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DECEMBER 1952
BETWEEN OURSELVES

THE COVER

The picture on the cover is that of the Shah Jehan Mosque at Woking, Surrey, England. It was built in 1889 by Dr. Henry Leitner, an Orientalist and ex-Registrar of the University of the Punjab. The building is of Bath stone and is executed in the Indo-Saracenic style.

After Dr. Leitner had retired from the Punjab he conceived the idea of establishing an institution for the study of Oriental languages, cultures and religions. Unfortunately before he could bring his scheme to fruition he died. As there was nobody to look after the Mosque it remained silent and deserted for many years.

In 1912 Khwaja Kamal-ud-Din moved here from London the office of the Woking Muslim Mission and Literary Trust, and the Mosque soon became a centre for the propagation of the Islamic ideas and ideals to the British people.

THE CONTRIBUTORS

S. M. Tufail, M.A., a member of the Editorial Staff of The Islamic Review.

The late Muhammad 'Ali, translator of the Qur'an into English and author of more than fifty books on Islam.

The late Shaikh Hasan al-Banna, founder of the Muslim Brotherhood in Egypt, was assassinated on 12th February 1949.

Dr. M. Hamidullah, a Muslim from Hyderabad-Decan, India, was formerly Professor of International Law at Qomma University, Hyderabad-Decan. He is a scholar of international repute.

Mlle. Nihat Huseyin Elbi is a Turkish Muslim lady.

Rafiq M. Khan is a Pakistani Muslim, author of Young Pakistan and In the Footsteps of the Prophet.

Mr. Safik Ututalum is the Academic Supervisor, Sulu Division, Bureau of Education, and President of the Muslim League, Jolo, Sulu, Philippines.

Abu Muhammad is the pen-name of an Algerian Muslim.

G. H. Neville-Bagot, an Irishman, is a keen student of the problems of the Middle East.

THE ISLAMIC REVIEW

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H. K. Boy, Esq., c/o Railway Bookstall, Dinajpur (E. Pakistan).

Western Pakistan

Kh. Khalil Ahmad, Esq., Spring Works, 3, Temple View, Preedy Street, Karachi.
Victory Bookstores, Booksellers & Publishers, Rawalpindi (W. Pakistan).

Kausar Ali, Esq., M.A., Professor Daulet-pur College, Daulet-pur-Khulna (E. Pakistan).
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THE ISLAMIC REVIEW
PROPHET HOOD AND WHY HAS IT COME TO AN END?

The literal meaning of prophethood (Nabwah) is information, an announcement, according to some an announcement of great utility from which results either knowledge or predominance of opinion. Nabi means prophet, seer, or one who acquires mankind or who is acquainted or informed respecting God and things unseen and according to some it signifies “elevation.”

In the terminology of the Qur’an it has another significance which is not mentioned in books of lexicon. A Prophet according to the Qur’an is he who brings guidance; he is chosen by God and guided to the right way by Him, and is given by Him the Book, authority to judge and a gift of prophecy. Belief in his claim as a prophet is an essential article of faith (6: 88-90; 2: 285).

Prophethood is not something which can be acquired. It is a gift of God and God knows best where to place it (6: 125). Besides these there are some other characteristics of a prophet which have been mentioned in the Qur’an. He receives prophetic revelation through the agency of Gabriel (2: 98; 4: 163-164). He is sent to be obeyed and is not the follower of any other prophet (4: 64). His prophethood is the result of his direct contact with God (7: 203; 10: 109; 99: 12-13). The prophets who were raised after Moses and who judged according to Torah were communicated directly by God and they acted upon only that part of Torah which their independent revelation told them to do. If their revelation contradicted the words of Torah they stuck to their own revelation and not to the injunctions of Torah on that point. Even Aaron did not get prophethood by following Moses. He was helper and partner of Moses in the task which was assigned by God to both (20: 32). The Qur’an says “And certainly We conferred a favour on Moses and Aaron . . . And We gave them both the clear Book” (37: 144-147).

Again, a prophet follows his own revelation, whereas a non-prophet, saint or reformer (muwaddid), however great his mystic experience and rank may be, obeys the revelation of the prophet he follows, being entirely dependent for his guidance on his master and leader. An /ummati (follower) therefore cannot be a real prophet.

What was, after all, the need for the coming of prophets? According to the Qur’an their object was to convey the messages of God to men and teach them the Book and the Wisdom and purify them in a perfect manner (62: 2). An important point which many people seem to ignore is this, that every Messenger and Prophet brings a book (Kitab). In fact, his prophetical revelation is his Kitab whether it contains law (Sharīʿah) or more guidance for purification of the self. The Qur’an is very clear on this point.

“Certainly We send Our messengers with clear arguments and sent down with them the book” (57: 25).

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

At another place in the Qur’an it is specifically mentioned that God gave the Book to Abraham, Isaac, Jacob, Noah, David, Solomon, Job, Joseph, Moses, Aaron, Zacharias, John and Jesus, Elias, Ishmael, Elisha, Jonah and Lot (6: 58-90).

The great Muslim commentator Imam Razi says: “The Most High God has ended this chapter with this verse: Surely this is in the earlier scriptures, the scriptures of Abraham and Moses, which means that every one of the prophets was given a book or a scripture” (Matath ‘Ala).

If we do not know the names of all the books of various prophets, we do not even know the names of all the prophets who were sent to different nations of the world. But that does not prove that books were not given to them and that prophets were not sent. The Qur’an has laid down a general principle which applies to all without exception unless something contrary is mentioned.

But the guidance and books which were given to previous prophets were not complete in their teaching and not entirely preserved. These were either lost or tampered with by their own followers or became obsolete with the passage of time. This state of affairs necessitated the coming of new prophets. The Qur’ān, which was the Book for all men, for all ages, was not to suffer such a fate. Divine promise for its protection and preservation was given to Muslims.

“Surely We have revealed the Reminder and surely We are its Guardian” (15: 9).

Never a promise like this was given to any other revealed scripture before.

“It is a bounteous Qur’ān in a book that is protected” (56: 77-78).

Guidance and law was perfected in the Qur’ān:

“This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion” (5: 3).

As the Qur’ān would never be lost or altered and as guidance in it was made complete and perfect, therefore Muhammad became the last of all the prophets and a prophet after him, either new or old, would not appear. After the coming of a world Teacher, practically there was no need for a new prophet or a new Book. When the above verse was revealed about the completion of favour with the Qur’ān, the Jews said to Umar: “You read a verse, which, were it revealed to us would have given us an occasion for a day of rejoicing.”

When God’s message in its perfect and pure form was revealed and the book with a complete code of life for mankind was sent down, the need for the continuity of prophethood disappeared. The Divine purpose behind all this was to bring humanity in one fold. Finality of prophethood in the person of Muhammad was thus to be the corner-stone for the unification of the whole of the human race. That is why the Prophet Muhammad was declared Khutam al-Nabīyīm (the last of the Prophets) in the Qur’ān.

Muhammad is not the father of any of your men, but he is the Apostle of God and Khutam al-Nabīyīm, and God is cognizant of all things” (33: 40).

S. M. TUFAIL

DECEMBER 1952
The Qur’an

We read in the Qur’an:

“Men shall have the benefit of what they earn, and women shall have the benefit of what they earn” (4:32).

“Do not devour your property among yourselves falsely except that it be trading by mutual consent” (4:29).

“Men whom neither merchandise nor selling diverts from the remembrance of God” (24:37).

“And when the prayer has been ended, disperse abroad in the land and seek of God’s bounty” (62:10).

“Give a full measure when you measure out and weigh with a fair balance” (17:35).

The Hadith

We read in the sayings of the Prophet Muhammad:

No one eats better food than that which he eats out of the work of his hand.

(i) The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.

(ii) May God have mercy on the man who is generous when he buys and when he sells and when he demands (his due).

(iii) The angels met the soul of a man from among those who were before you, (and) they said, Hast thou done any good? He said, I used to give respite to the one in easy circumstances and forgive one who was in straitened circumstances. So they forgave him.

(iv) The buyer and the seller have the option (of cancelling the contract) as long as they have not separated, then if they both speak the truth and make manifest (any defect in the thing sold), their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated.

(v) The taking of oaths makes the commodities sell, but it obliterates the blessings (therein).

(vi) Whoever buys cereals, he shall not sell them until he obtains their possession.

(vii) Whoever withholds cereals that may become scarce and dear, is a sinner.

(viii) Do not resort to najib (from najaba, he roused, or pursued the game; means augmenting the price of an article of merchandise, not desiring to purchase it but in order that another might hear and augment in the same manner or outbidding in a sale in order that another might fall into a snare, the bidder himself not wanting the thing, or praising an article or merchandise simply to deceive another person); and let not a man carry on a transaction against his brother’s transaction. (A companion of the Prophet Muhammad says that the Prophet Muhammad forbade the dweller of the town selling for one coming from the desert.)

(ix) “Who will buy this piece of hair-cloth and bowl?” said the Prophet Muhammad. A man said, “I take them for one dirham.” The Prophet Muhammad said, “Who will give more than one dirham? Who will give more than one dirham?” A man gave him two dirhams and bought them from him.

(x) Do not leave the camels and the goats unmilked, and whoever buys them after (they have been so left), he has the option of doing one of the two things when he milks them; if he pleases he may keep them and if he pleases he may give them back (to the owner) with a sal' (a measure of dates).

(xi) He who pays in advance for a commodity (he should do it) for a specified measure and a definite weight to be delivered at a fixed time.

(xii) God and His Messenger have forbidden trade in wine and the dead (animals) and swine and idols.

Deductions from the Qur’an and Hadith quoted above

From the above it becomes clear (1) that every man must earn his living and every profession is, therefore, honourable, even that of the hewer of wood (cf. Bukhari); (2) a man may follow any worldly pursuit that he likes but duty to God shall take precedence of all other duties (The Qur’an 4:29); (3) among means of livelihood trade occupies the most prominent place, the honest merchant being one of the righteous servants of God (The Qur’an 4:29, Saying (i)); (4) the seller is required to be just in weighing (The Qur’an 17:55), generous in dealing (Saying (ii)), giving respite to those in easy circumstances and forgiving those in straitened circumstances (Saying (iii)); (5) if there is a defect in the thing sold, it must be made manifest to the purchaser (Saying (iv)); (6) the taking of oaths in selling things is forbidden (Saying (v)).

(Special directions are given as to the sale of cereals, because they are the prime need of every man, rich and poor; (7) they should be sold in the market so that they may be had at the price which the producer obtained (cf. Bukhari); (8) speculation in the prime need of humanity is disallowed, it being necessary that cereals shall be sold only after their possession has been obtained (Saying (vi)); (9) the withholding of cereals to raise their price artificially is prohibited (Saying (vii)); (10) deceiving a purchaser through a third party (i.e. a commission agent who on account of his cleverness generally proves a curse to the simple agriculturist) offering a higher price is forbidden (Saying (viii)); but auction or open sale to the highest bidder is allowed (Saying (ix)); (11) enhancing the price of milk animals by leaving them unmilked before their sale is forbidden (Saying (x)); (12) advance prices or earnest money could be paid only when the measure or weight and time of delivery were definitely settled (Saying (xi)); (13) immovable property should only be sold if the seller intends investing money in other immovable property (Saying (xii)); and (14) trade in idols and things which are forbidden as food, such as intoxicants, swine, the dead animals and idols is forbidden (Saying (xiii)).

THE ISLAMIC REVIEW
The castle of Islam rests on four pillars

Picture in your mind the Message of Islam as a huge and stupendous castle founded on four firm pillars, surrounded and protected by two great walls.

(1) Pure and unequivocal belief in God

The first pillar on which this castle rests is a pure and unequivocal belief in God and in the Hereafter, and in the wonderful and amazing universe created by Him, the mysterious qualities of which unfold before one's eyes whenever the soul is purified and the conscience is cleansed, and whenever one speculates on, and looks with, a searching and examining eye on the earth and skies around him.

(2) Devotion to the cause of God

The second pillar is true service and devotion to the cause of Almighty God — sincerity, humility and fear of Him, prompting the doing of that which He has enjoined and the abstention from the doing of that which He forbade, in the belief that what God has enjoined His servants to do is intended only for their own good and betterment, and that what He has proscribed is solely that which causes evil and harm unto them: "And they are enjoined naught but to serve God, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion." (The Qur'an, 98:5).

(3) Complete unity and solidarity

The third pillar upon which the Message of Islam rests is complete unity and solidarity. The peoples of Islam are, in the eyes of the religion of Islam, one nation, joined together by the bonds of brotherhood in faith and the oneness of purpose and ideal. They all direct their faces in prayer to one point, the Ka'ba. They all have a common purpose and strive jointly to achieve it. This principle of brotherhood is one of the cardinal doctrines of Islam. The Holy Qur'an often describes unity and solidarity as faith, and describes disharmony and disunity as equivalent to apostasy. The relationship between faith and brotherhood amongst the Muslims is epitomized in one verse of the Holy Qur'an, where God says: "The believers are brethren, so make peace between your brethren, and keep your duty to God that mercy may be had on you." (49:10). God also warns the believers of the ominous results of discord and disunity between them, when He says: "And obey God and His Messenger and dispute not with one another, lest you get weak-hearted and your power depart; and be steadfast. Surely God is with the steadfast." (8:46). God also enjoins the believers, in plain and unequivocal terms, to strive to maintain this blessing of brotherhood and unity in their ranks, when He says: "And hold fast by the covenant of God all together and be not divided. And remember God's favour to you when you were enemies, when He united your hearts, so by His favour you became brethren, and you were on the brink of a pit of fire, then He saved you from it. Thus God makes clear to you His messages that you may be guided" (3:102).

Islam encourages freedom of thought

This does not mean that Islam forbids the freedom of thought or suppresses in its followers the right to independent opinion. Nor does it mean that Islam imposes upon its followers reactionary ideas, forces them into blind obedience, or takes away from them the right to exercise their own judgment on matters. Quite the contrary, the Shari'a of Islam (the Islamic system of jurisprudence) has liberated the minds of the believers from the shackles of reactionary principles. Intellect, learning and independence of reasoning are accorded a high measure of respect in Islam. Men are measured in the Islamic view by their intellect, and every person is permitted to air his views in public and to hold fast unto his good principles. The Shari'a also makes the enjoining of good and the proscription of evil one of its main foundations. It makes it obligatory upon every Muslim to
give good counsel for the sake of God, for the sake of His Prophet, and for the sake of the Imams (leaders) of the Muslims and the country in general. The giving of good counsel is placed on such a high level that the Prophet Muhammad is reported to have said of it: "Faith is a good advice." (al-Din al-Nasibi). The Shari'a also encouraged the exercise of independent judgment (ijtihad) on matters of faith, and it provides that those jurists who reach wrong conclusions by their studies and research may nevertheless reap a good reward in the Hereafter, if their purpose and object were honest — those who reach the right conclusions are rewarded twofold. This means that the believers may apply their minds and intellect on as ample and wide a scale as they may desire. Every person may voice any opinion he likes, provided recourse is ultimately had to those of reputed learning and erudition in the land and to the person responsible for its government. This governor is required by the Shari'a to investigate thoroughly the case before him and to adopt therefrom that which he thinks is beneficial to the nation as a whole. He is then made responsible for the results of his choice; if he does good he will have thereby benefited himself and his people, and if he does evil he will have to suffer the consequences of his misdeeds and atone for his wrongs by being judged before the responsible leaders of the community, and ultimately by the whole community.

**Islamic society admits of an opposition party in its political life**

This is the true pattern of an Islamic society — a unity complete in every respect. This does not, however, prevent the rise in an Islamic society of an honest and sincere opposition that would investigate everything and uphold the truth in everything. A state of affairs in which the nation is rigidly divided into two or more hostile camps, each interested solely in capturing the offices of government in the land to the exclusion of the other camp or camps, and in which each camp is busily preoccupied in vilifying the other camp or camps for good cause or for no cause at all, as a means of attaining its political objectives, is a state of affairs that is completely alien to the doctrine of unity preached by Islam and laid down for the benefit of the people professing this faith and believing in its teachings. God says: "And surely your community is one community; and I am your Lord, so keep your duty to Me" (The Qur'an, 23: 52).

(4) The Shari'a of Islam — a mode of worship and a code of brotherhood

The fourth pillar on which the structure of Islam rests is the Shari'a, the system of jurisprudence derived from the teachings of Islam. The Shari'a of Islam is a set of rules of practical and temporal efficacy, in addition to being a faith, a mode of worship and devotion to God and a code of brotherhood. Islam looks upon the personality of the individual in a practical way and recognizes that there are some individuals who will not be influenced by preaching and advice alone, nor will be guided by bare counsel. For this reason there are in the Shari'a special provisions for the combating of crime, the elimination of harmful practices and the protection of people's cherished possessions, their life and their honour. The believers are strictly enjoined not to violate these rights and privileges. The Prophet Muhammad is reported to have said: "Forbidden unto a Muslim is the violation of another Muslim's blood and honour."

Almighty God, the Legislator in Islam, has perceived the spiritual and social factors incident upon the application of the provisions of the Shari'a. The punishment specified by the Shari'a for a breach of its provisions is not thus intended primarily for a punitive or vindictive purpose. It is designed as a corrective and reformatory measure that will ensure protection for the individual and for society. The Shari'a did not delve into the realm of exhaustive details of crimes and other social offences which of their nature differ with persons, places and times, but gave a wide licence for the adaptation of the cardinal principles to changed times, places and events. The Muslim Caliph 'Umar Ibn 'Abd al-'Azeez (d. 719 C.E.) once said: "The material troubles of mankind are in proportion to their transgressions."

**The beauty of the Shari'a has not yet been appreciated**

In the Islamic Shari'a justice is tempered with mercy, and the prevention of the future commission of offences is ensured by imposing reasonable deterrents. The Prophet Muhammad says in this respect: "Repel the punishment by doubts" (i.e., the benefit of the doubt must be taken into consideration in the matter of punishment). Islamic legislation thus achieved the summit of perfection and beauty. People have been prevented from perceiving this beauty and perfection only as a result of adverse propaganda and antiquated practices which have shrouded the true meaning and purpose of these provisions of the Shari'a. Thus harm was inflicted upon the Shari'a at the hands of persons ignorant of the teachings of Islam, who took advantage of the lack of heed on the part of the Muslims. But the day will come when these blinding curtains and barriers will be removed and people will perceive the treasures which they had ignored or neglected: "But if any news of security or fear comes to them, they spread it abroad. And if they had referred it to the Messenger and to those in authority among them, those of them who can search knowledge out of it would have known it. And were it not for the grace of God upon you and His mercy, you would certainly have followed the devil save a few" (The Qur'an, 4: 83).

**The two protective walls**

(1) Institution of government

These are the four main pillars upon which the edifice of the castle of Islam rests. As for the two protective walls to which I referred at the outset of this essay, the first of these is the institution of "government". The government forms a protective barrier around Islam, and the management of the affairs of government is a part of Islam. The teachings of Islam always presuppose the existence of the institution of government; and they never sanction anarchy or chaos. The Prophet Muhammad is reported to have said in this regard: "If you ever come to a town where there is no established authority (sultan) it is better that you depart from that town, for the established authority (sultan) is the shadow of God on earth".

