, I have seen many a home ruined through gambling. It is a great curse, and anyone who condemns it has my full support and I hope all Muslims will never gamble.”

"Now off to bed you go, my Son; it is very late.”

Off Jack went to bed saying to himself. "Fancy a woman being the first to adopt Islam. I wonder who was the first to adopt my religion?”

---

The First Written Constitution in the World

An important document of the time of Holy Prophet Muhammad

By Professor Dr. M. Hamidullah

The learned scholar presents in this booklet the Arabic text of the Constitution with its English translation, fully annotated preceded by a scholarly Introduction. An extensive bibliography and a useful index have also been provided.

76 pages. Price 7/- post free
Religion and Mental Health

Therapeutic value of the teachings of Islam

The ten characteristics of a Messenger of God and the claim of Muhammed to Prophethood

by Dr. Abu Turab Nafisi

Introductory observations

I write on this subject for three reasons. First, as a doctor it is my duty to cure people and restore them to health. The other reason is that a few days ago, while reading the Glorious Qur'an, I came across the following verse:

"O mankind! There hath come unto you an Exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers" (10:57).

As a medical man this claim of the Qur'an that there is a balm for "that which is in the breasts", interested me intensely. The third reason is that I know that mankind is suffering not only from painful physical ailments, but more severe and more dangerous mental and psychological disorders, which make it think that it is physically sick.

MANKIND TODAY IS SUFFERING FROM MENTAL UNEASENESS AND PSYCHOLOGICAL DISORDERS

A quick survey of world history from the beginning till today, and also a study of the present generation would bear out that what I maintain is the right analysis of the mental imbalance. Statistics show that the number of mental patients is increasing every day. More than half of the people referred to the clinics suffer from some sort of disorder. Even the apparently normal people have some degree of mental and behaviouristic abnormalities. We can easily find this out if we devote a few minutes every day to a study of our own behaviour and that of others too. There is a famous Arabic saying: Meditation of a single hour is far better than prayer extending over 70 years. Suppose something went wrong with our watch or there was something the matter with the electric wires in our homes, it is evident that we would at once send for the mechanic who could repair them without the least delay. In fact, we would remain disturbed until things were normal again.

Or take another example. Whenever we have a headache or an abdominal pain, we run to our doctor's clinic because we can't bear the pain. But can we do anything about our mental and psychological disorders? How can we find something which can relieve us of our mental uneasiness? We know all of us are suffering. What can we do about it?

Well, there are some people who don't do anything about it. While others try to get some sort of temporary relief either by using drugs like alcohol or nicotine, or even the narcotics. But these drugs merely bring about some degree of behaviour complications; they not only do not solve our problem, rather they make it even more difficult. Some people seek refuge in philosophies coined entirely by themselves. Some try to introduce laws which are inadequate and even harmful. Some take up the pursuit of the fine arts, as music, painting, sculpture, architecture. All these people are in quest of relief, and their final goal is the same. But they don't know even what it is and don't know how to get at it.

Man's unawareness that the key to the cure of mental disturbances is within his own self

But how many are aware of the secret unlocked by the Persian poet, Hāfiz (d. 1389 C.E.), in these words of his?

Long years my heart had made requests
Of me, a stranger, hopefully
Not knowing that itself possessed
The treasure it sought of me.

Or what Caliph 'Ali (d. 661 C.E.) says on the same subject in the following words of wisdom:

"Thy remedy is within thee and thou dost not see,
and thy illness cometh from thee and thou dost not know."

Thus it is clear that through wisdom, if applied independently and not tied to any traditions or laws, we could realize what we want - we want the truth. This is what everybody is searching and will continue to do till the end.

There have been instances when man had thought that he had found the truth, but in proportion to the increase in his wisdom and knowledge, he also realized that what he once thought was the truth was mere speculation.
Abraham's quest for truth as depicted in the Qur'án

In the Glorious Qur'án, there are frequent references to Abraham. The verses that deal with his reasoning about the unity and existence of God are at once revealing and interesting. Abraham's people were not only idolaters but also worshippers of heavenly bodies.

In the Holy Qur'án, 6:75, et seq., we are told of Abraham's search of God in the following words:

And when Abraham said to his sire, Azar: Do you take idols for God? Surely I see you and your people in manifest error.

And thus did We show Abraham the kingdom of the heavens and the earth, and that he might be of those who are sure.

When the night overshadowed him, he saw a star; said he: "Is this my Lord?" So when it set, he said: "I do not love the setting ones." Then when he saw the moon rising, he said: "Is this my Lord?" So when it set, he said: "If my Lord hath not guided me, I should certainly be of the erring people."

Then when he saw the sun rising, he said: "Is this my Lord? Is this the greatest?" So when it set, he said: "O my people! Surely I am clear of what you set up with God. Surely I have turned myself, being upright wholly to Him who originated the heavens and the earth, and I am not of the polytheists."

From these verses, Abraham's logic is clear. He concluded that what he was looking for was not in the unstable and revolving heavenly bodies. What he must look for, he argued, should be something eternal. The Imám Husayn (d. 680 C.E.), refers to this fact in his own inimitable manner in his prayers: "From the changing world and its rambling effects, it is that I understand that their aim is to make Thyself known to me from everything, so that I do not ignore Thee in anything." I believe that none could have defined monotheism more perfectly than these words of Husayn. So are the words in one of his verses which read:

"Thou hast made Thyself known to me through everything, and I have noticed in everything that Thou art apparent in everything."

What I have said so far has established the view that there has been an evolution of religion during the centuries. It also shows us the evolution of thought in an individual who thinks independently, who is not a fanatic and who is not bound by traditions. Such a person is like a child that is growing up. But people, as a rule, are bound to their desires, and to their intellectual needs so that they can hardly find a way out. We do not have much time left to think about how to free ourselves. In this particular case we are just like the primitive man. To satisfy his desires, man began to worship so many things. His attention was first focused on nature. He passionately loved flowers, trees, mountains and other beautiful things he saw in nature. He then turned to more artificial objects such as gold, silver jewellery and money. Later he began to worship animals and last of all human beings. He began to worship kings, imams, prophets, priests. But he did not get the satisfaction of mind from worshipping till he knew to worship God. Man should, therefore, first of all comprehend God and know God. The more perfectly he does this, the more enlightened and contented he would be. Only through knowing God can he find the truth, and find everything furnished with spiritual light, and he would, to quote the Imám Husayn, "no longer see darkness".

He refers to this experience when he says:

"Is there anything more apparent than Thou when hast Thou been covered from our eyes? Blind be the eye that cannot see Thee, its Protector. Accursed be he who hath not profited from Thy love!"

The truth all of us are seeking is within us and in the universe around us. We need something which we could employ as a means in our search — and that is religion.

Let us see how different people in the world try to cure their mental disorders and satisfy their burning desires. We know that more than half of the people of the world are now materialists, and that beyond materialism they do not see any major problem facing mankind. They believe that man is created to eat well, to sleep well and to live well. They don't believe in anything else. They speak of absolute freedom, which is unpractical, because it violates the liberty of others. In any case, this theory cannot be acceptable to all races in every country of the world, not even in those countries that claim to be now in a materialistic paradise.

Another group of irreligious people are philosophers who, having diagnosed the real suffering of mankind in their own way, have put forward some suggestions for a cure. But each philosopher has his own way of tackling the problem with the result that they have not been able to put forward a single effective and pragmatic method. They are so divided that mankind will get puzzled in its mind if it tried to follow all of them. Most of them lead it to mirages. For example, existentialism and nihilism have not been able to free mankind absolutely. Like Communism, the followers of these two philosophies have proposed certain social laws which limit human freedom. In other words, they contravene their original philosophies.

The third group of people includes those who believe in God. Now, two kinds of people comprise this group: (1) those who believe in the Omnipotent God and in religious principles — principles which are not liable to change; (2) the second group consists of those people who believe in change. I think this group is really atheistic, because it changes its principles everyday and one cannot see what it really says.

**PRINCIPAL CHARACTERISTICS OF RELIGION**

Let us now examine the principal characteristics of religions. All religions believe in an Omnipotent God Who is neither of material nor of spiritual origin. Who cannot be known through spiritual or material senses, yet He can be known through everything. They all believe in the Resurrection and also in a prophet who has two distinctive personalities: human and supernatural. He is a normal human being and also introduces certain principles revealed to him through divine revelation and brings them to people through a divine book. All religions are similar in their search for truth (Haqiqah), and differ only in the means they employ (Sharî'ah) in this respect.

This difference is justified if we take into consideration the fact of the evolution of thought and the growth of knowledge and wisdom in mankind. People used to travel by riding on horses and donkeys. Then came the motor vehicles and railways; then the planes and finally the jets. In the very near future we might travel by something faster than the jets. Similarly the road to truth can be travelled over by many means. In this connection, the Qur'án asserts that the most perfect of such means is Islam. "Lo! To God the only religion is Islam," says the Qur'án, 3:10. We shall examine this claim a little further.
We know man's knowledge and wisdom has been increasing continuously through the ages. Thus, it is quite rational to expect more intellectual and scientific advancement in the years ahead.

"This is the way, this is the means, and this is the quarter if thou art the man of journey, then get going."

THE IMPORTANCE OF BELIEF IN GOD

Now, if we want to find the way to truth successfully, we have to abide by the three following conditions. First, we should feel that we do need a religion. Second, we have to choose our religion carefully and have to take it seriously, and believe in its principles. Third, we have to abide by its principles.

About the necessity of religion, we need not say more. The importance of its necessity is evident. Within us there is a burning desire for searching for the truth and for worshipping God. For we know that it is only by worshipping God that man can be really contented.

Spiritual advantages

In addition to what has already been said, let us emphasize that religion has a number of spiritual advantages:

1. Man, who suffers throughout his life from a mental instability and from obsessive moods, could be cured of mental disorders through belief in God. In the Glorious Qur'an, 13:20, as well as in religious prayers, there exist many verses and sayings about the significance of belief:

   "Those who have believed and whose hearts have rest in the remembrance of God. Verily in the remembrance of God do hearts find rest."

The belief in God creates an everlasting stimulus in man, and this brings him hope and happiness. This stimulus is generated in him, owing to the fact that he aspires to see his God from the moment he starts to worship Him, but since this is impossible, he continues to hope till his death. Only religious people possess such a hope within them. Followers of all pragmatism lacks it.

2. Another benefit of religion is that it gives the individual a sense of heroism and moral bravery. A religious person would attach great significance to spiritual and intellectual things and he would turn away from, if I may coin the word, materialistic. He would show his courage and gallantry in almost everything that he would do. But the more so, if he does it, for God he worships. He would fight bravely to show the truth to people. He would do this with all his heart and with great devotion; for his goal is so superb and so sacred that nothing else is comparable to it. If a soldier fights with the aim of keeping himself safe, then he would use all possible means such as escaping or hiding to remain alive. If his aim is to protect his family, he would do better. But if his aim is to protect his ideal and his belief, he would use all in the fighting, because this is the most important and the dearest thing to him.

Thus we see that a belief in God and in the resurrection creates within man such superb qualities as heroism, patience and power to overcome hardships and difficulties. These are some of the things which are vital to a dynamic society. Obviously we need all these qualities in every society and every country.

