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January 1953
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THE

ISLAMIC

REVIEW

JANUARY 1953

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BEHIND OURSELVES

THE COVER

The picture on the Cover is that of the interior of the Hall of Ambassadors in the Alcazar (Ar. al-Qasr—Palace) at Seville, Spain.

The oldest part of the Alcazar of Seville was the Oldest Governor in the early part of the thirteenth century C.E. It was restored in the Muslim style by Modern workmen for King Peter the Cruel in 1533. The Alcazar of Seville is the most renowned Alcazar (Palace) the Moors built in Spain and is the only one surviving.

The picture gives an idea of the profuse and graceful decorations of the superb remains of the Alcazar.

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BELIEF AND UNBELIEF

"The person who believes in Muhammad has Muhammad's authority that he is a Muslim and to call him a kafir (unbeliever) is to deny the authority of Muhammad as the Prophet of God. . . . In fact all those people who declare faith in Kalima (There is but one God and Muhammad is His Messenger) are Muslims, whatever their difference may be and to whichever school of thought in Islam they may belong."

"O you who believe. . . say not to any one who offers you (Islamic) salutation, 'Thou art not a believer' " (The Qur'an 4:94).

The verse was revealed at a time when Muslims were surrounded by enemies on all sides, yet they were told that even when a man belonging to an enemy tribe offered the Muslim salutation, to show that he was a Muslim, he was to be taken as a brother Muslim. 'Abd Allah ibn 'Abbas, a companion of the Prophet, relates a case in which Muslims while searching for the enemy came upon a man who was tending his goats. The man offered them the Muslim salutation but was killed as he gave no other indication of being a Muslim (Al-Bukhari, 65:4, 18). It was to stop such cases that the revelation came. The general tendency among the Muslims, today, to declare one another kafir (Unbeliever) is, however, so strong that even the plain injunction of this verse is set at naught under the pretext that no Jew or Christian or Hindu can be called a Muslim simply because he offers the Muslim salutation. What the verse lays down is not when a person known to us as a Jew or a Christian can be declared to have become a Muslim, but that a Muslim cannot be called a kafir (Unbeliever) if he gives indication of his being a Muslim, simply by offering the Muslim salutation.

Again, the Prophet Muhammad, on the highest authority, that of Imam al-Bukhari, is reported to have said:

"Whoever says his prayer as we say our prayer and (while praying, faces the Qiblah (sacred house at Mecca) and eats the animal slaughtered by us, he is a Muslim and for him is the covenant of God and His messenger, so do not look lightly on the covenant of God ."

Here is the plain verdict of the final authority in religion about belief and unbelief. In fact all those people who declare faith in the Kalima (There is but one God and Muhammad is His Messenger) are Muslims, whatever their difference may be and to whichever school of thought in Islam they may belong. The person who believes in Muhammad has Muhammad's authority that he is a Muslim and to call him a kafir (Unbeliever) is to deny the authority of Muhammad as the Prophet of God.

"And it is a rule of Ahl al-Sunnat wal Jama'ah that no pronouncement of unbelief should be made against one who faces our Qiblah in prayer. " (Sharh 'Aqidah Nash, p. 121).

"No pronouncement of unbelief should be issued against a Muslim so long as his words are capable of a good interpretation" (Durr al-Mukhtar).

According to another saying of the Prophet, whoever calls a believer in the Kalima an unbeliever (kafir) is himself nearer to unbelievers than to Islam.

"In any particular question if there are ninety-nine possibilities of unbelief and one possibility of belief to the contrary, in the opinion of Ahl al-Sunnat wal-Jama'ah it is the duty of the Qadi (judge) and the Mufti (person who gives the legal opinion or decision) to adopt that possibility which negates unbelief " (Sharh Fiqh Ikhab, by Mullah Ali Qari, p. 146).

"Hakam relates in his book Muntazam from Imam Abu Hanifa that he does not make any pronouncement of unbelief against any man facing the same Qiblah with him. And Abu Bakr Razi narrates the same about Imam Karkhi and others " (Sharh Mawsaf).

"When in any question there are several aspects of unbelief and one to the contrary, it behoves a Mufti that he adopt the view which precludes unbelief holding good opinion for a Muslim" (Sallal Hisam al-Hindi, by Syed Muhammad 'Abidin, p. 45).

"They (Imams) have explained that when in any question there is any reason for non-pronouncement of the verdict of unbelief, no pronouncement of unbelief should be made even if this reason be very weak" (Raf 'Al-Istiblah 'an 'Ibdat al-Istiblah, p. 4).

"Nothing drives out a man from faith excepting his denial of that which gave him entrance to it " (Durr al-Mukhtar).
ISLAM AND THE WEST

By ALBERT HOURANI

"It was a tragedy for both sides that the West came to the Muslim world at a time when it was no longer true to itself. It could not give its best because it no longer had its best to give. It formed the new minds of Asia on its own model, giving them, besides the remnants of its wisdom, the hideous half-truths of our modern faithlessness: materialism, racialism, communism. This is a legacy which they cannot wholly abandon.”

The affinity between Islam and Christianity

When a Christian first becomes acquainted with Islam he does not feel it is strange to him. In the Qur’an he finds the Bible stories he has always known: Noah takes refuge in the ark, Joseph interprets the dream of Pharaoh, and the child Moses is found on the riverside. And with these stories there come intimations of the doctrines he has always thought of as especially Christian. When the Qur’an speaks of Jesus as the "Spirit of God" and the "Word of God" — when it talks of a mysterious table sent down from Heaven at the request of Jesus — when it makes the angels proclaim, "O Mary, surely God hath chosen thee and purified thee" — what can it mean if it is not hinting at our own familiar mysteries? But something essential is missing. For the Muslim, Jesus is a prophet; His name is not invoked without a phrase of respect — ”Peace be upon Him”; He is regarded as having certain privileges even among the prophets; but all this does not add up to the Christian doctrines of the incarnation. Something else is absent, too: the crucifixion. For there is a verse of the Qur’an which is taken by Muslims to mean that Jesus did not die on the cross.

Thus a Christian—or at least one who accepts the traditional formulations of Christian doctrine—cannot regard the religion of Muslims as identical with his own. He can give it no more than the status he gives to other religions. But the Muslim’s view of Christianity is different from this. For him all that is essential is belief in God, the angels, the prophets, and the day of judgment. All religions which accept these facts are essentially true; whatever divides them is either of minor importance or else a human accretion; “true Christianity” is the same as Islam.

In its seventh chapter the Qur’an speaks of a covenant made by God with the posterity of Adam. Granting them a moment of pre-existence, He asked them, “Am I not your Lord?” and they said, ”Yes, we testify ”. Each human soul which enters the world is stamped with the mark of that testimony. We are all born Muslims; but there are peoples among whom the imprint of truth grows weak. To them God in His mercy sends prophets, to bring them back to the truth. The whole line of prophets — Noah and Moses and Elias and Job and Jesus, and all the rest, ending in Muhammad — preach the same thing, although they are sent primarily to different peoples.

Islam on the differences with Christianity

But if this is so, how can we explain the conscious differences and separation of the great religious bodies which have sprung from the teaching of the prophets? Islam explains them in two ways. First of all, they have arisen because Christians, Jews, and others, have distorted or misunderstood the message which has been given them. The Christians have turned their prophet into a God, the Jews have tried to keep their truth to themselves. Secondly, Muhammad differs from all the prophets who have gone before him in that God has chosen to end the prophetic line with him. He is “ the Seal of the Prophets”, and the revelation of which he is the human mouthpiece is at once the most complete and the most universal of all. The second error of Christians and Jews lies in this, that they refuse to recognize the uniqueness and finality of the Muhammadan message.

So the attitude of Islam towards Christianity is complex, and therefore also the attitude of Muslim rulers and peoples towards Christians has been complex. There has been so much talk about the fanaticism of Islam, about the Muslim conquerors bursting into the lands of the Mediterranean and offering its peoples the choice between the Qur’an and the sword. But the reality was not like that. It is true that the doctors of the law have taught the Jihad, the duty of Muslims to strive for the expansion of Islam until it should cover the whole world; but in course of time the doctrine has been hedged around with more and more qualifications. Moreover, non-Muslims were not forcibly converted in regions where Muslim rule was imposed. If they were “ People of the Book” — that is to say, if they believed in God and prophecy and judgment — they were given the status of "protected people". They were excluded, it is true, from the political community and subject to various dis-
abilities; but they could live under the protection of the Muslim ruler, paying a tax in return for protection and in place of military service. They could live, moreover, in accordance with their own religious law and in obedience to their own religious authorities. If they wanted, however, the Muslim community lay open to them, and once converted they were received into full membership of the Muslim nation, which knew no distinction of racial or other origin.