Islam provides that its teachings and its followers are placed in the custody of the authority of an Islamic country, who is responsible for their safe keeping before God and before its subjects. Islam has also appointed from amongst the nation persons who are charged with watching over the activities of the authority of a Muslim country, and who would advise and guide it and exhort it to do good and refrain from evil. Islam has laid down explicitly the rights, obligations and conditions under which an authority of an Islamic country should fulfil its functions; it has also regulated the relationship between the government and its governed subjects, in a truly admirable fashion.
There is no temporal power in Islam other than that of the State. The State in Islam is charged with protecting the teachings of Islam and guiding the followers of Islam to the good things of this life and of the Hereafter. Islam does not know of a state of affairs similar to that which arose in Europe after the advent of Christianity, when the spiritual and temporal authority was bitterly disputed between the State and the Church. Such a state of affairs is alien to the teachings of Islam, which decrees that the State is charged with promoting at one and the same time both the spiritual and the temporal welfare of the people.

(2) The Army

The second wall built around the castle of Islam is the Army. It protects the State, bridges the gaps in the country's defences, protects and maintains the independence of the nation and repels the attacks of enemies.

The Army in Islam is not designed as an instrument of aggression. Its main task is to protect, defend and honour the Holy Qur'an. God says: "And fight in the cause of God against those who fight against you, but be not aggressive. Surely God loves not the aggressors" (The Qur'an, 2: 190). Also: "Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely God is able to assist them" (The Qur'an, 22: 39).

Hence, fighting in the cause of God (jihad) is one of the main pillars of Islam, if not the main pillar. Thus it is incumbent upon every Muslim to be a fighter in the cause of God (Mujahid) from the very first day on which he tastes the sweetness of Islam. "Surely God has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in God's cause, so they slay and are slain" (The Qur'an, 9: 111). The Prophet Muhammad is reported to have said: "Whoever has died without fighting (in the path of God) or without wishing to fight, has died a death of Jahiliyya (Arabic, "Ignorance" — the term is used to denote the era in the history of the Arabs which preceded the advent of Islam).

The tactics of the adversaries of Islam

Those who make plans adverse to Islam and its people have understood all these sublime teachings of Islam; indeed, they may have understood their purport in a much clearer way than have the Muslims themselves understood them during the dark days of their history. The enemies of Islam persisted in attacking the people of Islam on the material front until they crushed the Muslim armies and thus pulled down the first protective wall around Islam's castle. They then penetrated inside the Muslims' governments and shackled these governments with restrictions — thus pulling down the second protective wall around Islam's castle. The castle of Islam now appeared before the eyes of its enemies. They directed their attacks on the fourth pillar on which this castle rests — Islamic Sharia — by altering and changing it. They also persisted in their attack upon the third pillar of the Islamic castle — the principle of brotherhood — and they tore it to shreds. They also interfered with the two other pillars of the castle — the belief in God and the Hereafter and devotion to the service of God — through the medium of their books and publications and their schools and other institutes of learning. Thereby they disturbed the hold of these two doctrines on the hearts and minds of persons who were weak or who were not sufficiently equipped with proper Islamic knowledge and learning to repel the attacks.

The castle of Islam, nevertheless, remains till this day firm and upright. "Surely We have revealed the Reminder, and surely We are its Guardians" (The Qur'an, 15: 9). Some of the original faithful and strong defenders of this castle of Islam still remain inside it. Of this the Holy Qur'an says: "O you who believe, should any of you turn back from this religion, then God will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in God's way and not fearing the censure of any censurer. This is God's grace — He gives it to whom He pleases. And God is Ample-giving, Knowing" (5: 54). We are confident that conquest and victory will come with the aid of these men, with God's grace.

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THE BATTLEFIELDS OF THE PROPHET MUHAMMAD

THE BATTLE OF THE DITCH
(5 A.H. – 626 C.E.)

The Fate of the Jewish-Meccan Conspiracy Against Islam

By DR. M. HAMIDULLAH, Ph.D. (Bonn), D.Litt. (Paris)

The Jews of Khaibar harass the Muslim caravans to Medina

The Battle of the Prophet Muhammad, variously known as the Ditch (Khandaq), of the Clan (Abzab), and of the Siege of Medina (Hisar), was an important campaign of the time of the Prophet Muhammad, fought in the year 5 A.H.—626 C.E., just two years after the Battle of Uhud. Its gravity has been testified to by the Qur'an itself in pathetic terms:

"When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning God. There were the Believers sorely tried and shaken with a mighty shock." (The Qur'an, 23:10-11).

The Qurashites had scored a victory in Uhud, yet they neither left a garrison in Medina in order to annex it to the territory of their own city State and thus assure the safety of their trade communications, nor even cared to pursue their victory to the end and mop up the pockets of Muslims in flight. The result was that no sooner had the Qurashites left the battlefield of Uhud than the Muslims regained their former position, and even improved upon it in the following months. So, the ensuing expeditions of Bu'r Ma'arik and Dhar al-Riq'a and Dumat al-Jandal in the north (Ibn Hisham, pp. 648, [both of which are far away in the Najd] in the east, 661, 668) show unmistakably the ever-growing expansion of the zone of Muslim influence. Thus not only the northern route to Syria and Egypt, but also the northeastern route to Iraq, was successfully closed to Meccan caravans (Ibn Hisham, p. 547; Tabarri, p. 1374).

In the meantime, the expulsion of the Jews of the Banu al-Nadir from Medina, if it strengthened the position of the Muslims inside the capital, created new difficulties from outside. For, the Jews migrated to the north, and settled in the oases of Khaibar, Wadi al-Qura and other stations of the trade-route to Syria. They, at once began to incite the local and surrounding populations and to intrigue with them against the Muslim State. So we see that the ruler of Dumat al-Jandal began to harass caravans going to Medina through that region (Mus'udiy, al-Tanzih wa 'l-Ibrah, p. 248). In the same way they agreed to hand over a year's entire harvest of the dates of Khaibar to the tribe of Ghatafan to join hands in attacking Medina (Ibn Hisham, p. 681). It was again the Nadirite Jews of Khaibar, who had incited the Meccans to renew their attack on Medina and synchronize it with that of the Ghatafan and the Fazara (Ibn Katibir, iv/6). It is interesting, finally, to note that in the siege of Medina, these Khaibarites, particularly the Nadirite Jews, kept themselves aloof and sent no military contingent to participate in the campaign.

The plan of the Jews to destroy the Muslim metropolis of Medina and the preparations of the Prophet to meet the danger

When the ruler of Dumat al-Jandal molested the caravans coming to Medina, the Prophet Muhammad took it seriously, and himself set out at the head of an army to deal with the menace. Ibn Hisham records (p. 668) that the Prophet Muhammad returned midway through from the expedition against Dumat al-Jandal. He had passed through the territory of Ghatafan and Fazara. It is possible that he learnt there their intention of very soon attacking Medina. Maybe the project was expedited and precipitated for the very reason that the Prophet Muhammad was away from his headquarters with the intention of a long journey, viz., to Dumat al-Jandal. In such case, the enemy did not cancel his preparations even when the Prophet Muhammad returned to Medina midway, as they did not cancel,
formerly, the expedition against the Muslims in Badr in spite of
the escape of their caravan threatened by Muslims. It is also
possible that the secret agent of the Prophet Muhammad in
Mecca sent word about the conspiracy. The message may have
been redirected from Medina to the camp where the Prophet
Muhammad was. In fact, al-Sha'miy records that the report of
the Quraishite preparations was brought by the Khuzaites to
Muslim metropolis and to murder the Prophet Muhammad. The
incident of Dumat al-Jandal was not a mere coincidence and
isolated fact, but part of the game played by the Jews.
Anyhow, the Prophet Muhammad hurriedly returned to
Medina and busied himself with defence measures.
After the lesson of Uhud, it was unanimously decided this
time to defend the city from inside, and to court a siege rather
than fight in the open. To assure protec-
tion further, it was decided to dig a long
ditch around the vulnerable portion of
the Muslim town. Muslim historians
generally attribute it to the counsel of
Salman al-Farsiyy (Tabariyy, p. 1465). Yet
a letter of the Prophet Muhammad
(preserved by al-Waqidyy as well as al-
Maqriyy) in reply to a taunting letter of
Abu Sufyan that instead of fighting he
had unexpectedly and bewilderingly
taken refuge behind ditches, and expres-
sing wonder as to whom he had learnt this
strategy from, makes reply, “God has
inspired me in this” (cf. my al-Watha-
siq al-siyasyyah, Nos. 6, 7, for text).

Be that as it may, the Prophet was
progressive in matters military, and was
always in advance of his adversaries in
order to overwhelm the enemy by lessen-
ing bloodshed on either side.

The engineering feat of digging the
ditch

When the ditch was decided to be
dug round the Muslim town, the Prophet
set out on horseback along with a num-
ber of local Muslims from among the
Meccan refugees and Ansarites on a tour
of inspection. The purpose was to get an
idea of the terrain and to determine the
points of strategical importance and to
select the place where the Muslim army
should camp (al-Waqidyy, Maqtabiyy, fo.
102b). It was also decided to send, as
usual, women and children, cattle, pro-
visions and property of value to towers

and fortresses, which numbered by
scores in the city; and that the
Muslims should camp on the base of
Mount Sa'b, and dig a long and deep
ditch. Around the city were gardens, these
being particularly dense in the south.
The passage between various gardens was zig-
zag, and so narrow that no formation
except in long columns was possible for
the enemy. Naturally even small outposts
could stop and immobilize these long
columns, which were particularly vul-
nerable. In the east, there were the
habitations of the Banu Qurayzah and
other Jews, and relations with them were
for the time being correct. The north-

1 See the Islamic Review for November 1952.

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far as the hill of the Banu 'Uabid, returning again to Mount Sal as far as the Victory Mosque (Masjid al-Fath (al-Sambudiy, s.v. Khandas).). Later, the tribes in the west extended the ditch, on their own initiative, further south as far as the Musalla al-Ghamamah (Waqidiy, Maghazi, fo. 103b). This later caused the Wadi Bathan to change its course and flow in the course of the ditch (al-Maturiy, in loco). The idea of the ditch became so popular that even in the extreme south, in Quba, where there was no danger, some over-cautious people dug ditches around their towers (Waqidiy, Maghazi, fo. 103b).

The time available between the Prophet Muhammad's return from the expedition of Dumat al-Jandal and the arrival of the enemy was three weeks according to the data of our historians. The volunteers of Islam counted in all three thousand. The Prophet Muhammad planned the ditch, chalked out portions, and every batch of ten got forty cubits to dig in fixed dimensions of breadth and depth (Tabariy, p. 1467). I deduce therefrom that the original length of the ditch was about 3½ miles (5½ kilometres). The depth and width have not been expressly mentioned, though there is a casual reference to it when the chroniclers say that Salman al-Farisiy, who was a well-built stalwart, and could accomplish single-handed the work of several, dug alone "five cubits in length and five cubits in depth" (Waqidiy, Maghazi, fo. 103b). This is not conclusive regarding the depth, for others could have completed what was left by Salman. There is other evidence. It is said that even the bravest warriors of the enemy could not cross the ditch by jumping except in one narrow corner, maybe where the ditch was joined with hills serving as watch towers and utilized as ramparts to sling arrows on the advancing enemy. As early as al-Waqqiy it is stated: "There were several gates to the ditch yet we do not know their location" (the Maghazi, fo. 103b). Maybe it refers to these hills which were joined with the ditch. However, an enemy horseman, Naufal al-Makhzumiy, is reported (al-Sha'miy, IV/214) to have fallen in the ditch while attempting to jump across it with his horse. Maybe, the ditch was ten yards wide and five yards deep.

According to Ibn Hisham (p. 672), the volunteers worked in the ditch during the day and returned to their homes to pass the night with their families. Yet the Prophet Muhammad himself pitched a tent on a hilltop — where the mosque Dhubab still commemorates it — and remained night and day on the spot. He further encouraged the labourers by himself joining in one of the parties to dig and execute the defence plan (Tabariy, pp. 1465-7).

The Prophet Muhammad supervises and takes part in the digging of the ditch

There were naturally some innocent quarrels over the composition of teams, but in the presence of the Prophet Muhammad these were quickly and amicably settled. We have seen above the extraordinary capacity of Salman al-Farisiy to work. Obviously every team wanted to have him with them. In order to avoid friction, the Prophet Muhammad in this case said, "No, Salman belongs to us, to the members of the Family (of the Prophet — Abi al-Batt)". One could conclude from this that the party with which the Prophet Muhammad and Salman shared the work consisted of the family of the Prophet Muhammad, such as 'Aliy, etc. But according to Tabariy (p. 1467), it was like any other party, consisting of some Ansarite and others. Some reports (al-Waqqiy, fo. 103b; al-Sha'miy, in loco) say that Abu Bakr and 'Umar never parted company with each other, and that one day when the Prophet Muhammad, due to heavy work and lack of one day of sleep, had fallen asleep during the day, Abu Bakr and 'Umar were seen standing by the head of the Prophet Muhammad and keeping the labourers away, so as not to awake him. The same report adds this interesting detail, that Abu Bakr and 'Umar carried earth in their clothes for haste, since the Muslims did not find baskets in their hurry.

The Prophet Muhammad supervised the work in person and controlled even the minute details. Once a big rock prevented the deepening of the ditch, and the people wanted to simply deviate. The Prophet Muhammad himself descended, and with his blows broke it into pieces (Ibn Hisham, 675; Tabariy, p. 1467 ff; another incident, Ibn Hisham, p. 671).

Although it was the fasting month of Ramadan, the work proceeded with fervour. The diggers chanted songs, and competed with each other in the work. Even boys, filled with youthful enthusiasm, did their best to help. Zaid ibn Thabit was also a boy in his early teens at that time. Tired by incessant work and the heat, one day he fell asleep. The mischievous 'Umar ibn Hazm noticed it, and took away the garments and digging tools of Zaid, and concealed them somewhere as a pleasantry. When Zaid awoke, he was naturally terrified. When the report reached the Prophet Muhammad, he chided Zaid by naming him "Sleepy" (Abu Raqad — the sleepy one), and he also mildly rebuked 'Umar, saying that it was too much to joke with a boy in that way (Waqidiy, fo. 103).

There were also feasts now and then. Someone slaughtered a sheep, somebody else brought a basketful of dates, and the like.

Under § 44 of the treaty of the year 1 A.H.—622 C.E., the Jews of Medina were in duty bound to co-operate with the Muslims for common defence in case of foreign aggression. According to al-Waqqiy (fo. 103b) the Prophet Muhammad got on loan digging implements from the Jews of the Banu Quraizah.

According to Ibn Sā'd (II/1, p. 48), the eastern portion of the ditch, that is from the Twin Towers of Shaikhain near Rattij in the eastern lava plain to Mount Dhubab, was entrusted to the Refugees (Mubahijjam); and the rest from Mount Dhubab to Mount Banu 'Uabid near the Qiblatayn Mosque, and passing by Mazad, back to the Victory Mosque on Mount Sal', was entrusted to the more numerous Ansarite as the stretch was also longer.

Rattij must have been the name of some village with a famous tower of that name. It has disappeared now. The Shaikhain Towers, however, have been commemorated by the double-domed mosque of Shaikhain, now near Ubah. It is said two old persons, husband and wife, used to live then in the towers, and the towers were so close to each other that these old people from above both could talk to each other. Hence the name of Shaikhain (i.e., two old persons) for these twin towers. Dhubab is still there. The name Banu 'Uabid has now changed. The mosque of Qiblatayn, in the western lava plain, must, however, suffice to locate the hill. Mazad must again have been the name of a village and plantation farm. I have located it on our map only approximately. The Victory Mosque on Mount Sal' is well known and is still venerated. The name is explained by the fact that it was here that the Prophet Muhammad prayed for victory for several days consecutively, and God did not disappoint him. It is built on the site where the tent of the Prophet Muhammad was pitched during the siege. It is on a north-westerly peak of Mount Sal', and is in a commanding position.

Arrival of the enemy

The work of digging proceeded apace, and by the time the enemy hordes arrived both from the north and the south, early in the month of Shawwal, the ditch was completed. The enemy camped, as during the Uhud campaign, in the north. The Quraishites stayed at the confluence of the Zaghabah, from Ru'bah westwards, between Juraf and the forest of al-Ghabah.

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They were accompanied by their mercenary allies of the Ahabish and others of the tribes of the Kinanah and of the people of Tihamah. It is said they numbered ten thousand, maybe including the seven thousand of the northern confederates. The Qurayshites and company, the southern confederates, had come, in the words of the Qur'an, "from below the Muslims". The Ghatafanites and Fazairites, the northern confederates, who had joined hands as mercenaries at the Jewish offer of the entire annual date harvest of Khaibar (cf. al-Waqiyid, fo. 101-2), together with the Banu Asad of the Najd, coming as they did "from above the Muslims" camped at Dhanab Naqma, on Wadi Nu'man, towards Uhud. They numbered in all seven thousand.

On the arrival of the enemy, the Prophet Muhammad sent his family to different towers (Tabari, p. 1470). His wife The three-thousand-strong Muslim militia had thirty-five horsemen, who constantly patrolled the length and breadth of the ditch (al-Waqiyid, fo. 105).

The Battle of the Ditch

The Muslims, camping on Mount Sal' and at its base, were divided into groups, and were employed by shifts for the constant watch and ward of the ditch. Both horsemen and infantry shared in the duty. There was never a pitched battle, but only the shooting of arrows was resorted to on both sides from time to time, especially when the enemy tried to capture a "bridgehead" on the ditch, in order to cross it. Enemy horsemen also roamed along the extent of the ditch and looked for negligence on the part of the Muslims. The harder among them tried once or twice to jump across it. As we have seen previously, Naufal Ibn 'Abdullah al-Makhzumi fell from his horse into the ditch, and the Muslims began to stone him. 'Aliy is said to have stopped his comrades, descended into the ditch, and severed his head. The enemy was prepared to pay handsomely (twelve thousand dirhams) for his dead body, but the Prophet Muhammad allowed it removal gratis (Ibn Hanbal, Vol. I, p. 271; al-Shamiy, Vol. IV, p. 214a, etc.). On another occasion, a few of the enemy horse did succeed in penetrating into the Muslim lines, yet cut off from their main group, they could not dare stay for long among those who loved death more than this worldly life, and they returned quickly, leaving several dead behind (Tabari, Vol. I, pp. 475-6).

Once two Muslim patrols during the dark night, coming from opposite directions, clashed with each other, and before the mistake was discovered, by use of the watchword apparently, some blood was already shed. When the incident was reported to the Prophet Muhammad, he said: "Those who die have died martyrs; the wounded have received their wounds in the path of God." And he let the matter go unpunished (al-Dhakhrib al-burhaniyab, by Burhan al-Din al-Marghinani, ch. 23, "On the Muslim killing his companions during the fight" (MS. Yani Jami', Istanbul).) Of course, he must have warned his people to be more careful in future.

The stocks of the Qurayshite food and fodder began to dwindle. They did receive some replenishment, apparently from Khaibar, the route to which was open and shorter than that to Mecca. Yet it is reported that once the Nadirite Jew, Huyaiy Ibn Akthab, from Khaibar, sent twenty camel-loads of barley, date fruits and husks, and it all fell into the hands of the vigilant Muslim patrols, who drove the camels with the precious loads as booty to the Muslim camp (al-Shamiy, in loco).

