May 1952
A skilled Saudi Arab employee of the Arabian American Oil Company surveys the ground for building construction at Dhahran, Aramco's headquarters community in eastern Saudi Arabia. He is one of hundreds who are being advanced to jobs of more responsibility through Aramco's industrial training programme.
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Imperialism in the Middle East is Helping Communist Bloc

The United States of America and the Muslim Countries

The obstacles to the solidarity of Islam with the West against Communism

The countries of the Middle East are at present very much preoccupied with problems concerning their present and future domestic progress as well as with problems relating to their relations with other countries. They are faced with the pressing task of having to make a very momentous decision soon on the stand they are to take between the two great political camps into which the world is now divided.

One of these two great camps, headed by Soviet Russia, and comprising some 850 million people and including the greater part of China, which has recently become a Communist domain, is menacingly threatening to engulf the free world and subject it to abject enslavement. The great masses of human beings in this camp are vigilantly being kept out of touch with the rest of the world by an impenetrable iron curtain drawn round them by their despotic political leaders.

Although the United States of America, realizing that it is of vital importance, in order to save mankind and its democratic institutions and civilization, that the freedom-loving countries of the world should band themselves together and form a strong bloc which would be able to stand against the menace of Communism and effectively resist any aggressive move on its part, came to the help of Western Europe, and despite the fact that the menace of Communism has become increasingly obvious to the whole world, the solidarity against Communism has not as yet become complete or satisfactorily reassuring. That the wall that must necessarily be built against Communism has not yet been sufficiently effective can be ascribed to no other reason than the disturbing and thwarting conduct of Western imperialism. This outmoded and unjust political order, which is adhered to and continuously sustained by some strong imperialist and colonial world powers, has done much to destroy the efficacy of the front that could be presented by the freedom-loving countries of the world against aggression. It could even be maintained that the desired unity and solidarity of the free world will not come about until colonialism and imperialism are completely eradicated.

The share of France and Great Britain in thwarting the realization of the democratic bloc

The United States of America is not unaware of what has been done by Great Britain and France, the world's two major imperialist powers, in the countries of the Middle East and North Africa. In the Middle East there are still to be found nations struggling to free themselves from the shackles of imperialism and striving to attain their rightful nationalist aspirations and rid themselves from the foreign rule to which they are subjected. The progress which these oppressed nations are making towards this goal are at present very slow indeed, due, no doubt, to the strength of the imperialist powers with which they are faced. We would go so far as to say that had France had strength and resources comparable in magnitude to those of the United States, these struggles in the Middle East and North Africa would have been completely stifled and their moves for national liberation would have long ago been "nipped in the bud".

Great Britain and France, however, continue to maintain some form of an "iron curtain" around some countries of the Middle East and North Africa. How effective such an iron curtain is and how bold the behaviour of these imperialist powers against the nations which they dominate is clearly seen in the course of events that is going on in North Africa and in Egypt and the Sudan. It is this iron curtain which is preventing some Middle Eastern countries that are possessed of great potentialities and have a great contribution to make towards the strength of the democratic bloc from becoming useful members of this drive for the salvation of civilization and for making the democratic bloc a real success.

Look at the iron curtain maintained by France around Arab North Africa. The countries of Morocco, Algeria and Tunisia, whose population is almost entirely Arab, have as a result of an ingenious scheme become, against the wishes of their indigenous inhabitants, part of France, although the French Foreign Office prefers to describe the régime in Morocco and Tunisia as a French "Protectorate". Between France and the Arabs of North Africa there is no community of either language, religion, race, history or tradition. Can one in this case escape giving judgment upon these imperialist régimes as being both immoral and unjust in the eyes of natural justice?

It is difficult to see how Egypt's recent hostile attitude to Britain could have been otherwise. Egypt could not tolerate British domination indefinitely in an integral part of its territory. There was no course open to her but to part an end to this intolerable situation and to abrogate the Anglo-Egyptian treaty of 1936.

In the Sudan, Britain is claiming that it is her duty to stay there until the Sudanese are "ready for self-government". But there is serious doubt about the truth of this British pretext. Britain, it is believed, intends to keep her hold on the Sudan so that she can easily bring Egypt to her knees if the necessity arises for such a step. Surrounded by the Suez, the Sudan, and Libya — all widely open to British military forces — Egypt can be quite easily manœuvred and harassed by Britain. It is small wonder if Egypt hesitates to join the democratic bloc against Communism while she remains threatened in this way by Britain.

Without the co-operation of the Arabs, Great Britain and Turkey cannot stem the advance of Communist aggression

The British Government and politicians say that there are two powers that could be vested with the task of defending the Middle East against possible Soviet aggression. The first of these powers is considered to be Turkey, no doubt the strongest amongst the countries of the Middle East, and the second power is considered to be Great Britain.

The proposition that Britain should be regarded as the second major power to be entrusted with the defence of the Middle East is open to severe criticism. Common sense dictates that the people whose countries are sought to be defended should be given every opportunity to assume that responsibility themselves, or at least to contribute materially to it. The present situation whereby the Middle Eastern countries are barred from such a rôle is thus unwise in the extreme. The United States of America has refused to supply the countries of the Middle East with arms and equipment, and this policy, too, is wrong. The Western democracies must realize the simple fact that it is the people of the Middle East who will try and keep the Communist aggressors at bay and who will fight ardently and zealously to stop the tide of Communism.

ALI VASFI ATAHAN

MAY 1952
By the Light of the Qur’ān and the Hadith

Anger and Desire

By KHWAJA NAZIR AHMAD

Anger and desire rightly used produce a high morality

Anger and desire are the treble and base of the whole gamut of morality. They are also the root passions, and act as lifetendances, branching off in various directions. In their original form they are bestial in character. If anger, for example, assumes the forms of murder, physical hurt, libel, slander, and the rest, desire, in its naked form, engenders theft, larceny, cheating, misappropriation, adultery, and many other evils. Their combination also creates a variety of new vices, jealousy being one of them. But the said two passions, rightly blended, produce a high morality. If anger assumed the form of bravery and justice, desire becomes sublimated into mercy, sympathy and charity. Real morality depends upon training these passions rightly, and this ought to be the first concern of human society. The culture and civilization of a nation do not lie in its ability to use brute force, but rather in the wise display of moral force.

The Difference Between the Qur’ān and Other Scriptures on Condemnation of Evil Passions

The whole industrial world owes its existence to desire. But there must also be some passion in us that urges us to protect what we have, and this passion is anger. If desire prompts us to acquisition, anger prompts us to secure the safety of that which we have acquired. Thus the two passions are not only life-tendances but instruments of human perfection. We cannot, therefore, afford to kill them; we have to balance them and discover, if we can, their proper use.

Herein lies the superiority of the Qur’ān. Not only does it condemn the worst forms of evil passions as other Scriptures do, but it lays down a code of life which makes those same passions the most valuable assets of human society.

The opening chapter of the Qur’ān divides the human race into three classes:

(a) Those who are on the right path and are the recipients of God’s blessings;

(b) Those who are anger-ridden people and in peril of Divine wrath, and;

(c) Those who have been misled and go astray.

The blessed of God, as depicted by the Qur’ān, are those who clothe themselves with Divine morals. These morals are none other than the same two passions in their most excellent form. Thus anger and desire become the dividing principles of the whole human race. Those who have controlled their evil passions and have converted them into their desirable forms are the chosen people of God, while the others are under His curse. If the Holy Qur’ān is devoted chiefly to training these two passions in their different forms, it could not do better, seeing that on them hinges the whole machinery of a healthy society.

Anger, in its highest form, is a real blessing of God. It secures peace and safety. It seeks to establish immunity in the world against evil and misdeeds. But it may also become God’s curse when wrongly used. The Holy Qur’ān deals with it scientifically and on a psychological basis, converting the cause of enmity into a means for reconciliation and friendship. It says:

“Neither are the good and the evil. Repel evil with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend” (41:34).

The Qur’ān on “Returning Evil with Good”

To return evil with good is, no doubt, a beautiful maxim, but its universal application must needs, as things are at present, be harmful to the social fabric. It is putting a premium on evil. It encourages offence. It may produce reform in some cases, but it may also engender stubbornness and wickedness. But the law given in the Holy Qur’ān meets all emergencies. “Repel evil with the best” is the Qur’ānic injunction. To amend wrong is the main object. If this can be obtained by forgiveness or by doing good, it is desirable, but if some coercive measure is needed it should be resorted to. We have to choose the best that suits the occasion. The Holy Qur’ān speaks thus of the believers:

“And those who shun the great sins and indecencies, and whenever they are angry they forgive. And their rule is to take counsel among themselves. And those who, when great wrong afflicts them, defend themselves. And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from God; surely He does not love the unjust” (42:38-40).

What beautiful and comprehensive teaching! Evil must be repelled at any cost, but we must not give way to anger; the best course is not to rely on our own judgment, when angry, but to take counsel with others. Forgiveness and punishment are both suggested. If amendment be achieved through forgiveness, that is the best way, but nothing must be done at the expense of justice.

Anger is most readily aroused against a weaker class, for if such persons happen to commit a wrong it is easy enough to punish them. Here, then, is an occasion for controlling the passions, and the Qur’ān advises us in the following words:

“(They hasten to forgiveness) who spend (benevolently) and restrain anger and pardon men, and God loves the doers of good” (3:133).

There is another verse which co-ordinates the proper use of desire and anger. It furnishes us with an ideal code of life and secures peace and well-being. It is read to Muslim congregations every Friday from the pulpit, and surpasses every teaching given elsewhere in law or religion:

“Surely God enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency, the denial of other’s rights and transgression” (16:90).

If the first part of the verse speaks of the three stages of goodness which the passion of desire in us, i.e., doing good to others, assumes, the other part deals with three forms of anger, which in a way comprise every form of evil.

The last part of the verse comprehends in three words the greater part of the crime. Anything that harms life, property and name is styled “indecency”, and we have been warned against it. But if this injury affects others, it amounts to a denial, on our part, of their rights, and has, therefore, been prohibited. Those others, too, are entitled to protection as regards their own lives, property and fame, and these we must respect. Anything that affects the whole of society, by violating its laws, is treated as rebellion in the Holy Qur’ān. The Friday sermon gives its hearers the noblest of inspiration for acting as good citizens and doing their duty to society. We have to observe equity and justice in our dealings, to be charitable to others, to do no wrong to ourselves, to our fellow-men, or to the community. By obeying these injunctions we sublimate desire and anger to their most excellent forms and banish evil.

THE ISLAMIC REVIEW
Islam and Christianity can Co-operate in Re-establishing the Kingdom of Heaven

By PROFESSOR MUHAMMAD 'ABDUL RAHMAN KHAN

"Islam from its inception was friendly disposed towards Christianity. One of the fundamental principles of Islam is belief in prophets as God's messengers on earth, and Jesus is venerated as one of the highest among them. Barring divinity and divine origin, that could not possibly be attributed to any creature of God, in accordance with its fundamental principle, Islam endorsed everything rational and moral in the Christian faith."

Islam's attitude towards Christianity

Jesus Christ, in his brief period of wonderful life, tried to unite the human race under the "Fatherhood of God" and establish the "Kingdom of Heaven". It is generally held by non-clerical historians that Jesus' teachings were misunderstood even in his lifetime, and when Papacy laid claim to world supremacy as the successor of the Roman Empire, destroyed by the barbarians of infidel Europe, the idea of the "Kingdom of Heaven" began to be interpreted as the Supremacy of the Pope of Rome over the entire Christian world, both spiritually and temporally. Many of the Popes of early Papacy (like Gregory the Great (594-604 C.E.), Hildebrand (1073-1085 C.E., etc.) were worthy successors of Jesus Christ's apostles, and the Christian world enjoyed some brilliant periods of peace and piety under them.

Later incumbents, however, like Boniface VIII (1294-1303 C.E.), laid claim to too much worldly power and began to lose hold on the ordinary man also. Sale of indulgences, simony and other unpopular schemes of amassing wealth aroused opposition to the Church among non-Italian princes, priests and the public, and led eventually to Calvinism and Protestantism. Gregorovius' account of the misdeeds of some of the later wearers of the Papal tiara in his History of the City of Rome (in the Middle Ages from 400 to 1527 C.E.) is a mournful chapter in Church history, and need not be repeated here.

Islam from its inception was friendly disposed towards Christianity. One of the fundamental principles of Islam is belief in prophets as God's messengers on earth, and Jesus is venerated as one of the highest among them. Barring divinity and divine origin, that could not possibly be attributed to any creature of God, in accordance with its fundamental principle, Islam endorsed everything rational and moral in the Christian faith. References in Muslim books to Jesus Christ and Mary are full of admiration and reverence. From the Prophet Muhammad, his four Orthodox successors, to all later Arab or non-Arab Muslim rulers, all were benevolently disposed towards Christianity. Even persecuted sects of the Orthodox Church found asylum in the lands of Islam. It is this liberal spirit of toleration that won for Islam its teeming prosectes — converts to the faith without active mission. Arians, Nestorians, Monophysites, Monothelites and members of all other sects regarded as heretical, though subject to harsh treatment in the lands under Christian domination, enjoyed perfect liberty of worship in Muslim lands — appropriately called Dar al-Islam, or abode of peace.

Official Christian's persistent hostility to Islam

Official Christianity, on the other hand, has been persistently hostile to Islam (and glaringly unjust to the Prophet Muhammad), perhaps fearing it as a dangerous competitor in the race of proselytization. This hostility changed into active antagonism when the tolerant Arab rulers of Baghdad ceased to function as de facto sovereigns, falling into the clutches of powerful Turkish "sultans" whose local representatives began to fleece the Christian pilgrims of Western Europe on their way to the Holy Land. Economic complications may have called for imposition of higher taxation — as Muslim pilgrims to modern Hedjaz have to bear ungrudgingly under 20th century civilization — but lack of proper publicity organs may easily have represented the act as tyranny and extortion. When Egypt and Syria raised the standard of revolt and established an independent monarchy under the Bani Fatimids (some of whom happened, unfortunately, to be mere children when placed on the throne, or sometimes even half-witted), fanaticism and maladministration became the order of the day. The crisis came when the Church of the Holy Sepulchre was destroyed in 1009 C.E. by al-Hakam's rash order. This wild act led to the "Crusades", which dragged along more or less intermittently from 1095 (after Pope Urban II's fiery speech at Clermont on November 26th) to 1291 C.E., though the Church of the Holy Sepulchre was rebuilt by al-Hakam's son and successor, al-Zahir (1021-35 C.E.), and the Byzantine

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Emperor Constantine VIII, agreed in return to the rebuilding of the mosque in Constantinople.

The "Crusades" failed to achieve the long-cherished object of wresting the Holy Land from Muslim hands, but caused much bloodshed and savagery, mostly by the uncontrollable crusading hosts. While chivalrous knights like Richard I of England did not refrain from executing thousands of helpless Muslim prisoners in cold blood, it is a great solace to remember the merciful treatment of equal numbers of needy Christian captives of war by Salah al-Din and his successors. (Al-Kamil, successor of Saif al-Din al-‘Adil to the Egyptian throne (1218-1239 C.E.), is reported by Christian historians to have been so kind to his Christian subjects that the Coptic Church still recognizes him as the most beneficent sovereign it ever had.)

The wounds inflicted during the "Crusades" on Muslim and Christian religious susceptibilities do not seem to have healed yet, and it is shocking to hear even modern Christians talk of starting a "fresh crusade" (not necessarily against Muslims) whenever their feelings are roused by propagandist reports.

The duty of Christianity and Islam in the present crisis

Incomparably more devastating than the religious wars of the Middle Ages have been the two world wars of modern civilization, and we are threatened with a third one on a more gigantic scale, in which the belligerents will indulge freely in employing the deadliest weapon ever invented — the infernal atom bomb. The present division of the "civilized world" into two hostile camps — one declaring for Democracy and the other for Communism — is perhaps the greatest calamity that is pursuing the human race. Man worshipped all manner of objects in the past — animate or inanimate, real or fictitious. Nowadays it is the fashion with some to worship nothing. In such a world of chaos is it not appropriate that Muslims and Christians who still retain their old belief in God and His prophets should forget their past quarrels and co-operate for the survival of the human race, through reviving the idea of the Brotherhood of Man and re-establishing the Kingdom of Heaven?

It is an irony of fate that having achieved the greatest scientific success, viz., the ability to convert matter into energy (in imitation of what is happening in the interior of the stars), civilization is working incessantly for its own annihilation and that of the human race. £1,000,000,000 sterling are estimated to have been spent till now on making more and more powerful atom bombs, and the work is going on still on a more ambitious scale! All sorts of adventurous schemes are being planned to conquer "other worlds than ours". But the human race as a whole has lost its old peace of mind and millions have been wilfully destroyed and millions are perishing through want and neglect. Their means of sustenance and amelioration are at hand, but cannot be utilized through international jealousies and discord! Whether homo sapiens?

THE IDEALS OF ISLAM

By DR. ISHTIAQ HUSAIN QURESHI

"Are we ready to begin the march? This is the psychological moment: if we do not stir now, we may never stir again"

Muhammad did not preach a religion, he preached the essence of all religions

The human mind is so created that it always longs after something higher than mere physical existence; but for this quality it would not have been much different from the animal mind. Man always sets before himself an ideal if he is not, to quote the Qur'an, "wandering in a wilderness". The relation of thought to action is well known; therefore, it is well to pause every now and then to ask ourselves if we understand our ideals.

To understand the ideals of Islam, it is necessary to know the circumstances in which they were first preached. The wild and uncivilized land of Arabia had witnessed the greatest degradation of mankind. Men were worse than beasts. They indulged in the grossest forms of adultery, warfare, infanticide, gambling, plunder and other vices. Historians have left on record a faithful description of society as Muhammad (on whom be peace and blessings!) found it. These accounts are fully corroborated by the remains of contemporary poetry, which consist mainly of brazen-faced descriptions of indecent amours or narrations of wild adventures. Many of these poems cannot be quoted even in this age of sex-ridden literature without offending all sense of decency.

To this land was sent the Messenger of God to preach a new way of life. He was illiterate, and the whole of his early life had been spent in revolt against the ideas of Arab society. Thus, at the time of his mission, his mind was free from the influence both of past writers and of his own environment. He could not start with any preconceived notions: by the very force of circumstances he had to apply a virgin mind to the problems which faced society. We believe that single-handed no mortal was capable of reforming so corrupt a community, but God, in His great mercy and infinite love for His creation, revealed the Truth to him. Indeed, he had been chosen as God's own instrument for working the miracle not only of reforming the Arabs and making them the spearhead of human progress but also of laying down the eternal canons of progress and healthy life.

This great miracle was not brought about by denying old truths, but by restating them. Islam is not a new religion but was preached by the prophets of all nations and all times. Islam only removes the accidental and the particular from the religious wisdom of the world and makes it eternal and universal. Islam is not a call to get away from old truths, it is a reminder that truth should be separated from the excrescence which human imagination, cupidity or lack of understanding have added to its pristine beauty. Muhammad was the last of the prophets, but Islam is not the youngest of religions. It is only logical that the last prophet should be sent to bring about a synthesis of the messages of those who were sent before. Muhammad did not preach a religion, he preached the essence of all religions.

What faith in God should mean to a Muslim

The corner-stone of this message is a living faith in God. It is commonplace to say that Islam is monotheistic; but it is not realized that a spiritual monotheism implies undivided loyalty. It is not enough to pay lip-service to the unity of God: to a Muslim his faith should mean that no fear or temptation will induce him to worship false gods. And the false gods need not be visible creations of human hands; these can never attract an intelligent mind. The most dangerous associate with God is subtle selfishness. Images of stone and metal are but the reflex
of ignorant superstitions; the demands of human weaknesses and desires are mighty powers which are potential sharers in our allegiance. To maintain our allegiance to God, in fact, is true monothelism: let no ambition, no fear, no temptation take us away from our duty to the supreme Arbiter of our destiny.