Muslim rule and its Christian subjects

The protection given to Christians was real, otherwise Christian communities would not have survived until today in the lands of the eastern Mediterranean; and the equality and universality of Islam are real, as anyone who has lived in a Muslim country knows. But after all none of us quite lives up to his principles. If there is a dark side to the relations between Islam and Christendom, it is not because we are Muslims and Christians but because we are human beings. In their treatment of the Christians beneath their rule the Muslims were often affected, as all peoples are, by the experience of power. They acquired a habit of domination, an unwillingness even to have their domination questioned, and a certain contempt for those who lay at their mercy; and the eastern Christians in their turn fell into the habit of servility, an excess of unrest or suspicion or despair, and, the sad wisdom of minorities, the knowledge of how to survive. Again, if the relations between the Muslim world and the Christian West took on in time that shadowed complexity which they still have, it is because of the long and bitter and complex history in which they have been involved.

Roughly speaking, there have been four phases in that history. In the first Muslim centuries Islam was the dominant party. Its conquests stretched into lands which had belonged to the heart of Christendom — Syria, Palestine, Egypt, North Africa, Spain; and it was the ever-present enemy on the Byzantine frontier. Those were the days when Islam was strongest not only outside but within. It was gradually evolving a law, a system of thought and a social organization which bound together the conquered territories into a single world. That was the time of its greatest self-assurance, but also of its greatest receptiveness to Christianity. Between the two worlds there was a certain respect. Emperors and caliphs exchanged presents; at the Islamic courts of the East, Christian officials, doctors and scientists were honoured and trusted, like St. John Damascene, who was the last great Father of the Eastern Church and at the same time a high official of the Caliph; and to the Muslim regions of the far West came Christian students in search of learning.

JANUARY 1953
With the Crusades, Muslims and Christians began to drift apart

Then came the period of the Crusades, the first assertion of the new energy of Western Christendom. They shook the self-assurance of Islam and gave it for the first time a consciousness of danger; and they also hardened the relationship between the two religions, and turned it into one of opposition. When the first crusading army captured Jerusalem it put the whole population to the sword in a debouch of killing. Such events are never really forgotten, and the memory of the Crusades still lies just beneath the surface of the popular mind in the eastern Mediterranean. And there was nothing to counterbalance the opposition. It is true that the Crusaders brought back to Europe the arts of Islamic civilization, and it is not perhaps an accident that the Muslim Saladin (Salah al-Din) became a hero for Christendom. But they did not possess much of their own to give the peoples they fought and ruled. The Muslim world was not much impressed by this, its first close contact with Western Europe. From the standpoint of a refined and complex civilization already ripening towards decay, the Crusaders were only barbarians. An Arab writer of the time says that they are "animals possessing the virtues of courage and fighting, but nothing else".

After the first crusading triumph there came a gradual change in the balance of forces. There was a weakening of the crusading impulse in Europe, and a revival in the fervour and orthodoxy of Islam. The crusading States were pushed back and finally destroyed; there was a new advance along the Christian frontier in Asia Minor; and a new military and political order was imposed upon almost all the Muslim world. This new order rested on the military power and political gifts of the Turkish peoples, and it reached its final form in the Ottoman Empire. In the period of Ottoman greatness — roughly from the fifteenth to the end of the seventeenth century — the Muslim world knew a revival of its self-confidence, and Christendom a renewal of its fears. The endless fighting on the European frontier did not turn to the advantage of the West until the end of the seventeenth century. The capture of Crete in 1669 was the last great Turkish success, and the failure to capture Vienna in 1683 marked the turning of the tide. Thus there was constant external tension, and to balance this there was little inner contact between the two worlds. There was trade, it is true, carried on by Italian, French and English merchants; but surely it is significant that they lived in little closed groups in the great towns of the Near East, and that there were no similar groups of Muslim merchants in Europe. Moreover, this was a time when the thought and law and devotion of Islam had reached their maturity. There was still development, particularly in mysticism, but it was on lines which were already fixed. From the West, Islam took nothing; and it could give nothing to the new West now coming into existence, because that new world was growing in ways to which the experience of Islamic society was not relevant.

The Muslim countries and the half-truths which the West has taught them

Yet there is a special anguish in their voice, whether they know it or not. It was a tragedy for both sides that the West came to the Muslim world at a time when it was no longer true to itself. It could not give its best because it no longer had its best to give. It formed the new minds of Asia on its own model, giving them, besides the remnants of its wisdom, the not authentic voice of humanity, it is also the

THE ISLAMIC REVIEW
PAKISTAN HOLDS THE CRESCENT SCYTHE

‘THE WORLD SHOULD KNOW THAT THE MUSLIM WORLD STANDS TOGETHER’—The Late Liaqat ‘Ali Khan

By FAREED S. JAFRI

Pakistan’s view of the role of the world of Islam in world affairs of today and tomorrow

These few momentous words, that could have shaken the split-world of today, simply froze on the lips of Pakistan’s immortal Prime Minister, the late Liaqat ‘Ali Khan. An assassin’s bullet deadened the quickening beats of the Qaid-i-Millat’s1 heart and the words, which were meant to carry the total weight of a nation of eighty million souls, are now mere ancient history. But are they? Was not Liaqat ‘Ali Khan the builder of the largest Muslim State and the first Prime Minister of the fifth largest State in the world, a realist? Was not he a great weigher of words and an iceberg to emotionalists? Let us look round. What do the events of the present-day Muslim world testify? Democratic revolution in Egypt. An onward march in Syria. Progressive steps in the Lebanon. Iraq’s oil already simmering. Iran in distress looking with wide-open eyes towards the Muslim world. North Africa in turmoil beating its drums all over the lands of the crescent and stars. The Sudan on the eve of a dawn of hope and glory desiring membership of the Arab League. Indonesia raising the thousand-year-old ghost of Islamic civilisation from its deep slumber to wide awakening. Liaqat ‘Ali Khan, the architect who planned Pakistan’s maturity, was not a dreamer. He was right. The Muslim world does stand together today, at least closer than at any period of its history, even when it had formed the first commonwealth of Muslim nations under the banner of the Turkish Empire or Khilafat.

The late Liaqat ‘Ali Khan mostly spoke extempore, but, for the fatal public meeting at Rawalpindi (the border town between the Punjab and the North-West Frontier Province where are also situated the general headquarters of Pakistan’s defence forces) he jotted down the theme of his proposed speech. The theme was none other than the above few words. The Begum Ra’na Liaqat ‘Ali Khan, wife of the Qaid-i-Millat Liaqat ‘Ali Khan, elaborating on the discovery of her husband’s theme for that address, informed this writer: “For some time he had been thinking and talking about the need for Islamic solidarity, and, as this note on a scribbling pad reveals, it was to be the theme of what, he assured me with calm and strong conviction on the night of 15th October 1951 as he sat deep in thought, was to be the greatest speech of his life. From the heavy, much-gone-over lines of the words ‘Public Meeting’ one glimpses him at his office desk, mentally tracing and retracing his ideas as they came to him and developed or rejected or modified, while his hand moved backwards and forwards over the pencilled lines. . . . God grant that his plans and ideas which this scrap of paper envisages reach fruition as and how he would have wished them, for Islam was his constant preoccupation.”

The late Liaqat ‘Ali Khan’s share in fashioning Pakistan’s foreign policy concerning the Muslim countries

Liaqat ‘Ali Khan’s wife, who played the same role in the life of the Qaid-i-Millat which Mrs. Roosevelt played in the life of her husband, has testified that Liaqat ‘Ali Khan’s plans and ideas were constantly devoted to Islam. Liaqat ‘Ali Khan was not only the first Prime Minister of Pakistan who navigated the battered ship of Pakistan through some of the most stormy seas to safety and stability, but he was, in fact, the real builder of the State; for Jinnah, the immortal Qaid-i-Azam, was very much a tired and fatigued general when he had won his sole battle of eleven years. It was Liaqat ‘Ali Khan who was even then at the helm of affairs. And Islam, consequently the Islamic world, was Liaqat ‘Ali Khan’s constant preoccupation. That explains all that is behind Pakistan’s engrossing interest in the affairs of the Muslim world.

It was in the infancy of Pakistan that the Nizam’s two-year-old Muslim State of Hyderabad-Decan, in the south of India, fell to Indian troops. Pakistan, not directly interested, readily shouldered the burden of a fight for the State in the arena of the United Nations Assembly. She was not even two years old, hardly the age for even toddling. Again it was Pakistan who took up the cause of the Palestinian Arabs and led the common Muslim battle, shoulder to shoulder with her brother Arab States. Her Foreign Minister was not only elected the leader-in-chief of this fight, he made a record speech of six hours and a half in the United Nations Assembly. Pakistan continues to be disturbed over the fate of Palestine. The Foreign Minister of Pakistan, Chaudhri Zafurrullah Khan, issued a warning which still rings in Muslim ears: “The State of Israel is a dagger drawn towards the very heart of Islam.” While Turkey raced with her Western Allies to recognize the State of Israel, and Iran welcomed it most heartily, it was Pakistan who called a halt to what seemed a general rout. Pakistan, as a result, has suffered badly in all walks of her short life. But she seems undaunted, because Islam is dearest and nearest to her heart. For five years, the total period of her history so far, she has thought of nothing but the solidarity of the Islamic world, and has done all in her power to make its causes her personal concern.