Irritated by the ineffective siege and dwindling stocks of food, the Qurayshites employed the Nadirite Jew, Huyaiy Ibn Akthab, in order to induce the Jews living in Medina to stab the Muslims in the back from inside the city. The Qurayzites, the strongest of their groups, hesitated at first, yet they were prevailed upon by their crafty co-religionists. The Qurayzesites began to prepare, and the changed attitude of some of their members roused prematurely the suspicion of some Muslims in the locality, who heard them insulting and abusing the Prophet Muhammad by name. The Prophet Muhammad sent an intelligence officer to find out the truth, with instructions not to divulge the news, if all was not well. On his return, he was able to report that much worse was true than was suspected (Ibn Hisham, p. 683; Tabari, etc.). They plan may be guessed from the measures taken by the Prophet Muhammad to counteract it. According to al-Shamiy (Vol. II, p. 213a) the Qurayzesites had wanted to attack the Muslim town during the night. So the

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Prophet Muhammad despatched Salimah Ibn Aslam Ibn Huraish at the head of two hundred men, and Zaid Ibn Harithah at the head of three hundred men, for the protection of the Muslim town, apparently from different directions. These people constantly shouted the Muslim war cry, Allahu Akbar — God is Great — all through the night. The Quraizites were terrified thereby and did not move.

In another report (Waqidi, fo. 105), it is said that Abu Bakr related the following: "I used to climb the summit of Mount Sal' constantly in those critical times and glance at the houses of Medina, and as I found them quiet, I thanked God".

The graffiti inscriptions found on the rocks of Mount Sal' — for which see the Islamic Culture, Hyderabad-Deccan, India, for October, 1939 — dating this very battle, also bear witness to the grave concern felt by the Muslims. One of the inscriptions, in the handwriting of 'Umar, is too eloquent to require a comment on the text, which reads: "Night and day, Abu Bakr and 'Umar humbly prayed God against all that was unoward".

Apparently the besiegers intensified their activity from the other side of the ditch. The report that the Prophet Muhammad and other defenders once did not find time even for prayers, and that the services of Zuhr (midday), 'Asr (afternoon), Maghrib (sunset) and 'Isha (night), all four were offered together during the night (Kanz al-Imam, § Ahzab; Ibn Sa'd, II/1, p. 49), must relate to one of these critical last days of the siege, the gravity of which has been borne witness to by the Qur'an itself, as recorded previously.

The cold war

The situation required prompt action. So we see the Prophet Muhammad sending secret agents to negotiate a separate peace with the greedy allies of the enemy, the Ghatafan and Fazarah contingents, led respectively by Harith Ibn 'Afw and 'Uyainah Ibn Hisn. After some haggling, there seemed a possibility of agreement, which was drawn up on a parchment. It demanded part of the date harvest of Medina, between the third considered reasonable by the Prophet Muhammad and the half demanded by the enemy concerned. It may be recalled, they had joined forces with the Quraishites on similar terms, as mentioned previously; and these mercenaries had no personal quarrel to settle with the Muslims. However, the garden-owners of Medina saw that no useful purpose would be served by consenting to this exorbitant demand, and there the matter dropped (Ibn Hibban, p. 676; Tabari, p. 1474).

The Prophet then resorted to propaganda. He sent Nu'a'im Ibn Mas'ud, a member of the Ash'a tribe of North Arabia, whose conversion to Islam was not yet publicly known. He went first to the Quraizite Jews, and said: "It is not a certainty at this stage that the Meccans will succeed. Once these foreign invaders return, as they must do sooner or later, you cannot defend yourselves single-handed against Muhammad. So do not embroil yourselves without first ascertaining that the Meccans will fight their former co-citizen to the last. Ask them for hostages as an earnest to this end." The Quraizites found the counsel reasonable. Then the agent went to the Quraishite camp, and told them that according to his information, the Quraizite Jews had entered into a conspiracy with Muhammad; and as an earnest of their friendship, had promised to get hold of some of the Quraishite prominent personalities and hand them over to him. "Beware of these Jews. Rather ask them, as the earnest of their loyal collaboration with you in the common struggle, to fight on the sacred Sabbath day. For the Muslims would be off their guard on that day in respect of Jews." After counselling similarly the Ghatafanites and other enemy groups, he returned to the Muslim camp, and spread the rumour that the Jews were asking the invaders for hostages in order to hand them over to the Prophet Muhammad. The Prophet Muhammad was duly informed of the rumour in the Muslim camp, on hearing which he remarked: "Maybe we ourselves have ordered them, the Jews to do that". The reporter, Mas'ud al-Namam — who seems apparently to be the father of the agent sent by the Prophet Muhammad, Nu'a'im Ibn Mas'ud-al-Ash'ajiy, and was a stupid old man — hurried to the Quraishite camp, and just for the sake of looking well-informed, told the Quraishite commander, Abu Sufyan, what the Prophet Muhammad had remarked about his having asked the Jews to demand hostages. The Jewish delegation had come there in the meantime and was
The End

The Prophet on his part despatched a trusted officer, in this
terrific night of cold and wind, and bade him "bring the news
from the enemy camp and yet on no account to terrify them". Hudaifah Ibn al-Yaman, the officer deputed, relates: "The
Prophet Muhammad asked several times for a volunteer to go on
this errand. Nobody offered himself owing to the severe weather.
Then he asked me by name, and naturally I could not refuse the
command. I went and returned all these long miles of journey
to and from the enemy camp without being in the least in-
convenienced by the weather, as if I was walking in a hot bath-
room. I saw with my own eyes what Abu Sufyan did with his
camel with tied legs, and I was so close that I could easily have
pierced him with my arrow. I remembered the instructions not
to terrify them on any account, and abstained from killing our
chief enemy. When I returned I reported all that I had seen to
the Prophet Muhammad" (Baihaqi, Sama'a Kabira, on the
authority of the Sahih of Muslim; Ibn Hisham, p. 683).

Thus the great enterprise of the Jewish-Meccan conspiracy
came to a fruitless end.

(To be continued)

CORRECTION.—In The Islamic Review for November 1952,
page 18, line 1, col. 2, "A Muslim woman..." should read "A Meccan
woman..."

(Above) A view of Mt. Sal', where in the Battle of the Ditch
the Prophet Muhammad and his army officers had their camps
explaining the desirability of hostages before they began open-
war against the Prophet Muhammad. The propaganda had
successfully sown suspicion among the Quraishites and the
Quraizites in order to estrange them and not to let them
collaborate (Ibn Hisham, p. 680-1; Sarakhsiyy, Sharh Siyar Kabir,

The last of the profane months, Shawwal, was nearing the
end; Dhu al-Qa'dah, the first of the three consecutive months
of the truce of God, was approaching, in which the Meccans had
reason and interest to be back in Mecca in order to receive
pilgrims rather than to fight, and thus violate their superstitions
regarding the months of the truce of God. They found food
stocks had been exhausted, the season also had worsened, and
a chill and terrific wind uprooted every tent in the camp.
Abu Sufyan decided to return home to Mecca, and others
followed suit. It is said, Abu Sufyan was so upset that he jumped
on the back of his camel, which was sitting, and wanted to raise
it, not remembering that its legs were tied with rope. Even so,
the astute Meccan chief did not forget in his haste to command
Khalid Ibn al-Walid and 'Amr Ibn al-'As, at the head of the two
hundred horsemen, to be ready for rearguard action in case of
Muslim pursuit (Ibn Sal'd, II/i, p. 50).

(Above) The Mosque of Shaikhain, which
commemorates the Twin Towers of Shaikhain
at the northernmost point of the Ditch

(Left) Masjid Qiblatain — the Mosque of
the two Qiblas at Medina. It was here while
at prayers with his companions that the
Prophet Muhammad received the revelation
(vide the Qur'an, 2:142-3) which com-
manded him to turn his face from
Jerusalem towards Mecca. Before the com-
mand, Muslims faced Jerusalem when at
prayers. This change took place about six-
teen months after the Flight, i.e., in 624 C.E.
ISLAM AND WHAT IT MEANS

By AL-HAJJ KHWAJA KAMAL-UD-DIN

"If we believe in one God, I say, it is not to add to the dignity of God, but it is to add to our own uplifting. How can we entertain any spirit of emulation or equality with him if we regard some man as God? This being so, we lose all chances of achieving all that has been attained by these great men who happen to be revered by some of us as our gods. All those personalities which have been defied by man from time to time were constitutionally equal to the worshippers, and constitutional equality does demand mental, moral and spiritual equality. Our belief in such equality would actuate us to aspire for equality, but the attitude of worship misapplied has made a wreck of all our noble capabilities. Islam, the religion of the Unity of God, came to establish the equality of man and the subservience of Nature. Before it came man either had not found the first incentive of emulation or had forfeited his own inherent prerogative over Nature."

Law and obedience pervades nature

If you look with an observant eye on the universe around you, you will find everything moving towards progress. Everything in its first stage seems to possess some inherent qualities, which it awaits time and opportunity to bring to fruition. It has a prescribed course before it, which, being implicitly followed, brings its latent faculties to actuality. The religion of Law and Obedience thus seems to obtain all round us, and is strictly observed by every atom in nature. All the various manifestations of nature depend on the strict observance of the law for their very creation, existence, upbringing and fructification. Nay, the very complementary relations which various objects in nature reciprocally hold, and the mutual service they render are only the outcome of the submission yielded by these manifestations of nature to divine laws, i.e., laws of nature. This is Islam. In these very terms the Qur'an, the Book of Islam, defines it: "Do these people seek for themselves any other religion but the religion of God? Do they not see that the whole nature around them — everything which is in heaven or earth, gives submission to God for its very existence?" "The religion with God is Islam."

In the above words, the Qur'an gives us the religion of nature. But is not man a part of the same nature: a "mighty atom", as someone has called him, the best product of nature, the finest handiwork of God? And if so, is it possible for him to be without a religion? To hold such a position would be to be untrue to the very constituency of his nature. Every atom in nature has found its place in the human body. Man is the universe in miniature — a microcosm in scientific terms. Every organ in him follows the religion of Law and Obedience for its very existence. In other words, every organ performs its respective functions in complete submission to certain fixed laws. The very minute they fail to do so, it brings serious illness or death. Therefore, man cannot as a whole have any other religion but that which is strictly observed by various components of his body and nature. Religion which will suit man must be after his own nature, and so the Qur'an says: "Nature given by God — the very nature upon which man has been given his frame — this is the true religion." Thus the Qur'an gives us our religion — Islam, the religion of Law and Obedience, the faith of submission to Divine Laws, in order to work out our own nature.

Object of religion

This leads me to another phase of the subject: What then is the object of religion? The Qur'an formulates it in the following words: "Those who follow revelations from God, that is, the religion given them by God, are on the path of guidance, coming to them from their Creator, Nourisher and Evolver, and they will become successful," through what is called self-unfolding. The word used for "successful" in the text is falah, which though popularly meaning "success", literally means "unfolding." Like everything in nature, we have got also various latent faculties in us. If a mighty oak is concealed in a little thing like an acorn, if a mango-tree, a banyan or any other big tree, with all its branches, leaves, flowers and fruits can potentially become epitomized in their respective seeds, then remember that there are thousands of things concealed in the human frame. If a clot of blood becomes evolved into a beautiful human frame on the physical plane, it also possesses things of rare beauty, to be developed on the mental, moral and spiritual planes. If physical growth out of the gerital seed comes only through the observance of certain unchangeable laws, then moral, mental and spiritual growth also await their manifestation when human faculties work under similar laws. To give such laws is the function of religion. The object of religion, therefore, is to furnish man with a code of life whereby he may work out his self-unfolding — all his potentialities seeing actualization.

Islam teaches belief in all the prophets of God before Muhammad

And to whom should this religion be given, and in which place? A question so simple to answer, but never rightly answered by the various followers of various religions. Religion coming from God for the uplifting of humanity, should be given to every man and in every place wherever he may be. Has the God of all nations and races been partial to any race or community so far as our physical sustenance is concerned? The sun, the moon, the stars, the clouds, the rain, and all the other functionaries of nature whose existence and work is indispensable for human growth, have never been denied to any member of humanity. If God has shown no distinction between man and man, and observed no difference between race and race in this physical dispensation, how can He be otherwise in things spiritual? He must give religion to every community without distinction of race or colour. The premises were clear and the logic simple; but no one, before the advent of Islam, came to the right conclusion. Every nation, though claiming divine inspiration for the origin of its faith, would not award the same privilege to any other religion on the surface of the earth. They took other religions as coming from anything but God. Their narrow-mindedness created bigotry, hatred and discord. It separated brother from brother, and tore to pieces the very fabric of that universal brotherhood of man to be established under the universal Fatherhood of God. This state of things went on, till the Holy Qur'an was revealed, and the Book, in the opening word of its opening chapter, uprooted the said narrow-mindedness when it said: "al-Hamad li 'Lahi Rabbi 'Alamin" all glory and praise is due to God, the Creator, Nourisher, and Evolver of not one community or of another but equally of all races, communities and creatures. Again the Book says: "There has been no nation on the earth which has not received
a Warmer from God”. Every race has had its messenger from God, and every community its guide. Thus the last word of God gave divine origin to every religion which was then existing in the various parts of the world. The God of the Qur’an or Islam is not a tribal God — the God of Abraham or God of the Israelites, but the God of all races, communities and nations. A Muslim, therefore, believes or is bound to believe in the divine messengership of every great prophet raised in any country — China, India, Persia, Palestine, Egypt, Europe or America, and I have only to refer to the following words of the Qur’an in support of my statement: “Ye (Muslims) tell the world, we believe in God and in what has been revealed to us (through Muhammad) and that which has been revealed to Abraham, Ishmael, Isaac, Jacob and the tribes. We accept whatever has been given to Moses, Jesus and to the other prophets of the world. We make no distinction between prophets and prophets. We only submit to God”. We are worshippers of God and not of the prophets. If we revere them, it is simply because they brought us word from our God. No matter who he was, if I, as a Muslim, came to know that such and such a man was a messenger from God before the last of the sacred race of the prophets — the Prophet Muhammad — came, he is my prophet, and his words in their original purity my Bible.

Why no Revelation after the Qur’an?

With this broadminded allegiance to all the prophets of the world, a Muslim still adheres to the Qur’an and sets his Book above the other Bibles of the world. It may seem anomalous to some on the very face of it, but this paradoxical position is not without its justification. The Qur’an itself gives reasons for it where it discusses the necessity of its revelation in the face of all other revealed Books: "When a thing is rendered of no good or displeasing, We send a fresh similar thing or a thing better than the one sent before ". In this verse, the Qur’an refers to nature for illustration. If things created in nature for our benefit cease to perform their functions rightly or disappear, a fresh supply comes as their substitute. This rule of supply and consumption or corruption, if I may be allowed to say so, holds good in every department of nature. When the supply of water from above is either consumed or becomes vitiated through mixing with earthly matter, the coming of new rain is necessitated. The books before the Qur’an, no doubt, came to every country and race from God, but unfortunately, for reasons which I need not discuss here — say, want of means of preservation for one — they could not keep their integrity. Human adulteration was added and no Book of God could remain without any additions and subtractions. Many Books of God disappeared totally, and others suffered much from human hands. The Qur’an in various places referred to this human manipulation, and in this very way showed its necessity, but the world of religion needed thirteen hundred years more to accept this version of the Qur’an. Only some fifty years ago, no one in Christendom would believe that the Qur’an had very rightly declared that the Bible had not been free from human interference; but now it is an established fact that all the Books of God, excepting the Qur’an, have either, as in the case of one or two, become absolutely unintelligible to the human mind, or, as in the case of all other books, have lost their original purity. This verdict has been passed by the Christian and the Judaic writers on the Old and New Testaments. If such had become the condition of Divinely revealed books which came to nourish our soul, the Divine rule of supply and consumption will apply and its functions will find their manifestations in the revelation of the Qur’an. The logic seems to me very simple, but ignorance or prejudice or both are apt to benight the human mind and renders it incapable of accepting the truth. A man would not take a glass of water to quench his thirst if the contents had become polluted by the touch of the human hand, but he would willingly drink, to the very last dregs, that glass of what was elixir in the beginning when it came direct from God in the form of revelation, but which could not afterwards remain free from human handling. If religion came to man through revelation, how can we appreciate its very beauties when the revealed words do not reach us in their original shape? If God once cared to make His will known to us through words revealed to prophets, why should He keep silent when His very will has become dimmed and befogged for its true appreciation through human tempering? If He is now the same God as He was in the olden days, and if His interest in us has not become slack, He must send us a new Book if the old scriptures have lost their pristine beauty. This simple logic the Qur’an advances to establish the need of its revelation in the presence of other Books, and the facts of its universal mission to the human race.

Requirements of the Revealed Book

If to work out the hidden faculties of the human mind is the object of religion, then as I said before, the Book from God, or in one word, Religion, should enlighten us upon the following things:

1. Human capabilities and capacities;
2. The way to work them out;
3. The relationship between God and man for the accomplishment of that object;
4. The relationship between man and the nature around him;
5. The relationship between man and man;
6. The way to work out these relations; and,
7. The life after death.

I need not say anything about other books or other religions. Let their adherents think for themselves whether the faith they believe in gives them sufficient light on these questions. Islam or the Qur’an has, however, made these seven things its chief theme. It enlightens us on these seven subjects and gives us rules and regulations required.

In my humble opinion, a religion cannot be accepted as a divine institution if it fails to educate us on these points or to show us the right path, which, being trodden brings us to our desired goal — the full unfolding of ourselves. Now I take them one by one.

1. Human capabilities and various religious systems and philosophies

“Certainly We created man in the best make, then We reder him the lowest of the low” (The Qur’an, 95 : 4, 5).

Man, having every constituent part of nature in him, has been given the goodliest fabric. He can soar to the highest of the high; but, at the same time, he can descend to the lowest degradation. In other words, while everything other than he in nature has been given a limited scope of progress, man’s area of progress knows no limits, and he is capable of going to the opposite extreme as well.

The ascertainment of human capabilities has been a big problem for the human mind. Different solutions from different quarters have created different rules of life on moral, ethical and spiritual planes. It is a problem that gives rise to different ethics and different politics. The subject, however, is too big for these pages to be dwelt upon at length. Suffice it to say, that philosophy and religion previous to Islam have done great injustice to humanity. Everywhere man was taken as the
personification of very low desires and passions. His physical nature was regarded as a serious drawback in his way to progress. Some made him so degraded that they thought that sin was innate in his nature. He could not escape evil, and was therefore condemned to eternal perdition, but for a certain Divine Economy which came to secure him salvation only two thousand years ago. Buddha made man unworthy of his very existence. Trouble and tribulation were his lot, and his only escape lay in absolute annihilation. Old Vedic philosophy would regard the human body as detestable shackles for the express purpose of impeding spiritual progress. The Persian religion made man a helpless and abject plaything in the hands of the Gods of evil and good, while Grecian wisdom made him a poor victim to Nemesis and others. These various notions of humanity, prevailing in different times and climes, entailed all kinds of sacrifices, atonements, austere penances and intermediaries, according to the religions evolved. Modern philosophy, of course, took the opposite view. It came to redeem humanity from the conceptions entertained of man in ancient days. Rationalism would make man capable of every progress. These two opposite views, old and modern, both possess some truth in them.