This loyalty does not consist in neglecting the life of this world: a Muslim cannot be "unworldly". He should not look upon the world with scorn; to scorn the world would be disrespect to the Creator. Man has been created in this world and, therefore, he must make the best use of it. Islam endeavours to produce a well-balanced man who does not ignore any aspect of life. To ignore others, this failing Islam seeks to cure. Ascetics are just as bad Muslims as gluttons; ignorance is as mortal as spiritual degradation. It should be the aim of all

selfish comfort and aggrandizement. It is this spirit which brings Islam so near to Socialism. Its laws of inheritance, its system of a capital levy for organized poor relief, commonly called zakat (compulsory charity), its ingrained democratic feeling, and its ideals of service, love and charity, all go to eradicate inequalities whether social, political or economic. Islam can never be reconciled with capitalism, on which it looks with unmitigated horror. And yet Islam differs essentially from Communism, because Islam can never believe in materialistic dialectics. Islam has a sense of values, a respect for individuality. It does not believe that human beings should be converted into mere economic automata; it cannot ignore the spiritual and idealistic needs of man. Islam does not believe in a society in which man exploits man, in which injustice abounds so that some roll in luxury and others die of starvation: hunger is anathema to Islam. Islam believes in equality of opportunities and the limitation of the potency of wealth. The eradication of want and misery is the mission of Islam. But Islam also looks further. It does not concentrate on the human belly but takes cognizance of all human needs. Islam regards economic and social equality as the basis of happy life, but material well-being is only the foundation on which the structure of human personality can be built.

Muslims' duty

The synthesis of the various qualities and motives, which fashion human personality, is the result of the unity of purpose created by devotion to God; for Islam is not mere lip-service, it is complete submission to the fount of all idealism. Islam is passionately theocentric, and all human emotions and activities are subordinated to the service of God. Life is a continuous, never-ceasing act of devotion. This view of life changes its very nature; selfishness, lust for power, exploitation and greed are purified away like dross by this consuming passion. Such purification of character changes the entire attitude of a Muslim towards the world. Imperialism, nationalism, geographical barriers, social antagonisms, all pale before the radiant light of Islam. A Muslim recognizes only one bond, the bond of a common ideal. Anyone who joins him in fighting for the great purpose of creating a healthier and a better world is his brother, his comrade-in-arms. He knows only one organization, the ummah, a brotherhood of men who band themselves together in the service of God to rid the world of inequalities, intolerance and injustice. A Muslim's entire life should be a continuous jihad, a never-ceasing endeavour to eradicate evil from the world. This essence of a Muslims' life has been brought into bad odour by dishonest propagandists against Islam and by those who have fallen a prey to their persistent lies and misrepresentations. Jihad means, as even a student of elementary grammar knows, endeavour, and it may extend from a word of good advice to the supreme sacrifice of one's life in defending ideals. Islam will never be a live force again until our young men and women learn the lesson of jihad. Let them be, each one of them, a centre of light, living a clean, pure life, and like an orb in heaven, shedding light on the path of life. Let every Muslim realize that he is not an isolated individual but a cell of a living organism. He must act in accordance with Islam, for example is better than precept. If he does not take his duties seriously, he is only a running sore in the body politic of Islam, and may ultimately be the cause of its annihilation. The second stage of endeavour is to go on working incessantly in one's own sphere, however small it may be, for the ideals of Islam. Let every Muslim "advise people to follow the truth and encourage others in perseverance". The Muslims to-day are poor; they have hardly any means for spreading the truth; let every individual become a preacher of the ideal of Islam among fellow Muslims as well as others. And lastly, we must not be ashamed of saying that we believe that it is our duty to lay down our lives in this

The Honourable Dr. Ishiaq Husain Qureshi

Muslims to build up a society in which individuals are physically fit, mentally efficient and spiritually awake. Muslim society should produce men like the great Caliph 'Ali, who was a great mystic, as all sufis acknowledge, a brave warrior, as history records, a philosophic poet, as his poems would show to the curious, and a statesman whose advice was sought and respected through the days of the first Republic of Islam.

Sense of proportion in Islam

This balanced view of life is the direct outcome of the sense of proportion which has been inculcated into human society by the teachings of Islam. It expresses itself not only in the growth of the individual but also in his dealings with the world. Wealth and power begin to have a new meaning — they appeal to one as instruments of service rather than as means of

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endeavour and in the effort of saving our ideals from destruction. The will to live, paradoxically enough, expresses itself in a willingness to die; only those peoples can live whose individuals do not set too high a price on their lives. Those who deny the efficacy of jihad as the guarantee of the defence and maintenance of the principles of Islam show their ignorance of life. Life is a constant endeavour; how can any idealism survive without a constant endeavour on the part of those who follow it? And sometimes one has to die in defending one's principles.

**Muslims' attitude towards non-Muslims**

A believer in God cannot tolerate tyranny of any kind. Islam and tyranny are the antithesis of each other: without liberty and freedom Islam cannot exist. An idealism is futile if it cannot be practised. Islam cannot be practised in bondage. After all, Islam has laid for us a way of life which embraces all our activities, all the aspects of our life and even all our emotions. Our environment has to be controlled by us, otherwise idealism will wither away like a seared leaf. To be Muslims, we must be the masters of our destiny; only then can we build up a society consistent with the teachings of the Qur'an; only then can we free humanity from want, misery, inequality and tyranny. We do not want to impose our ideals on others, for the Qur'an teaches us to respect the convictions of others. Our record is clean; in spite of the ravings of interested writers, we have always behaved with remarkable generosity and tolerance towards others. Islamic history is free from religious persecution, wholesale massacres, unholyquisitions and extermination of weak races. We were the first to lay down canons of government which gave protected peoples complete freedom to follow their way of life and which guaranteed them civil rights and liberties. We imposed upon ourselves humane laws in warfare even when our enemies transgressed the limits. We have been remarkably free from race or colour prejudices; we have never despised a man for his colour or descent. We have come into contact with backward races and have lifted them up to our own standards, instead of using all our efforts in denying them the very elementary rights of human beings. Our government has never resulted in the economic impoverishment of the ruled or the suppression of their culture or even a deterioration in their military and political qualities. Indeed, under our patronage and with our active support, non-Muslim trade has prospered, non-Muslim cultures have thrived; non-Muslim soldiers and generals have fought and won battles; non-Muslim statesmen have ruled empires where Muslims were the dominant factor of the population. These facts should convince the world that we have ever believed in values and maintained them in the world, and in the present age, when Islam is decadent, weak and helpless, those values, too, have lost their hold on the world.

The Muslims have the making of a people who can be the spearhead of progress

Are we, then, such a blot on the face of the earth that we should not survive? Is it so unreasonable that we want to live? Are we really exceeding our limits when we also desire freedom to practise our ideals in some part of God's extensive land and thus fulfill what we believe to be our real destiny — of being a model nation for the world? We have a faith in our ideals, for our ideals are based on the realization that God and none else is the fountainhead of all good and virtue. An undivided loyalty to God, to believe, is the only panacea for the various maladies which torment the world. The secret of undivided loyalty is the monotheism which Muhammad, the Messenger of God, was inspired to teach us. The corner-stone of our faith is the belief that God has no associates, that none else is worthy of our worship. This undivided loyalty is expressed by the word Islam — submission to God. With this knowledge we can forge ahead, for we have the making of a people who can be the spearhead of progress.

Are we ready to begin the march? This is the psychological moment: if we do not stir now, we may never stir again.

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**THE ARABS AND THE BRITISH PEOPLE**

By MAJOR G. W. WYNNE-RUSHTON

"Actually, the British and the Arabs have a lot in common: we have the same genius for friendship, the most important factor in a world seeking peace. We are poets, so are they. We have a distinguished culture, so have they. And what is more than we have, they have, in their eager thirst for knowledge, their swift skillful hands, the seeds of the next Renaissance"

Arabization and Islamization of the countries conquered by the Arabs of the 7th century

Who are the Arabs? Preconceptions are invariably misconceptions. So let us establish identities first.

The Arabs originated in what to-day is Sa'udi Arabia, a vast peninsula, largely desert, which has the Persian Gulf on one side, the Red Sea on the other, and the Indian Ocean to the south. To the north are two countries, Syria, which included Palestine, and Mesopotamia (present-day Iraq), which at the time of the Prophet Muhammad's birth were Roman provinces.

This peninsula was the land of frankincense, the trade which made the Arabs rich since there was not a temple in the whole Roman Empire but wanted incense for sacrifices, including the temple at Jerusalem to which Joseph and Mary brought the Divine Child 2,000 years ago.

There had of course already been contacts between Arabia and the Roman provinces to the north, indeed the famous Zenobia Queen of Palmyra was an Arab, as was her kingdom, but it was not until the 7th century that the Arabs emerged as a world force.

Between the death of the Prophet Muhammad in June, 630 C.E., to July, 710 C.E., they had conquered Syria, Iraq, Persia, and North Africa as far as the Atlantic, Central Asia right to Outer Mongolia, India to the delta of the Indus, and as far as Mooltan in the South Punjab.

Contingent on these conquests two things happened wherever the banner of Islam triumphed:

1. Arabization; and,
2. Islamization.

This means that certain of the conquered countries adopted Arabic and Islam in place of their own tongue and religion. Egypt, Iraq and Syria, including Palestine, are examples of countries that were both Arabized and Islamized. North Africa was also both Arabized and Islamized, but Berber (Chleuh) as a tongue still remains in the Atlas region. Persia was Islamized but rejected Arabic as its national language, but, and this is odd, retained the Arab script for writing.

In Spain and Portugal, 800 years of Arab influence have left an indelible mark on both languages. Hundreds of words in both, and a vast majority of place names betray their Arab origin and are easily recognizable in Arabic to-day.
Further East the conquered countries took the religion but rejected the language.

Turkey, like Persia, was only Islamized.

The complete Arabization and Islamization of Iraq and Syria, including Palestine, had the result of extending the original Arabian peninsula by the width of these two provinces to the Mediterranean and the Turkish frontier.

Equally now, as then, for us to-day, the Arab peninsula is bounded on the north by the Mediterranean and Turkey; on the east by Persia and the Persian Gulf; on the west by Egypt and the Red Sea; and on the south by the Indian Ocean. This is the territory which I would like to discuss here. There are then three definitions of the Arab:

1. The historic and geographical one—which I have just mentioned;
2. The cultural one; and,
3. The political one.

And what did these great victories, this vast empire, achieve? How did it affect the English people? How does it affect them now?

The cultural debt the British owe to the Arabs and the legend of the primitive Arab spread by the Jews

The answer is in our cultural debt to the Arabs, which is enormous. Before I proceed I must mention the Jews; one cannot talk about the Arabs without mentioning the Jews, any more than one can talk of the British Empire without mentioning Canada and Australia. The Jews are responsible for the legend of the primitive Arab. For their own purposes they have deliberately created this legend. Because we of the West have heard this legend on all hands we have come to believe it ourselves, and the fact that we believed it helped to spread it.

Furthermore, there is now a new development of it. Too many Britshers and Colonials and Americans have been to the Middle East and seen for themselves and have queried this legend of the primitive Arab. So nowadays we have a new version of the story:

The 800 years of cultural splendour in Arab Spain; the glories of Omayyad Damascus; the 500 years of Abbasid Baghdad were not Arab at all but were Christian or Jewish! And they will produce authorities so skillfully twisted out of context that one is almost convinced until one goes back to the facts. It is because not everyone has the time to do so—yet somehow they all seem to hear this legend of the primitive Arab.

But let us have a brief synopsis of the facts.

This primitive Arab we hear so much about has left his indelible mark on European culture in the following directions: architecture, art, literature, geography, mathematics, science and medicine, philosophy and theology, language, etc. Let us take some of these points at random and not his achievements. The sources of transmissions are therefore (1) Muslim Spain, (2) Muslim Sicily, and (3) The Crusades.

The horse-shoe arch is purely Islamic

Arab influence is unquestionably evident in (a) military engineering of the period, (b) ecclesiastical buildings, and (c) municipal buildings.

In the first instance the citadels at Aleppo and Cairo taught Christian military engineers the principles of the crooked entry in a gateway, by means of which, if the enemy attained the gate, they could not shoot direct into the inner courtyard. Machicolations in castles, on the parapets of towers and walls, by means of which missiles were hurled on attackers, originated with the Muslim and antedated the famous European examples at Chartillon, Chateau Gaillard, Norwich and Winchester by over 400 years.

In municipal architecture the campanile, which so delights us in Venice and Florence and other Italian cities, is a development of the minaret. In London we have adaptations of it in the campanile of Westminster Cathedral, and more particularly Wren's adaptation of it in the tower of St. Mary-Le-Bow, Cheapside.

The horse-shoe arch was already distinctively Muslim, but the pointed arch, which has always been claimed as purely Christian Gothic, is really Muslim. In the Ibn Tulun Mosque in Cairo all the colonnades have it, and that mosque, built in 876 C.E., predates any single one of our famous European cathedrals by at least 200 years.

One can go on multiplying similar examples—the tracery tower at Evesham in England (1533 C.E.), obviously influenced by the Giralda minaret in Seville (1172 C.E.), the cusped arches in the 14th century church at Cley, in Norfolk, deriving via Cordova in Spain (the Great Mosque, 961 C.E.) from the Great Mosque at Samarra in Iraq, built in 846 C.E.

Art

The influence here is traceable through importation into Italy (via Genoa and Venice) of Oriental objects bearing Muslim decorative motifs, these becoming introduced into paintings. We find them in early Sienese art and in the Tuscan school.

In Lippo Lippi's "Coronation of the Virgin" in the Uffizi, in Florence, there is an interesting use of the ancient Kufic Arabic script as a decorative motif on the scarf held by the angels. But painting qua painting we have none; unless we count the mosaics in the Palatine Chapel at Palermo (12th century).
Literature

European literature is affected from three sources: (a) Muslim Spain, from 710 to 13th century C.E.; (b) Muslim Sicily, from the 11th to 13th century C.E.; and (c) pilgrimages and Crusades.

This question of Arab influence on literature is very important. The anti-Arabs say that there can be no question of Arab influence since from the days of Virgil and Pindar the main influences, the preponderating influence, in Europe has been entirely and predominantly classical. They argue from that, that there is an essential antithesis between the Oriental spirit and the spirit of Europe. An antithesis certainly exists, it is true, but, it is rather between the Oriental spirit and the classical spirit. And here is a very important point. Classicism in European literature has always been imposed from above.

The literature of the people, especially in the North-West, shows closer kinship with the spirit of Oriental literature.

Whenever a channel was opened between the peoples of the East and West, the flow of Oriental influence has so strengthened the popular currents in European literature as to enable them study more or less successfully the classical supremacy. The fact is important. Primitive Arabs, indeed!

And where in Europe do we find this Arab influence at work? You find it as far north as Scandinavia — in the Sagas. As far west as Ireland, in the legend of St. Brendan. You find it in the very early French story, Fleur et blanche Fleur. While Aucassin and Nolivette is pure Hispano-Arabo — Aucassin is al-Qāsim. The Oriental stories in Boccaccio’s Decameron are Arab in origin. Chaucer’s The Squire’s Tale, the setting of which is in Tartary, is thought to be an Islamic story brought by Italian merchants trading in the Black Sea.

With the Renaissance came a setback. The classical reaction relegated the East to the background. But it could not last. The romantic spirit of Europe gravitated naturally towards the warmth, colour and sensuousness of Arabian literary appeal.

Then in 1704 appeared Galland’s translation of the Arabian Nights, and that started the Drang nach Orient on the part of the cultured Europe. Its success was immediate and complete both in England and on the Continent, and the reaction of English writers showed the force of the Arab influence. It is true that it is very largely pantomime — our literary conceptions are highly glamorized and completely fantastic — but they prove my point that the Arab was deeply influential in European literature. In England, notable examples are Beckford’s Vathek, the redoubtable Dr. Johnson’s Rasselas, and in our own day Flecker’s Hassan.

Greek translations

The debt we owe to the Arabs as translators of and commentators on Greek philosophy is such that I would be wanting in justice to my Arab friends were I not to mention it.

To the patronage of the Caliphs of the Abbasid dynasty in Baghdad, a series of great and enlightened princes, we owe the preservation of the bulk of Greek thought in translation. It is a remarkable story. I have space only to indicate it, but for 150 years, from 750 C.E. to 900 C.E., the Arab savants translated from ancient Greek sources (always acknowledging those sources, and then proceeded to build their own synthesis of philosophic thought.

It is quite certain these Arab translations were of enormous value in facilitating the Renaissance. It can truthfully be said that the West owed the recovery of Aristotle to the Arabs inasmuch as the interest of European scholars in the works of Aristotle was first kindled by acquaintance with Arab thought.

Indeed, if the first effective influence was not Arabian, how are we to explain the fact that for generations Aristotle was confounded with the teaching ascribed to the great Arab philosopher Averroes? Now Averroes knew no Greek and had to depend on translations made by his predecessors. The Jews took over his work lock, stock and barrel — and it took Saint Thomas Aquinas to sort out the pure Aristotle from his commentator Averroes.

The great Arabian names of this day ring like bells — Avicenna, Averroes, al-Kindi are ringing still — and it was the tribute of a Christian prince, Alfonso the Wise of Castile (1252 C.E.), who founded the first Arab university in Europe — with an Arab as principal.

It is the same splendid story in science and medicine. The works of Galen and Hippocrates come to us through Arab translation. The Arab doctors were famous for their skill. Hunayn’s Ten Treatises on the Eye, which is the earliest systematic textbook on ophthalmology extant, was written in the 9th century. Where was Hadley Street then, pray?

In mathematics, the Arabs made algebra an exact science and developed it considerably, and they were the founders of plane and spherical trigonometry — which did not exist among the Greeks.

In astronomy their work was considerable. It is to the Arab translations of Greek scientific works, the originals of which are long since lost, that we owe so much. The Arabs kept alive the higher intellectual life and the study of science in a period when the Christian West was fighting desperately with Barbarians.

Arabs and the British promises during the first world war

Well, so much for the glorious past of the primitive Arab we are asked to pity. But what do the Arabs mean to-day—to us who are so ignorant of that past? Well, first of all, they mean oil! They have the oil. We want it.

One may argue that is a purely commercial affair. I wonder. There are other considerations, for which we are entirely responsible.

For 400 years, from the 16th century to 1914 C.E., the Arab nation, that Arab peninsula which I have already discussed, was under the oppressive yoke of the Turks.

About 30 years prior to 1914 Arab nationalists had started the struggle for freedom. The 1914 war was their chance. We were fighting Turkey, and the Grand Amir of Mecca, the Sharif Husain, father of King ‘Abdullah of Jordan, was the focus of the nationalist movement.

Fifty years before the first world war Lord Kitchener had been British Agent in Egypt. Sir Ronald Storrs was his Oriental Secretary. In February, 1914, Prince ‘Abdullah, as he then was, made overtures to Lord Kitchener for British aid for the Arabs in the event of an Arab rising headed by his father against the Turks. That move Lord Kitchener turned down, but in September of the same year, after the outbreak of war, he remembered the conversation and so did Storrs. Kitchener was then at the War Office and Storrs in Egypt. So Kitchener instructed Storrs to open negotiations with the Grand Sharif in Mecca, a mission of the utmost delicacy as no unbeliever could go to Mecca, and he had wily nily to employ a Muslim go-between.

The upshot was favourable. On 31st October, 1914, Kitchener telegraphed to the British Agency in Cairo a message to be sent to Prince ‘Abdullah. This was the beginning of the famous Husain-MacMahon correspondence. The second and subsequent letters were between Sir Henry MacMahon, British Agent, Cairo, acting for the British Government, and Prince Husain, the Grand Sharif of Mecca.