Pakistan and other Muslim countries

Libya owes its creation entirely to the uniting efforts of Pakistan’s United Nations delegation, headed by Chaudhri Zafurrullah Khan. The Maghreb States—Algeria, Tunisia and Morocco—owe their entire support in the Muslim world to Pakistan. While Pakistan’s Prime Minister extended a gracious welcome to M. Bourguiba, and Pakistan’s Press published special issues, the Pakistani delegation at Lake Success and at Paris moved heaven and earth to remove the cobwebs from the body of the Human Rights Charter.

Pakistan is a loyal member of the British Commonwealth of Nations and has accepted as its head of State a Governor-General appointed by the monarch of Britain. However, this has never forced her to compromise over a foreign policy alien to her thoughts and ideals. Her first thoughts were always for a World Muslim Brotherhood, and for its cause she never lagged behind for a moment. When Liaqat ‘Ali Khan breathed his last, his fading words were none other than Biradaran-i-Millat (lit., Brethren in Faith), not Biradaran-i-Panjnad (lit., Brethren from the Punjab, or even—Pakistan. He wanted to address his brethren in the Islamic world when he was silenced. That explains the reason why Pakistan did not hesitate to support M. Musadliq over the Anglo-Iranian oil issue or Egypt over the Sudan issue. Jinnah’s words are still remembered in Karachi: “The liberation of Egypt is our liberation, and success in Cairo will have its echo in Karachi”.

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I remember very clearly Liaquat 'Ali Khan telling me, on the eve of my departure for Australia and South-East Asia in 1951, three months before his death, that he cherished the friendship of Indonesia more even than that of the United States of America, because Indonesia could form a very strong link indeed in the Islamic world. His one desire, alas! remained unfulfilled. He was very anxious to visit Indonesia and establish a strong bond of brotherhood. His successor, Khwaja Nazimuddin, I believe, will soon be carrying the torch of the unity of Islam from Pakistan to that buffer State between the East and a fast-developing new world of Indonesia. It was Pakistan that had sponsored the Indonesian case for independence before the Security Council.

Four inter-Muslim countries conferences held in Pakistan since its birth five years ago

During the first four years of Pakistan's existence, four world Muslim conferences were held in Pakistan, and all of them had the patronage of the Pakistan Government. Liaquat 'Ali Khan with his entire Cabinet played host to the delegates, both official and non-official, who came to attend these conferences. The first International Muslim World Economic Conference was actually founded by Pakistan's Minister of Finance, Mr. Ghulam Muhammad, now her Governor-General. His son-in-law, Mr. Husain Malik, is still its permanent Secretary. Another International Muslim World Organization, Mawsim-i-islami, held a gigantic session in Karachi in 1950, which was attended by over fifty-five Muslim countries and their representatives. The Prime Minister of Pakistan, her Governor-General, her ministers, her national leaders, her poets, and also the Aga Khan, participated in its deliberations. Since then over half-a-dozen international Muslim world organizations have been established with headquarters in Karachi. Recently the 'Ulema of a number of Muslim countries attended a conference at Karachi organized under the patronage of Pakistan's Minister of Kashmir Affairs, Dr. Mahmood Husain, Mulla Kashani of Iran being represented by two delegates. A Muslim People's Organization is also a recent creation of Pakistan's veteran leader, Chaudhri Khaliquzzaman. It has its branches in almost all Muslim countries. The All-Pakistan Women's Association, whose president is none other than the wife of Liaquat 'Ali Khan, organized the first international gathering of women of the Muslim world. Thirteen — and it was not an unlucky number — Muslim countries were represented at the conference held at Lahore. Delegates had particularly come in full strength from Turkey, Iran, Egypt, the Lebanon, Syria, Iraq and Indonesia. This conference may very well prove to be the turning point in the history of the Muslim world because it was the first time that Muslim women had created an opportunity for themselves to exchange knowledge and experience gained in different spheres of life. They definitely succeeded in proving to the world that Muslim women were in no way backward and behind in the modern race of progress. The discussions were mainly based on problems connected with economic uplift, health, education and art and culture. No wonder that the well-known Turkish woman journalist, Ifat Halim Oraz, on leaving Pakistan, cried out:

"We carved the crescent on the dark blue sky,
To the west-wind now we fly.
We leave that land with a deep sigh,
Goodbye Pakistan, Pakistan goodbye."

The main aim of Pakistan's existence

The official guide book to Pakistan's five years of existence proudly declares: "One of the main aims of Pakistan is to promote and strengthen fraternal ties with the Muslim peoples of the world in general and of the Middle East in particular.
It is a part of the mission of Pakistan to do everything in her power to develop closer fellowship and co-operation between Muslim countries and to safeguard their common interests.”

As a result, Pakistan has signed treaties of friendship and trade agreements with almost all the Muslim countries. Pakistan is today actively engaged in the formation of a Wall Street for the Muslim World, where economic co-operation and industrial development of the Muslim countries would form the basis of all dealings. A beginning has been made with the establishment of a permanent secretariat of an International Islamic Economic Conference.

Besides political and economic relations, Pakistan is keen to develop basic human relationships with the rest of the Muslim world. Students from some of the Muslim countries, Iran, Syria, and Egypt, are no strange sight in Pakistani universities today. Cultural missions are a welcome feature.

There is a growing demand upon the Government of Pakistan by her people to develop an absolute unity with the rest of the Muslim world. A strong section of the Press and many influential politicians and public men are most agitative today in this desire. When the Shah of Iran visited Pakistan in March 1950, he received a most enthusiastic welcome from all shades of public opinion in Pakistan. Today the wishes of the people are to invite as guests Musaddiq, Najib and the leaders of thought in Turkey, Syria, the Lebanon, Iraq and Indonesia.

Addressing the first Mo'tamar-i'–Alam-islami in 1951, Pakistan's Prime Minister, Liaqat Ali Khan, said that the Islamic body-politic was one indivisible fact. Pakistan was only one of its main limbs. It was therefore natural for Pakistan to feel pain when any other part of this body was hurt. This is no exaggeration. It is a fact. Pakistanis feel that way today.

The Fundamental Concepts of Science and Religion

By DR. ALLAH BUKHSH

“All scientific knowledge and findings are relative — not absolute. Because human observation and experiments are done within certain conditions, we are limited by time and space. Hence our knowledge would always be conditional or relative, and not absolute truth or ultimate reality.”

Until the nineteenth century matter was regarded as indestructible and dynamic. Natural laws discovered by man were conceived to be absolute truths. As a result, the so-called scientific viewpoint on life was wholly materialistic. A belief in the permanent and dynamic nature of matter led to a belief in materialistic pursuits being able to give man the inner solace of the soul.

Twentieth century science has, however, exploded the hollowness of these fundamental concepts. It has now been fully established through atomic research that matter is perishable, and that the real force is energy. Einstein's hypothesis has shown that man's knowledge is true only relatively, and not absolutely, as his findings are conditioned by the limitations of time and space.

Practical experience of the past thousand years of Western civilization has amply proved the futility of achieving the ideal of inner happiness through material acquisition. It has become quite evident that intellectual evolution, unaccompanied by moral and spiritual elevation, is positively inimical and suicidal. Humanity has reached the stage when it considers the dawn of a new spiritual era essential for its salvation. The history of mankind testifies that it is only the religious movements which have been able to develop man's moral and spiritual nature.

Religion is based on the fundamental fact of Divine revelation — an objective reality. The perfect and pure form of religion is destined to prevail once again to save humanity from its impending doom.

Nineteenth century scientific concepts were based on Dalton's atomic theory. Matter was considered to consist of certain diverse elements, whose ultimate form was atoms. The atoms of one element were regarded as essentially different in nature from those of the others. They formed, so to speak, the ultimate building bricks on which was constructed the whole structure of the universe. Atoms were regarded as indivisible. Not only could man not go beyond the atoms, but the chemical changes occurring in nature did not affect their individuality. Atoms were thought to preserve their individual existence as such, under all conditions and circumstances. Matter thus came to be regarded as essentially eternal and immutable. This led to the theory that matter is permanent in its nature, and real in its values.

During the nineteenth century the reality and permanent worth of matter was emphasized to such an extent that man became obsessed with it. Matter came to be regarded as the be-all and end-all of human endeavour. Thus the concepts of the materialistic view of life itself dominated during the post-Renaissance period. It is true that scientists such as Harvey, Darwin and Mendel turned their attention towards studying the phenomena of life. But even in the realm of physiology, the mechanical theory rather than the dynamic reigning supreme.

All physiological processes were sought to be interpreted and explained in terms of laws of physics and of chemistry. Life itself came to be regarded not only as subordinate to matter, but merely as its offspring.