Why the word "salvation" is not used as the object of religion in the Qur’an

But Islam gives man his true position. The Qur’an says that man has been given the goodliest equipment physically, mentally, morally and spiritually; he is born free from sin, capable of observing all Divine laws and able to make every possible progress. In Islam, a baby which dies at its very birth must go directly to heaven. In contradiction to Islam there are other theologies which make hell the abode of such a child, if it has not been brought under certain ceremonies by the priest, because according to such theologies, man came into this world with a tainted nature. He is born a sinner, and must go to hell if not purified. Peace be on Muhammad, who raised the level of humanity to the highest zenith. Every man, he says, comes into the world with a pure and immaculate nature, capable of soaring to the highest of the high, not because he is the son of a Muslim, but as the noble Prophet, Jesus, says, "the son of man". Heavenly life and the best of progress are the birthright of every human child, but he has got the dark side of it to face as well. He is capable of going "to the lowest of the low", as the Qur’anic quotation says. How to acquire what our birthright gives to us, and avoid the degradation which our error in judgment or wrong discretion renders us liable has been clearly laid down in the verse next to the one I have just quoted: "Those who believe in Divine Laws and act upon them will see a reward which will never be cut off", i.e., everlasting and constantly progressing. In short, if these are our capabilities and shortcomings, we can easily understand the requirements of a religion which is designed for us. Religion should lay before us rules and regulations, which, when acted upon, bring our latent faculties to fruition. We are not "left in the lurch" simply that we may be in need of "some hand to bring us up from the pit of degradation". We do not deserve perdition at our birth, as we did not do any wrong personally — that we should be in need of salvation. Our nature has got no taint in it at our birth, and we need "no blood to wash away our sins": Sin is not a heritage but an acquisition which can be avoided. For this very reason, the Qur’an did not use the word salvation as the object of religion. Nay, the very word is insulting and a libel on humanity. To admit the need of salvation is to admit self-debasement and degradation. No doubt, we do sometimes bring ourselves to that undesirable condition; but it is through the use of our own wrong discretion, and is therefore our own acquisition, and not a gift from God, as sin would become if we believe in tainted birth. The word used by the Qur’an in place of salvation is falsaf, meaning success, self-unfolding, self-expression, evolution, development or realization of latent faculties, actualization of potentialities, or in one word, fruition of what is hidden in the human life-germ; and this is what the Arabic word jannat, so often used in the Qur’an, itself literally means. This is the true Muslim conception of jannat, which in Arabic stands for the word "paradise". One who has got thoughtful ears and a sound heart may well give heed to what I have said here of jannat, the Muslim Heaven.

(2) The way to work out these capabilities

What I have already said will enable the reader to understand the ways enabling us to work out our capabilities. The true knowledge of our capabilities lies with our Lord, the Creator of our Nature; and to Him we should look for our guidance. The God of the Qur’an as well acknowledges this our demand on Him. In this respect the Qur’an says: "And upon God it rests to show the right way" (16:9). If such is our nature — a repository of innumerable beautiful faculties — our simple belief in this and that dogma will not work out our hidden powers. My belief in the skill of a physician cannot cure me of headache, neither will his chopping off his own head bring me any relief. The only remedy lies in getting the right prescription from him. Nothing but acting on that will bring me health. Religion must bring us certain broad laws, commandments and regulations to regulate and guide our life and bring us to our goal. This is what Islam means, and this was the religion of all the prophets of the world, including Jesus himself. Jesus was only preaching Islam when he said: "I am not come to destroy but to fulfil the law. For verily I say unto you, till heaven and earth pass, one tithe shall in no wise pass from the law, till all be fulfilled". He who observes and teaches the law will be the greatest in the Kingdom of Heaven, and he who does not so will be the least there. So says the Lord of Christianity in his Sermon on the Mount; and in the face of this religion of Jesus, which is no other than Islam, I fail to see any justification for what has been fathered upon him by the subsequent teachers of the Church, with Paul to begin with, in the West. Complete submission to the Divine Laws given to us for our uplifting is the key of all success. The God of Islam is not so much interested in all the worship and glorification which we offer to Him in our prayers, as He is in seeing the accomplishment of what He has laid down in our nature. Divine glorification under Islamic teachings lies in human edification. Lip gratitude and words of thanksgiving carry no weight with the Lord. Real gratitude to our Creator consists in our doing out utmost to work out that great divine purpose for which man was made. I have just said, in the words of the Qur’an, that man is capable of ascending to the highest of the high and descending to the lowest of the low, and can only achieve the former and avoid the latter through strict observance of the Law.

Observance of the Law presupposes discipline, which is epitomized in Islam in “Five Pillars of Islam”

In order to create in us an aptitude to observe the Law strictly, man is in need of certain lessons and exercises of discipline. He must learn how to avoid sin or going against the Law. The best way to create in us that nature is to create in us the habit of giving up such things as are already our own, because the desire to get things of whatever kind they may be from others sometimes tempts us to do wrong. To be more explicit, suppose I need money, it becomes sin when I try to get it from others by unfair means. But if I have learnt the habit of parting with my own money and giving it to others in charity, I am
not likely to rob them of it. Similarly, eating and drinking and sexual instincts, or in other words our various appetites, stir our activities. If we move in a wrong direction and gratify our desires with things that do not belong to us, or which we have got no right to use, we commit wrong; but if a person knows how to abstain from the use of even his own things when his appetites are excited, he will not go after things belonging to others. This self-discipline we achieve in our days of fasting. Fasting is not starvation. In certain hours of the day we learn how to face acute hunger and in abstaining from satisfying that hunger to obtain from the use of our own catables and drinkables. If I know how to deprive myself willingly of the happiness that arises from my own married state, and this to please my God in the month of fasting, how can I do anything illicit to displease Him? These self-disciplinary exercises were given to us in the form of what is called “Five Pillars of Islam” — Declaration of our Faith, Prayer, Fasting, Alms-giving and Pilgrimage. If a person makes a survey of every phase of criminality or the breach of the law, he will find that the same violation occurs in our attempts to possess ourselves of, or use wrongfully, or be wrongfully attached to, such things as we are ordered to give up under the observance of these five pillars of Islam, while they are our rightful possession and we are rightly entitled to hold them; but we give them up willingly and voluntarily to please our Lord. If such has been our habit, how can we go after the belongings of others?

The overweening attachment to our own opinion, or overweening weight which we give to our judgment and volition causes any amount of mischief in the world; but in the declaration of the Muslim formula “La ilaha illa 1-lah”, we do declare that we subordinate our judgment and volition to the Great Will on High. Exaggerated ideas as to the value of our own time, and unwillingness to spend it for the benefit of our fellow beings, are further causes of the greatest possible harm to the world. But five prayers in every day are ordained to wean us from slavish devotion to our own affairs. Eating, drinking, and the company of the other sex wrongly indulged, are responsible for three-quarters of the offences which I find in any Penal Code of the world; and the most salubrious check to the intemperate handkerings of man’s nature I find in the observance of Ramadhan, the month of fasting. Objectionable love for the filthy lucre is another great factor of wickedness, but the institution of almsgiving in Islam gives us reasons to laugh at others who abjectly worship Mammon. Our love for our country is, no doubt, a noble passion, but the abuse of it in the form of the so-called “patriotism” gives rise to bloodshed in the world. This false notion, this wretched idea of patriotism, has ever been the cause of fighting, wars, and the rising of one nation against another. Love for one’s country is a noble thing, but it becomes a sin of the darkest dye when it is exercised against the will of the Lord and at the expense of other nations. For man to purge himself of this most mischievous passion there is but one way. He must cut himself off from his own house, his own people and his own country, and give himself over to the Lord, and this discipline a Muslim learns when he performs his Haj (Pilgrimage). A Muslim enters into the Holy Land of Arabia. There he denudes himself of all his clothing — the sign of worldly respectability and distinction and the means of adornment and embellishment. He uses only one or two sheets — sufficient to cover his body. Shorn of every possession, money, house, home, children, a Muslim reaches the door of his Beloved. Like a lover he makes the round of His house and throws his head in prostration to Him on the bare earth: “Dust he is and to dust he goes”. Then he makes sacrifice of an animal — the personification of what may be called animal nature in man. Pilgrimage, as the Prophet Muhammad says, is the final discipline to create the Muslim spirit in man, whereby he learns to give up willingly all that he has, the possession of which sometimes induces him to commit sin. Muslim readers may take it from me that the sacrifice of an animal on the day of Hajj (Pilgrimage) is a symbol whereby he has to declare willingness to kill the animal that is in him; and, if he is unable to accomplish that self-abnegation after performing his sacrifice, he has only done something selfish and he simply believes in fetishism.

(3) Relation between God and Man

The conception of God has much to do with the mould of human character. We know very little of Him — in fact, all our knowledge of Him consists of certain attributes taught of Him by one religion or another. The ancient conception of the Deity could not inspire man with love for Him. He was understood to be an imparable ruler, whose anger when once excited demanded some sort of sacrifice for its pacification. He could not forgive others' sins, as His mercy must need some reward before being shown to any. A sacrificial smoke only could please Him. But human or animal gore was agreeable to His sight. Fulfilment of the laws with mere ostentatious exactitude was the character of His rule, and any breach of it would excite wrath, and bring all kinds of calamities on the human race: such ideas more or less were prevailing almost everywhere when Jesus appeared. He came and gave us a more lovable conception of God. “Our Father in Heaven” was the epithet by which he styled the Ruler of the Universe. It was the relation of the father and the son and not that of the ruled and the ruler, between man and God, which Jesus wanted to establish. In every accent and stress of love, the gentle and meek philosopher from Galilee would speak of his Father. But it was “your Father and my Father”, and not only as his Father, that the Son of Man in Judea would speak of God to His other sons. Soon after him, however, too soon this spirit of filial love which Jesus wanted to inculcate in man of God vanished when the old theory of reconciling an angered deity through some kind of sacrificial atonement developed anew at the hand of St. Paul, to fit the new faith to Greek and Roman dispositions. Christianity became paganized, and the blood of the Son was needed to pacify the anger of the Father and wash out the sin of His other children. This conception of the Deity was prevailing also in other parts of the world when Muhammad made his appearance.

Muhammad’s conception of God

The Prophet Muhammad put an end to all such impious notions, which in no case were creditable to the Author of the Universe nor to the author of such conceptions, when he said: “al-Hamdu li l-Labbi Rabbi l-’Alamin”. The first verse of the opening chapter of the Qur’an enumerates four divine attributes, which are the source of all the ninety-nine other attributes mentioned therein. Before, however, I comment upon them, I should like to remind my readers of what I have said as to the capabilities of man and the object of religion. Man came with a perfect and immaculate nature. He came with wonderful potentialities and with capacity to make unlimited progress. It is in consideration of these capacities of man that Allah, the Muslim name for God, reveals His first attribute to be Rabb. Rabb, of course, is wider in its significance than the Arabic word Ab, which means “father”. Rabb has four meanings attached to it: one who creates, one who nourishes, one who maintains, and one who, creating in us various capacities, supplies us with the necessary wherewithal to bring them to development. In one word, Rabb, in the last sense means Evolver, who not only works out hidden powers, but organizes and equips them to meet the needs of every stage until perfection is reached. But for this we
need many other things, which should exist before we come to existence, as their existence is necessary for our existence on this earth. We need the light and heat of the sun and moon; we need the air, the clouds, and many other things; and He who came to provide all our needs before such needs came into existence is al-Rahman, the second of the four attributes given previously — the benevolent Lord whose bounties are unlimited — which came to us without any desert or merit on our part; who looks to the need of every creature without making any distinction between one and another al-Rahman, in short, is that merciful God who shows His mercy to us without any compensation; a conception which dispenses with the need of any sacrifice, atonement or intercession. If he can shower on us rains of blessing, not by way of reward for any action on our part, but simply out of His beneficence — and this is the meaning of the word al-Rahman — can He not likewise show His mercy in forgiving our sins without demanding any compensation, as the advocates of the doctrine of sacrifices and atonement suggest?

The God of Islam is All-Mercy, All-Compassion, All-Benevolence

The third attribute is al-Rahim — one who gives a hundred or thousandfold of reward to one good action on our part. The words al-Rahman and al-Rahim both take al-Rahim for their root, which means mercy. But the two attributes refer to two different kinds of mercy: the one shown out of grace and not in consideration of or reward for something. Under this mercy our God created what we find around us in heaven and earth, and is thus indispensable to our existence. In this dispensation He makes no distinction between man and man or race and race. But the mercy of al-Rahim, the third attribute, finds its exhibition in the reward of human actions. We have been assured under the third attribute that our action will not be fruitless. But at the same time, to make man energetic in life, the same attribute goes to warn us against an inactive life. The al-Rahman God has given us everything needful; but the material benefit would be of no use unless we bring the blessings of His beneficence upon our actions. The sun, the moon, the earth, are necessary to produce our food, but they will be helpful to us only when we go to till the land. Then comes the fourth attribute: Malik Yaum al-Din, the Owner of the day of judgment, and the Master of the recompenses. To keep us within proper limits, we have been reminded of this fourth attribute, but one thing should be chiefly considered in connection therewith. The God of Islam calls Himself Master of the day of judgment and not the judge, because the latter, I mean the judge, is bound to administer justice in strict observance of the law. He must punish the offender where the law leaves him no alternative. But one who is master or owner of the day of judgment, as well as of creatures to be brought under judgment, cannot be compelled to adopt harsh measures to satisfy the ends of justice. All those other religions which make the salvation of a sinful man dependent on punishment being administered to him or to someone else in his place, receive their theology from this wrong idea that God is judge. Consider Him Master of His own laws and not a judge who is servant of the law, and you will find Him forgiving you without punishment being administered to you or to save others. Moreover, this fourth attribute suggests the relation of the owner and the owned, between God and man, in accordance with the meaning of the word Malik. An owner cannot afford to punish his belongings unless for correction or rectification in case of error. It is the idea of reclamation and not of vengeance which animates the Lord of Islam in punishing His own creatures. Therefore, the fourth attribute of God, Malik Yaum al-Din, conveys the idea of love and punishment together. To sum up these four attributes, Rabb, al-Rahman, al-Rahim, Malik Yaum al-Din — the God of of Islam is All-Mercy, All-Compassion, All-Benevolence, ready to do everything without recompense, coming to reward a thousandfold for one action, and only on rare occasions to use His discomfiture of punishment when it is necessary for rectification. Suppose we had no revealed Book in our hand, and no epiphany through any of His messengers, but had to find our own God from the nature around us. Do what you will, I say, you will find the God of Nature to be the same God of Islam. Put all your theologies and all that you have conceived of your God to the test of Nature and reason, and I assure you who are not Muslims you will find your beliefs with nothing to stand upon. It is God, Rabb al-Alamin, al-Rahman, al-Rahim, Malik Yaum al-Din, to Whose existence, rule and kingdom, every atom in nature bears, testimony.

The whole of the Qur'an is simply a commentary on these four names. All the laws and regulations given in the Qur'an, when pursued, will order our life in accordance with the requirements of these four attributes. To be virtuous is to lead such a life. "To walk humbly with God." means to imbue ourselves with Divine attributes in Islam. Everything which goes against the demands of these four attributes is sin. This sums up the whole of the Qur'anic injunctions. If it relates some events of some great men, called prophets, it is only an illustration of iyyas that acted up to these four attributes. So God is the centre of the whole Qur'an, and everything moves around Him. Need I say that a Muslim, therefore, sums up his whole religion when he says, "La Ilaha Illa 'L-Lab" — there is no deity or God but Allah, because Allah is the only word in all the languages of the world which has never been used for any other thing or personality but for the one Great God.

(4) Relation between man and nature and between man and man

The Muslim formula of faith that there is no object of worship but one God was not taught for the purpose of making up any deficiency in Divine glorification. The God of Islam is not jealous in the sense that He cannot bear to see other deities on the same footing with Him. No, to think so would be an insult to the Muslim conception of God. If we believe in the oneness of God, it is because such a belief forms a great factor in the mould of human character. It regulates the relationship between man and nature on the one hand and between man and man on the other. If I believe in the oneness of only one God, that the whole universe is either on the same footing with me or is subordinate to me; because my belief in the oneness of God will not allow me to accept any other human person or thing as greater than myself. Therefore, my belief in the unity of God leads me to regard all mankind as equal to me and the rest of the world subservient. The Unity of God leads to a belief in the equality between man and man, a healthy lesson taught to us in the Qur'anic words, put into the mouth of the Prophet Muhammad: "I am only a man like unto you, but God has chosen me to bring His message that your God is only one God."

The Qur'an on the relationship of man with nature

Here I should like to say a few words to establish relationship of man with the rest of nature in the words of the Qur'an, and I will deal also with the question of equality between man and man:

"And We have made everything in heaven and in the earth subservient to you" (51: 20).

Man in this Qur'anic sense has been declared to be the Lord of the Universe. In the fourth section of the second chapter of the Qur'an, Adam, the representative man, has received homage from the angels of the earth and the heavens. Angels
in Muslim theology are divine functionaries who move all the powers in nature. The said episode has been narrated in the Qur’an to show man as one who has to rule not only nature, but these workers of nature as well. Before the advent of Islam various elements as well as some manifestations of nature were the objects of our adoration. The sun, the moon, the water, the air, all were our gods. It was, therefore, only sacrilegious even to think of getting any service from them. Need I say then that if the human attitude towards them was that of a worshipper, material science could not hope to grow? Hence we find no material sciences flourishing before Islam. The Qur’an came and gave us the Gospel of bringing down all these deities of olden days to the ground. And when by our belief in the God of the Qur’an we saw these gods at our feet, we began to find our ways whereby we might get service from them, and ultimately laid bare the secrets of nature. Islam thus came to give a forcible impetus to knowledge, and the result was the present scientific system which received its inception at the hands of the Muslims. If we believe in one God, I say, it is not to add to the dignity of God, but it is to add to our own uplifting. How can we entertain any spirit of emulation or equality with him if we regard some man as God? This being so, we lose all chances of achieving all that has been attained by these great men who happen to be reverenced by some of us as our gods. All those personalities which have been deified by man from time to time were constitutionally equal to their worshippers, and constitutional equality does demand mental, moral and spiritual equality. Our belief in such equality would actuate us to aspire for equality, but the attitude of worship misapplied has made a wreck of all our noble capabilities. Islam, the religion of the Unity of God, came to establish the equality of man and the subservience of nature. Before it came man either had not found the first incentive of emulation or had forfeited his own inherent prerogative over nature.

**ISLAM IN ENGLAND**

THE WOKING MUSLIM MISSION & LITERARY TRUST

**Lectures**

As a representative of the Shah Jehan Mosque, Woking, the Assistant Imam, Mr. S. M. Tufail, M.A., attended a conference of the World Congress of Faiths at Cambridge. He took part in the various discussions held about religious matters in the conference. He addressed a meeting on Sunday 27th July 1952 arranged at the Congregational Church at Kingston by the Youth Fellowship on "The Mosque at Woking, and What it stands for". The lecture was well attended and the speaker was engaged in discussion for an hour after his talk.