Physical advantages

Belief and moral bravery are not only beneficial psychologically, but also physically. For example, persons who suffer from coronary thrombosis usually have the following features:

1. Mentally: they are unstable, nervous, hasty, apprehensive and greedy. 

   Physically: they suffer from arteriosclerosis.

2. The main cause of arteriosclerosis is an increase in blood cholesterol.

3. There is an increase in blood cholesterol in almost all instances of mental and emotional disturbances. Experiments have revealed that blood cholesterol level was high in students during the examination period. If tension lasted for a long time, blood cholesterol would remain high and consequently the vessels would suffer from arteriosclerotic degeneration.

Thus, such people should avoid things which subject them to tension and cause them emotional disturbances.

Such people stand in need of training themselves to be mentally strong. They need a mental health programme to protect their emotional and behavioural welfare in the same manner as we have for our physical well-being. The same could be said of those who suffer from myocardial infarction. They are mentally isolated and always complain of life. They are hasty, greedy, jealous, sensitive, arrogant, selfish and intelligent. They are always struggling to make their dreams and high hopes come true, yet they are not capable of facing ordinary troubles of life, and they are not morally and mentally strong to cope with their problems, particularly being so when they are no longer young. I recommend to those who think they have the symptoms I have described and wish to save themselves from a serious ailment, that they can do this by adopting a religious principle and by belief in God. Nothing but belief in God and the resultant moral bravery can help them and us overcome the hardships of life and lead to eternal happiness.

THE TWO FUNDAMENTAL CONSTITUENTS AND CONCEPTS OF RELIGION

From the above I come to the conclusion that the best remedy for human sufferings is the worship of God and religion. As to religion, it should be based on the two following principles:

1. That we should believe in the existence of an Omnipotent, all-Powerful God, Who created all animate and inanimate things. Who is in no way in need of anyone of us and to whom, to use the terminology of the Qur'an, “we all ultimately return”. Only He can guide people, and only He can save the soul and the body of man. One of the ways by which He does this is by sending His messengers, who are from the same race as the people, and who can guide them to safety.

2. That we should believe in a messenger of God, who is on the one hand, like all other human beings, who eats, walks and talks like all of us, but who, on the other hand, is a source of wisdom and knowledge which he receives from God. He is a sort of liaison between God and mankind. It is natural that such a man should bring some commandments from God as guiding principles for his people, which are called in the religious parlance, usul Shari'ah, or "religious principles" in the form of a heavenly book. (The word Shari'ah, which can be translated as "the religious way" in English, really means the way or the technique as is shown by the word Shari', derived from it which means a street.) Thus we can see that all heavenly religions are similar in two ways: in their principal claims, namely, in the explaining of truth (Haqiqah), that is, origin, destination and the
resurrection; and, in their laws (Tariqah), that is, in their chalking out of the way and in their human morality. They differ only in the means they use to reach their goal, and this difference is, of course, artificial; for all religious principles are the same. They have undergone certain changes because of the spiritual and intellectual growth of the people at different intervals.

**GOD IN HIS RELATIONSHIP WITH MAN.**

**FOUR IMPORTANT CONCLUSIONS**

First, we can conclude from what I have said above, that the only one responsible for guiding mankind is God and God only, and that He regards this as an obligatory duty for Himself, and that it is not wise to think that anyone else is worthy of replacing Him in this; for according to the accepted concept of the attributes of God, only God is the absolute Knower and He is the only One who is fully Aware of the past, present and future, and is the One who knows what is best for all of us and Who is in absolute control of everything. He is Omnipotent. However, all other living things, no matter how well-informed they are, will only know a part of the whole and will be neither omniscient nor omnipresent.

Second, another important corollary from this principle, is the fact that only God can show us the right way, and that He must have some means to demonstrate it to the people — means which are practical enough to be pursued by them. This is the wisdom that underlies the words in the Glorious Qur’ān:

"God asketh not a soul beyond its scope" (2:286),

and,

"God asketh naught of any soul save that which He hath given him it" (65:7).

These two principles, i.e., the ability and the possession of things given to somebody are highly significant. It would have been unwise if God had asked us to do things that we had not the ability to perform them, and that to give things we did not possess. This we could even observe in our everyday life. For instance, if you want to teach your child Arabic, then you must provide him with books and find him a teacher; for it is illogical to think that he might learn it without them. Only in exceptional cases can a boy learn it. And God Almighty never assigns any tasks to His people on the basis of exceptions and assumptions which are rare.

Third, another conclusion from the preceding discussion, is that God has made certain laws for and given certain properties to things which are quite their own. For heating and for getting heat, He has created fire, which contains within itself the property of burning. Similarly, in water there is flow and liquefaction. Everything in our universe including the human body, the trees, the celestial bodies, and the galaxies, is working according to a definite law and a planned course. We only know the revealed part of them. The rest will still remain a secret to us. Scientists have made some important discoveries such as the force of gravity, the ion forces, and the sound, light, electric and radio waves, etc. These contributions constitute the cornerstone of science and human knowledge. As man’s intellectual capacity grows, more important revelations will be made, and we will be able to comprehend more of their true significance.

These divine laws have always existed and will continue to exist forever. However, man has not been able to understand them fully, but as his frontiers of knowledge expand, he might comprehend more. Obviously there are laws about which we know nothing, or very little. God Himself repeatedly refers to these laws:

"Such was Our method in the case of those We sent before thee (to mankind) and thou wilt not find Our method aught to change" (17:77).

"Thou wilt not find for God’s way of treatment any substitute" (35:43).

It is said that God never does anything unreasonable and without any particular reason. Some of these laws and causes are beyond human understanding. Some, however, can be felt by our five senses.

We can study everything in this world through comparison. Naturally for every branch of study some means are required. And those who are in doubt about God’s omnipotence, and about His creation of man and the universe should consider this aspect very seriously. Some people think that when we talk of creation, we maintain that everything was made from nothing, although creating from nothing is not an impossibility for God. However, as far as wisdom and knowledge go, and according to His law, God has provided the means for everything in this world. All living things are interrelated to each other and affect each other. God is the only exception. Even what you and I speak shall never be extinguished; for it causes the air to vibrate, and these vibrations will continue for many years. Maybe in the future when man’s technological skill improves further, we shall be able to make records of the voices of people of many centuries ago, and we shall be able to revive their voices.

Thus we can see that if vocal vibrations are so effective, naturally people’s actions, words, and the revolution of the earth and celestial bodies will have even a greater effect on each other. Hence we conclude yet another religious principle, namely, that none of our deeds, words, intentions and temptations will fade away. How beautifully this so little understood truth is recorded in a few words in the Qur’ān, 45:29, when it says:

*This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.*

Fourth, the last and the most important principle is that since God has taken it upon Himself to guide people, only He could provide the right and requisite means for the purpose and make them available to us. It would be illogical, for instance, if He wanted us to get warm without providing us with fire. Besides, fire might be there, but it should also be readily accessible to us who are required to get warm. Thus it is clear that the rejection or confirmation of persons who claim to guide others remains the sole responsibility of God. He would support those who claim to be His prophets and likewise could easily denounce those who foist lies on Him. In the Islamic theological parlance the words to express this idea of confirmation are *Taghrir* or *Tasdiq*.

However, the important thing to note here is the identification of the person or persons involved. Again, I would like to refer to the example of fire and the problem of getting warm. If you want to get warm, then you must go to the fire or to some source which can produce heat. Obviously you cannot expect heat from ice, just as you do not anticipate light from darkness, because this is against the normal laws of nature. And since we are living on this earth we are bound to adapt ourselves to its laws and conventions. Now, with this argument in view, and the fact that the best remedy for all sufferings of mankind is the belief in God and religion, let us now see which religion is the best to have.
THE TEN CHARACTERISTICS OF A MESSENGER OF GOD AND THE CLAIM OF MUHAMMAD TO PROPHETHOOD

There are four religions in the world that believe in monotheism. They are: Islam, Christianity, Zoroastrianism and Judaism.

The followers of these have four books, i.e., the Glorious Qur’an, the Holy Bible, the Pentateuch and the Avesta respectively. Muhammad claimed to be the Last Messenger. He was born in Arabia in the year 571 C.E. He lived most of his life amongst his fellow countrymen in Arabia or in the neighbouring countries. He lived, ate, slept, grew up and married like everyone else. When he was forty years old he introduced himself to his people as having been commissioned by God to be His Messenger and the man responsible for guiding people. He delivered God’s message, which is incorporated in a book known as the Glorious Qur’an. The text of the Qur’an has remained intact throughout the fourteen centuries and is the same today as it was when revealed to Muhammad. There is only one Qur’an.

As pointed out above, God could reject or denounce those who are false in their claim to prophethood, and their allegedly revealed books. Since the claim of the Prophet Muhammad and that of the Qur’an that it is a book from God have stood the test of time, my conclusion is that the Qur’an is a book revealed to Muhammad from God.

Now, let us look at the Gospels. They are four, namely, St. Luke’s, St. Mark’s, St. John’s and St. Matthew’s. The fact that they are four, and also that they differ from one another, shows that neither each nor all could be accepted as the revealed books. The same reasoning is also true about the Pentateuch and the Avesta. This method of reasoning is called negation or definition by exclusion, which we have used so far. There is, however, also a positive approach. I think a Messenger of God’s belief should consist of the following differentiae:

1. He should believe in monotheism.
2. He should have a book expounding his religious principles and his Shar’iah (laws), with sufficient explanations.
3. He should believe in the next world, where people would be judged according to their deeds in this world; and believe also in the day of Resurrection.
4. He should affirm his belief in and confirm the existence of the prophets before him.
5. He should prophesy the advent of the prophets who may follow him.
6. He should also have some moral and social commandments to give to his people for the betterment of their physical, moral and spiritual welfare. He should enjoin his people to do good, and to avoid evil.
7. He should not only believe in what he says but should also practise it.
8. His commandments should be realistic and pragmatic. They should not be beyond the capabilities of his people to whom he is sent as a Messenger.
9. He should be supported in his claim to prophethood by miracles, that is, accomplish that which ordinary men are unable to do.
10. God should confirm his prophecy, and this should be substantiated by positive evidence for those who seek the truth.

Can wisdom and reason help in choosing the right path?

First, let us see what the judgement of wisdom, intellect and reason is. Now, what is wisdom or reason? It is a divine light existing within all human beings, the depth of it depends on the individual’s abilities, aptness, aptitude and skill. This heavenly light is what some people call conscience, etc. There are some people who show a tendency to repress it within themselves either deliberately or inadvertently. We could compare this divine light, which is really God Himself, with a source of water which divides into large and small streams watering pieces of land of various sizes. The quality of the soil of the land would vary and so would the produce of things we cultivate therein.

But in addition to the water and the quality of the soil, another factor of great importance in producing bigger and better crops is the effort of the tiller. The lazy, restless farmer will be left with a land no longer suitable for farming, whereas the constantly hard working farmer will undoubtedly get his reward through a rich yield. In this connection the words of the Qur’an (18:31) make apposite reading:

“Lo! As for those who believe and do good works, lo! We suffer not the reward of one whose work is good to be lost.”

Thus we see those who choose the straight path, those who work wisely with God’s light, will get more. God compares light with the straight path:

“God is the protecting friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the fire. They will abide therein” (The Qur’an, 2:257).

And another example:

“God is the light of the heavens and the earth” (The Qur’an, 24:35).