More recently Marx and Freud stand out as illustrious examples of students in the domain of sociology and psychology. But even their researches have been unable to turn the tide. As a matter of fact, it might be stated without hesitation that their findings have been greatly affected and influenced by the current materialistic concepts.

Discovery of radio-active elements

Towards the end of the nineteenth century were discovered certain elements, radio-active substances, notably radium. Their discovery led to a distinct departure from the past basic scientific concepts. These elements were found to emit spontaneously electrical radiations. By thus emitting the electric particles, the radio-active elements are continually disintegrating. It is estimated that in the case of radium, one part in about 580,000 breaks up every day, so that by this process of spontaneous disintegration, after 1,600 years, only half the original amount of radium is left. What are the products of radium disintegration? Electrical particles and rays. The discovery of radio-active elements came as a first blow to the then current classical concept of the conservation of mass. It is firmly established and an accepted scientific principle today that mass and energy are inter-convertible terms. What is the exact process of

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Radium disintegration? The nuclei of the radium atoms are unstable, emitting continuously penetrating radiations, and expelling particles of high energy. The particles emitted by such radio-active nuclei are usually positively charged, and they carry away some of the charge, and are chemically of a simpler and different nature. Therefore the discovery of the process of spontaneous splitting up of atoms of the radio-active elements established two entirely new principles. Firstly, that atomic mass is being continuously converted into electrical energy, and secondly, that the atoms of the original element are undergoing change and are being converted into atoms of a different element. Thus, the then current classical concepts of the imperishability and immutability of matter were shaken violently.

Structure of an Atom

The second step in the advance of nuclear research was the successful splitting up of the uranium atom. It then became evident that the process of nuclear change going on spontaneously in nature in the radio-active elements, could be brought about by human will and endeavour also. Thus was opened up the practical possibility of the transmutation of elements.

The final stages in the formation of the atomic bomb were completed by the key of release of energy through the process of "chain reaction". For the purposes of discussing this subject, it is necessary to review very briefly the modern concept of the structure of an atom. An atom is not a simple but a complex structure. Its components are very minute particles; some positively charged (protons), and others carrying a negative electric charge (electrons), and still others having no charge (neutrons).

There is a central core called the atomic nucleus. An atom may conveniently be considered as having a universe of its own. The sun of the atomic universe is represented by its nucleus, while the planets revolving round it are the electrons. The nucleus itself is composed of one or more electrically charged particles (protons), and the non-charged ones (neutrons). Atoms of each element are composed of a definite number of protons and electrons. For instance, an atom of hydrogen (the simplest known atom) consists of only one proton which revolves only one electron. An atom of helium, the next element in the scale, consists of two protons forming its nucleus with two electrons revolving round it. Similarly, atoms of carbon, nitrogen and oxygen are composed of six, seven and eight protons, together with six, seven and eight electrons revolving in each case respectively. The atomic structure may be illustrated diagrammatically as follows:
It will be seen that the number of electrons or negatively charged electrical particles revolving round the nucleus is always equal to the number of protons or the positively charged particles in the nucleus. It has further been established that the characteristic nature and properties of an element depend upon the amount of electrical charge and not upon the mass or weight of its atom. The mass of the atom of an element is called its atomic weight, while the amount of electric charge in it is known as its atomic number. If the atomic number of another element but their atomic weights are different, the two elements would possess similar properties.

In scientific terminology the two forms of an element having the same electrical charge and therefore similar properties, but having different weights or masses, are called isotopes. It may be noted that the difference in mass of atoms of isotopes is due to the varying number of neutrons or non-charged particles in their nuclei. It is thus quite evident that an element owes its peculiar properties to the amount of energy enclosed within it, and not to the amount of matter.

Another important fact to be noted is that so long as the balance between the positive and negative charges in an atom remains equal, i.e., the number of protons in the nucleus is equal to the number of revolving electrons, so long its individual existence remains intact. But when this balance of electrical charges is disturbed either through natural radiation as in the case of radio-active elements or by the artificial fission of the uranium atom by bombardment as in the preparation of the atomic bomb, newer and simpler elements are formed and there is a consequent release of energy.

From the above the following conclusions are obvious:

(1) Matter and energy being inter-convertible, it is quite conceivable that the universe has been created through condensation of energy, and its encasement within the material form. The old scientific concepts of conversion of mass and the eternal and imperishable nature of matter are therefore no longer tenable. Matter is perishable, transitory and non-eternal. It has been created from energy, and might again some day be converted into the source of its origin.

(2) The diversity of the material elements is only apparent and not real, because atoms of each and every element are composed of the same particles, protons, electrons and neutrons. All matter has a common and uniform origin. Underlying the great diversity of creation, there exists a basic unity and uniformity.

(3) Man is easily impressed through his physical senses by the size and form of matter. But a study of the atomic structure reveals that mass carries little value. It is the amount of energy enclosed that gives to an element its peculiar characteristic. Thus what is apparent, superficial and impressive outwardly, is not the basic reality. What is concealed and immaterial (the enclosed energy), or the soul and spirit of it, is the fundamental reality and the prime motive force.

(4) The individual existence of an atom is dependent upon a balance of the electrical charges. When the positive and negative charges are equal within an atom, its individuality is ensured. It may be thus said that the atom is dual in nature, the two opposing forces exist in an equal and balancing measure. If their equilibrium is destroyed, the individual existence of the atom is destroyed. Creation, therefore, connotes not only energy in a condensed form, but also dual energy in an equi poised measure. It may be added here that not only has the duality of the atomic structure been proved by scientific investigation, but the dual nature of all life is an accepted principle by the science of heredity; as each living individual possesses within it a pair of opposing genes of chromosomes for a single trait.

Science today accepts the dynamic and dual nature of the non-living creation as well as of living beings.

Comparison of scientific and religious concepts

Let us now compare the above scientific concepts with fundamentals as taught by religion. According to religion the universe is the formal manifestation of the Power and Will of the Lord, who is Immanent, Eternal, Self-Sufficient and Supporter of all creation. Matter is ephemeral, evanescent, perishable and illusory. Soul is immortal, dynamic and real. If today science has enabled man to convert matter into energy with consequent release of a tremendous amount of energy, it is not difficult to conceive the utter annihilation of the universe by some great and hitherto unknown upheaval, the doomsday in religion.

The Qur'ân has expressed the above verities in the following verse:

"He is the beginning and the end as well as the manifest and the hidden and He has knowledge of all things" (57 : 3).

Again, science has discovered the essential unity underlying diversity of matter. In Islam, Divine Unity forms the first and the cardinal pillar of the faith. According to the Quantum theory, all creation is energy in the form of light or electricity. Does not the Qur'anic verse reveal the same truth when it says:

"God is the light of the heavens and the earth" (24 : 35).

In the Islamic faith the greatest emphasis has been laid upon the relative importance and value of the spirit of an action in contrast with its formal observance. The daily prayers, fasting, pilgrimage and even acts of charity, must be performed with faith in surrender to God's will, and with the express spirit
of service to humanity, otherwise their formal observance is worthless and may even become a dead weight.

This is in perfect consonance with the scientific discovery that the attributes of an element depend upon the quantity of energy enclosed and not on the weight of its mass. Factors for determining the value of a deed or an act of social relationship are not its outward form and ceremonies, but solely the kind of inner motive, and the exact urge of the soul to which it owes its origin.

Balance of contending moral forces

Moral qualities are in pairs, such as activity versus rest, ambition versus satisfaction, likes versus dislikes, forgiveness versus punishment, self versus sacrifice, etc. All religious education aims at getting a standard for the exhibition of the right moral trait at the correct occasion in a proper measure. This basic law of moral life has been expressed in the Qur‘ân in the verse which says:

“Glory be to Him who created pairs of all things out of what the earth grows, from amongst themselves and out of what they know not” (36 : 36).

Existence of sex in plant life was unknown in the pre-scientific days of early Islam, but to assert in addition that pairs exist even among things yet unknown, i.e., in non-living matter, is most remarkable. Is it possible to credit mortal understanding with the revelation of basic scientific truths, to whose veracity researches were to testify thirteen centuries after?

Atomic energy researches

There is yet one more important aspect prominently revealed by atomic research. The materialistic scientific civilization, whose aim is conquest of natural forces outside man, is fraught with failure and futility. The following passage is culled from a book of science as indicating the typical trend of the modern scientific mind:

“And the atomic bombs, if they come again, will not come in ones or twos but in hundreds and thousands. Their coming will wreak not cities but whole nations. If atomic bombs are to be added as new weapons to the arsenals of a warring world, then times will come when mankind will curse the names of Los Alamos and of Hiroshima.

“The peoples of the world must unite or they will perish. This war which has ravaged so much of the earth has written these words. The atomic bomb has spilled them out for all men to understand. Other men have spoken them out in other times of other weapons. They have not prevailed. There are some, misled by a false sense of human history, who have said that they will not prevail today. It is not for us to believe that. By our works we are committed, committed to a world united, before this common peril in law and in humanity.”