In a series of nine lectures, Mr. S. M. Tufail covered the various aspects of the life of the Prophet Muhammad and the early days of Islam. He also addressed the mosque regularly. These lectures were well received.

**Lectures on Islam under the auspices of non-Muslim organizations**

Under the auspices of the World Congress of Faiths, London, Mr. S. M. Tufail, M.A., addressed a meeting with Mr. Stewart Newcombe, M.A., LL.B., in the chair, at 7.30 p.m. on Thursday 30th October 1952 at the Caxton Hall, London, S.W.1. The subject of his talk was "World Co-operation : Islam's Contribution Today". The speaker briefly touched upon the negative attitude of the modern man towards life, racial problem, class prejudice, sex problems, home life, State affairs, problems of war and peace, and the spiritual contribution of Islam. The lecture was followed by a discussion which extended towards the details of the points raised in the talk, in which many friends present took a keen interest.

Mr. Colin Evans, M.A., an English Muslim, spoke on "Islam and the Solution of Western Problems" on Wednesday 5th November 1952 at a meeting of the Chelsea and Westminster Branch of the United Nations Association, 49 Pont Street, Sloane Street, London, S.W.1. The speaker in a very eloquent manner threw light on various social, ethical and economic aspects of Islam, and after a break for coffee, replied to many questions raised by the audience.

**A Conference of the British Muslims**

The Woking Muslim Mission and Literary Trust convened a conference of the British Muslims on 9th November 1952 at 18 Eccleston Square, Victoria, London, S.W.1, to discuss ways and means of consolidating the future of Islam in England. The conference was presided over by Dr. S. M. 'Abdullah, M.Sc., Ph.D., Imam of the Shah Jehan Mosque, Woking, who was assisted by Mr. S. M. Tufail, M.A.

In his presidential address, Dr. S. M. 'Abdullah gave a brief review of the activities of the Woking Muslim Mission and Literary Trust for the last forty years. "Now the problem before us," he emphasized, "is not so much the future of the Woking Muslim Mission and Literary Trust — although that, too, is a very important one — and requires our serious consideration — as the much more important problem, the future of Islam in this country." In talking of the work to the credit of the Woking Muslim Mission and Literary Trust, he was equally emphatic in pointing out: "We have not succeeded in consolidating the Muslim community and in creating a well-organized and closely-knit band of workers who should be able to shoulder the responsibility of the great task entrusted to them. Today, if we were to withdraw from this field, the propagation of Islam is bound to receive a serious setback." After his opening remarks he called upon Mr. S. M. Tufail to read out the suggestions received from British Muslims who were unable to attend. The house was later invited to discuss these proposals and offer new ones, if necessary.

Some of the important points discussed and agreed upon were:

1. A list should be prepared of all the British Muslims and handed over to every new brother and sister in Islam for social and fraternal connections with the other members of the Brotherhood of Islam.
2. A correspondence course should be prepared for the new members and also simple books on Islam should be written and published for children by the Woking Muslim Mission and Literary Trust.
3. Study circles should be opened in different parts of Britain wherever possible.
4. Although the Woking Muslim Mission has published well over sixty very useful books and pamphlets, it was felt that new books should be written and published in which a fresh approach is made more in conformity with new demands of the modern mind to convince it about the truth of Islam.

**DECEMBER 1952**
This is how Oriental Road, Woking, looked in 1903. The Shah Jehan Mosque was built 14 years before, in 1889, and it was along this English country lane over 60 years ago that a few Muslims would occasionally wend their way for 'Id prayers. Little did they know that this, the first mosque ever built in England, would become a torch for Islam, shining a pure light among the peoples of the West.

Top centre — The Shah Jehan Mosque, Woking, Surrey, the first Mosque in Great Britain.

It was in 1903 that this small group of enthusiastic Muslims assembled at the Shah Jehan Mosque for the first 'Id celebrated in England. The names are as follows: From left to right:

Third row — S. Abdul Bari, M. Anwar Ali, M. Hidayat Hussain, Syed Zakariya Khan, Dr. Hamid, Dr. Sardar Asif Khan, Mohsin Ali Khan, Muhammad Zareef, Syed Sultan Ahmad.
Quadri, Sheikh Maghab Hussain Kidwai.
Oriental Road, Woking, today, known throughout the Muslim world, a quiet and fitting approach to the Shah Jehan Mosque. On festival days visiting Muslims from all corners of the world on their way to the Mosque bring to this urban scene the gaiety and colour of national costume, the accoutrements of other climes. How aptly named is Oriental Road. Travelling happily together, with a common bond and purpose, they show in truth to England, and indeed to the whole world, not just an intellectual conception of the spirit, but a practical realization of the Islamic way of life.

Bottom centre — Al-Haji Khwaja Kamal-ud-Din (1870-1932), Founder of the Woking Muslim Mission & Literary Trust and The Islamic Review, a pioneer of the renaissance of Islam in the West

A present-day 'Id Festival, showing the vast gathering consisting of many nationalities — Pakistanis, Syrian Arabs, Turks, Persians, Indians, Malays, Indonesians, Sinhalese, Palestinians, Syrians, Jordanians, Egyptians, Moroccans, Libyans, Brith, Burmese, Polish, Africans, etc. — making its way to the spacious marquee erected in the grounds of the Shah Jehan Mosque, Woking, England. On the outside of the marquee national flags of some Muslim countries are exhibited.
WHY I JOINED ISLAM

By FEYSAL W. WAGENER

"Dogmas, such as Original Sin, the Trinity, the Atonement, etc., remained for me a constant source of inner doubt and unrest, and prevented me from becoming a well-balanced personality"

Reasons of various kinds made me decide to embrace Islam in January, 1952. Grown up during the Second World War, I found myself after 1945 in the confused state of mind which is typical of numerous young people in present Western Europe. I was a member of the Roman Catholic Church, but I never had the courage to call myself a true Christian, for I suffered from a disharmony which was the result of a constant conflict between my rational thinking and my belief in the various dogmas which as a Christian, one has to accept.

For some years I made an earnest attempt at bridging the gap between reason and belief in myself by study as well as by conversations with clergymen. Dogmas, such as Original Sin, the Trinity, the Atonement, etc., remained for me a constant source of inner doubt and unrest and prevented me from becoming a well-balanced personality.

At the same time, however, also the practical attitude of the whole Christian world towards the problems of our days caused me a bitter disappointment. The absence of social teachings, which finally results in an unpoised accentuation of a life rejecting religion, pushes thousands and thousands of Westerners towards the modern paganism of atheistic Marxism. The aprioristic intolerant rejection of each other's religious systems by the Christian Churches can never be a contribution to the universal brotherhood of all mankind. The not courageous attitude of the Churches towards, and often open collaboration with, the adherents of race-discrimination is in flagrant contradiction to the injunction of Christian love of one's fellow creatures.

Many-sided interests and constant searching for the true religion brought me into contact with Islamic literature and soon with the Islamic Mission in Holland in Amsterdam. The glorious Qur'an says: "There is no nation but there has been a warner amongst them." This verse left a great impression on me. It is a proof of the universality of Islam above all other religious systems on earth. Such a liberal teaching which enjoins us to have respect for what other prophets taught cannot be found in any other religion. The saying of the Prophet of Islam "Seek knowledge even in China" made me understand the pro-scientific attitude of Islam, an attitude one can hardly find in the history of the Christian Churches. A deeper study of Islam made it clear to me that Islam is a complex of religious, ethical, social, economical, political and juridical rules. It gives a satisfactory answer to all questions concerning the life of society.

Feysal W. Wagener

These are the considerations that made me enter the fold of Islam, to choose Islam as my religion and to make it my object to show all my fellow-creatures who are suffering under the problems of the harassed world that it is only Islam that can bring light in the present darkness.

THE ISLAMIC REVIEW
THE ARCHIVES OF TURKEY

150,000,000 DOCUMENTS

By NIHAT HUSEYIN ELBI

The extent of the richness of Turkish Archives

The archives of the State, documents of the Ottoman Empire were some of the richest in the world. The treasures of the Konia Seljuk State, and the treasures of the Eleven Beylikis, or Feudalities, which came into existence after its fall, the treasures of Karamanogullari, who inherited the Seljuk capital of Konia, the treasures of the Iranian rulers of Tabriz, the treasures of the Pharaohs in Cairo, known as the treasures of Yusuf of the Islamic State of Egypt, the treasures of the capital of Hungary, Budin — all these fell into the hands of the Osmanlis or Ottoman Turks.

Ruling over vast expanses of earth, then as the most powerful and civilized nation in the world, the Ottoman Empire held sway — from Budin to the Gulf of Basra, and the Sea of Oman, from Tabriz to the Atlantic Ocean, and from Tiflis to the Crimea and into the very heart of Central Africa. As such it had amicable or hostile relations with big and small nations and States the world over.

The Ottomans brought back to Istanbul together with valuable historical treasures the libraries of those countries which they had conquered.

The Emperors of the Ottoman Turks, who were of Oguz descent, conforming to a sacred tradition of their forebears, bestowed the utmost care upon the State Archives. The Cadastral Departments of the Imperial Palace (Saray Defterhane Hazinesi) and the Imperial Treasury (Hazinesi Harbani) were filled with numberless documents. These documents were of such varied kind, and of such ancient vintage that amongst them existed records which could have thrown the bright glare of a searchlight on to the past histories, steeped in pitch darkness, of very old nations.

Letters of Columbus may be in Turkish Archives

In the Turkish Archives are to be found letters and historical souvenirs from the Far East, from Asia, and from the many different States and tribes of America after its discovery. That which the scientific world has been searching for centuries — the maps of Christopher Columbus, which he made during his voyages of discovery to the American continent may possibly be amongst these records. The Turkish seaman Kemal Reis and his nephew Piri Reis and their followers, finding the confines of the Mediterranean too small, sailed their ships into the Atlantic Ocean. There they intercepted and captured ships which Columbus had sent back from his third voyage of discovery. Together with their captured cargoes, hitherto totally unknown to Westerners, there were maps traced by Columbus's own hand. This we have come to know from the writings on a map made on camel skin by Piri Reis himself, which was found in the Topkapu Palace Treasury, and which he made a present of to Sultan Selim I after the conquest of Egypt. Thus the friends of Columbus became the captives of Piri Reis and his fellow seamen.

When the documents in the Turkish Archives will have been sorted, examined and classified, perhaps the maps of Columbus and letters written by him may come to light, if rot and fire have not destroyed them, or if the tragedy of being sold to another nation has not fallen to their lot. In the

1 Translated and condensed from the Turkish of an article by Ibrahim Hakki Konyali, one of the best-known Turkish Archives specialists.
The importance of the Turkish Archives for writing a truthful history of Europe

A million is about the count of the documents in the old Archives of the Treasury. Today, with other documents taken from the Archives of the Finance Department, the Palace of Yıldız, the Imperial Estates Treasury and Religious Foundations, the number totals about 150,000,000. When those, too, which should have been brought over from the old Registration Department in Ankara and from the Archives of Religious Foundations there, together with the documents from the Archives of the Governmental Department of Personal Registration dispersed in various parts of the country, and those of the Department of Islamic and Religious affairs — all of these together with military documents and various other scattered documents when collected, will vastly add to the total. When one takes into consideration the fact that until now only 20,000,000 documents have been sorted one can realize that at this rate the work of sorting and filing these documents will only come to an end after a century.

Since the 1931 tragic episode of the selling of these documents to the Bulgarians, the Republican régime, after various changes regarding the name, monetary appropriations and committees for administering the Archives, has at last succeeded in modernizing the organization of the State Archives. The sorting and filing method of an Hungarian archives specialist has been adopted. Old buildings have been repaired, more and other buildings have been allotted for use to the Archives, scientific shelves and cupboards have been built in, a special and up-to-date room for photography has been prepared, and a rich library and comfortable reading room for scholars and research workers has been built.

During the reign of the Empire nobody was allowed to go near the Hazinei Evrak for fear of spies. For those who wished to do research work the door of the Hazinei Evrak was a barred door with a magic lock upon it, and the officials were so many guards.

Not until the Turkish Archives have in their entirety been sorted and filed will it be possible for a truthful and honest history of the Turks to be written; and without exaggeration we are also justified in saying, since for many years now we have been working in the Archives, that an honest and truthful history of Europe and of the world cannot be written until then.

Today there still are people who can read the old texts of historical documents in the Archives. When these people, too, have closed their eyes to the life of this world, we shall then be obliged to ask for specialists from other parts of the world.
"Faith, Unity and Discipline" as Pakistan’s Perpetual Memorial to

Qaid-i-a’zam' Muhammad 'Ali Jinnah
(25th DECEMBER 1876 — 11th SEPTEMBER 1948)

By RAFIQ M. KHAN

“Brotherhood, equality and fraternity of man, those are all the basic points of our religion, culture and civilization, and we fought for Pakistan because there was danger of denial of these human rights in this sub-continent” (Muhammad 'Ali Jinnah)

Time is justifying the vision of Jinnah

No nation-builder in the history of mankind was more sure of himself and his ideals than Muhammad ‘Ali Jinnah, the founder of Pakistan. Time is amply justifying the vision that led him on through every difficulty and over every obstacle until he saw the first fulfillment of his plans. Where are those now who spoke so scornfully the words: "Once Jinnah goes, Pakistan goes"? As the great Qaid-i-a’zam retorted then, so the world of sanity can repeat today: "Pakistan has come to stay."

The conviction that was Jinnah’s five years ago has not only survived, but has taken deep root in the hearts of 80,000,000 others who became his people. That same conviction has spread until it embraces the whole civilized world. Even the fierce and most obdurate of Pakistan’s foes realize today that Jinnah the Straight uttered no vain boast: "Pakistan has come to stay." Five tempestuous years have swept over the scene. The free and independent State that he established has stood firm; it has grown in stature, in strength and in vitality despite threats, violence and calamities, so that the sceptics are silenced and the enemies’ swords remain still sheathed. For just over a year after his supreme ambition had been fulfilled, the late Mr. Jinnah remained to guide the destinies of his newly-created country. Then, his frail body worn out by incessant effort, he made the supreme sacrifice of life itself for his beloved Pakistan.

The legacy that Muhammad ‘Ali Jinnah left was not merely a territory and an administration. It transcended all material elements, for what he bestowed was above all a spiritual endowment, threefold in its content. He had lived long enough to see the birth of his country and to train it along the difficult path of Statehood. But for him, verily all might have crashed in disaster and ruin at the start. But this could not be, because he was there, and from his heart, intellect and spirit had come that which gave true vitality and permanence to Pakistan, the secret of Jinnah’s own success. It took the form of those three simple words of his which entered into the souls of his 80,000,000 Pakistanis: "Faith, Unity and Discipline".

Jinnah at 16 finds himself in England

These words were no mere slogan — no artificial message to his fellow-countrymen. Faith, Unity and Discipline were the mainspring of Jinnah’s own life, and had ever been such from his boyhood days. There was in his ancestry and upbringing to call forth such a motivation, we know not. Muhammad ‘Ali Jinnah’s father was a business man of Karachi, a hide and skin merchant of the Khoja Muslim community, yet the boy who became known as Qaid-i-a’zam had an almost kingly role to fill. Even the day of his birth was auspicious — Sunday 25th December 1876. His early schooling

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1 The word means "The Great Leader".
was in Bombay, but the most formative years of his life were spent at the Sind Madrasa and later at the Mission High School in Karachi. His father's plan was for the boy to enter the family business. Fortunately an English business friend, Sir Frederick Croft, discerned in young Jinnah a brilliancy and a steadiness of character which indicated a higher professional career, and he induced the family to send the boy to England. Thus it came about that Muhammad 'Ali Jinnah at the age of 16 found himself in London, enrolled as a student at Lincoln's Inn, where he studied with such diligence that he passed his law examinations with distinction in less than the stipulated time and was obliged to wait a year before receiving his call to the Bar.

Sobriety of purpose had by then become an inculcated habit, and young Jinnah was resolved not to let any of his time be wasted. His law studies had given him an insight into English constitutional ideals and procedure, and he was fascinated by the general elections which occurred during his four years in London. He soon became an active participant, throwing himself heart and soul into Dadabhoi Naoroji's bid for a seat in the House of Commons. A great admirer of Gladstone, Morley and other famous British parliamentarians, Jinnah spent very many hours listening to the Commons debates, and it was there that he acquired the deep knowledge of parliamentary procedure which later made him an outstanding figure in the Indian Legislative Assembly. At the age of 20 he returned to India as a full-fledged barrister and started legal practice in Karachi, and a year later at Bombay.

An example that typifies Jinnah's passion for right

It was probably at this stage of his career that the real nobility in Jinnah's character revealed itself. His first three or four years as a lawyer were crammed with disappointments and hardships. But the spark of faith had been kindled in his heart — faith in himself and faith in God. Not even the knowledge that he could at any moment enter his father's business weakened his resolve to persevere and to make a success of his life along the path he had chosen. His thoughts were governed by truth and he had the courage of his principles. In 1900, to gain experience, he acted as a Third Presidency Magistrate in Bombay, but he refused re-employment on a high salary because he believed in a greater destiny. His opportunity came in a most unusual way only three years later — and as a result of Jinnah's own greatness of mind.

It chanced that a cause célèbre was being heard in the Bombay High Court in the year 1905. So dense was the crowd at the hearings that the doors of the courtroom had to be closed. Jinnah had taken the precaution of arriving early so as to obtain a place in the enclosure reserved for lawyers, but on looking round for a seat, he could not find a single vacant chair. What he did notice, however, was that an Englishman (who was not a lawyer) had taken a seat in the enclosure. It did not matter to young Jinnah that the intruder was a person of great distinction, chairman of the Corporation of Bombay. Jinnah quietly tapped him on the shoulder and asked him to give up his seat to him, as the gentleman in question did not have the right to occupy a seat reserved for lawyers. As the intruder paid no heed to the request, even when it was repeated, Jinnah immediately went to the Clerk of the Court and demanded the outsider's removal from a privileged place. When the clerk hesitated, knowing that he would have to deal with a notable personality, Jinnah threatened to take the matter up with the presiding judge. The clerk and the intruder thereupon capitulated and Jinnah secured his rightful seat. The astonished Corporation chairman inquired the lawyer's name. "It is Muhammad 'Ali Jinnah," was the clerk's reply. Next day Jinnah was called to an interview with the chairman, and was briefed to appear for the Corporation in all its future cases. His stand for the right at a time when European overlordship in India was at its zenith proved the making of Jinnah the lawyer, just as it later assured the making of Jinnah, the Qaid-i-Azam. Faith had triumphed.

Jinnah and the Muslim League and the Indian National Congress

The whole of Muhammad 'Ali Jinnah's life was a living sermon in faith. His career as a lawyer, as a politician, as the leader of a nation, as a family man, was based upon the greatest of all spiritual qualities. The traditional Muslim prayer showed itself in all his sayings and deeds: "O Lord! I supplicate Thee for firmness in faith and direction towards rectitude, and to assist me in being grateful to Thee and in adoring Thee in every good way; and I supplicate Thee for an innocent heart, which shall not incline to wickedness; and I supplicate Thee for a true tongue, and for that virtue which Thou knowest ..." (Mishkat, Bk. IV, Ch. 18).