This “light” is wisdom. It is the light of faith. It should be noted that God does not impose equal duties on everyone. On the contrary, it is based on the individual’s abilities, aptitudes and means. A nine-year-old village girl and a fifty-year-old philosopher have obviously different obligations. It is also true of the rich and the poor, the learned and the ignorant (The Qur’an, 39:9):

“The blind man is not equal to the seer, nor is darkness to light; nor is the shadow equal to the sun’s full heat; nor are the living equal to the dead” (The Qur’an, 35:20).

Therefore, this light, which is wisdom, intellect and reason, enlightens man’s mind and guides him to the straight path, to the path of truth and righteousness.

SAYINGS AND PROPHECIES ABOUT MUHAMMAD IN THE GOSPELS

Now let us consider the second means, namely, words and sayings of other great personages before him. By this I mean quotations from books, historical documents and other authoritative sources. The third means, namely, the confirmation and rejection, has already been discussed. Now let us see how we can apply the above-mentioned criteria to Muhammad, and also see how far his claims stand the test of the standard. How close are these claims to truth? The documents now existing about Muhammad, and accepted as authoritative by his fellow countrymen, foreigners, Muslims and non-Muslims, are:

(a) The Glorious Qur’an. It is undoubtedly the one revealed to Muhammad and not his handwork. This fact is accepted even by writers most critical of Muhammad.

THE ISLAMIC REVIEW & ARAB AFFAIRS
(b) His biographies dealing with the periods both before and after his Call to the Prophethood agree about his high moral life.

(c) Words, especially of those who were believers in Islam, or from their writings. We must point out here that these people were ardent and pious Muslims who would never invent anything or fabricate a statement; for in the Holy Qur'an, there is a verse saying:

"Therefore woe be unto those who write the scripture with their hands and then say 'this is from God' that they may purchase a small gain thereby. Woe unto them for that their hands have written, and woe unto them for that they earn thereby." (2:79).

And also:

"Lo! those who conceal aught of the scripture which God hath revealed, and purchase a small gain thereby, they eat into their bellies nothing else than fire. God will not speak to them in the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom." (2:174).

And there are many more similar verses in the Qur'an. These quotations and writings comprise what is known as the "Hadith" (traditions recording the sayings and actions of the Prophet Muhammad). The qualifying conditions referred to above form the bedrock of the faith of the Prophet Muhammad. The belief in God, in the Day of Resurrection, accompanied by insistence on a high moral life form the ever-recurring theme of the teachings of the Qur'an.

Few will contest the claim that the Prophet Muhammad practised what he preached. His firm belief in God and that he was His Last Messenger were responsible, to use the words of Professor Montgomery Watt in his Muhammad at Medina, Oxford, 1956, "for the vastness of his achievement.

Muhammad confirmed the existence of the previous Messengers of God, and he repeatedly said:

"Say: I am not new among the Messengers of God, nor know I what will be done with me or with you. I do but follow that which is revealed to me, and I am but a plain warner." (The Qur'an, 46:9).

And also:

"And unto thee We revealed the scripture with the truth, confirming whatever scripture was before it..." (The Qur'an, 5:48).

And also:

"Say: O people of the Scripture! Come to an agreement between us and you: that we shall worship none but God, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside God." (The Qur'an, 3:64).

So we see that Muhammad confirmed the existence of all Messengers before him.

**Jesus on the advent of Muhammad**

In the books brought by Messengers preceding him there are numerous indications about him. For example, in the New Testament (St. John 14:16) we read:

"And I will pray the Father, and He shall give you another Comforter, that he may abide with you for ever."

Also in St. John, 15:26, 27, we read:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

And also in St. John, 16:12-14, we read:

"I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

These quotations from St. John's Gospel, particularly the last three verses, clearly demonstrate their similarity to Muhammad's words in the Qur'an 53:3-5, which read:

"Nor doth he speak of (his own) desire. It is naught save an inspiration that is revealed. Which the Lord of Mighty Power hath taught him."

And also in the Glorious Qur'an 61:6:

"And when Jesus, son of Mary, said: O children of Israel! Lo! I am the Messenger of God unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised one. Yet when he hath come unto them with clear proofs, they say: This is mere magic."

The word Fāgīl-lit in Arabic is really derived from the Greek word Paraclitus, meaning comforter or helper in English. This is the interpretation of the Christian. But the Muslims, however, maintain the word is derived from Periculōthos, meaning praised and popular. The equivalent word for it in Arabic is Ahmad or Muhammad.

Muhammad's commandments as embodied in the principles of Islam and its practices are pragmatic. The laws enunciated by Muhammad are practicable. This may not sometimes appear to be logical; but the main point we want to make here is that they are pragmatic and that his followers can actually carry them out. A careful study will reveal that Muhammad's commandments are conceived with careful consideration of such important factors as the personal, physical and mental abilities of man for whom they are meant. They are flexible and changeable, if the demands of time, location, race, sex, residence and wisdom so justify. It is safe to assert that in no other religious system can we find laws which are so compatible with time and eventualities as are those of Muhammad's.

**THE QUR'AN IS THE MIRACLE OF MUHAMMAD**

All prophets claimed to have worked some miracles. A cursory study will convince us that these were suitable to the environment of the day, and also compatible with the degree of people's intellect. For example, Moses could turn his rod into a snake, the which miracle was quite an extraordinary thing, for no other magician -- and they were numerous at the time -- could match his magic with this. Joseph's task was somewhat difficult: for, when he became a prophet and was sent to the Egyptians and the children of Israel, science and particularly mathematics had greatly advanced. As a result the fabulous Pyramids had been built. But in spite of this he had to solve the problem of famine by preserving the wheat in the fat years and then distributing it amongst the people in lean years. This was one of the most original principles to have been thought out by Joseph in economics. Likewise when Jesus Christ came, Greek philosophy and medicine were at the zenith of their development. But Jesus through his philosophy and his knowledge could work miracles "with the permission of God" mentioned both in the Gospels and the Qur'an. Such miracles were unique indeed.

Similarly, Muhammad, who introduced himself as the Last Messenger of God, claimed his book, the Qur'an, the
most perfect heavenly book of them all. He said his miracles were enshrined in the Qur'an. A study of the Qur'an will show that this book is really a miracle. The composition of the Qur'an is unique. It is the evergreen claim of the Qur'an that it is a literal miracle. All Arab literary men admit this. In the Glorious Qur'an, Muhammad challenges his contemporaries to produce something like it (cf. 17:87; 2:21). Both during Muhammad's time and after him no Arab was and has been able since to produce anything like it. One has, therefore, to come to the conclusion that the Qur'an is the result of divine revelation to Muhammad. Besides, the Qur'an also contains important scientific facts about nature, space and celestial bodies and the galaxies, the human body and its internal structure, and other living things on earth.

Finally, taking into consideration the law of confirmation and denunciation which always operates, if Muhammad was not a true prophet, God the Omnipotent could easily have denounced him. Not only has Islam existed for the last 1,400 years, it has also consistently and continuously progressed to spread in the world. Today Islam is the only most widely spread religion over the globe. Unlike Islam, other religions are either concentrated or confined to particular and specified regions and parts of the world. Not so the religion of Islam.

memorization was a part of the religion, the Prophet (peace be upon him!) would not have ignored it nor kept it to himself. As no knowledge about it is available, it is clear that the Memorization and the honouring of the Night is not a part of Islam in any way. God has completed for the Muslim Community its religion and completed it for His favour, and disapproved of those people who introduce into the religion things which He has not commanded. God says in the Qur'an (5:3):

"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion."

And again He says in the Qur'an (42:21):

"Or have they associates who have prescribed for them any religion that God does not sanction? And were it not for the word of Judgment, decision would have been given between them; and surely the unjust shall have a painful chastisement."

It has been established from the authentic traditions of the Prophet (peace be upon him!), that there is a severe warning against innovations and there are clear statements that innovations “are the wrong path”. The traditions point out to a great danger in innovations. They exhort us to disapprove of innovations. Amongst these traditions are the ones reported in the two Sahih from A'ishah (may God be pleased with her!), who reports from the Prophet (peace be upon him!) that he said: “He who introduces something new in our religious system which does not belong to it is to be rejected.” There is a tradition in the Sahih of Muslim reported by Jābir (may God be pleased with him!), who says that the Prophet (peace be upon him!) said in one of his Friday sermons: “Verily, the best Hadith is the Book of God, the best guidance is the guidance of Muhammad (peace be upon him!), and the worst thing is the extraneous things introduced into it; and every innovation is misguidance. In the Sunan there is a report by 'Ibād Ibn Sāriyah (may God be pleased with him!), who says: “The Prophet gave an eloquent sermon so that our hearts trembled and eyes dropped tears. We said: ‘O Messenger of God! This was as if it was a farewell sermon. Please give us some advice.’ He said: ‘I counsel you to be afraid of God and that you should obey and submit even if a slave is appointed over you to rule. For some of you who live may see great disunity and divorces. Hold fast to my Sunnah and that of the Khulafā’ al-Rashīdūn after me, and adhere to them. Beware of innovations; for every innovation is misguidance."

There are many warnings from the Prophet (peace be upon him!) in this matter. It has been established from the Prophet (peace be upon him!) and his virtuous successors, which warn and caution us of this danger. For innovation is nothing more than addition to the religion and Shar' which God has not ordained. The Prophet (peace be upon him!) has likened those who add innovation to the religion unto the enemies of God — some of the Jews and the Christians for their adding and innovating in their religion things not ordained by God. Also such process makes one denigrate the religion of Islam and label it as an incomplete religion. We need not mention the great disruption such things cause and the extremely abhorrent clash they bring about with the words of the Qur'an (5:3), which read: “Today have I completed your religion for you . . .”

Besides there is also the clear contradiction of the traditions of the Prophet (peace be upon him!), which warn us against innovations and caution us against them.

I do hope that the arguments given about are sufficient and satisfying for those who are seeking the truth about the rejection of this innovation, that is, the Commemoration of the Night of the 'Isrā'-Mīrāj, and that it has nothing to do with the religion of Islam.

Now, God has enjoined the Muslims to do good and explained to them about the religion and forbidden them not to keep to themselves the knowledge of something they know. I thought of warning my Muslim brothers against this innovation which has spread in so many countries that people have come to believe it as a part of Islam. I beseech God that He put right the affairs of all Muslims and enable them to hold fast to the truth and persevere in it and discard that which is against it. He is the Guardian and the All-Powerful.
Some selections from the poems of
IQBAL
reflecting the modern Muslim mind

GOD AND MAN
GOD
I made this world, from one same earth and water,
You made Tartaria, Nubia, and Iran.
I forged from dust the iron's unsullied ore,
You fashioned sword and arrowhead and gun;
You shaped the axe to hew the garden tree,
You wove the cage to hold the singing-bird.

MAN
You made the light and I the lamp,
And You the clay and I the cup;
You—desert, mountain-peak and vale:
I—flower-bed, park, and orchard; I
Who grind a mirror out of stone,
Who brew from poison honey-drink.


LIFE AND STRIFE
(In reply to a poem of the German poet, Richard Heine)
"Long years were mine," said the sea-shattered cliff,
"Yet never taught me what is this called I."
A headlong—hurrying wave cried: "Only if
I move I live; for if I halt I die."


MODERN MAN
Love fled, Mind stung him like a snake; he could not
Force it to vision's will.