End of materialistic outlook

The very originators of materialistic civilization are convinced today of the suicidal end of their present-day pursuits. Religion had long before taught that collective security, happiness and progress of mankind is dependent much more upon conquest of man’s inner self than on the mastery of nature outside him. Human life signifies essentially the evolution of the inner instincts, which are opposing in nature, like duality in all creation. Materialistic civilization is imperfect as being one-sided; it has developed one aspect of human nature, and that only the baser and the less noble. There are a few hard facts of human history. In the first place, it is only the instinctive urges of the human soul which form the centre of all activities. Even present-day culture is the sole outcome of the development of the selfish urge in man and not due solely to his intellectual evolution or economic order.

Secondly, the moral urge in man is the most appealing and attractive. We witness today, when moral principles are being flagrantly flouted and even denied, that the ultimate court of appeal for success lies with them. Even tyrants and aggressors would assume the form of world benefactors. If human nature were to appreciate tyranny and evil, there would be no need on the part of its actors to put on the garb of virtue and goodness.

Thirdly, there has never been a single successful movement devoted to the upliftment of man’s moral instincts, which is based on irreligion. Human history testifies to the fact that the more a movement was successful in developing the moral urges in man, the more intense and enthusiastic was its religious character. The fact stands undeniable that so far as evolving the nobler aspect of man is concerned, there have arisen no greater personalities than Muhammad, Jesus, Moses, Krishna and Buddha, who all have claimed to have heard the Divine Voice, and who all have stood up as unrivalled models of utterly selfless service and self-effacement for the betterment of humanity.

Science and religion are complementary and analogous

The misconception that science and religion are antagonistic is doing great harm. It is true that each has its own sphere and also that in each the source of knowledge is different, but it is untrue to say that they negate each other. On the other hand, they are complementary. Science is concerned with the discovery of knowledge through man’s physical senses, while religion devotes itself to developing man’s instinctive and emotional nature, evenly and with a balance, through Divine knowledge gained by man through the medium of his spiritual senses. Both science and religion are concerned with seeking truth and knowledge; both aim at making man’s life happy and progressive, and both warn man of the consequence of disobeying and violating Divine laws and decrees. Superstition and blind following are fraught with inimical results according to both science and religion. Moreover, according to Qur‘anic teachings, physical as well as moral and spiritual laws run parallel, being analogous.

It is not the proper occasion for undertaking a detailed discussion to show how strongly and unequivocally its teachings have stimulated rational and independent thinking. Let it suffice to say that the unprecedented emphasis that has been laid in this faith upon the doctrine of Divine Unity signifies the great and vital need for man to surrender neither to any natural object nor to any person, but performing his duties in accordance with Divine dictates, and laws, both in the physical as well as in the moral and spiritual realms.

The living fact of Divine Revelation

No misconception is more widespread or more deep-rooted than the idea that Divine Knowledge of moral and spiritual laws is subjective. Nothing could be further from the truth. Were it to be regarded as such, it would have no claim for infallibility, and therefore would have no right to ask of man the unconditional surrender that it demands. The Divine Word is in its perfect form wholly an objective reality, which its medium, the prophet or the saint, obtains through his spiritual senses. To obtain divine knowledge of future events through dreams and visions is a universal phenomenon of daily experience. It is true that most of our dreams are the result of working of our unconscious repressed complexes. But there are dreams and dreams.
Dreams predicting future events are very different in their clarity, impressiveness and even in giving an exact interpretation of their true import. How could we explain their foretelling the future, if they are only due to the working of the human mind? How are we to explain the fact that prophets and saints amongst every country and nation have foretold events and the exact working of man's inner nature, so truly and correctly?

Moreover this wonderful phenomenon of Divine Revelation in its non-prophetic type still continues amongst the perfect followers of Islam in every age. Every Islamic era witnesses the rise of one or more of such divinely inspired Maimaddids, who reveal superhuman knowledge and superhuman moral character.

The value of prediction in science

It is not only in the domain of religion that one relies on prediction. In science as well, the foretelling of unknown matters signifies a principle of great import. A few prominent instances by way of illustration would suffice. According to Mendel's periodic hypothesis, the existence of certain unknown elements with distinctive properties was surmised. After some time the elements were discovered and were found to possess those peculiar properties.

The periodic hypothesis then became an established natural law in chemistry, because of the truth of the predictions. In accordance with Newtonian laws, the course and orbit of planets was worked out by calculation. By actual observation the calculated course was confirmed to be correct. In the domain of life, Darwin's theory of natural selection led to the conclusion of the existence of certain animal and plant species with special functional parts. It was predicted that in some distant past these species had become extinct. Later on, researches in the realm of geology actually discovered the fossil remains of the predicted species with the functional parts, the so-called "Missing Links". This geological discovery according to biological foretelling led to the universal acceptance of the truth of the phenomenon of evolution in life. Exactly similar is the case with true religion. The true prophet or saint through the medium of his spiritual senses either hears the voice or sees the vision, foretelling to him in clear, unambiguous terms the course of future events in general and in particular the course of events about his own cause, those of his friends and supporters as well as of his opponents.

Later events confirm the truth of the religious predictions, which turn out to be perfectly true, even if manifested after the lifetime of the prophet or the saint.

Again, the transformation wrought in the lives of the people amongst whom the prophet or the saint lives, is by itself a superhuman task. Thus the bestowing of superhuman knowledge of coming events as well as of displaying powers of superhuman moral elevation, of infusing and inspiring spiritual life into the dead bones of a fallen nation are all such processes which when taken together, instil conviction into the hearts of observers as to the truth of the claim to Divine revelation.

True religion superior to science

The objective method of Divine revelation in religion is a method superior to the objective method in science for the following reasons. Science can only deal with matter, and truths of ultra-physical nature; true human instincts and urges are beyond its scope of research and experimentation.

Secondly, the human element of interpretation and deduction in perfect Divine revelation is wholly absent. Hence a true and perfect Divine revelation is infallible, whereas scientific theories and hypotheses continue changing with the widening of our knowledge. Religious truths in their complete and perfect form are unchangeable. Moreover, religious truths, being concerned with the inner but nobler nature of man, deal with the higher aspect of man's life. The evolution of the nobler nature of man is essential, not only because without it man remains incomplete and imperfect, but because, without it, collective peace and progress is unattainable.

Material science is imperfect and human knowledge incomplete

Human reasoning is not infallible. This fact is admitted by reason itself. Similarly the incompleteness of materialistic science, as well as the inadequacy of material pursuits with a view to securing collective peace and progress, are facts admitted by science itself.

Science has at last proved that matter is not reality, but is only formal and superficial. It is neither indestructible nor permanent. So also has science itself set the seal of confirmation and shown that scientific knowledge is incomplete and must always remain so. What is the exact significance of the theory of Relativity by Professor Einstein? All scientific knowledge and findings are relative — not absolute. Because human observation and experiments are done within certain conditions, we are limited by time and space. Hence our knowledge would always be conditional or relative, and not absolute truth or ultimate reality.

A mighty revolution inevitable

Scientific researches have today revealed the true worth of material pursuits and their ultimate end. Man's consciousness is now awakening to the realization that, if humanity is to be saved, man must turn towards making a change for the better within his own self, rather than outside it. The mind rather than the physical surroundings must be altered. The soul rather than the environment requires our attention. Man's inmost desires and thoughts, his hidden ideas and wishes, his concealed motives and aspirations form a world in themselves. This inner world of man needs to be purified and purged. Only then can our healthy and beautiful surroundings help us. Only then can peace and progress reign supreme upon earth. For this mighty revolution faith in the Divine word is inevitable. To this end our scientific researches and material pursuits are driving us ineluctably," and inevitably. Let those who desire to become the benefactors of future humanity devote themselves towards aiding in bringing about this mighty but inevitable change.
INDONESIAN CHARACTER AND LIFE

By H. ROFE

“Europeans often express surprise that they do not receive expressions of gratitude for services rendered to Indonesians and other Far Eastern peoples. They cannot see the different sense of values. They do not realize that the same Indonesian is perhaps rendering greater service daily to strangers of his community with so little consciousness of the act that it would perhaps never occur to him that anyone might want to thank him. Here, since people are judged for what they are rather than for what they have, the absence of possession of money makes little difference, and social contacts are as free here as in all Islamic countries.”

Indonesia, with a population of 70 million, and which extends for some thousands of miles from the Indian Ocean past Australia to the Pacific Ocean, formerly used to send the greatest number of pilgrims visiting Mecca in one year from any one country in the world. And yet, since Indonesia is the most Oriental of all the Muslim countries, very little is known in the West of the Indonesian character and life.

Imitators or initiators?