Jinnah not only professed faith; he kept faith. Not even in the political arena could Jinnah's bitterest foes accuse him of having deviated from what his inner faith pronounced to be right and true. Muhammad 'Ali Jinnah never broke a promise. On the contrary, it was only when others who had made solemn compacts with him broke their pledges that he was obliged to search his soul again for the truth, and realign his attitude in the light of the changed circumstances. Examples of this come readily to hand. In 1906, when the All-India Muslim League was formed, he had no sympathy with that particular aim of the new body which advocated loyalty to the British Government, for Jinnah was a staunch believer in self-government — and it was on his advice that the Muslim League re-oriented its policy and adopted as its goal the achievement of self-government by constitutional means.

Jinnah severs his connections with the Hindu-controlled National Congress

For a time this signified an identity of interests between the Indian National Congress and the All-India Muslim League, with Jinnah as their common hero. Already, however, he was aware of fundamental differences between the Muslim and Hindu points of view. Yet the ideal of unity had long been an active influence in his mind, and he saw himself duty-bound to the object of fostering a genuine understanding between the two communities, in the hope that the Hindu revivalist trend of a few years earlier would give way before Moderate elements in the Congress. Jinnah's efforts culminated in the celebrated Lucknow Pact of 1916, by which it was agreed that the Muslims were to have their own separate electorates and fixed percentages of elective seats in the various future legislatures throughout India. The Montagu-Chelmsford Reforms scheme, although falling short of the Lucknow Pact demands, embodied the main principles sought by the Muslims. The Indian National Congress rejected the Reforms, whereas the All-India Muslim League, while expressing disappointment, declined to reject them in their entirety. It was the parting of the ways between the two bodies. Anti-climax was reached soon afterwards when the Congress, at its Nagpur session in 1920, adopted Mr. Gandhi's programme of non-violent non-co-operation against the British Government. Mr. Jinnah's was the only dissentient voice against this departure from the policy of constitutional agitation. He had begun to see through the religio-political tactics of the Hindu-controlled Congress, and he accordingly resigned his membership of that body.

From that point onwards, Muhammad 'Ali Jinnah realized that "Unity" of that type was a chimera. The Congress idea of Hindu-Muslim unity meant plainly the eating and swallowing
of the Muslim body by the Hindu. His subsequent experiences at the Round Table Conferences in London between 1930 and 1932, and his long sojourn in the metropolis, where he was very active in Privy Council cases, showed him quite clearly that there was no possibility of true all-India unity where the majority party were bent on imposing perpetual domination over the entire minority. The influence of Allama Iqbal had reached him, and he was aware of the early suggestions of a purely Muslim State to be created out of Muslim territories in India. The conviction had steadily formed in his mind that the differences between Hindus and Muslims emanated from more than political causes; that they were racial, cultural and religious differences of so long standing and fundamental a character as to constitute a total barrier to the "all-India national unity" of which he had once dreamed. When in 1934, having reorganized the Muslim League on a popular basis and led it to remarkable success in the 1936 general election, he offered coalition ministries to the Congress and was rebuffed by Pandit Nehru, Jinnah openly declared his new conception. The occasion was Nehru's arm-gest claim that there were only two parties in the country — the British Government and the Congress. Swift came Mr. Jinnah's retort that there was also a third party — the Muslim nation.

Jinnah's advice to the Muslims of India heralds the birth of a new nation

From that point unity and faith were conjoined in Muhammad Ali Jinnah's mind. Only those of "The Faith" could achieve such unity as he envisaged. Hencforth accordingly all his energies were directed into the task of winning the adherence of all the Muslims of India and of creating for them a separate national existence in an independent sovereign country of their own. "Eighty millions of Mussalmans in India have nothing to fear," he declared in October 1937. "They have their destiny in their hands, and as a well-knit, solid, organized, united force can face any danger, and withstand any opposition to its united front and wishes. There is a magic power in your hands. Take your vital decisions — they may be grave and momentous and far-reaching in their consequences. Think a hundred times before you take any decision, but, once a decision is taken, stand by it as one man. Be true and loyal, and I feel confident that success is with you."

The Muslim League accepted Mr. Jinnah's proposals, and changed its goal from dominion status to full independence in the form of a federation of free democratic States. Eventually, when, even over this, the Muslims and Hindus could not agree, and every other proposed solution had failed, the British Government in 1947 cut the Gordian knot by sending Lord Mountbatten as Governor-General with orders to find a way. His plan for two separate independent countries was accepted by the British Government, the Muslim League, and the Congress. The verdict of the people in Muslim majority areas was overwhelmingly in favour of Pakistan. Thus a new great nation was born, with a common religion, a common culture, and very largely a common racial stock as its bases. Jinnah's faith in his people had been justified; his conception of natural unity had triumphed.

Jinnah's sense of discipline

Throughout all those forty-odd years of political striving, there was one other spiritual quality which Muhammad Ali Jinnah had deliberately cultivated in himself and on which his ultimate success largely depended. It was his sense of discipline. No politician or statesman ever had a firmer grip upon himself than this tall, thin, sensitive and acutely alert idealist and man of affairs. Always well-dressed, courteous, methodical and unhurried, he imposed an iron discipline upon himself. In debate he was cool in the most difficult circumstances — so calm and collected that he even called himself a "cold-blooded logician". Some found him a very hard taskmaster. He was hardest upon himself — and he paid the highest price, with his life for his country. Up to the last, and at the age of over 70, he slept barely four hours a day and spent all the rest of his time in working for Pakistan. When the day of success arrived, and on 15th August 1947 the Constitution of Pakistan as an independent sovereign State was proclaimed, there was no respite for the Qaid-i-Azam. His hardest labours were in fact about to begin. Only by the grip he had gained upon himself could he hope to maintain the safety and integrity of his land. How much he owed also to the loyal sister who stood over by his side, Miss Fatima Jinnah, can never be calculated. Her constancy was a tower of strength to the brother she loved and admired. She it was who helped him rally the women of Pakistan to the service of the nation, and her value to her land is still inestimable.

Those early days, moreover, were a time of fearful difficulties and imminent peril. The frenzy of genocide had seized multitudes on both sides of the borderland with India. Millions of migrants were on the move between the two countries, and mass murder stalked in their footsteps. Hordes of refugees flowed into Pakistan from north and east and south, giving rise to problems and anxieties without parallel in the history of the human race. Their housing, their medical relief, their sustenance and their rehabilitation had to be improvised immediately, despite the lack of materials and a serious shortage of trained staff. Simultaneously, the spectre of war hovered over the frontiers. Commerce and industry were disorganized to the verge of complete paralysis. Of everything vital to the needs of a nation there was a dire shortage — everything, that is except true leadership and national discipline. Who but Muhammad Ali Jinnah could have rallied a nation at such an hour? Yet he had grand comrades and lieutenants, out of whom the magic of his example and his words drew a wonderful response. His calls to effort and self-sacrifice were obeyed. "Service, suffering and sacrifice are absolutely essential conditions before we can achieve anything big and secure our rightful place in the national life of our country," he told his people.

What followed was an epic of mass discipline on the part of one and all. The people seemed to instinct to understand their danger. There was little thought of retaliation or revenge for the wrongs the new nation had suffered. The first task was to make themselves immune from aggression by organizing the defences of their land; then to work on re-establishing a sound economic fabric; next the training of workers in every essential sphere; the provision of capital for the expansion of industries, agriculture, communication and electric power. One by one the pieces in this appalling jig-saw puzzle of administrative reconstruction were fitted into their proper places. It became possible only because, like their Qaid-i-Azam, the people themselves were imbued with the same ideals of Faith, Unity and Discipline.

The burden which Jinnah had to carry in the early days of the establishment of Pakistan

Thanks to these also, the essential basis of their national life had remained constant. Never were the noble qualities and the exquisite democratic concepts of Islam put to a severer test. It is a striking fact that in the midst of all the turmoil, the Qaid-i-Azam and his people kept the true Islamic ideals of democracy, freedom, equality, tolerance and social justice before their eyes. To the minority communities in particular the assurance was given that they could freely profess and practise
their religions and develop their cultures. (These and other cogent principles were later incorporated in the Objectives Resolution* unanimously adopted by the Constituent Assembly.)

As the months passed by, the dangers were seen to abate, and the gigantic efforts of the 80,000,000 steadily reaped their reward. Upon no individual shoulders did the burden fall more heavily than those of the Qaid-i-Azam. He spared himself not at all. He looked into every detail in person. He went everywhere, exhorting, comforting, cheering his people, criticizing, and remonstrating where necessary, but ever leading them on. Quick to give encouragement, he feared not to point to faults wherever they appeared. His severest remarks were reserved for any signs of corruption, nepotism, black-marketing, provincialism and slackening of effort. Wearied by toil, worn out by lack of sleep, he yet toured both eastern and western wings of his country, appeared daily at tiring ceremonies, and by day or night pored over correspondence and files of State. At the age of 72 his tired heart could bear the burden no longer, and on the night of 11th September 1948, Muhammad Ali Jinnah passed peacefully to his eternal rest.

Of himself, the Qaid-i-Azam said little. He had the truly great man’s sense of humility. “I am not a learned ‘maulana’ or ‘maulavi’,” nor do I claim to be learned in theology,” he once declared. “But I do know a little of my faith and I am a humble and proud follower of my faith.” And of Islam he could claim: “Brotherhood, equality and fraternity of man, those are all the basic points of our religion, culture and civilization, and we fought for Pakistan because there was danger of denial of these human rights in this sub-continent.”

Not only every Muslim, but all the world, will remember Muhammad Ali Jinnah as the statesman who stood straight, thought straight, spoke straight and lived straight. To him is the Muslim’s place in Paradise. If Pakistan desires to create a perpetual memorial to its founder, let it take the form of a national dedication to the “Faith, Unity and Discipline” which he invoked.

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1 & 2 The titles with which the religious dignitaries are styled in Pakistan and India.
3 Literally, the Believer.

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THE SANCTITY OF A PROMISE IN ISLAM

The Prophet Muhammad signed a pact with the Meccans, known in history as the Treaty of Hudaibiyya. One of the terms of that Treaty was that if a Muslim reverted to infidelity, he would be at full liberty to go back to Mecca, but if, on the contrary, a disbeliever decided to accept Islam, he would not be allowed to be kept in the Muslim City-State of Medina, but would be sent back to his heirs and relatives. This condition legitimately appeared to be very damaging and humiliating to the Muslims, and they felt its humiliation so much that even a great leader like Umar became, for a time, a prey to doubt and uncertainty. But hardly had the treaty been signed when a young man, Abu Jandal by name, shackled and bound in chains, managed to appear with great difficulty in the very meeting where Abu Jandal’s own father, Sulayl Ibn ‘Amr, had signed the treaty on behalf of the Meccans. Sulayl at once demanded that in consonance with the terms of the treaty, Abu Jandal should be returned to Mecca. When the Muslims saw the practical application of the terms of the treaty, they felt them to be all the more dangerous and degrading, and at once drew their swords to defend Abu Jandal. But the Prophet Muhammad remonstrated with them, saying, “God’s Messengers never break their pledged word,” and ignoring the most pathetic appeals of the Muslims, handed over Abu Jandal to his father.
THE BEGINnings OF ISLAM IN THE PHILIPPINES

By SALIK UTUTALUM

"Moros" of the Philippines

The Muslim Filipinos are commonly called or popularly known as the "Moros". They are found in the large island of Mindanao and in the chain of tiny islands appearing on any good map of the Republic of the Philippines as the Sulu Archipelago. They are found also in some parts of the southern coast of Palawan Island.

The word "Moro" is the Spanish term for "Moor", meaning Muslim. It was applied to the Muslim Filipinos of Mindanao and Sulu whose religion was the same as that of the Moors of Africa who conquered Spain from 711 to 1492 C.E. The Moros are generally divided into six groups: (1) The Maguindanaos of the province of Cotabato; (2) the Maranaos or Ibanons of the province of Lanao; (3) the Samal of Zamboanga Peninsula and Tawi-Tawi, those found in Palawan also; (4) Yakan and Kulibugans of Basilan Island, Zamboanga; (5) the Kalangans of the Gulf of Davao; and (6) the Tao-suigs of the Island of Jolo, Sulu.

The ancestors of the Muslim Filipinos may be traced from the waves of Malay immigration from South-eastern Asia, on which the majority of contemporary historians and ethnologists are agreed. Some writers give us conflicting accounts of the supposed ancestral home of the Malayan race — South Europe, South America, India, the Malay Peninsula and Sumatra. The Malays reached the Philippines in three waves of migration. The first wave of Malayan immigrants came from 200 B.C. to 100 C.E. The second wave came from 100 to 1300 C.E., and the third wave from 1370 to 1500 C.E. In this migratory wave came the Muslim Malays, accompanied by Arabian princes and missionaries, who became the ancestors of the present Moros (Muslim Filipinos) of the Island of Mindanao and the Sulu Archipelago.

Muslim conquests

According to the Moro tarasil (history), Mukdum, an Arab scholar from Malacca, landed at Sulu and laid the cornerstone of Islam in the Philippines. Ten years afterwards from the 14th century, Raja Baguinda, prince of Menangkabaw, Sumatra, led an army of Muslim invaders to Sulu. He easily overcame the native opposition because his warriors used firearms, which were the first firearms introduced into the Philippines. In 1450 C.E., Abu Bakr, another great Muslim leader from Johore, reached Sulu and married Princess Paramisuli, the daughter of Rajah Baguinda. He persuaded the Sulu Filipinos to embrace Islam. After the death of his father-in-law, Rajah Baguinda, he assumed the title of Sultan and remodelled the Government after the pattern of an Arabian Sultanate, giving himself all the powers of a Caliph. He gave the people a new code of laws which reconciled the local customs with Qudic law. He died in 1480 C.E. after a peaceful reign of 30 years. The conquest of Mindanao was attributed to Sarip Kabungsawan, another Muslim leader from Johore. He landed at Cotabato, Mindanao, about 1475 C.E., and married a native princess, named Putri Tonina. He easily converted the natives to Islam and became the first Muslim Sultan of Mindanao. After his death, another Arabian historian, named Sarip Alawi, arrived and continued converting the remainder of the natives.

From Mindanao and Sulu, the force of Islam was borne across the Visayas to the northern islands of the Philippine Archipelago, obtaining temporary anchorage in the Island of Mindoro, Batangas, and the Manila Bay region. Until 1571, Rajah Solaiman, a Muslim ruler, occupied the ancient city of Manila as an Islamic settlement. There was a bloody clash between the Spaniards and the forces of Rajah Solaiman, who were greatly outnumbered. The Spaniards were better armed. Rajah Solaiman was defeated and became the first Muslim martyr in the Philippines, after his defeat in 1571 C.E. Thus ended the last days of the Islamic settlement in the Island of Luzon.

Struggle with Spaniards

Racially, the Moros and the Christian Filipinos are brothers; they both belong to the Malay race. Although Muslim by religion, the Moros are as much Filipinos as the Christian Tagalogs, Bisayas, Ilocanos, Bicolos or Pampanggans. (These tribes are all Christian Filipinos.) Basically, the Moro wars were caused by the Spanish invasion of Moroland. Ardent lovers of liberty, the Moros defended their land, and by defensive tactics and might of arms preserved their independence.

Another cause of the war was the antagonism between the Muslims and Christians. The Moros, upholding their faith of Islam, fought the Spanish invaders who tried to force
Christianity on them by means of the sword and the cross of Christ. The Spaniards utterly failed in their mission.

The hostilities were started by the Spaniards. After his Bornean campaign in 1578 C.E., Governor-General Francisco de Sande sent an expedition against the Moros in Sulu. The invading party, commanded by Captain Esteban Rodriguez de Figueroa, attacked Sulu in June 1578, and despite the fierce resistance of the Muslim Sultan Panguian, the town fell into Spanish hands. This aggressive act of the proud Spaniards marked the beginning of a long and bloody conflict between the soldiers of Spain and the Moros.

In the following years, another Spanish expedition under Captain Gabriel Rivera attacked the Moros of Mindanao. In 1596, Captain Figueroa landed his force at the mouth of the Rio Grande de Cotabato and came to terrible blows with the Moros under Datu Silongan of Buayan and Datu Buissan of Cotabato. In the bloody fight, the Christian invaders, Captain Figueroa, died. He was killed by Datu Obas, uncle of Datu Silongan. Thus ended another attempt of the Spaniards. Aroused to fighting fury by the series of Spanish attempts to conquer their land, the Moros launched a counter-offensive against their bitter enemies — Spaniards as well as Christian Filipinos.

In June, 1599, Datu Buissan and Silongan, leading a powerful fleet of vintas (small swift vessels), raided the Christian settlements of Panay, Negros and Cebu. They burned the towns and all things of military value to the Spaniards. They returned to Mindanao with 800 Christian prisoners. The news of the Moro counter-offensive in the Visayas aroused the Spanish authorities to take immediate action. A punitive expedition of 200 Spanish musketeers under Captain Juan Gallinato attacked Jolo in February, 1602. The Muslim defenders gallantly stood their ground, and after three months of futile fighting, the Spanish force retreated to Panay, discouraged and worn out. The next Spanish expedition, commanded by Major Francisco Ruiz, left Manila in January, 1610, and assaulted the Moro cotta (stone forts) at Rio Grande de Mindanao.

This expedition was repulsed by Sultan Kudarat, the greatest Muslim Sultan of Mindanao. Major Ruiz was slain by the Muslim defenders in this battle. After the death of Ruiz, the Spaniards directed their aims against Jolo. In 1627, Cristobal de Lugo, with 1,000 Christian Filipinos and 100 Spaniards, assaulted the Muslims of Jolo and burned their rice fields, towns and sailboats. In 1628, Lorenzo de Olaso with 2,000 Christian Filipinos and 330 Spaniards again attacked Jolo, but they were driven back. The same and fate befell the Spanish expedition commanded by Pedro Tousino in 1630.

Upon the recommendation of the Jesuit missionaries, Juan Cérez de Salamanca decided to establish a military base in some strategic point of Mindanao. On 6th April, 1635, Captain Juan de Chavez, with a strong force of 1,000 Christian Filipinos and 300 Spaniards, landed at Zamboanga and tried to wrest it from the Muslims. The foundation of Zamboanga town was laid. On 23rd June the construction of a fortress began under the supervision of Friar de Vera.

After the founding of Zamboanga town, a powerful Moro expedition under Datu Tagal, brother of Sultan Kudarat of Mindanao, coasted the areas in the seas patrolled by the Spanish fleet, so that he could give battle. On 17th December, 1636, he was betrayed by a spy and his position made known to the Spaniards, so that on 21st December, 1636, he was defeated in a naval battle in Punta de Flechas. On 2nd February, 1637, Governor Hurtado de Cincuera left Manila to carry the war against the Moros into their land. He assaulted the Muslim Sultan Kudarat on 4th March. Kudarat, the Muslim defender with 2,000 Moro fighters, though greatly outnumbered, offered brave resistance; but they were defeated.

Towards the end of October, 1637, Governor Corcuera was again back in Zamboanga, where he mustered an expedition of 80 ships, 1,000 Christian Filipinos, and 600 Spaniards for the conquest of Jolo. On 4th January, 1638, he attacked Jolo, which was defended by Sultan Bungus with an army of Moros composed of 4,000 krismen. The Moros defended Jolo for three months until the Spaniards and their allies were all hurled back.