He tracked the orbits of the star, yet could not
Travel his own thoughts' world;

Entangled in the labyrinth of his science
Lost count of good and ill;
Took captive the sun's rays, and yet no sunrise
On life's thick night unfurled.


A life of ceaseless strife is better than perpetual peace:
The dove becomes a falcon when struggling under a snare.
Ye know naught but prostration;
Arise like the erect cypress, O slow in action!
Know ye not that union only means the end of desire?
The secret of eternal life is in incomplete burning!


GABRIEL AND SATAN
GABRIEL
Comrade of ancient days! how fares the world of sight
and sound?

SATAN
In fire and rage and grief and pain and hope and longing
drowned.

GABRIEL
No hour goes by in Paradise but your name is spoken there;
Is it not possible that rent robe be mended that you wear?
SATAN
Ah, Gabriel! you have never guessed my mystery; alas—
Madden for ever I left upon Heaven's floor my broken glass.
Impossible, oh! impossible I should dwell here again;
Silent, how silent all this realm—no place, no loud lane!
I whose despair is the fire by which the universe is stirred.
What should I do—all hope renounce, or hope yet in God's
word?

GABRIEL
Your mutiny has put our high estate in Heaven to shame;
In the Creator's eye what credit now can angels claim?

SATAN
But in Man's pinch of dust my daring spirit has breathed
ambition.
The warp and woof of mind and reason are woven of my
sedition.
The deeps of good and ill you only see from land's far verge:
Which of us is it, you or I, that dares the tempest's scourge?
Your ministers and your prophets are pale shades: the storms
I temt
Roll down ocean by ocean, river by river, stream by stream!
Ask this of God, when next you stand alone within His sight—
Whose blood is it has painted Man's long history so bright?
In the heart of the Almighty like a prickling thorn I lie;
You only cry for ever, O God Most High!

* * *

How pleasant it is to make life a continuous struggle.
To melt with a single breath the heart of the mountain, the
forest and the desert!
I am all an imperfect burning—all a painful longing—
I give away certainty for doubt as I am the victim of a
ceaseless quest!

* * *

Each atom pants for glory; greed
Of self-fruitionation earth's whole creed!
Life that thirsts for no flowering—death:
Self-creation—a godlike deed;
Through Self the mustard-seed becomes
A hill: without, the hill a seed.
The stars wander and do not meet,
To all things severance is decreed;
Pale is the moon of night's last hour
No whispered things of friendship speed.
Your own heart is your candle, your
Own self is all the light you need:
You are this world's sole truth, all else
Illusion such as sorceries breed.
These desert thorns prick many a doubt:
Do not complain if bare feet bleed.

HIGHLY USEFUL BOOKS
NOW AVAILABLE

A BOOK ON ISLAM YOUR CHILD WILL
BE PROUD TO HAVE

BOYS' AND GIRLS' ISLAMIC
POCKET BOOK (Illustrated)
By Olive Toto
Pp. 102. Size 6"x 4" Price 6/6 post free
This book contains photos and a description of
prayers, wudhu (ablutions), fifty questions and
answers on Islam and a brief outline of the life of
the Last Prophet Muhammad.

THE SWORD OF ALLAH
(Being the life story of Khalid Ibn al-Walid)
By Major-General A. I. Akram
Illustrated by maps pp. xxv+504. Size 8½”x 5½”
Price £3/10/0 post free
Besides being an absorbing history of the early
battles of Islam, this is a human and gripping tale of
one of the greatest military leaders of all time and the
men who followed him from victory to victory.
The author is a senior officer in the Pakistan Army. He
took up the task of writing this book in 1964. He
toured all the battle-fields of Khalid Ibn al-Walid.
The result of his labours is a book which all students
of history and all dedicated Muslims will find thrilling
and rewarding.

ISLAMIC LAW
Its Scope and Equity
By Dr. Said Ramadan
With a preface by Mr. A. K. Brohi a former Minister of Law
in the Government of Pakistan
Pp. 184. 8½”x 5½”. Price 40/- post free
In a brilliant analysis of the sources, development and
spirit of Islamic Law, Dr. Said Ramadan unfolds
before the reader a comprehensive view of a legal
structure which is unique both in its conception
and in its impact on the historical development of a
large segment of mankind.
The orientalist scholar will find in this study a great
deal of thought-stimulating material while the lay
reader will find it a means of correcting many of the
current popular misconceptions about Islam and its
world view. Dr. Ramadan exposes of the fallacy that
Islam is inherently hostile towards the non-Muslim
world and that its political scheme envisages a
suppression of the non-Muslim minorities living in its
midst.

Can be obtained from
THE ISLAMIC REVIEW
The Logical Basis of Arabic Grammar

A new theory

By Professor Dr. Safa A. Khulusi

(This is the English version of a theory formulated and published in Arabic by Dr. S. A. Khulusi, Ph.D. (London). It was received with great enthusiasm by Arab scholars. We hope that it will have a similar reception by Arabists and students of Arabic in England and abroad, because it will simplify one of the most difficult languages of the world. A new series of text books, based on this revolutionary theory, is in the course of preparation. Ed. J.R.)

Arabic grammar is really very difficult when it is studied in the traditional manner. But after teaching it for so many years both to natives and foreigners, I discovered the logic behind it all, and began to teach it on a logical basis, which simplified the matter a great deal and made Arabic grammar a pleasure both to teach and to learn.

I put the main vowel signs into four classes, according to their strength: U, A, I, or the sign of quiescence.

The first is the dammah (U), which is given to the strongest or most important parts in a sentence. This is so, because it requires such an effort to pronounce it. You have to bring both lips together stressing their muscles tightly. Hence it is designated as a terminal grammatical sign for the Nominatives which are eight in number:

(1) The Agent (al-Fā'il) or the doer of an action, it deserves to have the dammah, because it displays force or influence over another part of speech that comes completely under its domination, i.e. the Object (al-Mafā'il), which takes the (a), the Fathah, a weaker sign, because it is a weaker part in the sentence, as it is dominated by the stronger word al-Fā'il, which takes the (u), the strongest vowel sign.

(2) The Deputy Agent (Nā'id al-Fā'il); since it assumes all the functions of the Agent (Fā'il), it requires the strongest sign just the same. Hence you say: Dariba al-Walad(u)—the boy was hit, just as you would say: Daraba al-walad(a) al-kalb(a) — the boy hit the dog. (Note how the “dog” took the “A” sign because it is the weaker partner. But if you add another word and say: “Bi al-yad(i) — with the hand — you should go further down in the scale and give the word yad (hand), the (I) sign (kasra), which is even weaker than the (A). That is because “the hand” was used as an instrument, so that it is even weaker than “the beaten dog” which had the (A) sign.

It is now time to give the scale of the vowel signs. They are according to their strength:

(1) Dammah (U), for the Nominative case.
(2) Fathah (A), for the Accusative case.
(3) Kasrah (I), for the Genitive case.
(4) Sukun, or absence of all vowel signs which is marked as a small zero ('). It is given to the weakest word in a sentence not deserving any vowel sign. It is mostly used in conditional sentences, as will be explained later on.

(3) The Subject (al-Muṭṭadad) or the Inchoative: Since it starts a sentence, and the beginning of a sentence is considered a strong position, it is given the top sign in the scale, i.e., the Dammah (U).

(4) The Predicate (al-Khabar): The word khabar in Arabic means the news, which implies liveliness and freshness, hence it is given the (U) sign.

(5) The Noun of Kāna and its sister verbs; actually the word here has taken the place of an Agent to the verb kāna. On this account it has the right to have the strongest vowel sign (U). Of course, the same applies to its sister verbs: Asbaḥa, Adhā, ansa, sāra (became), mā zāla, mā barīha, ma'nfakka (still is).

(6) The predicate of Inna and its sister particles: The predicate here, just as in the case of the predicate of the Inchoative, is an information, or an item of news the liveliness of which can only be reflected by the strong vowel sign (U). On the other hand, the predicate of Kāna (which is a past tense, hence not as lively as Inna and its sister particles, which are concerned with the living present) is put in the Accusative.

(7) The predicate of “Lā for universal negation” (lā al-Nāsīyah li al-jins): What has been said with regard to Nos. 4 and 6 holds good here too.

(8) The Vocative that is not followed by a genitive: e.g. Yā bā'ī (u)—O Seller! In order to make the call effective, you give the (U) terminal sign: but if the vocative is followed by a dependent genitive, it is weakened a little and transformed to a lower degree, i.e. the Accusative, so you will say: Yā bā'ī(a) 'l-jarādī—O Seller of newspapers!

Now, coming to the Accusative case, we have twelve items which all display the truth of this theory. Their weakness does not entitle them to a stronger sign than the fathah (A). Actually, the fathah is a medium sign and it is the most popular vowel mark in Arabic. Its pronunciation does not require much effort. All that you have to do is to open your mouth and expire your breath. An experiment done by the writer has shown that the average number of fathahs in an ordinary passage is equal to the dammahs and kasrahs put together. Hence, it is possible to simplify
our system of vocalization by leaving out all the fathahs and inserting the rest of the diacritical marks. An unmarked letter will be assumed to be pointed with a fathah.

So, the Accusatives constitute the moderate middle group, and just as it happens in an electoral community, they form the majority, but they tend every now and then to fluctuate towards the right or the left, i.e. towards the dammah or the kasrah, more so towards the latter, as will be explained later.

Ibrahim Mustáfá, in his Iyyá al-Nahw (The Revival of Syntax), claims that the fathah became common in Arabic, because it was regarded as a sign of quiescence and used in remote antiquity instead of the sukán. So it is a colourless vowel sign and cannot be taken as an important grammatical symbol.

This is not true. In fact, the fathah is the most important grammatical sign. And on no account can we regard it as a sign of quiescence. The Sukán was and still is functioning in that capacity. Moreover, it is lower on the scale of vowel mark strength. And let it be known that we have not suggested the strength of vowel marks arbitrarily, but according to a conclusive set of examples. We have noticed that when one vowel mark gets stronger by virtue of change of meaning or change of grammatical function or construction, it passes on to the next in the scale of strength. Hence we have the following examples:

1. The sukán changes into kasrah when two quiescent letters clash together. This is essentially noticed with regard to the quiescent words followed by definite articles, e.g., Amí't (1)'(l)ádhá 'án(1) 'l(1)átsq. The (1) and (l) are clashing and are both pointed with a sukán, so the first quiescent, viz., the (1) gets stronger and its vowel mark is changed from a sukán into a kasrah, and the sentence reads: amí'(1)'(l)ádhá 'án(1)átsq.

It will be noticed that what applied to the (1) and (l), applied likewise to the (n) and (l), because the same rule is applicable to both sets.

2. The kasrah changes into fathah when the genitive is deprived of its preposition. In this case, the explanation offered is mansab l-ni' al-khátíd (put in the accusative on account of deprival from preposition). The examples are many and varied. In fact, three of the objective forms were originally genitive. Those are: (1) The adversative object, (2) the object of accompaniment, and (3) the object of cause or reason: al-Ma'ūf ilih, e.g., jí'tu 'l-yawma (orig. jí'tu fi 'l-yawmi), I came today: al-Ma'ūf ilayhah. Síru wa 'sh-shári'a (orig. Síru ma'ash-shári'), I walked along the street; and al-Ma'ūf il-ajjihé, e.g., máta huziín (orig. máta li-huziín), he died of grief.