I must at this point stress two items of paramount importance:

(a) Kitchener’s fame in the East was then greater than that of any other living Englishman, and his word was accepted without question; and,
(b) All translations from Arabic and into Arabic of the correspondence were made at the British Agency in Cairo.

Now these two points are vital to any understanding of the present Arab attitude to the West in United Nations Conferences to-day.

We have travelled far on the downward path from the days when an Englishman's word was his bond. In matters of honour the Arabs stand where they stood. It is doubtless very primitive of them. But it is a fact, I have not the time to go into this correspondence in detail, even though there are only eight letters before the bargain was struck. The covenant between the British and the Arabs was signed and sealed in January, 1916.

On June 5, 1916, Lord Kitchener went down with H.M.S. "Hampshire". It was the very day the Arab revolt, faithfully initiated and organized by the Grand Sharif, began.

Grey, Balfour and Lloyd George

I wrote earlier — and have stressed at intervals — of the Arab peninsula that is the focus of the Arab world. This peninsula was the crux of the whole bargain made between us and the Amir Husain.

Its frontiers were argued over in eight letters — the translation on each occasion either from or into Arabic being done by us, so that there can be no argument that we did not understand what we were doing.

In the text we conceded the boundaries of the peninsula — which clearly included Palestine because it was not specifically made a reserved area. There was only one such reserved area — the Lebanon. This was specifically demanded by the British Foreign Office and conceded by the Amir Husain.

The total independence of the peninsula as a unity with the agreed exclusion of the Lebanon was to be our return for Arab aid. We all know what happened at the end of the war: greed, compromise, expediency, the breaking of Arab unity into (1) Iraq, (2) Palestine, (3) Jordan, (4) Syria, and (5) the Hedjaz (later to be absorbed into Saudi Arabia). And above all, vitiating everything, that infamous document, the Balfour Declaration.

The background to that document is psychologically interesting.

Kitchener was dead, thus providing another "if" to history. Had he lived the Balfour Declaration would have been stillborn. Of this I am certain. He knew too well from long experience the damage done by breaking faith with the Arabs.

Sir Edward Grey, that great gentleman of delicate conscience, who was Foreign Secretary at the time of the Husain-MacMahon negotiations, had gone to the House of Lords at the close of a distinguished career.

Arthur James Balfour, the most sinister figure in English politics in the last 50 years, was Foreign Secretary.

Lloyd George was Prime Minister.

Now Balfour was a Whig, of an old Whig family. He was subtle and brilliant, and was the author of a book on philosophy, The Premises of Philosophic Doubt, which one may rightly regard as the Bible of Agnosticism. Above all, his cast of mind was completely oligarchic.

"The horseshoe arch is purely Islamic"
The Gate of Pardon, one of the principal gates of the Great Mosque at Cordova, Spain. From this gate one enters the "Courtyard of the Oranges". In the picture orange trees can be seen in the background.

To him, the war was a very interesting game of chess. Men's lives — the British pledged word to obscure Arab princes, even the possible results of broken faith — were all to him part of an amusing and rather intricate dialectic. In the jargon of to-day he couldn't care less what happened in the future. Consequently, when the Jews, through Dr. Weizmann, approached him on the subject of Palestine, it was just another intriguing complication in the game which had to be thought out carefully without, of course, giving them too much. A typical oligarchic approach. So we get the following astonishing text:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievements of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in
Palestine, or the rights and political status enjoyed by Jews in any other country."

Nothing, mark you, about the understanding already agreed with the Arabs concerning the Arab peninsula which included Palestine, of which he must have been fully aware. It is quite impossible that he was ignorant.

The other party to the declaration was Lloyd George. He can be dismissed in two stories.

A few years before his death King Husain — then deposed from the throne of the Hedjaz, and an old and broken man — in the course of an interview with George Antonius, the author of An Arab Awakening, London, 1946, made the following observation on the English, and on Lloyd George: "The English, my son, are an honourable kind, in word and in deed, in fortune and in adversity. I say honourable. Only his Excellency the estimable energetic Lloyd George is something of an acrobat and a fox. I say a fox saving your presence. God have mercy on the soul of his Excellency Kitchener."

My second story is personal.

A relative of mine was staying in Lloyd George's native town in Wales at the time he was made Prime Minister. My relative discovered that the landlady of her lodgings was no less a person that Lloyd George's aunt. So she naturally commented on it, and in congratulating old Miss George my relation said: "You must be a very proud woman to see your nephew Prime Minister of England!" The reply was acid: "I am not," said the old woman. "David was always a liar!"

The subsequent history of that disgusting political charade was thirty years of British broken faith. Time and again we were faced with our own two incompatible sets of promises to two so differing people. And for thirty years we drifted on a tide of timid stupid lies of our own making.

The horrible result was the rape of Palestine three years ago — and 700,000 Arab refugees who should be heavy on our consciences.

That is the background of the present-day attitude of the Arab League. It explains quite a lot. And can one blame them?

**Future of the Arabs**

And what of the future of the Arabs and ourselves? That, like everything else, is in the hands of God, to whom they have always been faithful.

The Arab Christian communities are important. They are largely in communion with Rome — comprising as they do a majority of the Uniate Churches of the East — Maronite (the largest), Syrian, Chaldean, Assyrian, Greek, Catholic, etc.

They can be, for the Catholics of the West, the liaison officers with the Arabs. But — and it is a big "but" — do not let us forget that the Catholics share with Islam a practising belief in God — each in our own way. Which is more than can be said of them and the non-Catholic West.

If therefore the Western Catholics are going to make friends with the Arabs, they must take their responsibilities seriously. We must meet the Arab on equal terms. If the Jew for ulterior motives blackens the Arab name, it is a lie. But we must know it is a lie by making ourselves acquainted with the Arab point of view — not dismiss it.

Actually, we have a lot in common: we have the same genius for friendship, the most important factor in a world seeking peace. We are poets, so are they. We have a distinguished culture, so have they. And what is more than we have, they have, in their eager thirst for knowledge, their swift skilful hands, they have the seeds of the next Renaissance.

**ISLAM AND MORAL RE-ARMAMENT**

_By FRANZ STAAL_

"Our conclusion is that the difference between the religion of Islam and the movement of Moral Re-Armament is not of primary importance in practical living; it is chiefly due to the difference of epoch."

Islam based on revelation, Moral Re-Armament on human reason

In The Islamic Review for June, 1951, a book review was given of The World Rebuilt — the true story of Frank Buchman and the men and women of Moral Re-Armament, by Peter Howard. The ideology of Moral Re-Armament changed the lives of innumerable people of different race, class and cultural background, some being Muslims from all parts of the world. The purpose of this article is to investigate the relation between the ideals of the religion of Islam and of the movement of Moral Re-Armament and to indicate the similarities and even to show the deeper rooted unity between their conception of life.

Of course, the primary ideals of Moral Re-Armament cannot be expected to be on a level with the concepts of Islam: Islam having resulted from revelation (wa'ab), whilst Moral Re-Armament as an optimist movement originated from human reason, though highly inspired by religious arguments, too. In dealing with the subject this background must always be kept in mind.

Furthermore, notice must be taken that in this paper only the principles of Islam have been accounted for; they originate chiefly from the following sources: The Qur'an, Hadith, a few theologians and mystics, e.g., al-Ghazzali. Practical social life within Islamic regions and its various temporary organizations have not been considered.

The notion of Islam implies a very logical and simple way of living: Islam means "submission", i.e., to the will of God. To live according to God's will, however, is only possible if we know God's will and if we are God-conscious; in order to know it, we have to be able to listen to God, and to listen to God is only possible when we try to be pure in every respect. This requires a change in all human beings, which change consists of three main stages:¹

1. The facing up to absolute moral standards; the fighting of sin. "Someone has said that the modern man is not worried about his sins, but the result is that he is worried about almost everything else."
2. Repentance and restitution.
3. Accepting God's guidance.

The development of the basic moral ideas in Islam is around tawba, which means repentance as well as change, conversion

Moral Re-Armament distinguishes four absolute moral standards: absolute honesty, absolute purity, absolute unselfishness, absolute love. Frank Buchman, the originator of Moral Re-Armament, elucidates guidance thus:² "Guidance is when we are in communication with God. The first step in re-orientating our minds to God is to listen twice as much as we talk. This is a simple programme of how to begin. The lesson the world needs is the art of listening to God." From trying
to listen to God occasionally we may go on to form a daily habit; this is called the “quiet time”. The fundamental notion of Moral Re-Armament, however, seems to be the idea of change. Firstly, therefore, this idea will be brought into connection with the teachings of Islam.

The Arabic language possesses in the word ta'uba a unique term to denote repentance as well as conversion, change. It is derived from ta'ab (to turn, turn away). “Repentance is repenting (turning away) from all save God Most High”, says Abu 'l-Husain al-Nuri al-Baghdadi (d. 295 A.H.—907 C.E.).

We will investigate some allied notions and their use in the Islamic tradition in a chronological order. The development of some basic moral ideas in Islam is partly shown around the history of the word ta’uba. Two main reasons justify quotations from the writings of several Islamic mystics, theologians and religious personalities: firstly, the tendencies in one special time are most accurately shown in some prominent individuals, whether they were looked upon as “original” or not; secondly, each of these has groups of adherents and followers, representing leading religious and moral ideas of the time, but themselves inaccessible to historical study.

A European vision of tradition that Islam has small moral value, because “conscience” is a word not found in the Arabic language and therefore not an Islamic conception, is a notion already refuted by Goldziher. He quoted the following (27th) hadith from al-Nawawi:3 the Prophet answered a question of Wabisam al-Abn’i: “Concerning a virtuous person in the following way: “Interrogate your heart. Virtue is that by which the soul enjoys rest and the heart enjoys calm, whilst sin brings trouble to the soul and tumult to the breast of man, in spite of the religious advice that people may give.”

The reproach of fatalism in Islam refuted in the Qur'an

The essence of “change” and the best refutation of any reproach of fatalism in Islam is given in the following beautiful verses of the Qur'an. These ideas are essential for all actions in society, according to the teachings of the Qur'an as well as according to Moral Re-Armament: “God does not change the condition of people until they change their own condition.” A general survey of the virtues according to the Qur'an is to be found in Muhammad 'Ali: ‘The Prophet Muhammad.’ The danger of sin is again characterized by al-Nawawi: “Perseverance in the commitment of small sins creates great sins.” Therefore the standards are absolute and the process of change is to be continued.

For the occurrence of the word ta’uba in the Qur’an: “Do they not know that God accepts repentance from His servants and takes the alms, and that God is the Oft-Returning (to mercy), the Merciful?” And in the Hadith: “Repentance is a return to God and the one who repents of his faults is as the one who has not sinned.” “If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.”

It is true that true belief and abstinence from sin are indeed preparatory factors for living the condition for sanctity life; but facing God with purity of mind and piety only is not enough according to Islamic nor to Christian standards. According to both religions, the personal attitude of the individual towards society is expected to be interwoven. This fact, which has to be kept in mind throughout the study of the history of Islamic mysticism, too, is of great importance with regard to our subject.

It is a fact that Islam points out clearly that man is not supposed to deal only with the hereafter and to forget his terrestrial surroundings. In this respect, too, Moral Re-Armament seems to repeat the old Qur'anic conceptions. During a journey a certain person was praised, because, being on horse-back, he continued reciting litanies, and, once dismounted, he continued praying. The Prophet asked: “Who prepared his food and the food of his mount?” “We all looked after him.” “Thus each of you is better than he is!” Dhabahi reports: “If the monk Djuraïd had been a real scholar of God, he would have known that the fulfilment of his mother’s wish was of greater value than his own devotion to religion.” Compare also the Qur’an 5:87, 88.

Some well-known personages of Islam on ta’uba — “change

The Kharijites, forming the first school of thought in Islam, start with the notion of ta’uba, next to trust in God and recognition of His power.

Hasan al-Basri

Hasan al-Basri (21-110 A.H.—642-728 C.E.) calls ta’uba a justified and voluntary return to God, and adds the notion of 'zun, contrition for having offended God: “Permanent contrition in this world fecundates pious work.” He recommends also listening to God’s word (isti'mad) and elucidates the very important conception of muhabab, self-examination. “The examination of the Last Judgment will be a light one for those that will examine themselves in this world.”

Al-Muhassabi

Harith al-Anazi (165-243 A.H.—763-859 C.E.), surnamed Muhassabi, “one who practises self-examination,” was a brilliant lawyer, theologian and philosopher, but changed completely and became one of the greatest of the early mystics of Islam. He was influenced by Antaki and himself influenced al-Ghazzali in many respects. He gave a complete system teaching the possibility of an inner transformation of the human being by a way of living, not rigid, but pliant and constantly to be put into practice: a method, ri'a'ya, to submit all our actions, individual and social, to a primary duty, constantly renewed from the innermost of the heart, serving only God (baqiq Allah). This can be found in his fundamental work, Ri'aya il-baqiq Allah, some chapters of which deal with the following subjects: how self-examination eliminates the illusions one may have concerning his own devotion; rules of self-examination, in connection with the past and the future; the stages of conversion, etc. He also wrote an autobiography, which will be dealt with later.

Yahya al-Razi: Sahil al-Tustari

Yahya Mu'adh al-Razi again stresses the fact that ta’uba is a grace, saying that one is to ask for this grace by prayer.

The theologian and mystic, Sahil al-Tustari (205-283 A.H.—818-896 C.E.), is the first to define ta’uba as a continuous duty (jard), which was the reason of his being banished to Basra by the Ulama of al-Ahwaz, his birth-place. He regards a severe mental instruction as indispensable in life. These ideas were being influenced in his own youth by one of his uncles, who taught him to recite mentally each night the words: “God is with me; God regards me; God is my witness.” According to Sahil, ta’uba is the first action in a real “holy war” (jihād) against the bad inclinations of the soul.

Al-Hallaj

Exclusively through the admirable work of Massignon, al-Hallaj (244-309 A.H.—858-922 C.E.) is one of the best-known mystics in the world. Only some details of his conceptions can be given here. His starting point being ta’uba (“point of departure to find God”) and the idea of sanctifying grace, he holds that the “true suggestion” presents itself to thought without counterweight: “it is that about which no doubt arises”; God protects the conscience of the sage, in order that only the true suggestion will be received.”

MAY 1953
The Founder of the Moral Re-Armament Movement, Dr. Frank Buchman (left), in conversation with the Imam of the Shah Jehan Mosque at Woking, Dr. S. M. 'Abdullah.

Al-Qushairi

Abu l-Karim al-Qushairi (376-465 A.H.—986-1074 C.E.) is the author of the classic manual of Islamic mysticism, the Risala. Here the difficult conception of the role of God's grace is clarified by the fundamental distinction between magam and hal: if the spiritual condition of a person is the fruit of his own efforts, it is called magam; if it is realized through the grace of God, it is called hal: "hal is a gift, magam is an earning". Concerning our subject, the following "stations" from the Risala are interesting: tauba, the first station; solitude and withdrawal; silence (sami) meaning that a man should learn to govern his tongue, as well as to accept silently whatever God may decreed; sorrow (kwaw). Similar doctrines are held by al-Hujwiri.

Al-Ghazzali

In Abu Hamid Muhammad ibn Muhammad al-Ghazzali (450-505 A.H.—1058-1111 C.E.), the "Proof of Islam" and the greatest Islamic theologian, all the doctrines of Islam, from the first revelation until his own century, meet and are unified in one conception. His well-known autobiography, The Miracles, describes, like Muhassib's, his change from a famous professor of divinity, lawyer and sceptical philosopher into a devoted, meditating and asceticism-loving believer. After this conversion he remained in solitude in Syria for two years and then made the pilgrimage to Mecca. During the next nine years, wandering in the Near East and only now and then returning to his family and to the world, he wrote his Ihya 'Ulum al-Din (The Revival of Religious Sciences). The fourth and last part of the Ihya, "The Way to Salvation," is of particular interest: among other subjects it contains chapters about tauba and mubahaba.

Wensinck writes: "Ghazzali observes that man is subjected to different passions in the different phases of his life. Unbound, sin will gain power and will become a second nature with him. Therefore each man needs conversion: only rebirth gives access to the kingdom of God. And because conversion is a conversion from sin, it ought not to be postponed. Thus it is necessary (fard). Conversion consists of three elements: the conscience of the noxious character of sin that causes the sorrow of being separated from God, the repentance, and the firm resolution no more to expose oneself to sin. It all has to be accomplished in solitude and silence. Repentance has to accompany the convert until his death."

Further parallels between Moral Re-Armament and Islam

The historical survey of some different Islamic conceptions of "change" being given, it remains to be seen how Moral Re-Armament develops this idea further and to find more parallels. One poetic image may elucidate our understanding of this life-changing; it is generally used in the devout literature of every religion (e.g., by Ghazzali and also frequently by the later Sufi poets) and runs as follows:

"The soul is like a mirror, and is smeared and dusty; the better we clean it, the better we can see God's image in it."

This dust is the subject of an article entitled, "The Cause of the Hamilton. Here sin is defined as follows: "Anything in my life (not the other fellow's) which keeps me from God or from some person". Ghazzali used this idea when he formulated the attitude-man has to have with regard to the world: "One does not avoid the world as such, but in as far as it prevents man from approaching God." Further, Hamilton characterizes sin as follows: "Sin binds; sin blinds; sin multiplies." Here again we have to compare with the Hadith of al-Nawawi quoted above, and again with Ghazzali: "If one takes more from the world than he needs, God will blind the eye of his heart." And finally: "Desires are ties." The solution is given by Hamilton in four stages:

1. Hate sin: do not just run away from it;
2. Forsake sin: don't play with it;
3. Confess sin: be honest and don't try "to look too good or talk too wise"; and,
4. Restore.

Hamilton gives the example of himself: "I had four simple things to do: 1. To return money to people who did not know I owed it to them; 2. To make an apology to one man whom I greatly disliked and frequently criticized behind his back; 3. To put things right at home, and there was a lot to be done there; 4. To be absolutely honest with a few friends about certain things in my own life I had never told anyone." Finally, Hamilton remarks: "Change is an act of will on our part and an act of grace on God's part" — and here we recognize again the Qushairian notions of magam and hal.

Generally and pithily Buchman expresses himself about change as follows: "I saw that when I obeyed God, miracles happened. I learned the truth, that when man listens, God speaks; when man obeys, God acts; when men change, nations change."
The points of difference between Islam and Moral Re-Armament

Approaching historical realities only by tracing similarities and parallels between them would be one-sided and unscientific. Therefore, now we have before us the difficult task of tracing the points of difference between the religion of Islam and the movement of Moral Re-Armament. We also have to explain the different impressions that are made upon our minds when reading medieval Islamic literature and modern "M.R.A." literature. For a different sphere is touched in both, at any rate psychologically, and generally we have feelings of like and dislike with regard to the given quotations. In an effort to formulate the differences, we will compare the title of the fourth book of the Ihya: "The way to salvation" and the last quoted words of Buchman: "When men change, nations change." Here we see the ideals of two epochs, which will in both cases emanate from personal change: firstly, the complete realization of the Deity in the human being; secondly, "the world rebuilds." Roughly speaking, and disregarding a great many details, we may conclude that formerly the problem to be solved was, the human being in its relation to God, whilst nowadays it is in relation to the greatest part of our fellow human beings: the human being in our relation to society.

The danger of the old conception is that people are moved to forget the world; fortunately the Qur'an gives in this respect the necessary counterpoise (see above). The advantage is that people are inclined to solve their own problems personally, and do not desire these problems to be solved socially.

Personal change can be looked upon as the first step on the mystical path, but also as the necessary condition for world change. The solution of the discrepancy is that change has to be looked upon as the ordinary basis for everything. Facing up to absolute moral standards ought to be the sound foundation of everything we want to do or to build. Therefore, too, these standards cannot be our final aim; they only form the necessary basis.