On 4th April, 1639, the first Spanish expedition of 500 Christian-Cargador Filipinos and 500 Spaniards under Augustin de San Pedro and Captain Francisco Arienza reached the shore of Lake Lanao. Shortly after their arrival, they were reinforced by another expedition under Don Pedro Fernandez del Rio. In the following year, 1640 C.E., another Spanish expedition of 500 Christian Filipinos and 50 Spaniards under the command of Don Pedro Bermudez de Castro reached Lake Lanao. This time, the Maranaos (another tribe of Muslim Filipinos), roused by Spanish imperialism, fought for their religion and independence. The vandalsic Spanish invaders were defeated almost to the point of total annihilation. A relief column led by Father San Pedro rushed to the rescue and brought back the few survivors to Iligan, a nearby Christian settlement. For more than 250 years after this battle the Spaniards never attempted to invade the Maranaos.

Spain, unable to subdue the Philippine Muslims, concludes peace treaties with them

Unable to crush the Moros by the use of arms, Spain concluded treaties of peace and amity with them. The first of these treaties was the treaty of 1645 with Sultan Kudarat which provided for reciprocal trade between the Christians and the Moros and the privilege for the Jesuits to preach Christianity in Cotabato. Another Sulu-Spanish treaty was concluded in 1737. It provided friendship and mutual aid against foreign enemies, free trade between Manila and Jolo, exchange of prisoners without ransom, return of church ornaments and images taken by the Moros in their raids, and amicable settlements of disputes between the Moros and the Christians.

Struggle goes on

The second half of the 18th century marked the most bloody period of the Moro wars. The Spanish authorities in the Philippines were trembling. The Moro raids were the most destructive throughout the 300 years of Moro-Spanish struggle. Everywhere the Moros struck with revenge; they left terrible trails of blood, ruin and death. Even the city of Manila felt the horror of Moro invasion and vengeance when in 1709 the Moros landed within sight of Spanish cannons, plundered the walled city in Malate, and sailed away in their tiny swift-sailing vintas with 20 Christian prisoners and rich spoils of war. According to the records of the Spaniards the Moros captured an average of 500 Christians a year. Between 1778 and 1793, the Spanish Government spent P1,519,209 for military operations against the Muslim Filipinos.

The fall of the small town of Jolo only served to kindle in the Moros a greater fury against Spanish imperialism. Defeated in Jolo, they carried their resistance to other battlefields of Boroland. In 1866-1867 Governor-General Emilio Terrero campaigned in Cotabato and destroyed the river cotta of another Muslim defender, Datu Ulo of Buayan, Cotabato. In spite of his reverses, Datu Ulo continued to defy Spain, and the war dragged on. On 21st August, 1891, General Weyer took the field against the Maranaos and captured Marawi (now Donsalan). His vandalsic campaign gave him several victories but not a conqueror's fame. The Moros could not be conquered by the use of arms. The more they were defeated, the more they resisted and the harder they fought. The last Spanish Governor-General to attempt the conquest of Mindanao was General
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Ramon Blanco. With a fleet of steam gunboats specially built in Hongkong, he campaigned in the Lake Lanao region. On 10th March, 1895, he captured Marawi, after a hard fight against the Maranaos under Datu Amal Pakpak, a Muslim leader who later fought the Americans. The result, however, was a total failure. Undaunted by Blanco's success, the Moros continued their resistance. They constructed Moro cottas and harassed the Christian invaders at all points. The Moro leaders of Cotabato at this period of the struggle against Spain were Datu Ali, Datu Uto, Datu Guimbangan and Datu Piang. They were the Muslim heroes of Mindanao Island who fought the Spaniards and the Americans. They were the ones who kept burning the torch of Islam and Moro independence.

The Americans come to the Philippines and conclude a treaty

In 1899 the Spanish troops evacuated Mindanao and Sulu and were replaced by American soldiers. The Americans fought the Moros also. After losing hundreds of men during a few months' fighting, and believing that the Moros were well prepared and solidly united, the Americans finally decided to conclude a peace treaty with them. The Americans, being liberal and understanding, unlike the vandalistic and imperialistic Spaniards, explained to the Moros that they did not come to the Philippines to conquer, exploit and force them to embrace Christianity. The Americans maintained that they were real friends. The Moros, having been accustomed to previous tricks by the Spaniards, who were as white as the Americans, did not at first believe them. Finally, a treaty was concluded between the Sultans of Mindanao and Sulu and General Bates, representing the United States of America. This treaty is known as the Bates Treaty. The Americans gave autonomy to the Moros, especially showing respect for their religion of Islam. The Americans even gave sums of money to the Muslim leaders to defray the cost of the education of their children; they also built schools for them. Deserving Muslim students were granted scholarships. In later years, both people cultivated close and peaceful relations, so much so that one could give the Americans the distinction of being the only Christian enemy of the Moros that had been able to gain their everlasting friendship. The policy of attraction and peaceful assimilation by the Americans towards the Moros, and manifested by signs of honesty, generosity and sincerity, fully convinced the Moros that the Americans, unlike the lying and destructive Spaniards, were real gentlemen. But the fact is known that the Moros of Mindanao and Sulu defended their land from all invaders because they are liberty-loving people, and peace to them is the real means of attaining an honest living with goodwill to all men. And probably the Americans, having learnt full well during their contact with what was meant by "Islam", believed in "peace on earth (Islam) and among men Muhammad". Today Mindanao and Sulu are still the happy homes of the Muslim Filipinos (Moros).

During the last world war, the Japanese massacred thousands of Christian Filipinos in the Christian provinces. But they did not try these tactics against the Moros because they were all hurled back inside their garrisons from the fall of Bataan in May 1942 to the end of 1944.

The Philippines-China Cultural Journal, commenting on the Moros, made this statement: "The most heroic of the Filipinos are the Moros of Mindanao and Sulu islands, whom the Spaniards utterly failed to conquer during their régime of 377 years."
THE POLITICAL SCENE IN THE WORLD OF ISLAM . . .

Background of the Western Powers' Policy over Arab North Africa, and Iran versus Britain

By ABU MUHAMMAD

France, North Africa and the United Nations

The seventh session of the United Nations Assembly opened at Lake Success on 14th October 1952.

Perhaps the most important problem of interest to the Muslim world and with which the United Nations dealt with during this session was the problem of Arab North Africa. All over the world of Islam, and in particular in the Arab world, keen interest was being displayed in the struggle of the Arabs of North Africa for liberation from the French yoke.

The question before the United Nations concerned the appeal made to it by members sympathetic to the cause of the Arab Nationalists in North Africa to place on its agenda the complaint made by the Nationalists in Tunisia and Morocco be called the battle of "No Jurisdiction", was led by France and aimed at securing a decision from the Assembly to the effect that it had no jurisdiction to deal with the North African case. This, of course, was tantamount to nipping in the bud the North African case and preventing altogether the Tunisiens and Moroccans or their sympathizers from being heard in the United Nations Assembly.

I propose on this occasion to avoid any detailed discussion of the merits of the case of the Arabs of Tunisia and Morocco. I should only like to throw some light on the policy of France towards the North African case, and on the respective policies of both the United States of America and Britain in this regard. The attitude of these countries with regard to the North African problem will have a very decisive and far-reaching effect on the destinies of the Arabs of North Africa.

France showed hesitancy and bewilderment after the unexpected blow she received when concerted efforts began to be made to bring the problems of Tunisia and Morocco before the United Nations. France at first decided not to oppose the submission of the preliminary complaint to the United Nations. She deemed it advisable to remain passive until a later stage, so that she would not suffer grave disappointment from the first hour. But if the friends of the Arabs of North Africa gathered sufficient support to make it possible to give their complaint the chance of being considered for placing on the agenda of the General Assembly, France would launch a determined opposition to that course by contending that the United Nations had no jurisdiction to discuss in any way the affairs of Tunisia and Morocco. These are purely French domestic matters, France would allege, in which no foreign power nor the United Nations may intervene. If this French move failed, and the United Nations considered that it had jurisdiction to entertain the Tunisian and Moroccan cases, France was to defend herself firmly and resolutely against the accusations made against her, with the aid of a voluminous file of facts and figures.

France changes her tactics

During early October, however, the French changed their tactics and abandoned the plans outlined above. The French Council of Ministers announced a new policy to combat the effort to bring the Tunisian and Moroccan cases before the United Nations; and it declared emphatically that France would never
agree to stand as an accused before the United Nations in this respect. France put up a determined opposition from the very start against the efforts by those in sympathy with Morocco and Tunisia. She struggled desperately to prevent the placing of the Moroccan and Tunisian cases on the agenda. If the United Nations Assembly should place this matter on its agenda despite France's threats and pleas, France threatened to withdraw her delegate from the Assembly, and would refuse to attend its deliberations on Morocco and Tunisia. France also threatened in such an event to reconsider her relationship with the members of the Atlantic Pact, with a view to withdrawing altogether from the Pact.

What was the cause of this sudden change in French tactics? Was it that the French Government had discovered new rights and privileges? Or was it that the French Government thought that its country's moral and material status in the United Nations Organization was such as would enable her to follow with impunity Mussolini's precedent? When his country was impeached before the League of Nations for its aggression against Ethiopia, Mussolini said: "We shall get what we want, either through the League of Nations, or without the League of Nations, or in spite of the League of Nations ...". The French Government need not be reminded of the fact that the handsome rewards reaped by that dictator from the pursuit of such a policy proved to be unreal. No person with any sanity can, therefore, act on his example. Strange it is, therefore, that France seemed to be following that very misguided example.

All efforts by France to annex the German Saar to the French Union had met with prompt and decisive failure. Another source of grave anxiety to the French Government was the war in Indo-China. It had been making a heavy call on French economic and other resources, and the end seems to be farther away every day.

Various other problems, both in the domestic and foreign fields, had placed M. Pinay's Government, which exists on a mandate from both Right and Left wing Parties in France, in an especially precarious position. M. Pinay has to contend with severe attacks from the Right wing Parties, who accuse him of weakness and hesitancy in dealing with nationalist agitation in the French empire, and demand of him an effective show of force against these nationalist trends. It was for this reason that M. Pinay's government, despite the existence of wide differences in points of view between its members, adopted an ostensibly firm stand in regard to the Moroccan and Tunisian cases. By adopting this policy, M. Pinay hoped to live up, at least momentarily, to the standards of firmness and display of force required of him by the Right wing Parties. In the meantime, he was also earnestly wooing the Left wing parties on another score. His government's declaration that it was firmly opposed to and displeased at the United States' policy of sympathizing with the Moroccan and Tunisian nationalists, had excited the Left wing Parties rosly dreams of a rift between France and the United States of America. The combined result of these two moves by M. Pinay's government was that the French political parties conceded an extension of his government's hazardous term of office.

The problems of France
The sudden change in the French Government's attitude towards the entertainment by the United Nations of the Moroccan and Tunisian cases can only be understood in the light of the present situation in France, both in the domestic and foreign fields during October 1952. I propose, therefore, to examine these with some detail.

On the domestic front, there were conflicting views inside and outside France, on the economic policy pursued by the Prime Minister, M. Pinay. Some held the view that he had been successful in arresting the rise in the cost of living and in reducing the Government's heavy expenditure, which had almost led to national bankruptcy. Others, however, believed that this experiment by M. Pinay had only offered the semblance of a remedy, and not a true and lasting one. They believed that the cost of living would rise, despite the price control laws passed by M. Pinay's government, and that this would in consequence cause a demand for higher wages. If M. Pinay really failed in his efforts to tackle the grave economic problems of France, his failure would have very grave consequences indeed and would immerse the country in economic chaos, and, sooner or later, in political turmoil as well.

In the sphere of foreign affairs, there was the problem of the Saar, which had been causing irritation to France and poisoning her relations with Western Germany and with the United States of America, the loving and generous patron of Western Germany.

The roots of the dispute between France and the United States of America
The sudden change in the hitherto apparently friendly relations between France and the United States of America has lifted the veil on the differences, misunderstandings and ill-feelings which have been marring their happy relations for some time now. The roots of the dispute go deep. The seeds were sown when the United States of America took advantage of the collapse of Europe's economy as a result of World War II and sought to subject Europe to its political and economic domination. What the United States intended to do was to turn Europe in everything but in name into an American colony, where American capital would be invested and would yield a handsome income, and where Europeans would work to serve the United States' financial, economic and strategic ends. The Marshall Plan, the Atlantic Pact, and all the other arrangements whereby the United States appears in the role of the wealthy and generous friend of the countries of troubled Europe, anxious to get them up on their feet, are all parts of a clever scheme with subtly disguised ulterior motives.

It would be wrong, however, to say that the countries of Western Europe have reaped no great benefit so far from their relations with the United States. The economic recovery of some of these countries has been amazingly good, and part of the credit for that must go to the United States, who had lent its aid when it was gravely needed in the earlier stages.
The countries of Western Europe which have benefited from American aid may be divided into three categories. In the first category is Britain. She has refused to sell her freedom to the United States at any price in dollars. Despite her grave economic problems, she has promptly repaid every instalment of her debt to the United States as it fell due. To do that, Britain has imposed, and is continuing to impose, hardships and privations on her people. The British are to be admired for the way in which they have so far willingly and gallantly undertaken hardships to preserve their complete independence and self-respect vis-à-vis the United States of America. They were wise, for the price paid for freedom can never be too exorbitant.

In the second category fall countries like Germany and Italy. They have benefited immensely from the capital poured

into their countries by the United States. They have put to good use all American aid and capital investments, and have rebuilt their shattered economic structure and emerged once again as prosperous countries. Germany, for example, has surprised the world by her speedy economic recovery. Her goods are invading all world markets and offering a grave and ominous challenge to industrial countries like the United States and Britain in the latter's traditional foreign markets.

France wastes the money given by the United States

In the third category is France. This country received a greater share of American aid than did the other countries of Western Europe. Marshall Plan funds were poured lavishly into France. The French enjoyed a state of momentary affluence and spent American money on a prodigal scale. They have also developed an attitude of dependence on foreign aid. Although some of the American aid funds were properly invested or used by the French Government, a good deal of these funds was wasted on things that are considered luxuries. So, with the sudden

handed him back the American Government's Note, saying that the French Government refused to accept it on the ground that it interfered unjustifiably in French domestic affairs.

It was significant that this change of heart and this sudden outburst of hostility on economic matters between the United States and France occurred at a time when there had been frequent exchanges between the two countries on the subject of their respective attitudes to the Moroccan and Tunisian complaints to the United Nations.

The United States of America takes interest in North Africa

The French Government holds the view that it is essential that all the members of the Atlantic Pact should have a joint policy and present a united front on all matters of interest to any of them. It is, in the French Government's view, the duty, the sacred duty, of the United States to support France before the United Nations on the North African problem, irrespective of the merits of the French case. The refusal of the United States to support France in her efforts to exclude the case from the
General Assembly's agenda is looked upon by France as an unforgivable breach of that duty and loyalty. The United States, however, held a different view. It considers that the United Nations Organization should always be willing, at least ostensibly, to lend a sympathetic ear to any grave complaint made to it by aggrieved nations. If the United Nations should adhere to a dogmatic policy based on technicalities and thus oust complaints by nations like Morocco and Tunisia and refuse to examine them for artificial and technical reasons, the United Nations would soon lose its status as an organization for the promotion of international justice — the purpose which it was allegedly destined to serve from the first day of its inception. And the results which this change in the colour of the United Nations would have on international peace and justice, and on the good name of this body, were far too obvious and catastrophic. For this reason the United States favoured the placing of the Moroccan and Tunisian complaints on the agenda, so that the United Nations might have an opportunity of hearing the complaints at least in a cursory and preliminary manner. A course such a course would help to silence those ardent critics of the United Nations who had so often asserted that it was failing to live up to its charter and to its duty to secure the rule of law in this troubled world.

Since the last session of the General Assembly, when the United States lent its aid to France in securing the exclusion of the Tunisian complaint from the Assembly's agenda, American public opinion has become interested in Arab North African problems. The Tunisian Nationalists' complaint against French colonial policy has received exhaustive comments in the American Press. The Tunisian case has become something of an American domestic problem. During the hard-fought Presidential election the Tunisian problem gained an added significance. In the election battle which had for some time been raging furiously in the United States, and the last rounds of which were fought in November, both the Democratic Party and the Republican Party were trying to score over each other in their professed support for the cause of international justice, which they said was at stake in Arab North Africa. Although some doubted the purity and sincerity of the motives of either of the American political parties in supporting the Arabs of North Africa against France, it could not be doubted that the present American mood is very much to the benefit of the Arabs of North Africa. As such, it deserves to be highly commended.

It was as a result of this clash between the policies of the United States and France that the French Government began to make declarations on its policy towards the Moroccan and Tunisian problems — declarations reminiscent of those arrogant and high-handed ones of Hitler and Mussolini, which ultimately engulfed the world in a catastrophic war. The French attitude also became identical with that of the South African Prime Minister, Dr. Malan, who by his benighted racial policy is doing his share to disturb the prospects for world peace.

What lies behind Britain's support of France in the United Nations?

Great Britain, on the other hand, declared her support for France against the Arabs in North Africa. She thus collaborated with France in the latter's efforts to prevent the Moroccan and Tunisian complaints from being placed on the General Assembly's agenda.

What lay behind this policy of Britain? Britain, who not long ago relinquished her hold on India, Pakistan, Ceylon and Burma, thereby dealing the first blow to the conception of imperialism on a large scale in the modern world, still has a vast colonial empire. She holds vast territories in central Africa, and has ambitious designs on the Sudan. The time is drawing near when nations now under British colonial rule will close their ranks effectively and insist on their right to self-government and to freedom from foreign rule. Britain will no doubt oppose these claims, and her accusers will then seek to make their voices heard in international circles. She will then need all the help she can get from members of the United Nations to suppress
these claims by her colonized peoples. By lending a helping hand to France in her hour of distress against the Arabs of North Africa, Britain believes that she is making a good investment and guaranteeing beforehand the support of France when the hour of reckoning for Britain comes.

Another reason prompting Britain's support for France is Britain's hostility to the United States of America. This hostility has been nurtured over the past few years, and has now become apparent despite all efforts to veil and disguise it. It started at the end of the last war. In this war Britain was the real sufferer and loser — she was bombed heavily by the Nazis, she lost many of her ships, her industries were crippled and her world markets lost, and her status as a major world power on the whole materially reduced. When Britain began to recover from the effects of war, a thing that she was endeavouring to do by increasing her exports, she found that her traditional markets had been seized by the United States and later by Germany, the United States' petted darling and the instrument of its domination over Western Europe. Thus, while Britain was trying to recover from the crippling effects of war, the United States was busily engaged in establishing a firm foothold in Britain's traditional spheres of political and economic influence. So now a struggle rages between Britain and her "Allies", the United States, to recapture the ground lost by Britain to the United States. The struggle can be seen raging unmasked in the Far East, the Middle East, the Arab world, Europe and other parts of the world where at one time Britain's hold was strong and without a challenge. The United States' hand is seen at play in all the spheres where Britain has lost, or is losing, ground. And while in some cases the United States carries its campaign against Britain in a subtle manner, in others the United States makes no secret of its challenge.