Even the Noun of Specification (Tamiz) was originally a genitive which moved up on the scale and became Accusative, e.g. Ištáratory kilo tamran. I bought a kilo of dates, originally Ištáratory kilo (min) tamrin. I bought a kilo of (lit. from) dates. So is the case with (al-Há), the circumstantial term of state, a sentence like: Dakhála 'l-amír bi-dáhíkan (the prince entered laughing), must have been originally dakhála 'l-amír bi-dáhíkan (the prince entered with laughter).

Although the Exegetical Case (Isstithá) is classed with the Accusatives, there are many Exegetical constructions that are genitive or could be both Accusative and Genitive, which goes to prove that the Exegetical is still in a transitional state and it is not yet a fully developed accusative. Now, for instance, the exegetical particle, Síwa, takes only the genitive, e.g., Ma'mtahana siwa Záybin (no one sat for the

examination but Záybin). 'Adá, on the other hand, could take either the genitive or the accusative, e.g., Nasífu kula kutubi 'adá kitábin wáhidin (or kitában wáhídan) fi 'l-falsafati (I forgot all my books save one on philosophy). Nevertheless, the genitive construction is preferable, which is a clear evidence of being the original ancient form.

3. The Accusative is changed into the Nominative when the Agent is omitted and the verb is put in the passive voice. Hence, the direct object becomes what is termed as a Deputy Agent, or Nátitle Fá'il, e.g., Qubbala 'l-hujjájó 'l-hajará 'l-aswada (the pilgrims kissed the black stone at Mecca), becomes in the passive construction: Qubbila 'l-hajará 'l-aswada (the black stone was kissed).

The above-mentioned transformations from one case ending into another, are standing proofs of the logical vowel gradation.

This system of vowel sign strengths is shown also in Accidence or Sarf.

Perhaps the most difficult aspect of Arabic incidence is the middle inflection of a word. This cannot be decided without reference to a reliable dictionary. We have, however, surmounted this difficulty by putting forward the following rules which are also based on the theory of the strength of vowel signs:

If a verb expresses strength, the middle vowel sign in the aorist should, on the whole, be (U), dammeh, e.g.,

Ostała Yaq(1)u to kill
Hakama Yaqk(1)umu to rule
Kataba Yaqk(1)umu to write (originally to bind together)

If, however, it displays the idea of relaxation or opening, it will have the (a) for a middle vowel sign, e.g.,

Fataha Yaq(1)u to open
Farha Yaq(1)u to rejoice
Samaha Yaq(1)u to allow, permit

If, on the other hand, the verb reflects the conception of material or figurative breakage of a straight line, the middle vowel would be with very few exceptions (i), e.g.,

Kasara Yaq(1)ru to break
Jalasa Yaqk(1)ru to sit down
Farra Yaqk(1)ru to retreat; to run away

Nonetheless, we notice in a number of verbs, the three vowel signs permissible, such is the case with:

Nabagha Yanb(1)u-guhu Yanb(1)u-guhu to become a genius
Qadira Yaq(1)ru-ru Yaq(1)ru-ru Yaq(1)ru-ru to be able

This is explainable on the basis of representing three categories: the highest, the middle and the lowest grades (of genius and ability in the above two examples).

The same phenomenon is observable in nouns, e.g., summ, samm, simm (poison), which apparently indicates three strengths of poison. In Hebrew only the middle one exists.

For those who are interested in this part of our treatise, we recommend the Muthallathát of Qutrub or The Tri-vowelled Verbs by Qutrub.

Such is the genius of Arabic. It displays many magical aspects. But none of them, on close scrutiny, is far from sensible, logical explanation.

The fact that there are 2 Genitives, 8 Nominatives and 12 Accusatives, indicates that the fathah was the most popular vowel sign amongst the primitive Arabs from time immemorial, because it does not require such effort to pro-
nounce, as we have already stated, and because it is most suited to the desert environment where there is plenty of fresh air and no barriers, walls and closed doors, so one has to open one’s mouth and shout to make oneself heard, and what is more suitable for this purpose than the *fathah*?

The word *fathah* means opening, and its prevalence is a reflection of the open desert and the open frank nature of the early nomadic Arabs.

It was chosen to end all verbs in the past tense, because the past is finished and done with, whereas the stronger (U), *dammah* was retained for the aorist which is still going on and living. This is the case when the aorist is objective and independent, i.e. not under the influence of subjunctive or jussive particles. If the former precedes it, then it ends with *fathah*, because it is so soft and expressive of wish and desire; so you would say: Yaktub(u) (he writes), but: urdu an yaktub(a) (I want him to write); if the latter, however, precedes it ends in *Sukin*, e.g., laz-taktub(으) (do not write).

In the jussive case, the Arab is in a hurry. He has no time to stop and think of a vowel sign for the terminal letter. Hence it is characterized by the absence of all vowel signs, and it is marked with a small zero (ُ). It is particularly so in orders and commands, “Fil al-amr”, the verb of command; e.g., Uktub(ُ) (write!). Idhhab(ُ) (go!), Kull(ُ) (eat!), etc., and in conditional sentences, e.g., in (taskut(ُ), askut(ُ)), if you keep quiet, I will do the same.

Perhaps nowhere the ingenuity of the Arabic language is shown as in the different roots of the verbs. Of course, the simplest form is the triliteral. To this 1-3 letters are added progressively either at the beginning or in the middle or in both points, to give different and more complicated shades of meaning to one and the same root.

Here again, the *fathah* and its parent the *Alif* (A), play a prominent part, so in a verb like Kataba (to write), you can have the following possible shades of meaning, which are rendered into other languages only by phrases or complete sentences and not single words as in the original.

\[
\begin{align*}
\text{I} & \\
\text{Kataba} & \quad \text{(to write)} \\
\text{II} & \\
\text{Kattaba} & \quad \text{(to write intensively)} \\
\text{III} & \\
\text{Kata} & \quad \text{(to correspond)} \\
\text{IV} & \\
\text{Akatba} & \quad \text{(to order to write)} \\
\text{V} & \\
\text{Takattab} & \quad \text{(to be written)} \\
\text{VI} & \\
\text{Takata} & \quad \text{(to correspond a good deal)} \\
\text{VII} & \\
\text{Takattaba} & \quad \text{(to be written)} \\
\text{VIII} & \\
\text{Inkataba} & \quad \text{(Was written)}
\end{align*}
\]

IX

(Only for colours and bodily defects)
otherwise *uktabba* is a hypothetical form, which would mean: to turn out to be written

X

Istaktaba
(to request to write)

This intensifies the popular belief that Arabic is a short-hand language. It is so, not on account of its script, but also because of its grammatical construction, especially in the verb system which is the backbone of any language.

But is Arabic grammar governed by logic alone? The answer is yes, provided that this logic does not clash with euphony and the aesthetic values.

It is for this reason Arabic is both declinable and indeclinable. There are hordes of words which would not admit any grammatical changes. They remain the same in the nominative, accusative and genitive cases. Such words are described as *Mabnayiat* (built up). Under this heading you find the past tense of all verbs, the various forms of particles and both parts of the compound numbers 11-19, which are marked with the *fathah*. Maybe the logical aspect came as a result of aesthetic considerations to a very great extent.

It is also with this point in view that Arabic numerals were given special grammatical privileges:

1-3 agree with the gender of the noun they qualify.
3-10 disagree with the gender of the noun they qualify.
10 compounded with other figures takes the same gender of the noun it qualifies.

Another equally fascinating and logical point is the idea of nunation in triptote nouns. Nunation is the Arabic indefinite article, but in proper names it is an indication of respect. Its absence, however, does not always indicate disrespect. It may just mean oddness. Hence, all foreign, compound names and super plurals are Dipototes, e.g., Ibrāhīm (Abraham), Ismā’īl (Ishmael), Bukhut Nussar, Ba’albak Ma’dikārib, Masājīd (mosques), Masābīh (lamps).

Such is also the case with proper names resembling the verbs, e.g., Yazīd, Yashkur, Ya’tub. Here, in fact, the mere resemblance of a noun to a verb deprives it of nunation, as nunation is characteristic of nouns and not verbs.

Under the heading of Dipototes, the grammarians count the proper feminine names with a terminal round (ِ). Was it out of disrespect that the primitive ancient Arabs deprived all feminine proper names of the grammatical sign of respect, or was it the mere consideration of oddness that made them take this step? I think it was the latter, because in remote antiquity at the time of *matriarchy*, the woman was the mistress of the society and the man was secondary in importance, so it is not possible that at the zenith of its power the woman’s proper name should be treated with grammatical disrespect. Her importance was so much that a child would bear the name of his mother as a surname, rather than that of his father, e.g., Ibn ’A’ishah, the son of ‘A’ishah, Ibn

---

1 Some Arabists seem to deny the existence of an indefinite article in Arabic. This is not correct, because the nunation is the indefinite article. Only instead of putting it before a noun it is put after it. It is (un) in the nominative, (an) in the accusative and (in) in the genitive. They remind one of the French *une*, the English *an* and the German *ein* successively.
Mayyádah, the son of Mayyádah (i.e., the swinging One). Such was the state of affairs in the patriarchal society. Moreover, there were more feminine words at the time than masculine, but when the great change from a patriarchal to a patriarchal society came over, words (like some opportunist human beings) began to flatter the new victor and tend to change from feminine into the masculine gender. There are some, however, still in a transitional state, at the stage of metamorphosis, or if I am allowed to borrow a biological term, they are amphibian type of words that could be masculine or feminine, e.g., Tariq (road), sabil (way), siq (market), dár (house), 'ankabít (spider), etc.

From times immemorial, the Semites linked the idea of femininity with witchcraft and terror. That is why so many terrifying things in nature are feminine in Arabic, in particular, and Semitic languages, in general, as suggested by Professor Wensinck. Words like: nár (fire), rih (wind), ard (earth), shams (sun), khumm (wine) are feminine, because they were mysterious to the old Semites. Hence, it is not something out of the ordinary that proper feminine names should be put on the odd or unusual side and considered as diptotes.

From the same angle one might view the Arabic numerals that are described by Professor A. S. Tritton as the nightmare of a bankrupt financier. They are very much linked with the Jinm. That is why the numbers 1 and 2 take the same gender as the noun they qualify, because the Jinm are too scared to steal from them, and they will soon be discovered if they did so. As for the numbers 3-10, they are liable to this risk. Therefore, the ancient Semite would give opposite genders to these numbers and the nouns they qualify to baffle the Jinm.

(To be continued)
Heritability of Rights and Obligations under Islamic and English Common Laws

The maxim, “actio personalis moritur cum persona”, does not appear to conform to the Islamic Law, reason and equity

By Zakaur Rahman Khan Lodi

On the heritability of rights, the Indian judge, Justice Abdul Rahim, in his *Muhammadan Jurisprudence*, remarks that

“The transmissible rights include all rights to property, usufruct, rights connected with property, many dependent rights, such as debts and cases in action, rights to compensation, etc., and the transmissible obligations are, generally speaking, those which are capable of being satisfied out of the deceased’s estate.”

(Page 346.)

These weighty observations put one on enquiry as to whether or not the rule of law embodied in the maxim *actio personalis moritur cum persona*, is repugnant to Law. As this rule has been applied in Pakistan jurisdiction, the matter is one of first-rate importance, as it relates to the Islamization of uncodified law applicable in that country.