Our conclusion is that the difference between the religion of Islam and the movement of Moral Re-Armament is not of primary importance in practical living; it is chiefly due to the difference of epoch.

As an illustration we will show now two fragments describing the changes of Muhasibi, the first to practise self-examination, and of Dwa Nyein Tha, a contemporary Burmese woman.

Muhasibi's self-examination

Muhasibi,6 noting the disintegration of the Islamic community into about seventy sects, continues: "The desire for a directive for study mastered me. I thought and continued my observance. The Book of God and the consensus (ijma) of the community made me clear that the pursuit of greed removes people from the good road and makes them err, remote from the truth. Then I discovered, through the consensus of the community, in the Book of God, revealed to the Prophet, that the way to salvation is to remain firmly pious regarding God, accomplish the canonical duties, observe accurately what is permitted and what is not permitted, and to realize the canonical sanctions — to act in each respect purely for God and to regard the Prophet as an example. . . The things I could not find through myself I sought in the people who showed signs of piety, of abstinence, of accurate self-examination. . . I found that they recommended patience during misfortune and adversity . . . gratitude for grace . . . "

"Liking their rule of conduct . . . I judged that their arguments became irrefutable to one who understands them; I saw that the adoption of this rule of conduct and of its sanctions became a duty for me; I participated in consciousness, I concentrated my inner look upon it; I based my cult on it and made it the fulcrum of my actions; the stages of my consciousness unfolded therefrom, and I asked God to enable me by His grace to thank Him for His gift; I asked Him to strengthen me and to maintain the sanctions and the knowledge He had given me of my inability. Verily, I cannot thank my Lord enough for what He has taught me; I pray to Him by His pure goodness to guide me and to keep me and guard me from all evil . . ."

Dwa Nyein Tha's self-examination

"Dwa Nyein Tha§ was at twenty-one the headmistress of a school of 650 girls in Burma. Then one day some of the girls rebelled and wrote to the newspapers a long list of grievances. She was not only angry, her feelings were hurt, because she loved her work and thought she was doing it ably. So she ran away. She went to Rangoon. God spoke to my heart in Rangoon about those girls," she says. 'I began to face the fact that I hated them. I saw that, when I became headmistress of the school, my head had grown very big. When your head grows big, your heart grows small.' So Dwa Nyein Tha went back to the school and apologized to the girls. Much to her astonishment, the girls — and some of the teachers, too — told her how frightened of them they had been. They had never dared to tell her that before. They became united.

"Dwa Nyein Tha began to understand the importance of absolute moral standards. With standards of relative love and honesty, she and her school were divided and distrust each other. With absolute love and honesty coming in, unity followed. What was true of a school could go through a nation. That has been her message to the world ever since."

"Tauchid" — "unity of creation" in Islam and "union" in Moral Re-Armament

Our final task is to discuss the broader social development of the ideas of Moral Re-Armament and Islam. In order to do this, we will use the notions of challenge and response, coming from the pen of the modern historian, Arnold Toynbee, following the argument of another historian, Theophil Spoerri.64

"The basic law of history is challenge and response. The bearer of the response is always a creative minority with enough infectious force to win the masses and carry them along with it. 'Creative' means 'to be, at one and the same time, inspired and inspiring'. Inspiration always takes place in 'quiet' (i.e., withdrawal from the world), but it becomes effective through return to the world.

"Ideology (response) is the integrating element in civilization. All civilization is integration. The breakdown of a civilization is disintegration. Civilizations are never destroyed from without. They decay when they have no response to the challenge of the historical moment."

Integration manifests the fundamental idea of unity, the opposite being division. Here Frank Buchman says: "Division is the mark of our age . . . union is our instant need. Division is the work of human pride, hate, lust, fear, greed. Division is the trademark of materialism. Union is the grace of rebirth. We
have lost the art of uniting because we have forgotten the secret of change and rebirth."

The corresponding Islamic ideas are to be found in connection with the word tawbíd, in its special applications. Literally, tawbíd means "unify, declare to be one." Fundamentally, it is the indication of the Unity of God, and consequently, of the principle of the unity of creation. Probably the best expression of the social side of this idea has been given by the modern Muslim philosopher Muhammad Iqbal, who wrote: "The essence of tawbíd as a working idea is equality, solidarity and freedom. The State, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, as an aspiration to realize them in a definite human organization".

Moral Re-Armament's concept of "sharing" and Islam's conception of idjma

Unity is necessary and is used, e.g., when human opinions have to be "united", as in the Moral Re-Armament concept of "sharing" or in the Islamic conception of idjma.

When guidance is disputable, it ought to be shared; or, as Buchman says: "Another excellent test is, 'What do others say who also listen to God?'... No one can be wholly God-controlled who works alone."

The idjma (agreement, consensus) is based upon the "doctrine of the infallibility of the Muslim community", represented by "those who by their insight are qualified to give judgment." It means that the community as a whole can judge, when neither the Qur'an and Sunna, nor logical reasoning can do so. In this respect the basic Hadith is Muhammad's saying: "My community will never agree in case of an error."

The coherence between life-changing and society is described by Spoerri. Having called the ideology of Moral Re-Armament the response to the challenge of the historical moment in which we live, he continues: (a) The practical programme is the changing of the world through the changing of men. (b) The reality of change appears in the relationship to other people, in the family, among one's friends, in one's job, in politics. There arises throughout the world a network of new and real relationships, an organic circulatory system like the blood in one's body. (c) The guiding power in the changing of men and of the world is listening to God. This is the greatest art that man can learn, the art of inspiration, the art of inspired living, of inspired work, of inspired democracy. This is a very exact art. It cannot be learnt theoretically, but only through practice. Therefore, training centres are necessary where this art can be learned and practised."

Anyone who has met God and who experiences what life-changing is, is, according to the Moral Re-Armament terminology, "on the good road".

Udita al-Strata I-mustaqima

God guide us on the right path! (The Qur'an, 1 : 5).

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THE ISLAMIC REVIEW
A HEAVY LOSS FOR THE MUSLIM WORLD

Muhammad ‘Ali and his Work

By ‘OMER RIZA DOCRUL

"I can truthfully say that I have read in full the 7,000 pages written in English. These are quite sufficient for me to judge the full extent of my great debt of knowledge to him."

The debt I owe to Muhammad ‘Ali

With the death of Muhammad ‘Ali we have lost a man who devoted his whole life to the service of Islam; a savant and thinker, he was a hard worker and a prolific writer. I was profoundly moved on learning this sad news through reading The Islamic Review for November, 1951. He was certainly the greatest Muslim thinker and writer of our time, and was possessed of a sound and fertile brain, a pure heart full of enthusiasm, a faith which was profound and unshakable and a knowledge that was limitless. During his lifetime he devoted all his capabilities and talents to one object, the revival of Islam, the brushing aside of useless superstition among Muslims, and re-establishing the original doctrine of Islam in its pristine beauty. And he rejuvenated its lost force. This good worker in a saintly cause, whose days of work are over, was called Muhammad ‘Ali of Lahore, famous translator and commentator of the Qur’an into English. He was an eminent personality who left his mark on the world by his supreme work and a host of other books on Islam.

It so happened that after taking part in the World Muslim Conference at Karachi in February, 1951, we spent several days in Lahore. Here our first duty was to pay a visit to Maulana Muhammad ‘Ali. We had read his writings in Turkey for 30 years with great benefit to ourselves. He enlightened us on many matters, for he had penetrated deeply into the spirit of Islam and understood its aims and objectives, and had set out to explain them to others. He wrote with equal facility in English and his native tongue. Through his writings in English we were able to understand what he had to say. It has been calculated that he wrote altogether 7,000 pages in English and 10,000 in Urdu. I can truthfully say that I have read in full the 7,000 pages written in English. These are quite sufficient for me to judge the full extent of my great debt of knowledge to him.

On our arrival at Lahore we were confronted with a very full programme of activities, but when I was told that he wished to see me, I solved my difficulties by scrapping the official scheduled arrangements, and taking his emissary by the arm, said to him, "Let's go to see Maulana."

On the way I asked him, "How is he getting on and what is he working on?" He replied, "At one time all hope of saving his life was given up, as he was greatly incapacitated by severe heart attacks. But thanks to the care of his entourage he has pulled through. He ought not to work, but none the less he does. Whenever we request him to rest he replies, 'Let me work; rest is death, it is only by working that I feel that I am alive.' He is at present revising the new edition of his translation of the Holy Qur’an into English, and will not rest until he has checked all the proofs himself. His only wish is that he will live long enough to complete this work. Insha’Allah he will live long enough."

Face to face with Muhammad ‘Ali

On our arrival at the Maulana’s house I asked that we should cause him no inconvenience. "I will go to his room and kiss his hand," I said. I was promised that my wishes would be fulfilled, and so I waited in the drawing room. After one or two minutes I saw a light shining through the open door; I was irresistibly drawn towards it, and a moment later was embracing Muhammad ‘Ali. His form had really acquired a sort of transparency and translucidity which were not of this world. His hair and beard, which were exceptionally white, surrounded his face like a halo. He was of striking stature. His eyes were pale and dim, and gave the impression that his thoughts were already not of this world. I spoke in order not to tire him; I treated subjects which I knew would interest him, and as I was very well informed about these ideas, he received my remarks with a sympathetic smile.

Somebody brought him some sheets of paper on a roller: "These must be your proofs," I said. "Please let me look them over with you." He appeared to appreciate my efforts not to tire him. I was able to observe that his work was well on the way to its final completion. As far as I can remember, 20 parts of the Qur’an had already been corrected and only ten remained to be completed. As the proofs had been prepared.
with the greatest of care, and the text and corrections had been treated with equal attention, the checking was quickly carried out. I asked him: “What are your other occupations?” He replied slowly in a deep voice: “I have sworn an oath to send a complete set of my works to all the libraries of the world. I have 5,000 complete sets of my works, for which my friends have collected money in order to send them to all the important libraries of the world. Would you kindly give me a few addresses of libraries that would be interested in receiving them?”

I immediately wrote down several addresses, and he gave them to his secretary. I made as though to retire, but he stopped me. “I have read,” he said, “your translation of the Holy Qur’an entitled Tanrı Buyruğu (The Order of God). I have the first and second editions in my library, and I hope that you will publish a third. I beseech you to do all that lies in your power to express the enlightenment of Islam. I am sure that you will never in any way give satisfaction to the fanaticism of the narrow-minded people or even consider supporting the views of the intolerant.” I kissed his hand and asked his permission to leave.

This was my first and, alas, my last, interview with him.

His life and work
Muhammad ‘Ali was born about 1874, in the village of Murar, in the province of Karputula. His education was a success; he was an excellent mathematician as well as a man of letters. He studied law at the University of the Punjab and started to embark on a legal career, but destiny had ordained that he should contribute to the revival of Islam. He met Miraz Gulam Ahmed, the founder of the Ahmadiyya Movement. He joined forces with him at the same time as Khwaja Kamaluddin, and for many years they were engulfed in profound religious studies.

He was editor of *The Review of Religions*, and was asked by the “Ahmadiyya Anjuman” in 1902 to translate the Holy Qur’an into English. It took him eight years working twelve hours a day to complete the translation and the Commentary.

Meanwhile, there had been a split in the “Ahmadiyya” Movement. On the death of Miraz Gulam Ahmad in 1908 some of his supporters who wrongly interpreted his intentions attributed to him the claim of a prophet, and treated those who would not accept this view as unfaithful. Muhammad ‘Ali broke with them, and in 1914 set up, with the help of his associates, *Ahmadiyya Anjuman Isha‘at-i-Islam*, at Lahore. He was elected president of this organization. Muhammad ‘Ali believed that the Prophet Muhammad was the Last of the Prophets, and there were none to come after him. Furthermore, nobody has the right to dub another an unbeliever (kaafir) once he has recited the *Kalima*, which says “there is but one God, and that Muhammad is His Messenger.”

Later, Muhammad ‘Ali published a translation and Commentary on the Holy Qur’an in the Urdu language, and this was followed by other works. As most of these works were written in English, they helped to spread the light of Islam across the whole world.

Until he breathed his last, Muhammad ‘Ali gave his life to the spreading of the publications of Islamic literature, and published without interruption many new works; this activity went on without hardly a break.

His chief objective was to reveal the true meanings of Islam, to show it in its full glory so that it would give satisfaction to human beings brought up under modern education. For this purpose his first field of activity was to combat all false legends and superstitions prevalent among Muslims which were in contradiction with common sense. He wished to restore the simplicity of Islam, and reject all that was opposed to this. But his chief objective was not that of pleasing this generation, but the search for historic truth. His work was essentially of historic value which will live for ages to come.

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The author is a member of a very distinguished Moroccan family of Tetuan Muslims who have played a great part in Moroccan Nationalist politics from the inception of the present Nationalist movement between the two great world wars. He deserves to be heartily congratulated on producing this work unaided in the English tongue; for Spanish is the compulsory European tongue spoken in his home town, Tetuan, which is the capital of the Spanish-controlled zone in Morocco. So far, to my knowledge, no other Moroccan has undertaken to write in English.

Mahdi Bennouna has lived for a considerable time in the Middle East and was, I believe, present at the battle of El Alamein as the war correspondent of *al-‘Abram* of Cairo. He has visited Britain and the United States of America. His brother, Taieb Bennouna, is secretary of the Islah (Nationalist Reformist Party), which under the presidency of ‘Abd al-Khalil Torres is the most important party in the Spanish Zone of Morocco.

In 116 pages it covers the whole history of Morocco from pre-Islamic times to the present. Naturally, it is chiefly with the
development of Moroccan nationalism that he is concerned.

This book is very readable and interesting. The chapters on the growth of Moroccan nationalism are of great historic value, and much of the material contained in them provides information which is absolutely new to the reader of English language publications.

In telling us of the birth of the Nationalist Movement in Morocco, Mr. Bennouna relates how a secret meeting of ten Moroccan Muslims took place. It was in Rabat, the capital of the French Zone of Morocco, that Muslims whispered into each other's ears the story of Muhammad 'Ali Ben 'Ali, the poor peasant whose land had been expropriated by the French colonists. On the night of August 1-2, 1926, ten Muslims met in a garden under a mulberry tree. This opening meeting of the embryonic Nationalist movement under the mulberry tree, as the author reminds us, was reminiscent of, and in fact influenced by, the example of the Prophet Muhammad and the Pact of Hudaibiyah, when he and his followers pledged themselves to fight to victory or death.

This garden was owned by an uncle of Ahmed Belafradj, an 18-year-old Lycée student (Mr. Belafradj is now secretary of the Istiqal Party). The meeting was addressed by the 25-year-old Muhammad Bennouna, a graduate of the Qarawiyyin University of Fez and also of the University of Cairo. He spoke about Zaghloul Pasha and the Egyptian Nationalist movement and then proposed the setting up of a Moroccan Nationalist movement.

"We cannot accept anything but complete independence. Let our slogan be: we die so that our country may live. Let us suffer so that our people may live in happiness." He concluded with these words, which were reinforced by Ahmed Belafradj, who said: "Without freedom and independence, the darkness of the grave is more comforting to the spirit than the light of the sun."

Ahmed Belafradj was elected president of the new organization. All the members took an oath of allegiance to their cause, swearing on the Holy Qur'an.

About the same time, 'Allal al-Faasi, an 18-year-old student at the Qarawiyyin University of Fez, founded a parallel society quite independently. One of this group said at the opening meeting: "Our belief in God is not as strong as it should be. If we clean our souls by following in the steps of our ancestors, if we propagate true Islam, and if we take Muhammad and the Caliphs as examples of perfection, we can no doubt lead this country towards a brilliant future. Let us liberate our souls in order to liberate our bodies."

The Fez group founded a Students' Union, whose members came from the Moulay Yousef College. Its headquarters was the Nasiriyah primary school of Muhammad Ghazi.

On January 12th, 1927, a branch of the Rabat, or "Supporters of the Truth," group was founded in the International zone of Tangiers. This and the other groups, including the Fez Students' Union, soon became known as the Moroccan League.

Sidi Muhammad Ben al-'Arabi al-'Alawi, a member of the Sultan of Morocco's family, a Cadi and professor at the Qarawiyyin University, was one of the spiritual guides of the Nationalist Movement. He was himself influenced by the teachings of Jamal al-Din al-Alfghani and the Shaykh 'Abdul.

Hadj 'Abd al-Saleem Bennouna, a former Minister of Finance in the Spanish Zone, preached the doctrine of Kemalist Turkey. But Mr. Mahdi Bennouna points the difficulty of reconciling these two doctrines, for "the Moroccans believe that it is a religious duty to obey the Sultan, 'the Prince of Believers'. The Qur'an orders in clear and simple words: 'Obey God, His Prophet, and those of you to whom authority is entrusted.'"

Years later, even the road-sweepers and washerwomen were singing a song in praise of Kemal Pasha:

"Were I a fish to swim and go
To see what changes the Turks undergo,
Mustapha Kemal on a saddle rode
With him all Turkey abode.
And threw their enemy abroad."

The author mentions that the first North Africans to propagate their views in Egypt were the Shaykh Tha'labi in 1904 and another Tunisian, the Shaykh Khader Hessoun.

A committee for the Rif supported 'Abd al-Karim in 1925-26. In the 1930's, the Bennounas, Torres and Belafradj were at various times in Egypt, and there were committees in Syria and Palestine (where some of the Bennounas were at school).

After the last war, the late Muhammad Bennouna and Muhammad al-Faasi were members of the Maghreb Office at Cairo, of which 'Abd al-Karim became the head.

There is a detailed account of the activities of the Moroccan troops who helped the Allies and of the recent political crisis.

Unfortunately, this invaluable book is marred by numerous grammatical errors and spelling mistakes, so that even the above quotations had to be altered. It is a great pity that there is not an Arab Office in London to check on all publications in the English language and to centralize the North African's activities.

The activities of Torres and the Bennouna brothers are bearing fruit, and after a period of exile they are being pressed by the new Spanish Resident to restart political activities in the Spanish Zone, and an important Conference was held in Spain between the Khalifa of the Spanish Zone and General Franco, whose paper, Africa, Madrid, is, as a rule, full of articles on the Muslim world. There is even talk of independence or autonomy for the Rif.


This excellent atlas of 49 pages, of which 20 consist of maps depicting the Islamic world during its various periods of history in a very valuable addition to Islamology. The atlas is intended for the use of the rapidly expanding group of students, business men and government officials concerned with Near and Middle East affairs.

An interesting, even fascinating feature of this atlas is that each page of map is accompanied by an explanatory text page facing it.

An idea of the comprehensiveness and usefulness can be gained by the contents which in addition to the clear maps depicting the changes in the world of Islam cover a wider field not usually associated with an atlas.

The atlas opens with a map showing the Islamic world from Morocco to Iran, which is followed by maps describing the world of Islam during the centuries beginning with the seventh to the twentieth. One page is devoted to each century. Special maps describe the Near East, the Crusades, the Ottoman Empire, the Middle East and Far East, Islam in the Middle and Far East. There is also a conversion table for Islamic and Christian dates.

The atlas puts the number of the Muslim population of the world at 365,000,000.
Children of a kindergarten school at a party

The desire for knowledge in Indonesia shows an elder literate brother passing

Indonesia is overcoming the dearth of teachers by enlisting the services of young students at various educational institutions. Our picture shows a young teacher in a primary school classroom. The teacher himself is a pupil at a high school

Indonesian girls are receiving lessons
IN INDONESIA

90% (68,800,000) are Muslims
Population in the World of Islam

Indonesia's economy is primarily agricultural.
Our picture shows a class of an agricultural school at work in a wet rice field.