A superficial observer would certainly consider Indonesia the most Westernized of all Asiatic countries, on account of the Occidental habits which she has assimilated during three and a half centuries of Dutch rule. This is the only country in Asia which normally employs Roman type for its written language (excepting Turkey on the frontier of Europe, which only manages to do so by the employm-nt of various diacritical marks). Here no women are veiled, and the inhabitants prefer to sit on chairs, and eat at the table with knives, forks and spoons, whenever they can afford to do so. Many of them converse with greater facility in Dutch than in the official language of their own State.

Yet a greater acquaintance with the country will show these characteristics to be a veneer and superimposition rather than an integral part of native character. It is only necessary to penetrate the kampong, or native villages, where the majority of the population live, to see that their sense of values is truly Far Eastern. What gives the clue to the exact extent of Westernization is the understanding of the part played by imitation in local character. Indonesians, like Japanese, are greater imitators than initiators, and have a superb genius for adapting to their requirements and transforming the most practical characteristics of those races with whom they come in contact. Yet here, imitation is even more in evidence than among the Japanese. It is an unconscious factor, which functions as unconsciously as instinct. When it is present in too great a quantity, a disease is produced, known as latah. Sufferers from this affliction, encountered almost exclusively among Malay races, are compelled by a power beyond themselves to imitate the actions suggested by those whom they are watching. A simple movement of an onlooker may suggest to these people to remove all their clothes, or fling themselves fully dressed into a pool, and they are unable by any means to restrain themselves from doing so.

Other examples of Malay imitateness are manifold. Neither Indonesia nor Malaya has ever invented anything of importance in the whole history of their literature, but they have freely borrowed from Sanskrit, Arabic, Persian and other sources, transforming the products of these literatures into a new form in which the characters behave like Malays while performing actions belonging to the history of other races.

No room for individualism

The world’s races show either individualism, materialism, activity, or the more passive values of altruism, imitation and contemplation. The first group are chiefly represented in the West, the latter in Asia. In Indonesia, consequently, together with imitation one finds a strong sense of group solidarity, altruistic service to the community, and a notable lack of individualism. The individual is taught to subordinate himself to the community with all the advantages and drawbacks of such a discipline. With such a preponderant influence of the social group dominating the individual came an elaborate structure of traditions known as adat, observances, rituals and ceremonies which had scrupulously to be observed in daily contacts. Individuality had to be repressed; personal feelings never to be shown; anger, sadness and personal interests had always to be mastered and dissimulated.

The word amok has travelled from Malay right across the world, and has entered all languages, since it is a phenomenon found only among Indonesians and Malas, for which no other language ever had a name. “Amok!” is the cry which one may occasionally hear shouted in terror across a kampong, after which one may expect to see a normally calm, polite and kind man rushing down the road completely crazed, kris (or dagger) in hand, stabbing whoever crosses his path, even his dearest friends, wife and children. The origin of this behaviour is the anger which has never been expressed for some slight or offence. The adat prevents the individual from giving vent to his feelings of annoyance, and deprived of this normal safety-valve, he squats apart and broods in solitude over his grievances. His passions mount, but still he sulks in silence. Suddenly he can no longer stem the welling tide of anger, something snaps, he finges his dagger for a few moments, then jumps up and never stops stabbing all those who cross his path until he is himself caught and killed.

A common word in Indonesia and Malaya is malu. This may variously be translated as shame, shyness, modesty or awe. One must always show consideration for the delicate and sensitive feelings of these people and never make them malu (ashamed). English people have termed this putting to shame “losing face”. A single thoughtless unkind word is sufficient to cause the loss of one’s best friend, to provoke such a sense of shame that this person will never be seen again. Perhaps one will never realize why, for the Indonesian will not make an emotional scene or show violence, but just quietly disappear, feeling a strong sense of shame, and resentment against whoever occasioned it. Only in an extreme case, however, will his broodings cause him to run amok, though he will not fail to nurse for a long time those grievances which tradition prevents him from expressing.

Delicacies of daily life

Etiquette has reached it most intricate form among the Javanese, who have carried it to the point of inventing special words to be used for different social occasions. This has gone so far that one may say that there are at least two different Javanese languages, one named krama, to be used on occasions where respect is to be shown, another ngoko, where familiarity is permissible. So that the reader may judge for himself the extent of the permutations of language required, let him consider how a Javanese would say: “I have already eaten the banana”. If talking to young friends, he would use the familiar
vocabulary and say: *Aku wis mangan gedang iku*, but, were he to want to say the same thing to a stranger or older person, etiquette would demand that he say: *Kula sampan neda pisang punika*. It will be noticed that every word has to be changed, though it is all one language. In a very conventional or old-fashioned family, one may find father and son addressing each other for an entire lifetime respectively in *ngoko* and *krama*, the son never daring to be discourteous enough to use the familiar vocabulary to his parent. For the sultan, special words are to be used which may never be addressed to another person.

This strong element of *tabu*, or Polynesian-Melanesian etiquette, in the lives of the Indonesians is perhaps a strong deterrent and hindrance to the modernization and development of the country; for the majority of the population spend so much of their energy in being polite and pondering the exigencies of etiquette that they have but a reduced amount of energy available for matters of greater urgency in material life. As everywhere else, age resigns itself, while youth rebels. Elders sometimes sigh for the departed Dutchmen, while their grandchildren think rather of their new-found freedom and desire to become politicians.

**Western aid and influence**

Youth today is interested chiefly in Western civilization. The country students most want to visit America. Islamic States do not make enough propaganda about their own spiritual values, and they are, in consequence, dismissed as backward by the average undergraduate, who will devote little thought to the advantages to be gained from visiting them. The professions which appeal most to youth today are politics and statesmanship, law and engineering. Usually there is a strong desire to travel, and this may influence the choice of a profession.

Few, however, can manage to travel abroad; for, despite an important improvement in the last few months, Indonesian currency is still considered of little value on international free markets. There is a universal shortage of money, which, however, makes less difference than it would in a Western State. Most Indonesian families have about ten children, and when these have all been provided for, the family savings only reach the end of the month by skilful juggling. Yet the sense of group-solidarity produces constant mutual aid. Europeans often express surprise that they do not receive expressions of gratitude for services rendered to Indonesians and other Far Eastern peoples. They cannot see the different sense of values. They do not realize that the same Indonesian is perhaps rendering greater service daily to strangers of his community with so little consciousness of the act that it would perhaps never occur to him that anyone might want to thank him. Here, since people are judged for what they are rather than for what they have, the absence or possession of money makes little difference, and social contacts are as free here as in all Islamic countries. The more fortunate members of the community give freely to their less lucky brethren and equilibrium is restored without outside intervention.

The lack of financial sense, the cheapness of food, the relative unimportance of money, give these people time for contemplation. Since they are not individualists, they are not
acquisitive, and unlike the Chinese, they never collect much of value in either their homes or the bank. They have little sense of time, for if "time is money" and money is unimportant, time becomes equally of little importance. Naturally, however efficiency deteriorates, and leisure is attended by a low standard of living. An absence of variation in the seasons obviates the need to provide for a bleak and inhospitable winter.

Such, then, is the Indonesian life as seen in the quieter districts most removed from Western influence. In the capital, Djakarta, matters are very different, and one of the latest projects is the manufacture of motor rickshaws. Here alone time matters; all is bustle. The hardest job of the leaders trying to modernize Indonesia is to convey the idea of the necessity for activity to the country and village dwellers; for only with the co-operation of the whole population can the country rapidly be brought to a maximum of efficiency. The President is almost daily stressing the need for work in a speech somewhere; but to supplement the encouragement from the capital, it is necessary to effect a reform in education throughout the land, teaching youth everywhere to become more individualistic, to think more about practical problems and less about etiquette. True, much will disappear that now constitutes the chief charm of these islands, yet only by its disappearance can the revolution reach its fulfillment and lead to the recognition of Indonesia as a prominent world power and not just a collection of distant islands in some obscure corner of the globe, teeming with unknown and forgotten millions.
ASIA'S NEED IS MORAL NOT MATERIAL

By ABUL QASIM DABIR

"Trees hung with votive streamers, sarcophagi of saints adorned with flowers and alight with candles and devotees circling around or crouching in suppliant attitudes are common sights on holy days in Asian countries, and, for that matter, in highly-developed towns and cities. Most of these people seek relief from life's worries and invoke the help of their saints and gods, because schools are few and far between, and there are no hospitals, and justice is not administered in the proper form. Mankind in desperation seeks refuge at tombs and graveyards. . . . Restrictions placed on the development of Asian countries make it impossible for them, now that they have become independent, to exercise their rights of sovereignty. Their exchanges, banking, shipping and industry are all so closely tied down to those of their former rulers that for years to come they will have a subordinate role to play."