The maxim means that if an injury was done either to person or property of another, for which unascertained damages only could be claimed as a reparation *ex delicto*, the action dies with the person to whom the wrong was done. This rule is stated to be as old as the English Common Law, and its basis is admittedly obscure even in the country of its origin. It is, however, probable that in ancient common law (which concept continued till the later part of the nineteenth century), any homicide caused by violence, whether intentional or negligent, was classified as a felony culminating in death penalty imposed by the Crown besides the forfeiture of chattels of the convict, and escheat of his land to the landlord, because feudal grants were made on the condition that the tenant would not commit a felony. Furthermore, a person had an inalienable right to the continuance of his own life, which was extinguished at his death, and no one else had a legal right in the continuance of the life of another, and if one sued for trespass on the person of another in his own independent right, then the civil action was “drowned in the felony”, because public justice and the pecuniary interest of the Crown had to be given preference over the pecuniary interest of a private party. (See: *Higgins v. Butcher*—1606-1 Yelverton, 89).

The concept that trespass “drowned in the felony” (*et omne majus trahit ad se minus*), was found by the judges to cause hardship and injustice. It was modified in *Markham v. Cobb* (Latch, 144); *Crosby v. Leng* (1810) 11 R.R. 437; *Stone v. Marsh* (1827) 30 R.R. 420; *Wellock v. Constantine* (1863) 133 R.R. 622, and *Osborn v. Gillett* (1873) L.R. 8 Exch. 88, etc. The clear rationale of these rulings is a negation of the merger of trespass *ex delicto* into felony *ex criminis*, but, a mere suspension of the civil remedy till the criminal proceedings terminated.

In truth, the unreasonableness of the rule of law in point is manifest, because in the Common Law, if a minor hurt gave a cause of action for compensation, *a fortiori* must the major hurt which culminates fatally.

Those who applied the rule under discussion in England, in fact, felt the hardship it caused, and another mollifying exception was laid in cases where a wrongful act had been productive of direct benefit to the estate of the deceased wrongdoer. In these cases, the aggrieved party was allowed to follow the unjust profit made by the defendant in a personal action arising *ex delicto*, and to recover it from his estate (see: *Cherrington’s Case*—1583; Savile 40). For example, if a tenant has wrongfully cut a tree and dies after appropriating its value, the rightful owner could recover the compensation from the tenant’s estate. Similarly, if the rents of land were wrongfully appropriated by a person, the compensation could be recovered from his estate if he died. Still, if the unjust benefit derived from a tortuous act, indirectly enriched the estate of the deceased wrongdoer, the action abated. That is to say, if A converts the goats of B and eats them away, then B could not recover compensation in the tort of conversion from the estate of A if he died, though the tort indirectly enriched A in his lifetime in reducing his meat bills. Thus, it becomes apparent, that the distinction between direct and indirect enrichment of the estate is specious. The legal justification for excepting direct enrichment of estate from the rule of *actio personalis* etc., was stated to be that the nature of action changed from personal to a proprietary action for capturing property, its value or proceeds. Now, it may be stated, that the distinction

*JULY|AUGUST 1970*
between personal and proprietary actions has again its roots in the history of the English Common Law, which made a distinction between movable and immovable property. The Islamic law, however, makes no distinction between movable property (personally) and immovable property (realty). It would be profitable here to quote from Justice Abdul Rahim’s *Muhammadan Jurisprudence*:

“If during lifetime, a person committed a wrongful act which resulted after his death in loss to another, his estate will be liable to make it good. For instance, if he had dug a pit in the land of another person without his consent, and cattle belonging to the latter tumbled into it after the former’s death, the deceased’s estate will have to make good the loss, because the causes giving rise to the loss had occurred in his lifetime” (Italics are mine, p. 258).

**APPLICATION OF THE MAXIM ‘ACTIO PERSONALIS MORITUR CUM PERSONA’ IN FOREIGN JURISDICTION**

The maxim *actio personalis moritur cum persona* was applied by Lord Ellenborough in *Baker v. Bolton*: 1808-1 Camp. 493. His famous formulation runs thus:

“In a civil court the death of a human being could not be complained of as an injury.”

The same learned Lord appears to have qualified his opinion after two years in *Crosby v. Leng*, cited supra. He said:

“The policy of law requires that before the party injured by any felonious act can seek civil redress for it, the matter should be heard and disposed of before the proper criminal tribunal, in order that the justice of the country may be first satisfied in respect to the public offence.”

In this case the Court of the King’s Bench veered to the view that the criminal justice of the country was very likely to be defeated if the private party was first permitted to obtain a civil satisfaction for the injury with respect to a felony. But when the trial of felony had taken place, and the defendant had been either acquitted or convicted, an action for civil injury *ex delicto* was held to be perfectly maintainable.

Notwithstanding this modification of law laid in *Baker v. Bolton*, and of rulings prior thereto, we find that Lord Ellenborough’s obsolete dictum in *Baker v. Bolton*, was accepted to be correct by the House of Lords, after about one century of its enunciation, in *Admiralty Commissioners v. s.s. Amerika* (1917 C.E., A.C. 38). This case arose from a collision of the steamship *Amerika* with a submarine of the Royal Navy, whereby several members of the crew of the submarine were drowned. The Crown having paid *ex gratia* pensions and allowances to the dependents of the deceased seamen, sued the owners of the s.s. *Amerika* for compensation. The claim was dismissed applying the maxim under discussion. It may be stated that the rule in *Baker v. Bolton* was adopted by the United States Supreme Court in (1877 95 USSCR 754; and by the Supreme Court of Canada in *Monaghan v. Horn*; (1882) 7 Can. SCR 409. The maxim was first applied in Scotland, in the case: *Berti’s Executor v. Montrose Asylum* (1893), 20 R. 859. In this case, the plaintiff being the executor of his deceased wife, who being insane and was an inmate of the defendant asylum, and had received fatal injuries at the hands of the servants of the defendant, had brought an action for compensation. The case was referred to a Bench of seven judges. The majority Court, comprising of five judges, held that the right to an action for personal injuries to the deceased woman did not survive to her representative. The reasons given may be summarised as:

(a) this was the law at least in England, American States, and France;
(b) there was no precedent to the contrary in any book of authority; and
(c) the deceased, if survived, may have waived her right of action.

**ACTIO PERSONALIS MORITUR CUM PERSONA AND PAKISTAN JURISDICTION**

In PLD 1967, Karachi 755 (763), it is stated thus:

“The above maxim (actio personalis moritur cum persona) is a part of the law of Pakistan and is enforced upon grounds of justice, equity and good conscience, except in so far as it has been modified by statute. This was also the position in India before Partition and thereafter.”

In Pakistan law reports, the rule of the English Common Law under investigation was first applied in Pakistan in 1959, in the case of death of a defendant. Here a police officer was sued for compensation arising from the alleged tortuous act of wrongful search of the plaintiff’s house, but, before the claim of the plaintiff in unliquidated damages could ripen into a judgment debt, the defendant police officer died. It was held that the wrong complained of was a personal one, and the action abated on the death of the defendant. (See: PLD 1959, Kar. 678). In the case of the death of the plaintiff pendente lite, the maxim was next applied in a case reported in PLD 1961, Kar. 88 (94). Here the money claim, so far as it related to personal wrongs done to the two of co-plaintiffs, in false imprisonment, pain, suffering and assault, was held not to have survived to the parents of these plaintiffs on the application of this maxim. The Court held:

“It has not been urged and could not have been urged, that the father and the mother could claim compensation for the alleged tort committed to their children, for which the claim would have had to be made by the children themselves. Furthermore, after the death of Shahzadi Amir Begum, her right of action in regard to tort relating to her detention, injury and humiliation must be held to have died with her on the principle of *actio personalis moritur cum persona*.”

However, the criminal law was excepted from the application of this maxim, and where a private complainant after commencing a case for a non-cognizable offence (though not compoundable offence) died during the criminal proceedings, it was so held in PLD 1961, Lah. 783, that the trial Magistrate exercised his discretion properly in substituting the brother of the deceased complainant on case record, and the proceedings did not abate, because the maxim *actio personalis* etc. was confined in civil law to tortuous wrongs.

**THE QUR’AN ON THE HERITABILITY OF RIGHTS**

*Actio personalis* etc. has never appeared in the legal history of Islamic Law

The basic formulation regarding the law of inheritance in Islam may be referred to in the Qur’ān, 4:33. It is rendered thus:

> To everyone, We have appointed heirs to property left by parents and relatives.

The intention of the Law-Giver appears unequivocal, and that is, whatsoever is owned by the deceased should devolve on his or her heirs. To be more accurate, because what one owns is not corpus or usucapta of a thing, but an aggregate
of abstract legal rights in that thing, therefore, what is transmissible on death are these legal rights. There appears no reason for giving a restricted meaning to the Qur'ānic word *taraka*, meaning whatever is left (willingly or unwillingly), and every right and obligation should be considered heritable except to the extent of repugnancy of the nature of incidents of that right or obligation, with the law of inheritance.

Now, the personal right to sue for compensation for injury to a person arises immediately on the commission of a civil wrong, and there is no plausible or just ground for not making this valuable right transferable to the heir of the deceased. The reasonable principle of the Roman Law was *hereditas est successio in universum jus quod defunctus habuerat* (Inheritance is the succession to every right which was possessed by the late possessor).

It appears that the causes for the origin of the rule *actio personalis* etc., have never appeared in the legal history of Islamic law. Lord Parker of the House of Lords in *1917, A.H. 38*, traces the probable origin of the rule under discussion to the fact of the legal history of England, where all homicides caused by violence, whether intentional or negligent, were treated as felonies, so that if the tort-feasor was convicted, his life and whole property being forfeited, nothing remained to satisfy a private demand for compensation. In sharp contrast to this historical distinction between homicide and tort, we find that in the Law of Islam, all unintentional homicide is primarily a tort:

"And who kills a Muslim by mistake should . . . pay compensation to the family of the deceased, unless they remit it freely." (The Qur'ān, 4:29).

And murder is secondarily a tort:

"O you who believe! The law of retaliation is prescribed for you in cases of murder . . . But if some remission is made by the party of the deceased, then grant any reasonable demand and compensate with handsome gratitude." (The Qur'ān, 2:178).

Here it may be mentioned that there was no provision corresponding to *actio personalis* etc., in *Lex Aquilia*, which dealt with the law of property. No pecuniary compensation was available for the death of a free person (who was not "property") on the assumption that the value of human life, either to a free man, himself or to his family, was not amenable to monetary compensation — *Liberrum corpus asestimationem non habet* (the life of a free man is above all estimation). In this respect it should be mentioned that in Islam, which teaches the equality of mankind, it would be inconsistent with laying down that thought that the life of a slave is capable of estimation in money, while that of a free man is not so for the purpose of compensation to the family of the deceased.

Another reason for the origin of the rule under discussion as given by the House of Lords is that in common law no one has a legal right in the life of any other person, who alone has this specific legal right which is divested at death, and thus is not capable of devolution upon the legal heirs or successors. This reason is contrary to the modern law of insurance: life of a person is valued in money on the basis of scientific life tables, and one person is permitted by law to have a right in the life of another. Justice Abdul Rahim says:

"The death of a person brings about a transfer of most of his rights and obligations to persons who are called his heirs and representatives." (Muhammadan Jurisprudence, p. 346).