Indonesia suffers from lack of suitable school accommodation. To overcome this handicap all available suitable premises are being pressed into service. Our picture shows a high school class meeting in a temporary building. It will be noticed in the picture that co-education is practised.
EDUCATION IN INDONESIA AND ITS PROBLEMS

Thirst for knowledge in Indonesia and lack of trained teachers and accommodation

Never before was the thirst for education in the widest sense of the word so great and so widespread in Indonesia as it is to-day. It is to be found not only among youth, but also among large groups of people who long since have left their youth behind them. It is not unusual to see grown men and women with children following university, college or even school lectures.

But the task of education in Indonesia has to cope with many difficulties. Lack of teachers, housing, equipment and even of writing materials are the main reasons why education in Indonesia still leaves much to be desired. To add to this the training of teachers and the establishment of new schools are not keeping pace with the growing demand for education. As a result thereof many pupils are turned away every year. Because of lack of teachers and buildings tens of thousands of children of school-going age cannot yet receive even a primary education. There are not sufficient school desks. Children in some schools have to stand and are taught only those subjects which do not need to be written down.

With increasing numbers applying for entrance to schools with elementary up to higher education, classes are overcrowded and many teachers must needs undertake work for which normally they would not be considered sufficiently trained. It often happens that teachers of primary schools are themselves high school boys and girls, whose own tutors are university students. This situation began shortly after the proclamation of independence when people realized that they must train themselves for new responsibilities, and sought that training from anyone who had a little knowledge on the subject.

The Government is doing its utmost not only to meet the demands of the education-hungry people, but is endeavouring to raise the standard of education. Old school buildings, damaged during the revolution, are being repaired and new ones are being built, although these latter are mainly of a temporary nature. The Gadjah Mada University of Jogjakarta, at the moment still housed in parts of the Sultan’s palace, and in rooms unsuitable for lectures, will have its own building in the future, the construction of which has been already begun.

Short and long-term training courses have been established by both State and private organizations, and their curricula cover both scholastic subjects and trade or professional skills. Besides this a number of scholars have been sent abroad for study and experience.

The following figures were compiled by the Ministry of Education at the beginning of 1951:

<table>
<thead>
<tr>
<th>Kind of School</th>
<th>Total Number</th>
<th>Pupils</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergartens</td>
<td>306</td>
<td>24,180</td>
<td>506</td>
</tr>
<tr>
<td>Elementary schools</td>
<td>26,670</td>
<td>5,318,014</td>
<td>89,825</td>
</tr>
<tr>
<td>Secondary schools, including those teaching trade or professional skills</td>
<td>1,768</td>
<td>281,319</td>
<td>13,919</td>
</tr>
<tr>
<td>Universities and other institutions of higher education</td>
<td>15</td>
<td>5,601</td>
<td>573</td>
</tr>
</tbody>
</table>

Compulsory primary education and the basic factors in Indonesian education

Many more teachers and schools are needed to meet the present demand for all kinds of education and to cater for those children who otherwise will remain outside the educational system. In Northern Sumatra, for instance, at least 2,000 additional teachers are needed to teach at primary schools and about an extra 1,000 to teach at secondary schools, whilst of the present total number of teachers in that area, only one-tenth have had an academic training as teachers. To improve these conditions and to raise the standard of education, the Ministry of Education recently decided to open correspondence courses for teachers throughout Indonesia, so that within a very short time all teachers will be able to obtain academic qualifications.

As soon as facilities are available, the Government proposes to institute compulsory education, so that children of eight must go to school and follow at least the elementary course of six years. The introduction of compulsory education implies that there should be one 6-year elementary school for each group of 3,000 head of population.

A further step towards compulsory education was taken on August 17, 1951, when 4,000 new courses were opened, with the result that every regency throughout Indonesia now has 30 elementary courses, which can accommodate about 500,000 children. This latest step has also resulted in that wherever sufficient classes are available in a particular locality, education has already been made compulsory in that area.

Education in Indonesia is based upon the Pancasila, the five principles upon which the State is based. Indonesian is the language used in teaching at schools. Owing to the shortage of lecturers and professors for higher education, however, the Government is employing some non-Indonesian nationals who are unable to teach in Indonesian. Thus a number of lectures in universities, academies, etc., are given in other than Indonesian languages.

Dearth of text-books

One very great handicap is the lack of text-books. If books are available, they are expensive. The more technical the training, the more are they expensive. And the higher the level of

1 (1) Faith in God, (2) democracy, (3) national spirit, (4) social justice, and (5) humanity.
A new building is being constructed for the Gadjah Mada University of Jogjakarta which is still housed in various parts of the city.

education, the more difficult it is to find suitable books in Indonesian. Thus the language problem becomes serious for university education. During the Japanese occupation, Dutch was not taught in schools and foreign languages other than Japanese were often neglected. Thus students entering the universities have many language difficulties to solve. The translation of text-books has already been taken in hand but it has not yet been possible to translate texts for higher education, apart from the translation of some lecture notes from Dutch. In spite of the fact that special facilities are available for the purchase of books and that students are given the opportunity to buy them at low prices, there is still a dearth of books. Besides, they are still expensive.

Private contribution to the expansion of education is not a small one; it is welcomed by the Government which, to a certain extent is encouraging private initiative in setting up schools by providing subsidies where necessary, provided, however, that the schools are based on the Pancasila.

Quite recently an institution for higher education, the "Krisnadwipajana," was opened in Bandung by private initiative to begin with. This institution has the faculties of Law and of Social Science, for the teachers of these two branches are the easiest to find. They attract many pupils leaving high schools.

Campaign against illiteracy

As a special part of basic education, the campaign against illiteracy is attracting the close attention of the Government. The fight against illiteracy was begun in pre-war days and was continued during the Japanese occupation, but the results were not satisfactory. It was only after the proclamation of independence that anti-illiteracy campaigns were actively and systematically pursued. A special ordinance of the Ministry of Education deals with the anti-illiteracy campaign, defines it as being the work of teaching the elements of reading and writing to people of Indonesian nationality who are illiterate, who do not attend school and who have already reached the age of 14, and as a means of promoting the standard of knowledge and thus facilitating public education.

The system used consist of two parts: the real anti-illiteracy courses and the courses of general knowledge. The anti-illiteracy courses to be set up wherever possible, in cities and villages, are composed of introductory and continuation courses, each of three months. Here the illiterates are taught the elements of reading and writing, simple addition, subtraction and multiplication not involving figures above 1,000. The book used is Indonesia Membaca dan Menulis (Indonesia Reads and Writes) a book written in such a way that it helps the beginner to teach himself, stimulating at the same time a love of reading.

The courses of general knowledge, to be set up in each district and sub-district, are divided into three parts, each part lasting for one year. These courses serve a double purpose, being designed for practical application of what has already been learned and, as indicated by the name, for the increase of general knowledge.

The subjects taught, besides reading, writing and arithmetic, include also elementary economics, geography, administration such sub-headings as the structure of the State, how to choose
representatives for the Indonesian Parliament and other representative bodies), history and culture, hygiene, ethics, and the meaning of Pantijasila. The teaching of all subjects has to be adapted to the practical side of life, and pupils are also taught how the reading of newspapers and magazines helps to enlarge their interests and increase their knowledge.

The establishment of People’s Universities and public libraries

Each course ends with an examination, and successful pupils are given a certificate which enables them to proceed to the next higher course. Those who have passed the last examination are able to enter the "People’s Universities", of which so far there are only two, one in Semarang and the other in Jogjakarta, in Central Java, both being set up by private initiative. A library is attached to each course which provides reading material in conformity with the stage of knowledge of the respective course. To maintain a love of reading and to prevent the newly literate from sinking back into illiteracy, public libraries are being set up in every ketjamanan, or part of the regency, and in the near future will be increased to 50,000.

At the moment there are about 14,181 anti-illiteracy courses in existence, of which 9,636 were set up by private initiative; their total number of pupils is about 2,000,000. The larger part of these courses is to be found in Java, where five-sevenths of Indonesia’s population lives, and the Malang area in East Java has the most. The other islands together have about 2,000 anti-illiteracy courses in operation.

The Jogjakarta area, with about 100 general knowledge courses, is at the moment far ahead of the other parts of the archipelago in this respect, where so far there are established about 180 of these courses.

It is estimated that there are now about 42 per cent of the Indonesian people who can read and write; in the Jogjakarta area 75 per cent of the population are literate, whilst in the Minahas, North Celebes, nearly everyone is able to read and write.

But still more than 50 per cent of the peoples of Indonesia are illiterate, and of these about 31,000,000 are adults and about 10,000,000 are children around 6 years of age.

To facilitate the early literacy of these people, the Government has prepared a 10-Year Plan. This plan allows roughly a period of ten years for converting the entire population to literacy, and with reference to the field of general knowledge, of providing 50 per cent of the population with a standard of knowledge equivalent to that of an elementary school graduate, 30 per cent with a standard equivalent to that of a secondary school graduate, and the remaining 20 per cent with a standard equivalent to that of a graduate from an institute of higher education. This plan also comprises the establishment of training colleges for teachers of basic education. Jogjakarta is the first to open such a training college, whose course lasts three years with a teaching staff of 5 and with 159 pupils, who are graduates of some lower high school. The graduated teacher from this college will form the pioneering cadres in the field of basic education. This 10-Year Plan will cost at least 200,000,000 rupiah to execute according to the projected scheme.
THE NEED OF RE-WRITING ISLAMIC HISTORY

By SAYYID KOTB

Europeans and Islamic History

"As Europeans, they are unable generally to understand and appreciate Islamic life and thought; and this natural handicap, added to the motive behind the study, which, more often than not, is such as reflects upon its honesty, detracts to a very large extent from the scientific value and merit of the work."

The importance of the right attitude of mind in the interpretation of the events of history

History is not merely a record of events. It is rather the interpretation of events and the discovery of the factors, both apparent and hidden, which link these events together and make them into one chain the links of which are well connected and essentially complementary to each other. It is a chain of events and connecting factors which stretches with time and remains alive and comprehensive.

In order to understand events and place the proper interpretation upon them, and link these events with events and circumstances that preceded them, it is essential that there should be a thorough understanding of all the fundamental characteristics of human nature. The historian must appreciate both the material and spiritual aspects of the nature of man. He must so react to an event that when considering it he transplants himself to the time when it happened, and then apply all his senses and powers to consider all the special circumstances preceding and attendant upon such events. Only in this way will he be capable of appreciating the purport and relative value and importance of historical events. At all times the historian should exercise the utmost care in scrutinising facts and in viewing them in their proper perspective.

If the historian considers an event when his senses or powers of appreciation are dulled or are not tuned in the right manner, he will be unable to understand the true purport or significance of that event. The absence of the right attitude of mind, which I have outlined, would deprive the historian of one of the most intrinsic elements and prerequisites for a complete understanding and appreciation of events. Hence, the resultant interpretation or moral drawn from events by such historians is both incomplete and erroneous.

Special qualities of Islamic life and thought make European historians incapable of interpreting the events in the history of Islam

Such a deceptive reception of, and response to, events is a characteristic feature of studies and researches made by European and non-Muslim scholars on Islamic subjects. It has been the natural result of the general inability of the Western mind to appreciate the special qualities of Eastern life and thought, and of Islamic life and thought in particular. The Western historians of modern times lack the metaphysical or intuitive approach in their works on Islamic history. This intuitive approach — by means of which a broad sweep of the influences and forces at work in a particular historical era can be had — has been superseded in the West by the empirical method which prefers to verify, in a scientific and detailed manner, the minute external facts of history. It will thus be perceived that the earlier the era of Islamic history that is being studied by Western historians, the more marked is this defect in their response to and appreciation of the true purport of the subject.

I have made a special mention of the metaphysical or intuitive method, contrasted with the empirical or experimental method as applied in the study of Islamic history, because, in my opinion, in the preference of the one approach to the other lies the main difference between the European and Islamic writers. The study of Islamic history on the metaphysical or intuitive method is beyond the power and reach of the European writers.

From the preceding introductory remarks, it can be readily appreciated where the main difference between the Western and Eastern writers on Islamic history lies. The natural qualities of the Western mind, when applied to research on Islamic history, are handicaps which deprive the Western scholar from understanding and appreciating the metaphysical subject matter in Islamic history. The Western writer is unable to gain the right idea of the metaphysical forces at play in any Islamic era which he is studying, and he is, therefore, unable to interpret and comment upon these factors. The absence or weakness of any one of the elements necessary for the appreciation of the true causes and trails of an historical event is naturally attended by a reduction in the power or ability to place events in their proper order. The judgment of the Western historian in this case, being severely impaired, cannot be relied upon with any real safety. The most that can be accorded to European works on Islamic history is that they may be accepted only with great reserve and caution.

This defect underlines the whole system under which researches into Islamic history are carried out by Western scholars, and is not confined to the interpretation or placing of any one particular event or fact. This absence of one of the elements necessary for the proper realization and interpretation of historical events, whether it springs from the very nature and characteristics of the Western mind or from any choice by the Western historian to conduct his studies on any particular line or scheme, makes the Western approach to the history of Islam generally unsuitable for the Islamic or, in fact, the whole Eastern mind. Such unsuitability is very pronounced in all Western studies on Islamic history.

Another reason why Western scholars cannot correctly interpret Islamic history

There is also another reason for doubting the accuracy and value of Western studies on Islamic history. This arises from the difference between the Western and Eastern scholars in the ways of approach to any set of events. It is an uncontroversial fact that things, and this includes events, appear in different shapes and forms when viewed in different lights or from different angles. The intention and purpose of the viewer also causes an aberration in what appears before him. The European, in loyalty to the traditional heritage of his people, has come to look upon Europe as the nerve-centre of the world and the point from which all things emanate. He thus views all things outside Europe, life, people and event, from the European angle. Viewed from this angle, things take on a particular shape and colour, with the result that the European historian interprets and judges historical events in a different way to that in which they are interpreted and judged by non-European historians. It is by no means an established or accepted principle that the practice

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It would be most unreasonable to suggest that Europe was at all stages of history the leader, or focal point, around which everything in the world revolved, or from which it was inspired. But with Europe and Europeans at this time leading the world, the average European cannot bring himself to realize that this state of affairs had not been true at all times in the past. It is with such a wrong belief and with this attitude of mind that the followed by the European historian is either the correct or the appropriate one, at least as far as Islamic history is concerned.

The writer of the article, Sayyid Kutb

European embarks upon the study of Islamic history. The underlying error of such a method of viewing Islamic history is clear, both as regards the interpretation and the judgment given on historical events perceived with this far from objective or factual eye.

Deep-rooted prejudice against Islam colour the interpretation of even the absolutely honest Western historians

These defects in the manner in which European historians view Islamic history would remain even where there is absolute honesty of purpose on the part of the historian and an absence of ulterior motive in conducting the historical study. But it is far from true, however, to say that such honesty of purpose and absence of ulterior motives or prejudices in the mind of the historian have always existed. One must not fail to realize that there are diverse factors, most of which are firm and deep-rooted, which have so far prejudiced the European against the religion of Islam, and against the life and thought of the Muslims and the whole world of Islam. The simple fact that the religion of Islam is different from Christianity, which is professed in Europe, has created, for one reason or another, dislike and scepticism on the part of the European towards Islam and the Muslims. Many other factors have gone to strengthen this adverse psychological attitude of mind on the part of the European. Bitter historical memories of the defeat of the Europeans by the Muslims in Spain and Constantinople and of the triumphs of the Muslims over the Crusaders in Palestine, as well as the struggle now being waged by the Muslims against the imperialism and the political and economic domination of the Europeans in the Islamic world have all combined to promote this adverse attitude of mind towards matters connected with Islam.

If all these factors are taken into account — a thing which is essential if one is to be able to examine the value and trustworthiness of studies on Islamic history by Europeans — as well as the general defect in the way in which the European historians view Islamic history, a clear picture of the unreliability of these European studies emerges before us. It is this: that which Europeans say about Islam in general, and Islamic history in particular, should never be taken for granted or relied upon without reserve. Neither the deductions made by such studies, nor, indeed, the very programme on which they are based, should be accepted unless and until a thorough examination of it is made. Above all, the system followed in such studies should not be imitated in Islamic studies.

The futile nature of the history of Islam in Arabic texts

It is time that the history of Islam is re-written on new foundations and different lines. At present, Islamic history is to be found in two forms. One is in the old Arabic texts. These can hardly be called "history" in the modern scientific usage of the word, for they are no more than records of certain contemporary events and happenings, of tales and stories, gossip, jokes, superstitions and fairy tales. Many of these records are contradictory as well as vague. But despite all that, they are rich sources of raw materials for the historian. With careful study, scrutiny and sifting they can provide a patient and hard-working historian with the essential materials necessary for building the main structure of an historical study.

The other form is in the works written by European Orientalists. On this I have already thrown some light when discussing the general nature and characteristics of European works on Islamic history. Most of these works have derived material from the old Arabic sources, but the way in which this material was derived from the old Arabic records and the interpretations placed on the facts as well as the way in which these facts were presented, are all tainted with defects and leaves the careful student with doubts about their accuracy. At their best, such historical works by Europeans are no more than superficial reports on Islamic life. Their only praiseworthy thing about these works is the pains which were taken by the writers to collect the material and arrange it, after checking and comparison with the various records, into something readable. But the comparison testing of the old records is done by means of external proofs and facts, and not with an understanding or appreciation of the subject matter, for it is such appreciation and understanding which the European writers gravely lack. As Europeans, they are unable generally to understand and appreciate Islamic life and thought, and this natural handicap, added to the motive behind the study, which, more often than not, is such as reflects upon its honesty, detracts to a very large extent from the scientific value and merit of the work.

Europeans, and Muslim scholars influenced by Western scholars, do not interpret correctly the history of Islam

There is also another form in which Islamic history is presented. This, however, is no more than a shadow of the European form and can perhaps be considered as part of it. Though it amounts in the aggregate to no more than limited and disjointed parts on the European pattern, though at times competing with the European works and even contradicting them. This form suffers from the same defects as the European works, for
in most cases it relies on material derived from and based on the European studies. These works are also influenced by the European works as regards the angle and manner of viewing events and examining them. Rather than view Islamic history from an Islamic stand they look at Islamic history through the European medium.

The mentality which professes to judge on Islamic life and thought should be an Islamic one in the full sense of the word. It should be able to understand in minute detail the life and thought of Islam and Muslims and thus be capable of grasping the characteristics of Islamic thought and reacting to its emotions. Only if these attributes are fulfilled can any true understanding of Islamic life and thought and Islamic history be gained.

All that I have mentioned so far points clearly to the fact that there is an urgent need for re-writing the history of Islam on new lines and by new scholars. The latter should have the ability to view Islamic history from a different angle and in new lights. If that be done, the treasures of Islamic history will begin to shine with new lights and many hitherto unknown matters about Islamic history will come to light.

The new researchers into the history of Islam should use the old Arabic texts and in a limited manner the European researches

In the new researches, the old Arabic sources should serve as the primary authority, while the Western researches and discoveries take only second place. The latter, however, should also be utilized as a guide for the purpose of arranging into proper order the material discovered by reference to the Arabic sources. Western historical works may also be of some help in comparing the material unearthed and checking the authenticity and relative authority of any external factors or happenings. Beyond this limited sphere no use should be made of the European works. The greater part of this task would depend entirely on the individual who is carrying it out. He should be absorbed spiritually with Islam as a religion, as an idea, and as a mode of life, and should then proceed to work guided solely by the logic of the material before him. It is imperative that such historian should have experienced the atmosphere of an Islamic life and gained some first-hand knowledge of its relation to effect on the every-day life of the Muslims, for it is only with such experience behind him can he have the power to tap the vast resources of Islamic history. Thereby, not only will he be able to understand properly the Islamic life and culture in the past but he will also be able to formulate a vivid and realistic picture of such life and imagine the impact and relation of events that made history.