The Congress of the United States recently approved some billions of dollars for aid and technical assistance to the so-called under-developed countries of Asia. As will be presently demonstrated, Asia today stands more in need of a moral and spiritual awakening than of technical aid and monetary assistance, because in Asia we have a large number of veritable Croesuses who can easily pay the expenses for the execution of development programmes. In Asia, there is enough wealth to weigh ponderous communal tycoons against diamonds. There are illimitable reserves of raw materials for the establishment of industries. The land surface, manpower, rainfall and resources of Asia, if brought under control, are sufficient to raise crops and produce foodstuffs to feed its teeming millions and leave a substantial surplus for export.

Therefore, the present state of poverty, squalor and unrest prevailing in Asia must be attributable to other causes than lack of capital and technical knowledge. In fact, the secret lies in the paucity of spirit of goodwill amongst the well-to-do and educated classes, who form the élite of the Asian countries. Despite the exalted nature of the teachings contained in Asian religions, the tendency has been to depart from the ideals set by law-givers, saints and seers. The custodians of these laws, whose task it was to guide the peoples towards cities of light, proved their futility by misleading their adherents and getting them bogged in the quagmires of superstition and bigotry. The repositories of ancient lore have themselves subservient to the whims and caprices of worldly fortune-seekers and dynasts, giving rise, as a result, to factions and impotence. This was what the Western invaders expected, and it served their aims and ends very well. They have tried to maintain this state of affairs since they set foot on Asian soil in the sixteenth and seventeenth centuries. When these buccaneers visited Asia, they found the stage fully set for conquest. The shores were unguarded, religious and communal strife were rampant everywhere, the feudals amongst the States, castes and creeds were in full swing. The urge of piracy and conquest, which had caused the European navigators to rove so far from their homes, could not be curbed by the mere superiority of numbers in Asia. This difficulty was soon overcome by the wisdom of the leaders of these voyages. One effective way of strengthening their stranglehold on Asia was to perpetuate and intensify these factions and communal strife and differences. In other words, the poison was retained in the system and the sting removed. Inhibitions and restraints were imposed on communal reconciliation, education and social progress through the help of greedy and ignorant rulers. The result has been that, with a few exceptions where European influence was not operative, the peoples are 90 per cent illiterate. In Japan, for instance, where Europeans could not carry on their intrigues, the people are 100 per cent literate. This comparison is enough to establish the egregiousness of European rule in Asia.

A great part of Asia lingers in myth and stupor, and this despite the fact that most of the élite, the trading classes and the ruling families, have had their education in European schools and colleges. The whitewash of modernism has been unable to remove the inner callosity. European materialism has sapped Asia's moral and spiritual life. Trees hung with votive streamers, sarcophagi of saints adorned with flowers and alight with candles and devotees circling around or crouching in suppliant attitudes are common sights on holy days in Asian countries, and, for that matter, in highly-developed towns and cities.

Colonial rule based on commercial exploitation allowed Asia to remain cribbed and confined within its shell of fanatical beliefs, superstition and fatalism. They made attempts by subterfuge to retard the natural impulse toward evolution and enlightenment. In countries where signs of awakening were shown under the leadership of well-meaning and patriotic elements the aid of outmoded clericalism was sought. The reformers were condemned and jeered at by street urchins and hoodlums. In recent years there have been efforts under the inspiration of Western powers to revive bigotry and ecclesiastical as an offset against Marx's material dialectics. In the opinion of the writer the challenge of Communism can best be met by providing the people with a decent livelihood, old age pensions and other basic essentials of welfare and progress. In Asia at present no one cares for anybody's bread and every man must make shift as best he can, with the result that those few gifted with special talents are apt to survive, while the majority are destined to go under.

Nothing but the imperialism of the West is responsible for this, because it relied on the co-operation of the few magnates, feudal lords and religious leaders who had accepted the tutelage of the foreign overlords to satisfy their carnal desires and improve their mundane affairs. These feudal vassals were given full rein in indulging their baser passions. In their case there were no fetters and limitations. Some of these were obsessed with a mania for money, while others found delectation in harems over-flowing with beauties. There were expensive and pompous paganeaues whenever they toured their vast domains, but behind the scenes millions lay prostrate with disease and starvation.

Restrictions placed on the development of Asian countries make it impossible for them, now that they have become independent, to exercise their rights of sovereignty. Their exchanges, banking, shipping and industry are all so closely tied down to those of their former rulers that for years to come they will have a subordinate role to play. Despite their immense industrial and natural resources, most Asian countries have no mercantile marine, so that without the goodwill and co-operation of European countries they can have no direct dealings with their overseas customers.
The elements of morality, that are the essentials of a sound economic structure, and an unprejudiced administration, are sadly wanting. A chronic nepotism amongst the ruling classes, despite the fact that they have enough private income to make them dispense with Government employment, has debarrèd honest and efficient people from Government service. Some of these smart people hold Government sinecures for life and have their fingers in every pie. The result has been an increase in the ranks of malcontents and of those who have been thwarted in life and who therefore feel justified in wishing the overthrow of a system of Government that seeks to add to the riches of the wealthy, while cutting off the livelihood of the needy and destitute.

Although highly conscious of the needs of the times, the oligarchy is paltering with the destinies of the nations. They lack the derring do and temerity which is indispensable for the introduction of new ways of life and the uprooting of deep-seated social evils. The systems of land tenure, taxation, education and religious teaching are in need of a drastic and fundamental change. Crop-sharing practices and farming methods are still very primitive; taxation weighs heavily on the poor classes, educational facilities and vocational training are available only to the privileged classes, the aim being to produce an intellectual elite to rule the country. Religious leaders expected to promulgate amongst the people more liberal and broader views of life compatible with the advances made in science are standing in the way of progress. There has been a relapse to bigotry and intolerance, aided and abetted by the wealthy and those who have been thriving on the ignorance of the people.

Public funds in some Asian countries are spent not to ameliorate the condition of the people or develop resources. Much of this money is spent to enhance the value of the estates and lands held by these hoarders and profiteers. The ruling classes, who are also merchants in some Asian countries, feel in no way answerable to a higher power, secular or spiritual, and treat their peoples as mere chattels, and many instances can be cited of extortionate practices being resorted to for personal gain. They are opposed to reform and reconstruction, while the so-called comity of nations, self-determination and other expressions in use in international law give them the fullest protection.

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The challenge of Communism cannot be met by the mere flaunting of the atomic bomb or by supplying this incorrigible aristocracy with dollars and arms. The only effective remedy would be to enforce regulations and laws on international levels to ameliorate the condition of the peoples, to provide them with facilities for education, vocational training, social security and justice, judicious distribution of wealth and spreading out economic and social activities over wider areas.

Large populations, resources and territory should tend to make nations happy and progressive. However, in Asia, owing to lack of integration, co-ordination and the unwillingness of the ruling classes and their inability to put these resources to good use, there is no progress and there are signs of deterioration everywhere, because the happy few are none too perturbed about the welfare and progress of their fellows and are quite futile. The internal and foreign policies of the under-developed countries were shaped for them by the foreigners who chaperoned the feudal princes and rulers. As soon as these controls were relaxed, chaos and confusion set in. Communal and sectarian hounds, which were leashed under a well-organized police system, were let loose. Corruption in high and low places which had been curbed by rigid administrative regulations was revived when the last of the foreign bureaucrats left the shores of Asian countries. Another contributory cause is want of a plan to provide for the people's future and old age. The present rulers care for themselves only and their offspring. Anybody who is unable to use his wits and depends upon his talents is doomed to a life of misery.

Democracy not based on fair competition and without an organized party system is unable to assert itself, but the leading diplomats in most Asian countries deliberately avoid, and in some instances try to frustrate, any attempts on the part of well-wishers to establish parties on modern lines. One reason, amongst others, is that the rulers depend upon their armies for the administration of the country and not upon patriotic national groups.

The statesmanship of certain powers between the two wars was one that called for peaceful restraint in Asian countries, but it did not care for the progress and freedom of the people. It also contrived to bring into existence certain tyrannical régimes which had it all their own way with the lives and liberties of the nations. The régimes did nothing of a permanent nature for the upliftment of the peoples.

On a misty early dawn the skyline of New York from the harbour presents as sombre a silhouette as King Cheop's pyramid on an eventide, with the difference that while Cheop's pyramid was intended to confine within its rocky bosom the remains of a dead king the skyscrapers of New York imprison within their steel and cement millions of living human beings, all slaves to environment. The vice of overcrowding and congestion is shared equally by highly advanced peoples and by backward Asian nations. The sub-continent of India with 400 million inhabitants has only one important sea port in the west and two in the east; in Iran the whole country is made wildly-nilly to seek refuge in the city of Teheran; the United States with 3,000 miles of coastline on the Atlantic seaboard has one important port of call — New York.

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These conditions have been brought about partly by the influence and avarice of the rentier class and partly by a helpless bondage to circumstances. Congestion has resulted in a war of nerves and he who has the ability to use his wits rather than his talents is most likely to survive. Overcrowding and high rents have also contributed greatly to commercial juggling and fraudulent practices, racketeering and graft. Overcrowding may be of benefit to the landlords, but what about the fate of millions of innocent lives when the time comes for the use of the atom bomb? Would so many beauty spots and sheltered caves and towns be best for the Governments and peoples of these countries to spread out and reduce the incentive for the use of the tools of destruction. It would not be wise to carry all one's eggs in one basket.