And in the list of "transmissible rights" he includes the "right to compensation". He says:

"The transmissible obligations are, generally speaking, those which are capable of being satisfied out of the deceased's estate."

These observations appear to negate the maxim: *actio personalis moritur cum persona*. The cause of action for seeking compensation appears to arise in favour of the dying person at the very moment a fatal trespass to his person is committed. This is a right having economic value, and hence "property" in a wider connotation of the term. It follows, therefore, that, the right of heirs to claim compensation is not a new, original, or independent right, but the one derivative, because the investitive fact of this right is the infraction of the personal right to the safety of person vesting in the person since deceased. And, if the deceased had waived the right to compensation before his death, or if there was any accord for satisfaction by him with the opposite party, then the right to sue for compensation would not devolve on the heirs.

Lastly, it may be pointed out that, it has also been stated by some authorities that the maxim *actio personalis* etc., is made to apply to actions *ex delicto*, because the duties arising therefrom are not certain. This is hardly acceptable, because the payment of compensation demanded *ex delicto* is in its nature a debt of money, though unascertained, yet just and firm, and should not become extinct upon death. In its application to the case of a defendant, it involves no such obligation which could be performed specifically by himself and not by any one else on his behalf after his death. The liability is surely capable of being discharged from the estate, if any, irrespective of the fact that a case was instituted during the lifetime or after the death of the wrongdoer. In the case of the plaintiff, the maxim is harsher in its application, because his heirs are thereby deprived of monetary compensation, merely on the chance of his death taking place prior to the passing of the decree.

**CONCLUSION**

The foremost reason for the English Common Law rule *actio personalis moritur cum persona*, disallowing a felony as the foundation of civil action for compensation was enunciated by J. Tanfield, in *Higgins v. Butcher* (1606), who held that the private party's claim for compensation against the wrongdoer was "drowned in the felony" punishable by the Crown. This view was modified by Lord Ellenborough in *Crosby v. Leng* (1810), and by other rulings whereby the civil remedy was merely suspended till criminal proceedings terminated. The right to compensation was, however, still illusory if the criminal proceedings entailed conviction, there being no property of the convict left for recovery. The punishment to the extent of forfeiture of land and escheat of goods of the convict was, however, abolished by the Forfeiture Act, passed by the Victorian Parliament on the 4th of July 1870. Therefore, after this date, there should have been no impediment in recovering compensation from the estate of the convict. The first reason for the rule formulated by J. Tanfield in *Higgins v. Butcher*, and by Lord Ellenborough in *Baker v. Bolton* (1808), therefore, has ceased to exist, and cessante ratione legis cessat ipsa lex (when the reason of any particular law ceases, so does the law itself).

The other and more forceful reason for the rule under discussion, however, is that those accused of felony should be brought to public justice, and therefore, the heirs of the deceased are not permitted to abstain from prosecuting the

*Continued on page 39*
CHRISTIANITY AND ISLAM SERIES


Published by S.P.C.K., London. Priced 6/- each.

As the publishers of the books put it: "The aim of this series is to explain, with Muslim readers in mind, what Christians believe to be reasonable ways of expressing God's revelation to them of Himself through the Messiah and the Scriptures. It is hoped that such a statement of Christian beliefs will help to clear away some of the more serious misunderstandings among Muslims, and enable them to listen sympathetically to what Christians say about their faith."
The author of these books the Reverend David Brown, has made a study of Islam while living in Muslim countries, and he believes that Christians may learn important lessons from the beliefs and practices of Muslims.

A Muslim believes Jesus to be a divine messenger of God, "exalted in this world and the next". The Qur'anic picture of this great prophet of God, who is so often mentioned in the Qur'an, is considered by Muslims more authentic than the one presented in the New Testament. The Qur'an says that as long as Jesus dwelt among his disciples, he did not find them worshipping him and his mother as two gods (5:116-117), and that the People of the Book, i.e., the Christians, have exceeded the limits about their belief in Jesus Christ, particularly with regard to the doctrine of Trinity (4:171). It is surprising that the Rev. Brown admits of the same position, although for a different reason, when he says:

"These first Jewish Christians had not yet come to a full understanding of what God had done in the Messiah, nor to a detailed definition of his relationship to God; these things lay in the future, for the moment, as far as the Book of Acts shows us, they did not assert that Jesus was divine, nor did they call him 'Son of God' *Jesus and God*, p. 11.)"

Reiterating the same point he writes elsewhere:

"It was not until many years after the death of the Messiah, that the Christian Church made the complete and explicit statements about Divine Trinity, which are used as authoritative statements of belief by different Christian Churches today" (*The Divine Trinity*, p. 10. See also pp. 8, 50, 70, 76 etc., for similar views).

The author has devoted a lot of space in his books to show what the disciples of Jesus believed about him, and from their beliefs he has looked backward to define the position of Jesus Christ. The result of such an approach is obvious. What most Christians hold in common today is accepted as gospel truth. Any variation found in the original words of Jesus Christ is interpreted in the light of the present day Christian belief.

A fact which is known to all students of the Bible, is that the Synoptic tradition does not record any utterance of Jesus Christ, in which he distinctly refers to himself as "the only Son of God". The use of the terms "Son" or "Father" in the fourth Gospel, should be understood in the figurative sense. In this sense these terms were commonly used in the Old Testament. "My Son" (Ex. 4:22). "My Father" (Jer. 3:4, 19). "Thou art my Father" (Ps. 89:26) etc., are the general expressions of Biblical terminology. I have selected some passages where the words "my" and "Thou" have been used, which are sometimes mistakenly considered to be the peculiarity of Jesus Christ. The answer which Jesus gave himself to his adversaries, who were bent upon mischief, is a clear indication in what light he accepted the use of such terms (Jn. 10:31). My studies of the Christian scriptures have led me to the conclusion that passages in which Jesi talk of being "son of man" (used scores of times in the N.T.), and of his being the "sent one" (rasúl) (Jn. 7:16; 8:18 etc.), should be taken literally.

It must be borne in mind at the same time, that at many places in the New Testament, "the Father", used in a general way has been changed into "my Father", to establish a unique and personal relationship between God and Jesus. And "a son of God" has been changed into "the son of God", or sometimes into "the only begotten son of God", to prove that this term had entirely a different meaning when applied to Jesus Christ.

Further, it should be noted that Jews never expected the hoped for Messiah to be "the Son of God", as Christians believe him to be, and there is no passage in the Jewish literature, prior to the advent of Jesus Christ, which can be confidently put forward, in which this title is given to him.

When we come to the Qur'an, we find that the term 'Abdullâh ('abd, i.e., servant or slave of God) has been used for Jesus (4:172; 19:30), which in Hebrew is Ebad Jehovah. This expression in the Bible was used for Moses (Ex. 4:10; Neh. 1:7), David (Ps. 18:1 Introduction; 1 Sam. 23:10; 2 Sam. 7:20) and other prophets (Gen. 19:19). In the Gospels, the phrase has been applied to Jesus once. "Behold my servant" (Matt. 12:18), for the reason that a passage from the O.T. was being quoted to show its fulfillment in Jesus (Is. 42:1). He is also spoken of as servant of God in three places in the Acts (3:13; 4:27, 30), and at one place in the Philippians (2:7). To a Muslim this is the true designation of a prophet. Noah, Job, David, Zachariah and Muhammad, all have been called servants of God in the Qur'an (2:33: 8:41; 38:17, 41: 54:8, etc.) 72:19). If it was possible to find out the original words Jesus used to designate his claim, the difference between the Christian and Muslim approach towards this great personage would almost disappear. In the absence of such information, however, one has to depend on translations. It is quite likely that the word ebad was translated into the Greek word pais, meaning a servant and also a child. And in Hellenistic thought from child to son was an easy transition, where already ideas of procreation of human beings by gods were current.

Reverting to the question of the doctrine of Trinity, the author has given some rational explanations of Christian convictions in chapter 5 of *The Divine Trinity* (pp. 55-65). This is how he proceeds with the argument:

"Christians have conceived of Godhead, or Divinity, as a unity of Being, which, from all eternity, has been composed of three centres of personal consciousness, each in constant and living relationship with the other two" (p. 60).

To clarify further his point, the author quotes the complex examples of:
- Hydrogen molecules:
- Body, mind and spirit:
- Brakes, cylinders, axles and gear box of a car:
- Father, wife, children of a human family;
- and emphasizes the unity which exists in them, in spite of
the complexity of their relationships. He concludes by saying that in worshipping three divine beings, the Father, the Son, and the Holy Spirit, Christians:

"Were not worshipping three separate deities, but three living 'Persons' who, in their relations with each other, consisted in a trinity of Persons who from eternity were in constant and perfect mutual relationships with each other" (pp. 61-62).

The author is conscious of the fact that his explanation may be considered mere play of words, but adds that "reflections suggest that it is not so". I am afraid that the author is taking too much for granted while asserting his claims. Attempts to rationalize the mysterious notion of tri-personality in the Godhead have been made ever since this doctrine was introduced into, or accepted by, the Christian Church. Even after reading all that the Rev. Brown has to say on this point, two most relevant questions still remain to be answered:

1. Can any proof be furnished about the doctrine of Trinity from the Old Testament?
2. Did Jesus ever talk of the Doctrine of Trinity?

It is possible to rationalize any subject under the sky, but unless these fundamental questions are properly dealt with, no amount of scientific, mechanical, intellectual or psychological explanation is of any use to non-Christian readers.

To show that Jesus was something more than a messenger of God, the author at times emphasizes the point of Jesus’s authority (Jesus and God, p. 62). According to the Qur’ân all prophets were given authority (hukm) (6:85-90). The warning note, however, is there as well:

"It is not meet, for a mortal, that God should give him the Book and the authority and the prophethood, then he should say to men: Be my servants besides God" (3:78).

In this connection it should also be remembered that the authenticity of the story of forgiving the sinful woman (Jn. 8:53), has been doubted by Christian scholars (An Outline of Christianity, Vol. IV, p. 260).

In The Cross of the Messiah, the author has devoted his attention to the question of the death of Jesus from the Christian and Islamic points of view. He quotes from The City of Wrong by Dr. Muhammad Kamel Hussein (p. 222):

"The idea of a substitute for Christ is a very crude way of explaining the Qur’ânic text. They had to explain a lot to the masses. No cultured Muslim believes in this nowadays. The text is taken to mean that the Jews thought they killed Christ, but God raised him on to Him in a way we can leave unexplained among the several mysteries which we have taken for granted on faith alone" (p. 33).

A part of the old and mistaken view has been rejected by Dr. Hussein. The late Mahmûd Shaltût, the Rector of the Azhar University, Cairo, rejected the other part when he issued a statement that according to the teachings of the Qur’ân, Jesus was no more physically alive in heaven. Similar views were held by Muhammad ‘Abduh, al-Marâghi and many notable scholars of the Arab world. A modern commentator of the Qur’ân, Muhammad Asad, also supports this view (The Message of the Qur’ân, Vol. I, p. 177).