It is difficult, if not impossible, for a historian to deal with any particular era of history if he is unable to understand fully and intimately the life and thought in that era. He must react to that era with all his mental powers and try to live with his mind in the atmosphere that existed in that era. This is equally true of Islamic history. It fact, in the case of Islamic history, the demands made on the historian to try and transplant himself to the historical era with which he is dealing are even greater. This is so because Islamic life and thought in the past differed greatly from that in modern times, and, of course, was strikingly different from life and thought in Europe at all times.

A thorough examination of Islamic life points to the importance of Islam as a religion

I cannot also imagine how it can be possible to make a thorough study or examination of Islamic life and thought without having a thorough understanding of Islam as a religion. An historian writing on Islamic history must be able to appreciate fully the nature and effect of ideas propagated by Islam on the various aspects of the life of man. He must also be able to realize the extent of the Muslim’s response to the dictates of his religion and the rôle which this religion played in shaping the life and destiny of the Muslims. A Western scholar, however brilliant, can hardly be expected to combine all these attributes and qualifications. In fact, one can safely say that these attributes would be lacking in anyone other than a true Muslim. And it is these qualifications which are the most essential prerequisites before a worthwhile work on Islamic history should be attempted.

It is essential for the writer on Islamic history to appreciate the true nature of the causes which prompted a particular kind of behaviour on the part of Muslims at any particular era in Islamic history, as well as the relation of that behaviour to the course of events, developments and changes. All these must be linked with the nature of the Islamic theory and the revolutionary and progressive spirit which it embodies. This spirit governs many aspects of the life of man both spiritually and socially. The religion of Islam has made provisions for a system of government, regulated the financial and other relations of man with his neighbour, and provided rules on legislation. In short, Islam covered almost every aspect of human relationship in this world. An understanding of this Islamic theory is essential for the purpose of understanding the characteristics of Islamic life and thought, and it is also essential if there is to be any real understanding of Islamic history.

Wars, battles, political upheavals, treaties, international relations and other facets of society with which history usually concerns itself, above other things, are all relative to and dependant upon various inward and hidden factors and causes. It is these factors and forces, which lie behind the external factual phenomena, which historians differ in assessing and tracing. The discovery and assignment of any one cause to a certain external development is something which the writer on history achieves by applying his own particular system of reasoning and philosophy. The interpretation placed on any external phenomena thus depends on the measure in which the historian understands the system of life existing at the time and his appreciation and assessment of the power of the various forces at play in it. A Muslim thus has a striking advantage over a non-Muslim when Islamic life and thought is being considered. This is so because a Muslim has, through his intimate contact with Muslim society, a realistic appreciation of the purely religious factors which affected the making of Islamic history. He is thus the more able to give due weight to these forces to see them in their true perspective.

Only a Muslim historian can interpret rightly the events of the history of Islam

The Muslim historian, by his understanding of the true nature of the religion of Islam and of the extent to which this religion governs the everyday life of the Muslims, can assess the driving forces behind the life of the Muslims in any historical era. He can also assess through this the causes that brought about every political, social and other development in Islamic society at any era. He can see clearly in his mind the inward forces which moved and actuated the Muslims both in the original home of Islam and in the countries to which Islam spread. In addition to the external factors which influenced developments in Islamic history, and with which the European historians are exclusively concerned, the Muslim historian will be able to trace and assign spiritual factors which are as much factual as external, and which have had very great influence indeed on the making of history at all times and in all places.

Islamic life has predominated in the world at one stage of history, and the Muslims have been and still are a distinguishable unit of human society. The religion of Islam also is something on which no physical limits as to time and place had been or can be placed. Islamic history cannot, therefore, be separated
from the general history of the whole world. Islam has imprinted its mark to a great extent on world history at a particular era, more so on the countries where Islam originally appeared and to where it later spread.

When writing the history of Islam, a thorough understanding is necessary of the state of affairs existing in the world before the birth of Islam. The writer must be familiar with the state of human society, especially from the religious point of view, as well as the ethical and philosophical doctrines prevailing at the time. Not the least important is an appreciation of the social state of society with the political, economic, moral, intellectual and traditional factors bearing upon it. Only when all this is appreciated can the nature and effect of the role which the mission of Islam played and its impact on man be measured. This will help the historian to trace the causes behind conflicts that raged at that era, the forces that brought about victory or defeat to any one party or idea, and the forces that brought about progress or decline.

The writer on Islamic history must also be familiar with the pre-Islamic condition in Arabic countries

In addition to being familiar with the state of affairs in the world generally, the writer on Islamic history must also familiarize himself with the state of affairs which existed in the Arabian peninsula before the advent of Islam. A thorough understanding of the nature of that country and the character of its inhabitants at that time is very important because it has been the home in which Islam was nursed in its earlier stages, and because its people were those who carried its banner to the outside world to herald a new civilization.

Was it merely a coincidence that the Prophet Muhammad had come to propagate the religion of Islam in this particular part of the world and at that particular era? Or was this a predestined and premeditated course of events, designed as part of a wider scheme to alter the shape of the world and change the destiny of men both in the physical and spiritual field? Islam has achieved nothing less than this.

To give an adequate answer to these questions, one would need to make a minute study of Muhammad "the Prophet", his origin and ancestry, his upbringing, surroundings and life — in fact a thorough study should be made of everything which bears relation to the Prophet's life, and which would lead to an inward understanding of its nature. The Prophet Muhammad was no ordinary man in his powers and character. He was not chosen at random for the magnificent task of introducing Islam and leading the Muslims. His selection for this rôle and his ultimate success in it were the direct result of his possessing many high attributes.

The nature of the events which preceded the emergence of Islam should also be studied before a study is made of the far-reaching changes in the world order which Islam brought.

It is when the above conditions are fulfilled that the writer on Islamic history can hope to present to the reader a complete and clear picture of the history of Islam and the Muslims. Only thus will the history of Islam take its rightful place as a vivid chapter in the ever-growing story of man.

The Crescent Moon of Ramadhan

The Use of Modern Scientific Methods to Determine its Appearance

By M. A. C. M. SALEH

The employment of the science of astronomy to determine the appearance of the crescent moon

The question of the visibility of the Crescent Moon of Ramadhan to the naked eye looms large every year with the approach of the Muslim fast, and it seems to create a diversion that befits the occasion, for it makes this annual event somewhat sensational and the interest thus caused leads to wider knowledge, which in essence should be the aim and end of our mission in life. The output of knowledge so vast and varied has been the outcome of disagreement. This should not imply that it contributes to some means of dissatisfaction and disappointment. Rather is it the best medium for our enlightenment and progress. The very foundation of Islam rests on the structure of uniformity which alone should guide us in the determination of all our institutions. This idea of uniformity comes to man from the laws of nature, to which apparently our existence owes its origin. In all aspects of life intention should influence our decision, and in this context the object of the observance of the Muslim fast and its commencement or termination should be examined in the light of the traditions made available through authentic records of the Prophet of Islam with the one and only desire for accuracy that is epitomized in the search for Truth — the ultimate reality to develop intellectually and to realize spiritually. Islam emphasizes the fact that the aid of science should be employed for a thorough investigation of the points to know the full implications and to draw conclusions on all subjects vital to our belief in religion.

Astronomy is the handmaid of mathematics which seeks to establish the fundamental truth of accuracy based on the principles governing the universe. The phases of the moon take 29½ days. This has been determined by observation upon the basis of scientific formula relating to natural phenomena or heavenly bodies, and this discovery has been acknowledged and accepted for centuries and the necessity has not arisen for this generation to adopt an attitude to alter or reverse the opinion already held to be accurate to the minutest degree or fraction of a second to remain scientifically sound and certain. Now the intention that prompted the Prophet of Islam to declare that with the appearance of the Crescent Moon of Ramadhan visible to the naked eye, Muslims should commence the fast and terminate it similarly, has to be fully analysed to avoid the folly of causing a storm in a tea-cup as an undesirable scene, never intended but which, nevertheless, raises its ugly head through ignorance and want of discipline in the practice of our religious requirements. The central idea in focusing the attention of the Muslims to seeing the Crescent Moon with the naked eye is to recognize the salutary effect of uniformity on human evolution to be in tune with nature that fulfills the purpose of life. The Prophet of Islam, entrusted with his new dispensation as the latest exponent of religion, had to expound not only the principles of Islam and the ideals of his creed but also to make converts understand every detail that needed explanation which he alone was able to perform as his disciples were only beginners passing through the stage of a noviccate.

The Prophet Muhammad enlisted the aid of heavenly bodies for the commencement of the fasting in Ramadhan month for the sake of uniformity in his widely scattered community

On the question of the Muslim fast of Ramadhan, which was made obligatory by the commandment of God, revealed to the Prophet of Islam when reaching prophethood, he directed his followers who were then in the holy towns of Mecca and Medina,
separated by several days' journey, that without reference to
him in person they should begin fasting as soon as they saw the
crescent moon, which was a signal that could be seen in both
towns simultaneously, and in this direction the Prophet never
lost sight of uniformity which, on a closer scrutiny, will be
associated with every movement and action in Islam. If this be
the case, there is no need to wage a wordy warfare to fix the date
of visibility to the naked eye. It can be safely computed much
earlier and public announcement made in due course to prevent
a controversy over this simple matter. The Muslim year con-
ists of 354 days, calculated alternately 30 and 29 days for each
month, the half day being added to or subtracted from the month
that precedes or follows to make it 30 or 29 days, as the case
may be, on the mathematical formula that the phases of the
moon take exactly 29\(\frac{1}{2}\) days to complete one lunar month, and
thus the determination is made easy and possible, while the
Gregorian year has been computed upon the solar basis to consist
of 365\(\frac{1}{4}\) days, adding the four quarters to make up one day every
eighth year, known as leap year, the rest being only 365 days
for a year. In any case, calculation has been and is a necessary
corollary to prove even on seeing the crescent moon for the first
time that it is the first evening of its appearance, visible to the
naked eye, to determine and compute the date of commencement.

It is stated in *The Religion of Islam*, by Muhammad 'Ali,
Lahore, 1935 (p. 485), that "Muslims are required to fast for
29 or 30 days of the month of Ramadhan. The exact number
depends on the appearance of the moon, which may be after 29
or 30 days. Fasting commences with the New Moon of
Ramadhan and ends on the appearance of the New Moon of
Shawwal. The Prophet is reported to have said: 'We are a
people who neither write nor do we keep account; the month
is thus and thus, showing (by his fingers) once twenty-nine and
again thirty' (*The Bukhari*, 50:13). Another hadith says: 'The
Prophet mentioned Ramadhan and said, do not fast until you see
the new moon and do not break fasting until you see it (again),
and if it is cloudy, calculate its appearance' (*The Bukhari*,
50:11; *The Muslim*, 13:2). Another says that if it is cloudy,
 CMDAY 1952

**The use of scientific instruments to determine the times of five daily prayers in Islam**

To sum up the object with which this appeal is made to Muslims for an earnest study of the subject, one has to bear in mind that our institution of prayer has an equal force in its
adherence to uniformity. It is obligatory upon all devotees to
perform prayers five times daily. The precision with which the
worship of God has been applied originated with the measure-
ment of the shadow of the sun falling on the hills and valleys
of the Arabian Peninsula. This is clearly indicated in the
terminology assigned to each set of genuflexious in prayer to be
performed within the prescribed period with corresponding
designations relating to the time at which it becomes obligatory
on Muslims, individually or in congregation. The march of time
has, however, brought about a tremendous change with the
invention of the chronometer — product of research in science
which helps rather than retards the observance of the prayers
meticulously. With the evolution of scientific theories in
astronomy and mathematics based on the principles of accuracy
in calculation, the table of performance in prayer has been
regulated to a stage higher in its precise form of procedure to
suit this innovation in the schedule of time, to look at the clock
and not at the shadow, to observe prayers.

If and when the first appearance of the crescent moon is not
discernable owing to uncertain weather conditions, despite the
fact that, it is within the angular distance of visibility and it is
above the horizon to be seen with the naked eye, it should be
attributed to our physical disability rather than to any defect in
the system of its alternation, with which all movements of
planets follow concurrently. They synchronize marvellously with
each other to respond to their respective functions. Like God's
will that grinds slowly but steadily, it works in accordance with
the inexorable laws of the universe through the mysterious hand
of unseen destiny. The moon has its regular motion that runs
its course without fuel to wax and wane with a degree of per-
fection absolute and abstract in all phases of its occurrence. A
lapse of 18 to 24 hours from the time of its longitude should be
allowed to see the moon with the physical eye. It had been on
record that meteorological observers once sighted the moon on its
first visibility when it was 17 hours old from the time of its
phase, but this does not alter the position to follow the direction

All-Ceylon Muslim League's good example in preparing the
Muslim calendar every year

In this connection I shall not omit to refer to the good
work of the All-Ceylon Muslim League, through whose labour
of love for many years local Muslims have been enabled to find
now a ready-reckoner in the Ceylon Government Almanac as a
permanent feature, which I feel confident should prove satisfac-
tory to Muslims of all schools of thought and shades of
opinion to conform strictly to the doctrine of Shari'at in Islam
and in accordance with Muslim orthodoxy. The schedule con-
tains the names of the twelve Muslim months with the corres-
ponding dates of the Gregorian calendar of the solar system,
giving the correct time at which the crescent is likely to be dis-
cerned and bringing it within the range of visibility to the naked
eye, as the first appearance of the crescent moon visible to the
naked eye can only be ascertained and determined upon the four-
fold factors of the age and angular distance of the crescent moon,
the density of the air and the power of the eyesight. To Muslims
night begins first and thereafter day follows, for in the philosophy
of Islam, it is from darkness light dawns to transform man from
the dross of ignorance to the burnished gold of intelligence in
conformity with the teachings of Islam that the day should be
reckoned after sunset.

The fact that the Prophet of Islam sought the aid of the
heavenly bodies to direct men of his following should be given
due weight, and the phenomena of life in accordance with his
intentions should be understood to appreciate the context of his
teachings in relation to human behaviour. No violence in the
rule of life has been foreshadowed by the introduction of modes
and methods consistent with the spirit of the entire structure
that constitutes all phases of our advancement and progress
within the bounds of Islam. Whether one delves deep into the
domain of mathematics, astronomy or the science of Muslim
jurisprudence, biological analysis of the human frame and mind
of man or canons of theological intricacies, the basis of intro-
spection remains to inculcate the wholesome truth of accuracy,
leading to the goal of ultimate reality through the avenue of
uniformity to unite the assembly of mankind into a composite
whole. This should be the sum and substance of the regulated
life of a human being guided in its ascendancy through the
divine code to conduct himself and to achieve all that is sublime
and virtuous in the realization of the mission and purpose of
creation. To this end the fundamental truth upon which Muslim
society rests is service, and service rendered in a spirit of
unselfish devotion is the highest form of submission in Islam
to the Will of the Supreme.
of the moon with precision. Logical deductions from scientific knowledge and conclusions drawn from the criterion of human comprehension should constitute, indissolubly with our religious acquisition, the basis of Muslim conception for an intellectual development of our faculties endowed to mould the fabric of society in culture and civilization, step by step, to transport ourselves towards spiritual elevation in fulfillment of the divine dispensation.

Islam can well afford to absorb the use of scientific devices for the benefit of mankind

The catholicity of Islam with all its elasticity should offer us the safest medium for a serious study of the subject, and what is useful should be adopted to enable Muslims to occupy their rightful place among the progressive elements making headway in our midst. The fact that modern inventions have all been innovations should not deter us from utilizing these scientific devices to prove that Islam can well afford to absorb them towards its realization of maximum benefit for human welfare. Hitherto Muslims have been slow to make use of knowledge that has been theirs for centuries. The Prophet of Islam foresaw the grave danger of Muslim apathy and a timely warning was given to acquire all that is conducive to human perfection. In this sense he has said that wisdom is the lost property of the Muslims and wherever it is found it should be claimed as their own.

The Resurgence of Religious Thought in Turkey

By DR. S. M. YUSUFO

“The time is yet far off when Islam would once again assert itself as a moving force in the national and political life of the Turkish people. The vehemence of the retort of the modernists that they would resist all attempts to ‘put the hands of the clock back by 25 years’ only betrays their fear of the rise of new forces”

Not Islam but pseudo-Islam that was relegated into the background in Turkey

Recent reports from Turkey indicate a strong resurgence of religious thought in that country, which was the first and the foremost among all the Muslim countries to adopt consciously and deliberately and carry out courageously and zealously a comprehensive programme of secularization and Westernization in all departments of life. Such a resurgence will, of course, come as a surprise to a large number of people — Muslims as well as non-Muslims — in distant countries, who have throughout the last two decades believed that the divorce between Islam and Turkey — welcome or otherwise — was nevertheless final and complete. But observers with an intimate first-hand knowledge assert that, despite the ostentatious modernist zeal of the State and the nationalistic fervour of the political party which until recently monopolized the field, the Turkish people, as a whole, have remained Muslims in their innermost feelings and sentiments.

Let Indian Muslims imagine for a moment what their reaction would have been, if the Mallas,1 Pins2 and the entire hierarchy of a self-styled decadent priesthood thriving on the superstition of the ignorant masses had opposed and obstructed their path to political power, freedom and independence. It was to their good fortune indeed that, owing to the extinction of their empire and the non-existence of official religious institutions, the priesthood had long been divested of cohesion and common recognition. It will also be remembered that, thanks to the pioneering efforts of Sir Sayyid Ahmad Khan and his colleagues, this same class had long ago failed in its opposition to modern and scientific education. Thus in the very nature of things the leaders of the Muslim Renaissance Movement in India were spared the need of engaging themselves in a debate over true nature of significance of religion. Moreover, the appeal to the masses of Indian Muslims was made on the basis of the facts of ordinary life, which they could verify from their own knowledge and daily experience. Hence a large number of Maulavis and Maulanas came over to the support of the national movement, which, of course, laid due emphasis on the value of religion in fashioning the affairs of man, while the rest of them were left out to wallow in the quagmire of unwise doctrine, bad faith and a false sense of self-importance. The caravan marched on to its goal.

The responsibility of the fossilized shaikhs and dervishes

Conditions in Turkey were, however, quite otherwise. A tottering Caliphate, weak and unscrupulous enough to barter away the fate of Islam and Muslims to foreign imperialists, was still in existence. Tied to its apron-strings was the entire paraphernalia of official dealers in religion, who commanded reverence and enjoyed common recognition among the people. The whole country was honeycombed with khanqabs and takias, the hotbeds of inaction and fatalism and, as a modern writer put it, every old man who limped his way up the street was sure to be surrounded at every step by crowds who sought his blessings. The common people were faced with issues of high politics, which were dealt with in the secrecy of imperial courts and which, even if they were not steeped in ignorance, they had no means to judge for themselves. Thus the patriots and reformers had no alternative but to do away with the horde of clergy, if the country were to be saved from total annihilation. And this is what they actually did. Now they do a little more than that. Indeed many of the extreme secularization moves of Kemalist Turkey remind me of a verse from Iqbal: "Stars are nearer the abode of those who regard Europe to be the neighbouring country of theirs." Anyway, if Islam was banished from the national and political life of the Turks, the responsibility was that of the fossilized shaikhs and dervishes much more than that of the founders of the present régime.

The common people acquiesced in the relegation of religion because, so they were told by their leaders, therein lay the only hope of salvation from the political and military mess into which the country had fallen. But Islam continued to be the fountain of the spiritual life of the Turks. And is it not natural that, once the heat of the crisis is over, the people should tend to think again whether religion is really such a demon as to justify the drastic check imposed on it so far?