Now Britain is seeking to repay the United States for its ill deeds. At a moment when Franco-American relations are at their lowest ebb, Britain comes out openly in support of France against the United States. Britain thereby hopes, and her hopes may well be justified, that France will remember Britain's good deed, and that when the time comes she will show her gratitude by lending support to Britain against her colonial peoples. There is no doubt that France appreciates Britain's show of friendliness; indeed, Britain's prestige in France during recent years has never stood higher than it does today. While on the one hand Britain gives the United States measure for measure, on the other Britain is recruiting for her imperialist cause a friend likely to prove a valuable asset of the future. Britain and France, two world powers with a community of interests in colonial matters, and now presenting a joint front in defence of colonialism, will perhaps give an extended lease of life to the fast decaying imperialist order. That this new imperialist clique will eventually clash with the avowed policy of the United States and its satellites cannot be doubted. So far, the United States Government has not betrayed its real feelings on this bold and hazardous Anglo-French venture.

Britain and Iran

The dispute between Britain and Iran over the nationalization of the oil industry in Iran has assumed a grim aspect of late. Dr. Muhammad Musaddiq, the Prime Minister of Iran, has continued to pursue a firm and determined policy in defence of his country's national rights. Britain's persistent greedy demands to Iran, and her well-known guile, have done little to weaken the position of Dr. Musaddiq.

The latest major move in the dispute was the submission by Britain and the United States of America of joint proposals for the solution of the oil dispute. The least that can now be said of these proposals is that they were strange and naive. There are two reasons for labelling these joint British and American proposals as strange and naive. The first is that it was strange to see the United States ostensibly taking part in something designed first and foremost to serve British capitalist interests. The second reason is that the benefits which the proposals sought to confer on Iran were illusory and insignificant. Iran, it was proposed, should entrust the sale of oil produced by the nationalized undertaking to the Anglo-Iranian Oil Company, which would thus have the exclusive right to market Iran's oil all over the world. As regards compensation for the assets and profits — past, present and future — which the Company alleges it lost through the nationalization of the oil industry in Iran, these joint Anglo-American proposals stated that the Anglo-Iranian Oil Company would agree to refer the matter for arbitration to the International Court at the Hague. As an inducement to the Iranian Government to accept these proposals the United States magnanimously offered to advance Iran the sum of £4,000,000 to help tide for the time being her financial affairs, which have become serious as a result of the depletion of her coffers.

These joint Anglo-American proposals were greeted with contempt by the Iranian Government. The ridiculous tenor of this Anglo-American Note provoked a wave of anger and anti-imperialist feelings all over the Eastern world. This Anglo-American move had once again demonstrated to the people of the East that the West has as yet been unable to understand the new nationalist spirit in the East, and has not appreciated the extent to which recent changes in the systems of government in the East have made Easterners more difficult to cajole, as they had become cognizant of their national rights and consequently insistent on their realization.

The Iranian Government's reply to this Anglo-American Note emphatically stated that the Iranian Government would not entertain any measure designed to entrust the marketing of Iranian oil to the Anglo-Iranian Oil Company. The oil industry, and the marketing of the oil, should remain free. The Iranian Government requested in this Note that the Anglo-Iranian Oil Company should make an immediate payment to the Iranian Government of the sum of £20,000,000, which represents royalties which have become due to the Iranian Government. If the principle of the freedom of the Iranian oil industry is acceded to and the required sum is paid forthwith, the Iranian Government declared that it would accept the International Court at the Hague as an arbitrator to decide on the compensation to be paid by the Iranian Government to the Anglo-Iranian Oil Company for the loss of its installations and other assets in Iran. Failing a favourable reply to these proposals within ten days, the Iranian Government emphasized that it would have no alternative but to sever all diplomatic and economic relations with Britain.

The ten days passed without a satisfactory reply from Britain. And so, on 2nd October 1952, Dr. Musaddiq announced the severance of diplomatic and economic relations with Britain.

Between Britain and Iran the tension has reached its summit. The persistent obstinacy of Britain has brought about something similar to a state of war between her and an old traditional friend. That, surely, is not the way to promote tranquility in the already troubled waters of world affairs!
THE ESSENTIAL UNITY OF THE NILE VALLEY AND THE NEW SUDAN CONSTITUTION

By G. H. NEVILLE-BAGOT

"The past struggles of the Sudanese and of the Egyptians have got them so far, but only the termination of British rule will satisfy the Sudanese, who are well capable of looking after themselves, and whose integrity and ability far exceeds that of many independent nations."

All parties agree on a plebiscite about the future of their country.

At the Paris session of the United Nations early this year, the Sudanese political parties signed a joint agreement advocating the need for a plebiscite to decide whether the Sudan should join up with Egypt or become an independent State. This was subsequent to a proposal by the then Egyptian Foreign Minister, Mr. Salah al-Din, that such a plebiscite should take place provided that all British officials were first withdrawn. Needless to say, the British refused to allow such a plebiscite to take place, pleading that anarchy would ensue if British officials were withdrawn. However, the activities of the Sudanese Unionist parties and the Egyptian Government did at least force the British Government to make a declaration promising self-government for the Sudan in 1952.

In Paris even the Mahdist Umma Party delegates who were annoyed with the British officials for encouraging the formation of a new pro-British party, the Republican Socialist Party, signed the plebiscite manifesto (vide The Islamic Review for March 1952).

The political parties of the Sudan

The political parties in the Sudan supporting some sort of union with Egypt (ranging from Dominion status to complete integration) have formed an organization known as the National Struggle Front.

In co-operation with the 150,000 strong Sudan Trades Union Congress and the 7,000 strong Employees' Union (Civil Servants' Union), they have formed a broader organization known as the United Liberation Front; the Trade Unions also support unity with Egypt. The Mahdists, who wish to set up a Sudan independent of Egypt, have formed an Independence Front (the Umma is the best-known party supporting the Mahdi).

The chief political parties supporting union with Egypt are:

1. The Ashiqqa Party, which split into two factions in 1951. The leaders of the Ashiqqa Party are Isma'il al-Azhari, Yahya al-Fadli and Mubarak Zarrour, who represent one faction, and Nur al-Din and Khidr 'Omar, who represent the other section. The Ashiqqa Party was formed from the membership of the Sudan Graduates' General Congress, an organization founded in 1938 of former students (not necessarily university graduates). When the Ashiqqa Party split last year, the Sudan General

Members of the Sudan Assembly on the steps of the Sudan Legislative Assembly House at Khartoum. This Assembly was boycotted by the Unionists

Graduates' Congress split into two sections, and the faction supporting Nur al-Din changed its name to that of the Sudan Congress, while the section supporting Isma'il al-Azhari retained its original name. These two congresses form part of the National Struggle Front.

DECEMBER 1952
The Sudanese political parties' delegates in Cairo

From London the Sudanese delegates went to Cairo, where members of the Republican Socialist Party and the Sheikhs had been assembling in great numbers with other supporters of the Mahdi, such as Salih al-Shingiri, the Speaker of the Sudan Legislative Assembly. The Unionist leaders — Derrdi Osman of the National Front, Isma'il al-Azhari and Nur al-Din of the Ashiqqa Party — were already in Cairo at the invitation of the Prime Minister of Egypt, General Najib.

The Egyptian Premier, immersed in administrative problems of his country — the land reform, the evacuation of the Suez Canal by British troops (he is likely to succeed on this point as the British are now willing to withdraw), and many other political and economic problems — must have wished that he had only to fight one enemy at a time on one front. He therefore listened to the point of view of the Mahdist and Republican Socialists, no doubt unwillingly, and attempted to get all parties to come together on a compromise programme, although he knew full well as one educated in the Sudan that the so-called Independence Movement was British sponsored.

Simultaneously, the British and American Ambassadors in Egypt were busy trying to get General Najib and the Egyptian Government to accept a compromise solution.

The Egyptian Prime Minister's proposals regarding the Sudan's future

When the British Foreign Minister, Mr. Eden, reiterated the British draft for the Sudan Constitution on 23rd October 1952, the Egyptian Prime Minister, General Najib, made some counter proposals after negotiating with the Unionist and Mahdist Sudanese groups. The principal features of these proposals are:

1. For a period of three years there shall be a Sudanese Government under the Governor-General, who shall be aided by a five-member Commission containing two Sudanese (agreed to by the Egyptian and British Governments and an elected Sudanese Parliament), one Egyptian, one British, and one Pakistani or Indian; the oldest of the two Sudanese will act as Deputy-Governor during the Governor's absence; and these Commissioners will be appointed by a decree of the Egyptian Government;

2. A seven-member Commission, including three Sudanese approved by the five-member Commission, one Egyptian, one British, one Pakistani, and one American, will supervise the electoral machinery and the substitution of direct for indirect elections in all constituencies save in the provinces of Bah al-Ghazal, Equatorial, and Upper Nile; the chairman of this Commission shall be either an Indian or a Pakistani, and that the elections in the twenty-four direct suffrage constituencies are to begin before the end of 1952;

3. A "Sudanization" Commission consisting of three Sudanese (chosen from five names submitted by the Sudanese Prime Minister and approved by the Governor-General's Commission), an Egyptian and a British, together with a member of the Civil Service Commission (the latter in a purely advisory capacity) will supervise the "Sudanization" of the Police Force, the Sudan Defence Force, as well as the administration, over a period not to exceed three years, to provide free and natural atmosphere necessary for a consultation in which the Sudanese shall choose between union with Egypt and independence (not membership of the British Commonwealth, as is advocated by the "one-man" Sudan Party of Muhammad Ahmad 'Omar). Finally, a Constituent Assembly will make the choice between union and independence.

The Egyptian Note attempts to modify the British proposals by decreasing the powers of the Governor-General in the south, where Muslim religious teachers are being prevented from
The nature of the Egyptian Prime Minister’s proposals

The Egyptian Government’s proposals aim at democratizing the suffrage in the Sudan, which is the just means of ensuring the return of Unionist deputies in decisive numbers. The decision to ask Pakistani or Indian delegates to participate on the Commission is also an attempt to assure fair play, but the addition of an American Commissioner is sure to be opposed by the powerful Sudanese Trade Unions and others which have little faith in the West and oppose the Middle East Defence Scheme.

It is right to assume that the Egyptian Premier is trying to get as much as he thinks is at present possible rather than ask for everything at once and get nothing, but the Sudanese should have been given the right to self-determination long ago, and the present extremist attitude of the Unionist is not only natural but is thoroughly justifiable, for only by continual demands and pressure can they achieve their objective.

It remains to be seen what the reaction of the Sudanese will be to the compromise solution. Already the students and workers have shown that the British have outlived their welcome, and the ridiculous importance given to the Independence Groups is a challenge to the Unionists. Lately Dr. Mekki Shehata, a prominent Sudanese historian, has asked Sayyid ‘Ali al-Merghani to take an active part in politics, obviously to counteract the activities of Sir ‘Abd al-Rahman al-Mahdi.

The Sudanese Trade Unions Workers’ Congress, which is very powerful, has been virtually ignored by the British labour movement, which has been duped by the Sudan Government propaganda which runs its greatly publicized efficient organization for the permanent maintenance of British rule. Nevertheless, foreign rule, however efficient, cannot last for ever, and in the long run it has a retrograde effect. The past struggles of the Sudanese and of the Egyptians have got them so far, but only the termination of British rule will satisfy the Sudanese, who are well capable of looking after themselves and whose integrity and ability far exceeds that of many independent nations.

WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

STANDARD MUSLIM ALMANAC

63 Bristol Buildings,
Colombo, Ceylon.
23rd October, 1952.

Dear Sir,

The verses of the Holy Qur’an, as every Muslim knows, are classified as “clear verses” and “allegorical verses”. That is to say that certain verses have a clear and direct meaning, while there are others which are somewhat intricate. When the text of a particular verse can be easily understood without reference to the sayings or practice of the Prophet Muhammad, are Muslims as a body free to confine themselves to the Qur’anic injunction only? Can it be justified or are they right, if their action is so restricted as to have no recourse to Hadith? To some extent Muslims are bound by the Hadith, too, but invariably it is optional and not obligatory as in the case of the Holy Qur’an.

One such verse is 2: 184. Acting on this Divine authority, can Muslims do away with the present mode of waiting to see the crescent moon to determine days of Muslim significance and resort to the science of astronomy? It will then be possible to bring out a Standard Muslim Almanac for the guidance of the entire Muslim World. This could be done with precise mathematical calculation, computing dates based on the lunar system. The solar system has given birth to the Gregorian calendar, which is universally followed. The need of the hour is to have a similar chart for the Muslims, who have been the pioneers in the field of applied science. There is a consensus of opinion among a large section of Muslims in almost all countries favourable to this step, there is evidence of a revival in all branches of Muslim learning.

The confusion now prevailing among a class of Muslims should be remedied to revitalize the structure of uniformity which forms the basis of Muslim solidarity, as it governs all our canonical institutions. This idea of uniformity should prompt us more than the Christians and other religious denominations to adopt a unified system as a guide to its fulfillment, compatible with the principles of Islam. It is up to the Ulama to decide. The universal character of Islam implies that it should claim to embrace the whole human race. This is the aim and it is an ideal that has to be accomplished without sectional differences by all faithful followers of the consolidated fraternity. The Holy Qur’an is the pivot on which the rallying-point for unity depends. There is no sect in Islam and there can be no disagreement so long as the appeal is centred round the Holy Qur’an for direct action through its only source.

An arrangement of this nature will leave no room for disputes and dissensions which may become possible, if we extend the scope beyond the limits of the Holy Qur’an. To reach an agreement for a common cause that affects the entire body of Muslims everywhere, an attempt like this should prove desirable from all points of view. It is likely that Standard Muslim Almanac acceptable to the many millions of Muslims spread all over the world.

Yours sincerely,
M. A. C. M. Saleh.

THE CAPTURE OF CONSTANTINOPLE

Mahmut Mesut Yerli,
Eregli Komülürleri Isletmeci,
Zonguldak,
Turkey.

Dear Sir,

On 29th May, 1953, a royal tent representing the Otom Hamayun of Fatih Muhammad the Second will be set up at Maltepe to the west of old Constantinople, where the ceremonies will be officially declared open by the Governor of Istanbul at 9 a.m. Immediately following the Governor’s Address the old city walls will be given a salute of 101 guns.

A contingent of 500 Janissaries and Kapukolu soldiers with their “Mehter” military band will leave Maltepe for Topkapu, where the Muslim Turkish Army entered the city 500 years ago. Upon reaching the Topkapu Gate the whole procession will halt for five minutes and the recitation of Al-Fatihah will be dedicated to the blessed souls of the shehids of the Conquest and a wreath will be placed at a spot where Hasan of Ulubat fell, the first Muslim soldier to plant the Flag of Faith on the city walls.

The procession then will enter the Topkapu Gate and, following the route of Aksaray and Laleli, arrive at the Fatih
Square, while 500 Levents (sailors) will be landed at Cibali on the Golden Horn from the Turkish Fleet to join the Janissaries at Fatih. While the sailors land the Fleet begin the ceremonial gunfire of 101 guns.

At Fatih apart from the Janissaries and Levents, contingents representing the Turkish Army, Navy and the Air Force and the people will gather while another salute of 101 guns proclaims the Immortal Conquest to the glorious accompaniment of the Tekbir and the Azan Muhammad being sounded from all the minarets of Istanbul; the aircraft of the Turkish Air Force will drop wreaths on the mausoleum of Fatih, the King and Emperor.

Similarly at the St. Sophia and Sultan Ahmed Squares a repeat performance will be effected, which will bring to an end the celebration programme for the day.

At night the ceremonies will proceed with the same splendour. A Kadırga representing Fatih’s Fleet will be at anchorage opposite Dolmabahce, ceremonially adored with lights. All the city will be decorated splendidly with electric lights; large processions will tour the historic spots of the city. Between the minarets mahyas will be set and the mausoleum of Fatih conspicuously lit with a single light. Mewlid Nebevi are be recited at the Fatih and Sultan Ahmed Mosques. The Turkish Radio will have special Quincentenary Programmes to celebrate the splendid occasion. The public transport system will operate all day and all night and all the national museums in Istanbul will be open to the public all day and all night free.

The following day there is going to be a special programme of sporting events, such as shooting with the bow and arrow and games of javelin-throwing on horseback by the Spabis in their traditional costumes.

With kindest regards, I remain,

Your sincerely, ALI SACIT POLATER

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**BOOK REVIEWS**


The first edition of this English translation of the Holy Qur’ân appeared in 1930, and the second one in 1948. Both these editions are nearly exhausted, and other copies are not available at a reasonable price. The present publishers have brought out this third edition to meet the growing demand of the students of the Holy Book.

The translator is an Englishman and a Muslim, and has been a life-long student of the Holy Qur’ân. Translation of any book is not an easy task, and more so in the case of a Holy Scripture; but Muhammed Marmaduke Pickthall, who quite rightly prefers to call his translation “the meaning”, has succeeded so far as is humanly possible in conveying to the readers of his translation the true and sublime teaching of the Holy Qur’ân. But unfortunately there are very few explanatory notes to this translation, with the result that there are certain points which remain obscure to the ordinary reader. Furthermore, there are many portions to which casual reference should have been made with advantage. Besides, it was better to have been more appropriate and certainly added to the lucidity of this translation if the translator had avoided using rather unfamiliar Biblical phrases in his rendering of the Arabic text. We may, as an example, refer to Chapter 3, v. 55, of the translation. Leaving aside the consideration as to whether the translation is good and in accordance with the strict and accepted usage and idioms of the Arabic grammar and language, one cannot help feeling that the translator in this case has left the meaning obscure and is at pains to conceal the real meaning under some Biblical phrases. One cannot enter into lengthy discussion on this point in this short review, but the words translated by him referred to above, “I am gathering thee and causing thee to ascend unto Me” would have read better if they had been rendered as “I will cause thee to die and exalt thee in My presence,” in which “I will cause thee to die” is plain English for such an obscure phrase as “I am gathering thee”.

In order to keep the cost of production low and bring it within the means of a larger public, the publishers have used rather an inferior quality of paper. The binding, too, is not of a very high quality. It is to be hoped the publishers’ efforts to make a cheaper edition of this valuable translation available will receive the encouragement it deserves at the hands of all students of the Holy Qur’ân.

The prices of the two editions are:

1. Without Arabic Text, in one volume, size 5in. x 7in., pp. xxvi + 539 + xiii …………… Rs.(Indian) 7/-
2. With Arabic Text, in two volumes, size 5in. x 7in., pp. xxxvi + 1253 + xiii (complete set) Rs.(Indian) 14/-


The author needs no introduction to any part of the literary world, especially to Muslims, for his authentic works such as The Spirit of Islam, A Short History of the Saracens, Muhammadan Law, etc., are well known.

This book is divided into three chapters, and the first chapter covers a fairly wide range of subjects dealing with the cardinal principles of Islam, such as Prayers, Charity, Life after Death, Laws of Marriage and Divorce, Polygamy, etc.

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The last chapter deals very briefly with the period of Muslim history after the death of the Prophet Muhammad.

One important feature of the book is that it is profusely annotated with references from the Holy Qur’ân and the authentic traditions, and is also supported by the views of the great Saints and Reformers of Islam.

Every seeker after truth, especially the youth of Islam, will find this booklet very useful.

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