In the Western world, among the secular writers, the view that Jesus was put on the cross but was taken down alive, was renewed by Dr. C. C. P. Clark (New York Medical Record, 1908), and more recently by Dr. J. G. Bourne (The Sunday Times, 24th January, 1965). The scientific tests made on the Shrout at Turin (Italy), also indicate that the person who was wrapped up in that piece of cloth, was alive when he was taken down from the Cross. This is nearer to the Qur’ânic conception of Jesus’s earthly end, and no ambiguity is encountered when the Qur’ânic texts are read in the light of these circumstances.

The question of Jesus’s rising from the dead need not detain us here for long, because no Muslim section ever believed, in the first place, that Jesus died on the Cross. Again, the Old Testament never foretold the resurrection of the Messiah, although Paul speaks of it as being “in accordance with the scripture” (1 Cor. 15:4).

* * *

Before coming to a close, it should be mentioned that although one differs from the author in his approach towards this highly controversial subject, still one is impressed by his genuine desire to make things intelligible to non-Christians, particularly Muslims. The advantage of reading this series, is that one can become acquainted in a short time with the Christian standpoint, instead of going to the voluminous literature which exists on the issues raised by the Rev. Brown.

S. M. Tufail.

HERITABILITY OF RIGHTS AND OBLIGATIONS UNDER ISLAMIC AND ENGLISH COMMON LAWS

—continued from page 37

accused by receiving monetary compensation. But this appears opposed to the other reasonable rule of Common Law granting cause of action for compensation for any and all hurts merely short of death. The Muslims in Pakistan should, however, find out the policy of their Sacred Law on the subject. Sir Abdul Rahim in his Muhammadan Jurisprudence says:

"The groundwork of the Muhammadan legal system, like that of other legal systems, is to be found in the customs and usages of the people among whom it grew and developed.” (Page 1).

On the customs and usages of the Arabs before the advent of Islam, he goes on thus:

"The principle of punishment for all crimes against the person was retaliation commutative to a payment of blood-money or compensation for the injury.” (Page 6).

In this context we should advert to the relevant law laid in the Qur’ân, 4:92 and 2:17, and the contrast with the English Common Law is manifest. In the English Common Law, a homicide was solely a crime; in the Islamic law is is essentially a tort. The English Common Law looks on the matter from the point of view of the Crown, whereas the Islamic law, equitably and humanely, sets its gaze on the matter essentially from the point of view of the aggrieved party.

With diffidence, but the utmost respect, it is submitted that the maxim actio personalis etc., puts a premium on the violation of general law whose policy is to protect the valuable rights in rem, inhering in members of civilised societies.

As submitted above, none of the historical causes that helped the origin and growth of this maxim are to be found in the Islamic legal history, and it does not appear conformable to the Islamic law, reason and equity. Therefore, it is liable to be discarded in its application in the field of the general law.
PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messenger of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage to the Holy Shrine at Mecca.

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

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

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

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

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

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

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

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

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

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

The Arab Kingdom and its Fall, by J. Wellhausen. Pp. xvii+592. The book, written by a German orientalist, has reconstructed from the various sources available the events leading to the Fall of the Arab Kingdom in the middle of the 8th century C.E. The book represents a comprehensive account of this vital period in the history of the Middle East.

Palestine Under the Moslems, by Guy le Strange. Pp. xx+604. Price £3 10s. An anthology of writings and architecture of Syria and Palestine. The text is based on the original Arabic and Persian books dating from 650 C.E. to 1500 C.E. The general reader interested in the contemporary Near East will be initiated into the reverence in which the Holy Land is held by the world of Islam.


Modern Dictionary (Arabic-English) by E. S. Elias. Pp. 870. Price £3 10s.


The Moors in Spain, by Stanley Lane-Poole. (A comprehensive study of the Moors in Spain from the first conquest by Tāriq Ibn Ziyād, in 710 C.E., to their final expulsion. The book is illustrated with many examples of Moorish art and architecture.) Pp. xii+286. Price £2 5s. Postage extra.


Abu Dhabi — Birth of an Oil Sheikdom, by Major Clarence Mann. Pp. 151. Price £1 10s. Postage extra. (Major Mann’s book is the first account in any language of what has happened in the Sheikdom during the two centuries of its existence.)


The Finality of Prophecyhood, by the late Maulana Muhammad ‘Ali. Translator of the Holy Qur’ān into English, author of The Religion of Islam, Muhammad the Prophet, Early Caliphate, A Manual of Hadith, etc. Discussion about the Conception of Prophecy and Revelation in Islam. Discussion about the Prophet Muhammad being the Last and the Seal of the Prophets. Three useful appendices by the translator: 26 ahadith in support of the Finality of Prophecyhood; Some important characteristics of a Prophet according to the Qur’ān: A person not possessing these collectively cannot be called a Prophet in the terminology of Islam. Translated and Edited by S. Muhammad Tufail. Price: Paperback, 8s. Postage extra.


Ibn Taimiya on Public and Private Property or Public Policy in Islamic Jurisprudence. Translated from the Arabic by Dr. ‘Omar A. Farātik. Ibn Taimiyyah was a Muslim reformer of the 15th century C.E. He placed correct religious behaviour above everything else. Well versed in law, he had also had a profound appreciation of the social structure of his time. Pp. 201. Price £2 10s.

Can be obtained from: The Islamic Review, 18 Eccleston Square, London, S.W.1 (England)
Recommended Books on Islam and Allied Subjects

Books marked * are specially recommended — Postage Extra

**The Holy Qur’an**

The Holy Qur’an with Arabic text, English translation and commentary by Maulana Muhammad ‘Ali, LXX+1226 pp. (cloth-bound). 5 10 0


The Meaning of the Glorious Qur’an (without Arabic text) by Muhammad Marmaduke Pickthall. Library ed. 1 10 0

The Ta’limatul Qur’an Volume I, English translation of the commentary on the First Chapter of the Qur'an by Abu al-Kalami ‘Arab. (Edited and rendered into English by Saeed Abdul Latif). 2 0 0

The Ta’limatul Qur’an Volume II, English translation of the commentary on the First Chapter of the Qur’an by Abu al-Kalami ‘Arab. (Edited and rendered into English by Saeed Abdul Latif). 2 15 0

The Qur'an Interpreted, English translation of the Qur'an in verse by Professor A. J. Arberry. In two volumes. Library ed. 2 10 0

The Running Commentary of the Holy Qur'an, Arabic text, translation and brief comments with unique index by Dr. Khadijan Rahman Nuri. 4 0 0

Selection from the Holy Qur’an (pocket edition). For ready reference the Qur'anic verses are arranged under various headings. 5 0 0

Introduction to the Study of the Holy Qur’an by Khwaja-ul-Din 15 120 pp. 15 0 0

The Holy Qur'an in Arabic text only in various sizes also available.

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

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

The Sahih of al-Bukhari, English translation of the first four books by Attaf-ul-Din Ahmad, 244 pp. 12 6

Ditto, Books 5 to 9 (bound) 12 6

Islamic Jurisprudence — Shafi’i Ritala, Translation with introduction by Majid Khadduri, 376 pp. 4 0 0

Muhammadan Law by Professor A. A. Fyvie 2 16 6

**The Prophet Muhammad**

Muhammad The Prophet by the Maulana Muhammad ‘Ali, XX+286 pp. 1 0 0

The Ideal Prophet, by Khwaja Kamal-ul-Din, 274 pp. 10 0

Muhammad the Last Prophet, Very good for beginners, by Imam Vehbi Ismail 1 17 0

Heroes and Hero-Worship, by Thomas Carlyle. Contains an article on the Prophet Muhammad 10 6

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

Anecdotes from the Life of the Prophet Muhammad, by Mumtaz Ahmad Faruqi 7 0

The Eternal Message of Muhammad (translated from Arabic) by ‘Abd-al-Rahman “Azam 2 5 0

The Finality of Prophethood, by the Maulana Muhammad ‘Ali, translated by S. Muhammad Tufail. Paperback 8 6

**Islamic History**


The Arabs: A Short History, by P. K. Hitti, 236 pp. 5 5 0

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

The Early Caliphate by the Maulana Muhammad ‘Ali, XII+325 pp. 1 5 0

**General Books**

The Sources of Christianity by Khwaja Kamal-ul-Din, XII+112 pp. 14 0

The Religion of Islam. (A comprehensive discussion of its sources, principles and practices by the Maulana Muhammad ‘Ali 2 10 0


Shorter Encyclopedia of Islam, 8vo, 671 pp. 5 10 0

The Spirit of Islam, by Saeed Ameer Ali, 8vo, 513 pp., with frontispiece 1 15 0

Ditto, paperback edition 1 7 6

Islam Our Choice (Illustrated and unbridged) by Dr. S. A. Khubal 17 6

A Grammar of the Arabic Language, by W. Wright, 1 vol. 767 pp. 14 10 0

English-Arabic, Arabic-English Dictionary, by E. S. Elias (cloth edition), 492 pp. 2 9 0

English-Arabic Dictionary, by E. S. Elias 2 10 0

Arabic-English Dictionary, by E. S. Elias 3 10 0

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

Teach Yourself Arabic, by Prof. A. S. Tritton, 294 pp. 10 6

The Triumph of the Holy Qur’an by the Maulana Sadr-ul-Din 213 pp. 8 0

Muslim Devotions, by Miss Constance F. Padwick. A study of prayer-manuals in common use. 2 15 0

The Quintessence of Islam, by Asfetquze Husain 10 6

*Jesus in Heaven on Earth, by K. N. Ahmad. Rosal 8vo, 500 pp.* 1 15 0

Message of Islam, 8vo, 74 pp. by Khwaja Kamal-ul-Din 1 0

The Persian Mystics. The invocations of Sheikh Abdallah Ansari of Herat (1005-1090 C.E.), Translated by Sirdar Sir Jagendra Singh, Foreword by Mahatma Gandhi 7 0

A Muslim Saint of the Twentieth Century — Shahzad Ahmad al-Khatib, by Martin Ling 1 8 0

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

*The Sacred Journey, by Ahmad Kamal. (The Pilgrimage to Mecca, A guide and companion for the pilgrims.) By Ahmad Kamal 1 5 0

*Aspects of Islamic Civilisation. (A vivid and fascinating picture of the richness and variety of Islamic civilization from its origin down to the present times.) By A. J. Arberry 2 8 0

Futuh Al-Ghazali (The Revelation of the Unseen). World famous collections of the utterances of the Saint of Baghdad Sayyid Abdullah Qadri of Gilan, rendered into English by the Maulana Attaf-ul-Din 12 0

*Prophecies of the Holy Qur’an. (Warning to the Christians.) Discussion about Gog and Magog, Signs of the appearance of the Anti-Christ, Nuclear War, Destruction of the Modern One-Eye civilization, etc.* by ‘Ali Akbar 5 0


Some Aspects of the Constitution and the Economics of Islam, by Nasir Ahmad Sheik, M.A., LL.B, 256 pp. 17 6

Cloth Bound Edition 17 6

Paperback Edition 12 6

**Prayer Books**

*Islam and the Muslim Prayer, Illustrated with Arabic text, translation and translation by Kh. Kamal-ul-Din 7 6

THE ISLAMIC REVIEW, in its 58th year of production, is the only Islamic monthly magazine in the West which keeps you informed of the modern trends in the various Islamic countries (annual subscription 30/-).

The Islamic Review, 18 Eccleston Square, London S.W.1, England Tel. 01-834 2591

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

RIGID 13016