The revival of religious spirit in Turkey

Of late the emergence of an opposition party in the political life of Turkey has given a fillip to the revival of religious spirit, as evidenced by the appearance of periodicals, pamphlets and books devoted to the cause of religion, particularly

1. Mallas means a learned man and by transference a religious bigot.
2. Pir, a Persian word, means an old man, and by transference a religious leader.
by the demand for the inclusion of religion in the curriculum of the primary and secondary schools.

The Turkish Government has agreed to the last demand. Special colleges are also to be set up to turn our Imams and religious functionaries and to provide for the higher study of religious sciences. Of course, the Government has retained powers to check the contents of books prescribed on the subject and, which is more important, have made the stipulation that entrants into the newly-opened religious colleges should possess a certain minimum of what is termed "secular knowledge".

Some of us may be prone to regard such controls as rather exasperating. But, from my experience of religious education in India and Egypt, I believe the last stipulation to be a highly salutary one. The continuance of two parallel systems of education, the one producing "worldly fools wise in religion" (Iqbal) and the other turning out merely worldly-wise citizens, Government officials and public leaders, constitutes a grave standing threat to national progress as well as to the cause of religion itself. The real problem is to do away with the dualism resulting in isolated strongholds of religious education in the midst of widespread popular institutions of secular arts and sciences. This is to be done only by a careful amalgamation and a judicious synthesis of religious and secular knowledge with the implication that the Government should withdraw its support from all institutions neglecting the one or the other side in their curricula. It will indeed be necessary in this connection to reconstruct all the various branches of Islamic learning in the light of modern thought, which is a stupendous task requiring careful planning and patient labour.

The step taken by Turkey is only a small one; the importance of it lies only in that it signifies a new trend. The time is yet far off when Islam would once again assert itself as a moving force in the national and political life of the Turkish people. The vehemence of the retort of the modernists that they would resist all attempts to "put the hands of the clock back by 25 years" only betrays their fear of the rise of new forces.

The Attitude of the Western Powers Towards the Muslim States

By C. H. NEVILLE-BACOT

Spain and the Spanish Zone of Morocco

The most significant factor in the development of Western European foreign policy is the re-orientation of Spanish foreign policy in a sense favourable to an alliance with the Arab States.

The visit of the Spanish Foreign Minister, Senor Martin Artao, accompanied by the Moorish General, Muhammad Ben Miziania, to the Middle East countries of the Lebanon, Syria, Jordan, Iraq, Saud Arabia and Egypt, is likely to have far-reaching effects in the attitude of the South American States when questions concerning the Arab States are debated in the United Nations General Assembly and in the Security Council. Chile, for instance, supported Pakistan when the question of Tunisian autonomy came up before the Security Council on April 4, 1952. This is a clear indication that Arab-Pakistani propaganda is having effect, and that the wise counsel of the Foreign Minister of Pakistan, Mr. Muhammad Zafrullah Khan, and the Pakistan Delegation to the United Nations Organization, is being heeded.

The Franco régime has in the last few months completely reversed its policy of absolute rule in Morocco. The Tunisian leader, Habib Bourguiba, when he went to Paris with a reformist programme in the spring of 1950, was snubbed by the French Government. In contrast to this the Spaniards, who are more supple, have actually encouraged the Moroccan Nationalist leader, 'Abd al-Khaliq Torres, leader of the Islah Party, to return to Tetuan, the capital of the Spanish occupied zone, and to restart political activity.

Formerly, all political activity in the Spanish Zone of Morocco was suppressed in 1946-47, and Torres was exiled. Spain dominated the 1,000,000 population with an army of 80,000. In the years 1946-47 tens of thousands of the population of the Riff starved to death in spite of the heroic efforts of a great Arabophile British Consul, Mr. Hope Gill.

General Franco and General Sanjurjo, the leaders of the 1936 revolt against the Spanish democratic régime, both played an important part in the suppression of the revolt of 'Abd al-Karim. But Franco and his High Commissioner in Morocco, by their promises to the Moroccans, managed to recruit large numbers of the Riff tribesmen who had formerly fought against them. The result was that Torres and Nasiri, a prominent nationalist from the French occupied zone, actively supported General Franco, for they were tired of waiting for the Spanish Republicans to grant them autonomy, and as was shown by later events, they were tricked into supporting General Franco by similar promises of autonomy.
Franco re-orientates his policy towards the Moroccans

The Rifftroops played a major part in General Franco's victory over the Republicans, and for a number of years the Moroccan Nationalist leaders enjoyed at least the right of publishing newspapers in Arabic and had a limited freedom. David Rousset, a great French left-wing writer, whose books on Hitler's concentration camps have achieved for him a permanent place among the world's great writers, realized that the Spanish Republicans must win the support of the Moroccans or perish. He got Caballero, the Socialist Spanish Premier, to promise Muhammad Hasan al-Wazzani and 'Umar 'Abd al-Jalil that the Republican régime supported Moroccan autonomy or independence, provided that France's Socialist Premier, Leon Blum, agreed. For Spain held her possessions in Morocco by virtue of a treaty with France, and not with the Moroccan Sultan.

The late King 'Abdullah of Jordan during his visit to Spain in 1950 asked General Franco to support Moroccan independence, and the Jordan Minister in Madrid, Mr. Isä Bendak, a former Mayor of Bethlehem, is said to be in close contact with the Americans and to be working for an alliance between Jordan and the United States at the expense of British influence; for Britain's economic aid to Jordan is considered to be inadequate. An unconfirmed rumour was published in the Lebanese-Syrian French fortnightly, Le Monde Arabe, Paris, that Bendak was likely to become the new Foreign Minister of Jordan. He is certainly working to get a Christian or at least a Catholic-Muslim alliance to oppose the Jews in Palestine, and to build up Arab economy.

To counteract Arab activities, the Israeli Foreign Minister, Mr. Moshe Sharrett, visited the Pope. Although the question

Blum refused to sanction Caballero's action. This resulted in the Spanish Civil War, which General Franco was in a position to carry on with the help of the Moroccan soldiers. If the Republican Government would have granted freedom to the Moroccans, it can safely be said that the hundreds of thousands of Spaniards who paid for Spanish imperialism of the Republicans with their lives would have been spared.

Once he had defeated the Republicans, General Franco began to withdraw the privileges which the Moroccans had enjoyed, whereas simultaneously during the period of the tenure of office of the French Resident-General, Eric Labonne (1946-47), the French rule was slightly more enlightened than the Spanish. Things were so unstable that even General Franco's supporters, expecting to be thrown out of Spain, bought land near Tangiers at exorbitant prices.

Now Franco is re-orientating his policy in favour of friendship with the Arabs, but he intends to keep the two Praedios, the coastal towns of Ceuta and Melilla in Morocco, and the rich iron ore deposits near Melilla, and so far he has not withdrawn any troops. Like all dictators, he can switch from a policy of repression to a more enlightened policy overnight.

of the internationalization of Jerusalem was not raised, Italian-Israeli relations have been strengthened as a result of the talks between the Italian Premier, Signor De Gasperi, and Mr. Moshe Sharrett. The Times, London, for April 1, 1952, quotes the comments of the Israeli daily, Haaretz, which reads: "The Catholic world can scarcely fail to deduce from the meeting that Pope Pius XII is prepared to acquiesce in the Jewish State of Palestine."

The struggle for Catholic support between the Arabs and the Jews is still on. On the question of Palestine refugees raised in the last session of the United Nations at Paris, the Arabs won the support of the Catholics. For the suggestion of Mr. Shukayr, the Palestinian-Syrian Assistant Secretary-General of the Arab League, that a Catholic be appointed the governor of a unified Jerusalem appealed to them.

The visit of the popular King of Jordan, Talal, to Rome, was of benefit to the Arab cause. He has done a great deal to raise Jordan's prestige as a really independent State by adhering to the security pact of the Arab League and by smoothing out Jordan's relations with Saudi Arabia and Syria while still remaining friendly with Iraq and Egypt and basing his friendship with

Dr. Fadil al-Jamaadi, ex-Foreign Minister of Iraq and leader of the Iraqi delegation to the United Nations' last session at Paris visited various Muslim countries in which Pakistan, Egypt, and other Middle East countries figured prominently. Our picture shows Dr. al-Jamaadi (centre) in conversation with His Excellency Khwaja Nazimuddin, Prime Minister of Pakistan and the Honourable Mr. Muhammad Zafrullah Khan (right), Foreign Minister of Pakistan, at a dinner party which was given in his honour by the Foreign Minister of Pakistan.
Britain on a realistic basis free from subservience and increasing his contact with the United States of America.

Italy showed a friendly cooperation during Egypt's dispute with Britain. Italy realized that as a weak power she would get more economic advantages by a progressive support of the Arabs than by supporting Franco-British imperialism. But in the Tunisian dispute, Signor de Gasperi in a statement backed the French in the repression in Tunisia. He sees that the French in their difficulties with the Tunisians would help the Italians to regain their strong economic position in the Regency of Tunisia which they (the Italians, who number about 84,953) occupied there before the French confiscated their property. The French in Tunisia want the co-operation of all the European settlers there. Clearly the French in desperation are doing everything in this Regency to form a European bloc to oppress the progressive Muslims led by Habib Bourguiba. The Italians will live to rue the day they backed the French oppressors, and they will find that support of the Muslims will pay in the long run, as Tunisia will join Libya as an independent State sooner or later.

France, Tunisia, Algeria and Morocco

The barbarous French policy in Tunisia has resulted in the tying down of a large number of French and Colonial troops in Tunisia to the despair of the United States of America taxpayer, who is footing the bill, and of General Eisenhower, who is trying to build up a powerful European army in Western Europe.

French policy in Tunisia was as cynical and treacherous as ever. Events in Tunisia have shown that the non-co-operation of the Algerian Nationalist movement of al-Hajj Messali Hadji is fully justified, for the moderation of Habib Bourguiba in Tunisia and of the Tunisian syndicalists has been repaid by the French with mass deportations, rape and torture in the Sabel and Cap Bon, the exile and forceful replacing of the rightful Tunisian Government of Muhammad Shenik, the exile of Bourguiba in Southern Tunisia. The Nationalist movement in Tunisia is so popular that religious leaders and members of the royal family have taken part in the national struggle. The Tunisian nation is united as never before against the French, whose barbarous actions can never stamp out the heroic resistance movement organized by the Neo-Destour Party.

Pakistan and the Arab-Asian States with the help of the South American Republics it is to be hoped will succeed in helping to liberate this martyred little State, whose ministers in Cairo, Salch Ibn Yusuf and Muhammad Badra, have fortunately succeeded in escaping, and although the Bey has at last dismissed their ministry, he did so only under duress, and his action has no more significance than that of a woman who submits to rape at the point of a machine gun.

Britain's Foreign Minister, Mr. Anthony Eden, apparently refused to receive a note from the Tunisian Ministers in Paris asking for Britain's support against France. The Foreign Minister of Pakistan, Mr. Zafarullah Khan, must have discussed the Tunisian question with Mr. Eden during his visit to England in January, 1952. It is to be hoped he will continue to do everything to exercise pressure to bear on Britain to persuade her Government to act in the cause of justice and to support what she knows to be the just struggle of the Algerian, Moroccan and Tunisian peoples for complete independence.

The recent rioting in the International Zone of Tangier, which has led to a minimum Muslim death roll of 12, in addition to many casualties, is a reminder to the administering powers, which include the United States of America, Belgium, the Netherlands, Britain, besides France and Spain, that unless the occupying powers leave Morocco, trouble will extend to the Straits of Gibraltar. It may also help to arouse British public opinion against French imperialism.

France and the Levant

Meanwhile France is doing everything to attack British interests and Arab nationalism in Syria and the Lebanon. The reviving of the contract by the Syrian Government of a French firm for a development scheme of the port of Lattakueyeh (Ar. al-Laziqiyeh) has brought things to a head. This contract, for a sum of over £23,000,000, was tendered for by a British and a German firm as well as a French firm. The development of German activity in the Middle East goes ahead. For instance, German officials of the Western Government signed a 3,000,000 dinar trade agreement with Iraq, and the employment of high-ranking German officers in the Egyptian army has aroused comment in Britain. But the technical efficiency and industry of the Germans is making headway all over the Middle East.

Britain and Egypt

Britain has an excellent opportunity of settling her outstanding political differences with Egypt. The British Press has paid a great tribute to the honesty and ability of the new Egyptian Premier, Hilal Pasha, but the tempo of the negotiations is far too leisurely. The Egyptians have made it quite clear that whatever the nature of the Egyptian Government, the Egyptian revindications concerning the evacuation of the Suez Canal and the sovereignty of the Sudan will remain. A very false impression is being fostered in Britain that the function of the Egyptian Governments other than those formed by the Wafd is to act as a goatherd of the Wafd. Besides, as a correspondent of the French weekly, L'Observateur, Paris, pertinently pointed out, corruption in Egypt is not the prerogative of any one party; it is widespread. The truth of the matter is that the outstanding difficulties between Britain and Egypt must be solved in order to let the Egyptians devote all their time to questions of an internal and largely economic nature, and of vast reforms which can revolutionize Egyptian society before it is submerged in the horrors of a civil war. The recent murder and incendiarism were unfortunately a direct result of the breakdown of law and order following upon British military action, which demoralized the Egyptian police force. The resignation of the Wafd resulted in the retirement of Egypt's able Foreign Minister, Dr. Muhammad Salah al-Dine Pasha, a man of great ability and integrity. It is a pity that in Britain there is not enough appreciation of the able Muslim statesmen who, as is shown by the example of those of Pakistan, can prove to be good friends once the outstanding difficulties are overcome by negotiation, and who represent powerful and often eventually the only stable factions in their own countries.

The problems of the Muslim bloc

The liberation of Tunisia and the solving of the Anglo-Egyptian dispute, the freedom of Morocco and the question of Kashmir and Iranian oil are amongst the most urgent problems facing the Muslim bloc, which will, it appears, act in alliance with a broadened Arab-Asian bloc in support of Tunisia and support Indonesia against Holland in the question of Western Iran (New Guinea).

The Coming Eleven-Power Muslim Conference should be able to draw up an effective plan of action to forward the interests of the Muslim States.

Speaking at the Free Trades Union Conference at Brussels, the Tunisian Trades Union Leader, Mr. Farhat Hashshad, said that there existed a state of war between the French military and the Tunisian people. The United States of America trade unions, which control over 13,000,000 votes in the coming Presidential elections, supported Mr. Hashshad. With Muslim and other Asiatic countries applying pressure on the United States of America delegate to the United Nations, France may be forced to capitulate and an encouraging victory may yet be won.

MAY 1952
The Significance of the Institution of Prayer in Islam

A Medical Doctor's View

By DR. HAAMID al-GHAWAABY

Why Prayer was designed

God says: "Successful indeed are the believers, who are humble in their prayers" (The Qur'an, 3:1-2). And: "Recite that which has been revealed to thee of the Book and keep up prayers. Surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of God is the greatest (force). And God knows what you do" (The Qur'an, 29:45).

Prayer is the symbol of obedience, and proof of firmness in faith, and the armour of the believers. Prayer, it has been said, is the wedding feast of the Muslims. As the ordinary wedding feast combines different kinds of wholesome and appetising foods, so does prayer combine the various kinds of piety and worship. When a person performs two rak'ât for his Creator and Nourisher, it is as if God says to him: "Here you are, my servant, with all your weakness, you have approached Me with the various forms of worship: by standing, sitting, kneeling, prostrating, reciting, praising, glorifying, and greeting. In return for that, I, your God, the All-Powerful and the All-Glorious, will not keep away from you a Paradise abounding in bliss and joy, for you have worshipped Me in all forms of worship."

Prayer is the supplication, thanksgiving and remembrance of God, the Lord of all the Universe. Prayer gives man an opportunity to express his feelings in the presence of the All-Great and the All-High. From time to time we, the mortal beings of this earth, are driven into impasses of trouble and become embroiled from all sides with darkness. Who is to light us on the path in such darkness and who is to guide us to the right course when we are wandering? It is God alone who can do that. And it is prayer alone that has the effect of getting us into touch with Him. Such is the effect of prayer, that the person praying feels, while he is standing in the sight of God, that he is in communication with the One who, if He intends anything He need only to say "Be", and it is. This gives relief, contentment and security to the heart of the supplicant. Prayer also reminds him, when he is in affluent circumstances, that he is but a weak creature in the presence of the All-Powerful, his Creator, and that he is answerable to Him, the Praiseworthy, for all that he does. It reminds him, when he is in distress, that there is a refuge and shelter from his misery and he can turn to Him for comfort and when the world has shut all its doors against him. And thus the believer's spirit is strengthened and his soul enlivened.

Prayer cleanses the soul as water cleanses the garment

It was the practice of the Prophet Muhammad, whenever he was faced with a difficult problem or was worried about any matter, to go immediately into the seclusion of prayer. It was in prayer that he found the relief he sought from his worries and difficulties; because by prayer he communicated with the One, the Subduer, and laid before Him his difficulties and anxieties and asked for His help and guidance.

Prayer is a spiritual exercise which brings peace and tranquillity to the mind and soul of the believer. In prayer we remember God, and "Surely in God's remembrance do the hearts find rest" (The Qur'an, 13:28). Prayer brings happiness to the mind and relieves it of worry, and it is a medium through which the hearts of those who love Him rise to the most sublime heights. It is the link between the Creator and the created. In the words of a famous Arab poet: "Prayer is an exercise of the body, a cleaner and embellisher of the inner consciousness, and has many other virtues, to which both young girls and boys grow accustomed . . ."

By prayer the worshipper trains his self and subdues its wild impulses and eradicates its flights of passion and fancy until it becomes gentle and governable.

Prayer is a fruit that tastes sweet and wholesome when it is experienced; it radiates pleasure when it is witnessed; it proves its goodness both to the person who holds it or who sees it being held. Does not prayer keep one away from immorality and abomination? Thus it is a source of pleasure to God; it is the light of knowledge and the foundation of faith. Prayer is a shining light in the heart of a man during his lifetime; and after his death it is a pleasant companion abiding with him in his grave until the Day of Resurrection. On that day prayer will be like a shelter over him, just like a crown on his head; a garment on his body, a light in his hands shining upon the way before him, a barrier between him and the Fire, a weight cast in his favour in the balance, an aid to him for crossing the sirat, and a key to Paradise.

In the same way as prayer requires the cleansing of the body by washing, and the cleanliness of the garment from filth and dirt as well as the cleanliness of the place in which prayer is to be held, so also it requires the purification of the soul. So, all those who pray, in the same way as they have cleansed their outside appearance by water they must cleanse themselves within by contrition and penitence. Water may cleanse the garment from dirt, but water does not cleanse the heart of the offender in the eyes of God.

Prayer viewed from medical point of view

I shall now endeavour to discuss the merits and advantages of prayer from the purely medical point of view. First, I will deal with the benefits derived from ablution, an act which is a prerequisite of prayer according to Islam.

Diseases are communicated to human beings by one of three means. They can enter the body through the mouth, through the nose by breathing, or through the skin. Quite simply, ablution is the means of cleansing all these three parts and of removing infections and harmful germs and microbes before they can multiply themselves and cause harm.

Rinsing the mouth with water, which is part of the act of ablution, cleans the mouth. The repetition of this cleansing operation of the mouth several times a day preceding the five daily prayers ordained by Islam is a most valuable and effective safeguard against the decay of the teeth and the infection of the gums. The drawing up of cold water through the nostrils, also a part of the process of ablution, is, as has been medically proved recently, a safeguard against the repeated catarrhal inflammation of the respiratory organs, or, in common parlance, frequent colds.

The washing of the face, ears and hands removes dirt and germs from these parts, which are so much exposed to diseases; and medical science has ascertained that the germs and microbes of a great variety of diseases gain access to the human body through the skin.

1 The Muslim prayer is divided into fixed parts, each of these parts being called rak'at.
2 In Muslim theology, on the day of Resurrection each person will have to walk across the "path of test", called sirat.
It is as if the act of ablation were a river in whose cleansing waters the worshipper becomes purified. When he rises from his ablation and proceeds to hold his prayer, the worshipper finds in the act of prayer a refreshment for the body and a tonic to the mind, for prayer is the most powerful generator of energy and the most effective antidote to worries and misery.

Prayer breeds steadfastness

Many have been the sick whom medicine has failed to cure, who have been abandoned as hopeless and become the victims of misery and despair — until prayer, entering their hearts, rid them of their malady and cured them from their sickness and disease. Prayer is a link with God, the Possessor of the world and all it contains; and when the worshipper beseeches his Lord in prayer and goes to Him for succour and relief, he thereby increases and fortifies his morale and becomes able to surmount all the trouble, weakness and affliction besetting him.

The late Abdullah Quilliam, a well-known English Muslim and Orientalist, told this story of prayer and its efficacy. During one of his sea voyages to North Africa a storm arose, and it was of such violence that it threatened to wreck the ship and drown the passengers. Panic spread among them, and there was a great tumult, no one knowing what to do. While many were running hither and thither and hurriedly packing their possessions, and others were screaming and wailing desperately, his sight was attracted towards a small group of passengers who were standing in orderly rows praying. In the midst of such grave emotional disorder and panic, those few passengers were carrying on their prayers calmly and resolutely. After they had finished, he enquired from them their religion, and they told him that they were Muslims. "But were you not frightened because the ship was so near calamity?" he asked. "No," they said, "fear did not enter our hearts."

"But what were you doing at this time of crisis?" he questioned. And they replied, "We were praying to the One Who holds the reins of all things and events, to the One Who, if He desired, would give life, and, if He desired, would take it away..." This unique incident was the cause of Abdullah Quilliam embracing the faith of Islam and devoting his life to preaching it wherever he went.

The mentally sick and prayer

Man, by his very nature, stands in need of giving vent to the feelings crowded together within his bosom in times of distress. He wants to confide in some intimate and trusted friend, who can relieve him of his worries and lighten his heavy burden. But where, among his fellow mortals, is man to find such a trusty friend? Where can he find the friend who will never expose the secrets that have been confided to him, and who will never betray his confidence should any mutual unpleasantness or enmity arise? It is in God alone that such a friend can be found; and His help and guidance is enough to enable man to overcome his distress and to surmount all his difficulties.

In prayer, the worshipper feels that he is not alone when facing his difficulties. Man often refrains from divulging his private worries or ventilating his troubles even to his closest friends, but to God he lays everything open and gives vent to all that is troubling him.

Psychiatrists have ascertained that the cure of nervous tension, nervous debility and other nervous ailments depends to a great extent on the patient divulging to someone in whom he has faith the cause of his nervous anxiety and the facts that gave rise to his mental anguish. The harbouring of such worries by the patient, his brooding over them and his failure to express them in the manner described will simply aggravate the situation and complicate the cure of the nervous suffering of the patient.

By praying, one gets rid of the worry and distress lurking in one’s mind by putting it before the Lord of Creation, who knows the innermost secrets stored in man’s heart. What is communicated in a whisper to this nearest and dearest of all friends is safe in His keeping, and will never be disclosed to any mortal being. And in prayer, man is consoled by the knowledge that God can accept his excuse and forgive his offence. In this way man finds a reliable helper, and this knowledge tends to console his troubled mind, to quieten his worries, and so to improve his nervous and physical health.

Physical benefits of the Islamic form of prayers

In addition to the psychological benefits of prayer there are various purely physical benefits. The bodily movements involved in prayer — kneeling, prostrating, sitting, bending and standing,
are useful and effective exercises for the muscles and joints of
the human body. Medicine advises those seeking physical fitness
to perform some physical exercises twice daily — once in the
morning and once at night. But prayer offers to the seeker of
physical and bodily fitness similar exercises five times a day,
which are equally effective and free from strain, undue exertion
or harm. This drill brings invaluable energy to those persons
whose daily work requires them to be in a sitting position and
physically inactive over long periods, such as clerks and other
office workers. Most of the movements taught in physical train-
ing courses in schools and health organizations, and which are
used to improve physical fitness, are to be found in the
performance of Muslim prayer.

Let us examine the bodily movements which the Muslim
undergoes while praying. He commences by standing upright
and allowing a little space between the feet so as to facilitate
the keeping of the body in balance. He then raises his hands
for the Tashahh (prayer), and then brings the hands back to his
sides or brings them forward to rest against his abdomen. He
then bends, by throwing forward the upper part of his body and
resting the palms of the hands on the knees. Then he returns
to an upright position. During this operation the back muscles
of the thighs are put into action in order to keep the balance
of the upper part of the body in that bent and horizontal position.
Then comes the sujud (prostration) when the knees, the toes of
the feet, the forehead and the hands rest on the ground. In this
position the muscles of the neck and those of the abdomen and
arms get sufficient exercise.

Consider the exercise of the muscles between Rukoo'
(kneeling) and Sajda. The muscles of the legs and of the feet are
exercised in the process of being bent to change from one
position to another. This movement has the effect of increasing
the strength of the muscles of the feet in addition to helping
the lungs and releasing carbon dioxide from the body.

Sitting down after the Sajda — by placing the folded legs
under the thighs — also helps to stretch the front muscles of
the thighs and to strengthen them. Then at the end the neck is
turned sideways, and concludes the prayer. This strengthens the
muscles of the neck in the process of turning the face to the
extreme right and left.

It is clearly apparent, therefore, that through one or other
of the various movements attending prayer almost every muscle
and joint of the human body gets a fair share of exercise.

The five times of prayer as ordained by Islam

Let us now consider the times of prayer. On cannot fail to
see how wisely they have been selected and regulated. The
prayer of Fajr (daybreak) is ordained to be rendered before the
rise of the sun. In this prayer the body gains energy, vigour and
strength after the restful inactivity of sleep. It is noteworthy
that at the time of day when this prayer is due to be held, it
has been scientifically proved that the temperature of the atmos-
phere falls by about five degrees centigrade or more from its
level earlier on in the evening. This means that the sleeper is
exposed to contracting catarhal colds or bronchial maladies
unless his body is sufficiently covered and kept warm. But if the
sleeper were to rise for prayer at this time of the day he would
stand a good chance of avoiding this danger of colds, influenza
and other similar attacks.

The prayers of Zuhr (mid-day) and 'Asr (afternoon) are
also in the nature of a refreshment to the body and a rest to the
mind from the troubles and worries of everyday routine. So also
the prayers of Maghrib (sunset), and 'Isha (night) are the most
valuable physical and mental exercises and relaxations with which
to end the day. They help to throw off the dust of the day's
tools and troubles and prepare the body and mind to welcome
the peaceful rest of the night, in readiness for the coming day.

It will have been realized, from what has already been
said, that prayer holds a wealth of physical and spiritual benefits
for human beings. God says: " On the day when there is a severe
affliction, and they are called upon to prostrate themselves but

This means the reading sub voce of the words Allab akbar, which are
recited by a devotee when he starts his prayers.
The prostration position adopted by Muslims during their prayers

"In this position the knees, the toes, the forehead and the hands rest on the ground. In this position the muscles of the neck and those of the abdomen and arms get sufficient exercise."

they are not able — their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe" (The Qur’an, 68 : 42-43). The Prophet Muhammad (may the peace and blessing of God be upon him!) is related to have said: "Between Islam and kufr (disbelief) is the abandonment of prayer".

Conclusion

Prayer is the most sublime guidance given to man by God. It is also a lesson and a course of physical welfare and fitness, and a source of contentment and joy to the faithful. Through prayer the heavenly lights shine on us brilliantly, and we can see clearly God's behests and commandments to us. Suffice it to say, in order to emphasize the value of prayer, that it was imposed by God on the Night of Isra' (the Night Journey). And is not prayer itself a journey to the fields of heaven and an exaltation to the highest stages?

Prayer is the faithful's antidote to all strife and trouble. It is the companion of the lonely, the treasure of the successful, and the provision of those who believe in Him. Prayer is also an act of faith and a sincere demonstration of it; and it is an impregnable shelter against the intrusion of the devil and a barrier between man and Hell.

In prayer the believer stands at the door of his Creator. With deep humility and penitence he should then say unto Him: "My Lord! make me to keep up prayer and my offspring too. O our Lord! accept my prayer" (The Qur’an 14 : 40).

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.)

THE COVER PICTURE OF THE ISLAMIC REVIEW FOR JANUARY, 1952
Officers’ Mess,
R.A.F. Camp,
Halton, Bucks,
England.

Dear Sir,

I am looking at the picture that appears on the cover of The Islamic Review for January, 1952, depicting a corps of Muslim women marching through the streets of Karachi, Pakistan, in a full martial manner.

I am wondering what its moral influence will be on Muslim society if this movement spreads in all Muslim countries.

We all know that this feature of life is not one of the traditional ways of Muslim countries. You will agree with me that this is surely in imitation of the West. I am not decrying everything Western, for we Muslims should take everything that is good wherever we find it, as one of the traditions of the Prophet Muhammad has it, "Wisdom is the Muslim's lost property."

The progress of the sciences and arts of the Occident are to be admired and learnt by us of the Orient. But it will take a bold man to assert that Western civilization as a whole is successful especially in the matter of the free intercourse of the sexes.

My long stay in the West has convinced me that the so-called emancipation of women has not led to happiness. One has but to look around to see for oneself the disruption of family life and its unhappiness and the gloomy and dreary lives of the old and middle-aged people.

I am beginning to wonder if this emancipation when put into practice in the Eastern countries would not be even more degrading and destructive.

These observations of mine do not mean that the women in the East should not have their rightful place in public life. Rather should they be trained to lead their lives as loyal wives and loving mothers, for which God has created them. I do not think that by dragging them into ways other than those for which He created them we can bring happiness to Muslim society. Besides, unlike Europe, we in the Muslim countries are not short of men so that we have to bring our women from their homes into the army and other professions.

MAY 1952
Emancipation leading into unnatural ways of life has terrifying consequences, as is proved by the Statistical Review of England and Wales for 1940-45 published by the Registrar-General of England and Wales. It is stated in this "Review" that nearly one-seventh of all children born in England and Wales were conceived before marriage and about one-third of all mothers began their first baby without the parson’s blessing, or Registrar-General’s certificate.

Yours sincerely, M. I. KAMIL.

* * *

AN APPRECIATION OF THE ISLAMIC REVIEW
Kedutaan Indonesia (Legation of Indonesia),
Baghdad,
22nd November, 1951.

Dear Sir,

I have been reading The Islamic Review... Personally I feel, and all will agree with me, that The Islamic Review is just the kind of Islamic information badly needed nowadays. The non-Muslims, especially in the West, generally have misconceptions about Islam and about what it stands for. This has mainly been due to:

(1) The antipathy towards Islam resulting from the long rivalry between the Muslims and the Christian world after the Middle Ages;

(2) The degeneration into which the Muslims have fallen and the backwardness of the Muslim countries; and

(3) Lack of scientific and realistic information.

I am convinced much of the antipathy could be removed through scientific information; much can be done towards the rejuvenation of the Muslims and a better understanding between the Muslims and non-Muslims, thus laying the foundation for world co-operation and brotherhood.

What is needed is an interpretation of the Islamic laws and principles, broadly and universally, not narrowly and literally. That is to say, to bring up to date the detailed application of the Islamic principles to suit the present requirements of the political, social and economic development.

If Islam is to mean a religion for all people and for all time, it must have enough elasticity in its character. Fortunately, this safety-value is well provided for in Islam by Ijtihad, which means the permission to interpret and re-interpret the Islamic laws by competent Muslims.

The aim should be to bring together all the Muslims into a strong, advanced sovereign community, as well as to seek friendship with as many non-Muslim neighbours and friends as possible.

I feel The Islamic Review has been trying to expound Islam in the above spirit. I wish more and more Muslims and non-Muslims would read it.

Yours fraternally, B. A. UBANI,
First Secretary.

* * *

THE LATE MAULANA MUHAMMAD ‘ALI
West Demerara Muslim Literary Association,
Hague Front,
West Front, Demerara,
British Guiana.

Dear Sir,

Assalamu ‘Alaikum!

We have just read the November issue of The Islamic Review, from which we were deeply grieved to receive the information of the passing away of our beloved Maulana Muhammad ‘Ali Sahib, M.A., LL.B.

This is a terrible loss to the Muslim world. It will indeed be very difficult to find a noble soul who could work for our beloved religion as did the late Maulana for Islam. May his soul rest in peace and may his life’s work be an inspiration to those who love Islam!

May God comfort his bereaved family! Please convey our most profound sympathy and condolences to his loved ones and co-workers of the Anjuman in their irreparable loss.

To his relatives we would like to say: “Rejoice that the great Majabid of Islam, in armour to the last, has died not; his memory is ever green among Muslims of the world; he lives, and will continue to live for all time.”

Muhammad ‘Ali was one of those whom fear never touched, nor sorrow. He was really a true champion of the cause of Islam. May his admirers follow his footsteps and hold aloft strongly the banner of Islam! Yours fraternally,

MUHAMMAD RASUL BAKSH,
President, West Demerara Muslim Literary Association.

Bamijoko Adegemi Sulaiman,
P.O. Box 11,
Benin City,
Nigeria.
11th February, 1952.

Dear Sir,

I wanted to write something about the death of my “Father” and “Brother-in-Islam”, the late Maulana Muhammad ‘Ali. I called him father because through him I saw the light of Islam in 1927. I made several investigations about Islam through him and satisfied my curiosity in every possible way. When his death was announced here, I was away from my present home for five weeks, and when I came back early in December, 1951, I found that better pens had written something good about him. I knew Maulana Muhammad ‘Ali as the best preacher of Islam in the present-day Islam. Through his pen all the educated persons in the world saw the light of Islam, and those yet unborn will surely read the books he wrote on Islam.

My dear brothers-in-Islam, I ask you all through the mediumship of The Islamic Review if truly Maulana Muhammad ‘Ali is dead? My belief is different, though I am a young son brought into Islam from Christianity through the pens of Maulana Muhammad ‘Ali and the late al-Hajj Khwaja Kamal-ud-Din. I believe that Maulana Muhammad ‘Ali had completed his good work for humanity on this planet and is now resting in the other world.

B. A. SULAIMAN,
The Founder of Ahmadiyya Mission School.

* * *

PEN PALS

The following members of the brotherhood of Islam would like pen pals:

Mr. Sayeed Ahmad Khan, 29, Sahukara, Chandausi, U.P., India: interested in stamps, photography, politics and literature.

Mr. M. M. ‘Ali, P.O. Dharmandar, Tippera, East Bengal, Pakistan: interested in exchanging stamps, view cards and magazines.

"The Islamic Review” for April, 1952

ERRATA

Page 38, left-hand column, 17th line from bottom should read ‘United States’ instead of ‘United Nations’.

Page 38, right-hand column, 13th line from top should read ‘minorities against majorities’ instead of ‘minorities against minorities’.

THE ISLAMIC REVIEW
P.O. Box No. 41,  
Fort Louis,  
Mauritius.  
22nd January, 1952.

Dear Brother-in-Islam,

I am a regular reader of *The Islamic Review*. The articles you publish in your esteemed magazine contain not only a wealth of thought-provoking reading but also a mine of information on Islam. I would like to congratulate you for the excellent work you are doing for the cause of Islam. May God help you in your noble work!

I take this opportunity to express my wish to have Muslim pen friends of either sex throughout the world. I am twenty-one years of age.

Yours fraternally,

ABDOOL BAKI AHMADI.

* * *

c/o Haji Ismail and Abo Bakar,  
Old Dispensary Road,  
Mithadar,  
Kamchi, Pakistan.  
1st February, 1952.

Dear Sir,

I am desirous of having young pen pals of either sex.

Yours sincerely,

(Mr.) A. Q. JUMMANI.

* * *

41, Hatkhola Road,  
Wari, Dacca,  
East Pakistan.  
22nd January, 1952.

Dear Sir,

I should be highly thankful to you if I could contact pen pals of either sex from all over the world through the medium of your esteemed journal.

I am 22 years of age and interested in exchanging views. All correspondence will be promptly replied to.

Yours sincerely,

(Mr.) MUJEEB A. CIDDQY.

* * *

Avenue du Sud,  
Laghout, Algiers,  
Algeria.  
27th January, 1952.

Dear Sir,

Assalamu 'Alaikum!

May I through the courtesy of your very valuable periodical, *The Islamic Review*, express the wish that I desire to have pen friends interested in religion and philosophy.

I am 21 years of age, a student of arts at the University of Algiers, and I live in the oasis of Laghouat, in South Algeria. I do sincerely look forward to hearing from you soon.

Yours fraternally,

MERRAD 'ALI.

* * *

THE NAME, *THE ISLAMIC REVIEW*, NOT CONSISTENT WITH THE TREND OF THE ARTICLES PRINTED IN IT

'Abbas Manzil,  
Allahabad,  
India.  
14th December, 1951.

Dear Sir,

The more I read *The Islamic Review* the more I am tempted to make a suggestion, impertinent though it may be. The present

MAY 1952
ISLAM IN England

A Lecture at Bristol

Through the kind efforts of Mr. Hamid Farooq, son of the late Maulana Muhammad ‘Ali, a lecture was arranged under the auspices of the Bristol International Club, where Dr. S. M. ‘Abdullah, the Imam of the Mosque, gave an address on Wednesday, the 12th March, 1952. The number of the audience was about 150, from all over the world, including several Muslims. This talk was the fifth of a series entitled “Religions of the World.” Mr. J. J. Shapiro, an engineer by profession and Vice-Chairman of the Bristol International Club, took the chair.

Dr. ‘Abdullah divided his talk into three main heads, the first one dealing with the history and development of the religion of Islam, the second part dealt with the tenets and articles of the faith of a Muslim and the practical pillars of Islam. The last part was devoted to the solution of the vexed problems of the present-day world, such as economics, sex, war, peace, etc. The speaker kept the audience spellbound for one full hour. After the lecture a very interesting and thought-provoking discussion took place. The Chairman paid a very high tribute to the speaker observing that it was one of the finest talks he had ever heard, especially in the series “Religions of the World.”

The meeting had finally been closed and the Imam continued answering various questions put to him by individuals and was especially delighted to have met some promising young Muslims who were either studying in Bristol or engaged in some other profession. It was also suggested that the Muslims of Bristol should set up a nucleus for a Muslim Society. The Imam gave his fullest support, especially in providing literature and books on Islam and his personal advice and guidance whenever required.

Lectures at the Egham and Godalming Rotary Clubs.

Dr. S. M. ‘Abdullah, the Imam of the Mosque, Woking, was asked to address the members of the Rotary Club of Egham, Surrey, on Monday, the 17th March, 1952. Mr. Percy Jenvey, the chairman, in his concluding remarks said that he and all the other members had enjoyed the illuminating talk of the Imam and it reminded him of the time he spent in pre-partition India, where he met a number of Muslims from all walks of life. In commenting upon the talk of the Imam he had seen with his own eyes how sincere and devoted the Indian Muslims were, especially in their daily prayers and the observance of fasting. The Imam’s talk removed many misunderstandings and dispelled many doubts from the minds of the Rotarians who consist of men of letters and learn-

Congress of Muslims in the United Kingdom

The Woking Muslim Mission and Literary Trust proposes to convene a Congress of Muslims living in the United Kingdom, immediately after the ‘Id Festival, that is, on the 25th June, 1952.

The object of the gathering will be to consider ways and means of promoting community life among Muslims living in Great Britain and Europe.

If sufficient support is forthcoming for this Congress, the Mission next year will try to arrange a similar meeting of the Muslims living in Great Britain and Europe.

Details of the programme arrangements will be sent to all those who desire to attend the Congress. Suggestions from those interested will be welcome.

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