Those who have studied the history of the Mongolian race and their invasion of Asia in the Middle Ages and the atrocities perpetrated by the hordes, should give timely warning to the peoples of the democratic countries of the possibility of similar invasions. This time the hordes will be equipped with modern arms. Numerically they are far superior to other human groups; they have contrived to outwit the idea of the deity from their code of morals; their powers of endurance are more than normal and their subtlety cannot be beaten. However, while capable of producing a Genghis Khan they are no less likely to give to the world a man of the stature of Confucius. It was Bertrand Russell who wrote about the Chinese people: "When I went to China I went to teach; but every day that I stayed I thought less of what I had to teach and more of what I had to learn from them... The Chinese are gentle, urbane, seeking only justice and freedom. They have a civilization superior to ours in all that relates to human happiness. I think they are the only people in the world who quite genuinely believe that wisdom is more precious than rubies." Yet how cheaply and easily these potential allies were allowed to fall away from the cause of democracy.
This Saudi Arab is now a skilled telephone linesman. He is one of many thousands who have been trained for highly technical work by the Arabian American Oil Company. The 15,000 Saudi Arabs employed by Aramco in Saudi Arabia are playing a vital role in producing more than 800,000 barrels of oil a day for the free world.
Many of the half-a-million pilgrims expected to be in Mecca this year from all over the world are likely to see the holy places lit by electricity.

British equipment for the electrification of the Holy City, arriving at the port of Jedda, Sa'udi Arabia, is part of a large contract placed with a British group of companies, the Brush Aboe Group, by E. A. Juffali Bros. of Mecca, on behalf of the Sa'udi Electric Company, who have obtained a concession from the Sa'udi Arabian Government for the public supply of electricity to Mecca.

Power will be supplied for street and house lighting and for industrial purposes, such as operating wood-working machines, garages, flour mills, ice plants, etc. Until now there has been no general supply of electricity in the Holy City, the only electric lighting being privately owned and coming from small individual plants.

New standards of living will be opened up for inhabitants and pilgrims with the introduction of light and power, which brings Mecca into line with many other cities in the Middle East, to which the Brush Aboe Group is one of the largest exporters of diesel and electrical equipment. The Group have already carried out the electrification of the city of Taif, and are at present supplying generating equipment to Jesan and Dharan.

The Group's intake of orders for this kind of equipment is a fair indication of some of the rapid changes taking place in the Middle East. The value of these orders, which was £1,194,121 in 1950, went up to £2,170,578 in 1951, and the value of the Group exports to the area increased by 50 per cent.

Indeed, it is fair to say that the Group's experience of installations in the Middle East was an important factor in obtaining the Mecca contract in the face of other competition.

Group engineers paid several visits to Sa'udi Arabia and were honoured on several occasions by interviews with His Royal Highness Emir Feisal, who interested himself very considerably in the scheme, and by the Finance Minister to King Ibn Sa'ud, who was ultimately responsible for the decision to place the concession for the operation of the Mecca power station in the hands of E. A. Juffali Bros., who are operating the power station the Group erected at Taif.
After careful consideration, it was decided that the power station should be just outside the city, but there will be some 25 miles of underground and overhead cables, 15 sub-stations, and a complicated array of switchgear and transformers inside the city, where non-Muslims are not allowed.

To meet this situation, the Brush Aboe Group appointed Mr. N. A. Malik, a Pakistani engineer, to supervise the staff of Muslim engineers trained by the Group to work inside the city.

Mr. Malik, who is 42, has worked on similar schemes in India and Pakistan, and recently visited England to familiarise himself with Brush electrical equipment and to visit the works of British Insulated Callender's Construction Co. Ltd., who are sub-contractors for the distribution scheme. His duties in Mecca include the supervision and installation of sub-stations, the erection of switchgear and transformers, and the provision of overhead lines and underground cables.

Mr. Malik was born in Kaburdhena. From 1929 to 1946 he was with Middle East Services as special liaison officer, Electricity and Mechanical Branch. He was employed by the Burma Oil Company, Pakistan Concessions, as assistant maintenance engineer, from October 1947 to October 1948. His next post was with the General Mechanical Engineering Co. Ltd., Karachi, as assistant works manager. In 1950 he joined Messrs. Pak Chemicals, Karachi, as assistant to the chief engineer. Brush offered him the Mecca appointment towards the end of 1951.

Work on the distribution net-work will be completed very shortly. Output from the power station will start at 4,000 kW and will eventually be increased to 10,000 kW.

Four Mirrles-Brush diesel generating sets will provide power. They are a reminder of the pioneer work of members of the Brush Aboe Group, for the name of Mirrles is linked with the first diesel made in the British Empire and the name of Brush with some of the earliest electric light installations in London, at the Science Museum and at Liverpool and Charing Cross stations.

The reliability which goes with long experience was essential for an installation such as the Mecca power station, where maximum temperatures of 110°F are reached and where there are intermittent dust storms. Water, pumped from two wells 24 km. from the power station, has to pass through heat exchangers, evaporative coolers and water softening plant before it can serve the plant.
THE CHANGING FACE OF SA’UDI ARABIA

Tele-communications

Sa’udi Arabia may also soon have a comprehensive and up-to-date system of tele-communications to link up the distant parts of the country with each other and with the outside world. Everything is reported to be ready for work to start on this project for the establishment of a unique telegraph, telephone and wireless network. The project will take two years to complete and will cost about £2,000,000.

Mr. ‘Abd al-Majeed al-Hinnawi, Inspector-General of the Department of Telegraphs and Telephones in Egypt, who was entrusted by the Sa’udi Arabian Government with the drawing up of plans for this project, has described it as one of the greatest of its kind in the Middle East. It will link Jeddah by telephone, telegraph and wireless with Riyadh, Medina and Dammam, with the United States of America and all European capitals, and with India and Pakistan by telephone and telegraph. Wireless and cable communications are also to be established between Jeddah and the Arab world and Turkey. Mecca, Jeddah and Ta’if are also to be linked up by cable telephone.

The value of this project to Sa’udi Arabian economy will be immense. Apart from the obvious advantages attendant upon the establishment of easy communications between Jeddah and the other parts of the country, there will be material advantages to Muslim pilgrims visiting the country from various parts of the world during the Hajj season.

Social and economic progress

Sa’udi Arabia is making rapid progress in social and economic fields, as well, with the help of the vast amounts of royalties received from the Arabian-American Oil Company (commonly known as ARAMCO).

The benefits flowing from Sa’udi Arabian oil have certainly been put to good use, and the face of things in the country has been changing for the better in almost all directions.

The year 1950 marked the beginning of a new era in the development of the oil industry in Sa’udi Arabia, when the production figure reached its highest level. It seemed that the buried treasures of the earth had suddenly sprung out of its belly.

The ARAMCO has done a lot to help and expand the local industries. It has also developed and improved the general water supply in the country. Much of the extension of the network of telephonic, telegraphic and wireless communication, opening of hospitals and social welfare centres, improvement in road, rail, sea and air communications, can also be attributed to the existence of this Company in Sa’udi Arabia.

Sa’udi Arabia is changing its face very rapidly. With economic progress and prosperity it is also being strongly influenced by Western ways of living and thinking. But the youth of Sa’udi Arabia today will do well if they stick to Islamic traditions in the emotional expression of their culture and civilization.

IRAQ GOVERNMENT – DEVELOPMENT BOARD
ROAD BRIDGES AT BAGHDAD

1. Tenders are invited by the Development Board of the Government of Iraq for the construction of two road bridges over the River Tigris at Baghdad and works in connection therewith.

2. The contract documents and instructions as to tendering for the first bridge, i.e., South Gate Bridge, may be inspected on and after the 1st day of January, 1953, at any of the following places, namely:
   (i) The offices of the Development Board, Baghdad.
   (ii) The Iraqi Embassy, Washington, D.C., U.S.A.
   (iv) The Royal Iraqi Legation, Brussels.
   (v) The Royal Iraqi Legation, Rome.

Similar documents for the second bridge, i.e., Adhamiyah Bridge, will be available after the 16th day of February, 1953.

3. Firms desiring to tender may obtain copies of the contract documents for the first bridge between the 1st day of January, 1953, and the 31st day of March, 1953, and for the second bridge on or after the 16th day of February, 1953, and until the 31st day of March, 1953, from either the Development Board in Baghdad, or Messrs. Coode & Partners in London, upon payment of twenty-five Iraqi Dinars or of twenty-five pounds sterling for each set of documents.

4. Tenders must be accompanied by a deposit of 1D.10,000 (ten thousand Iraqi Dinars) for each bridge or the equivalent in pounds sterling, to be made at the Rafidain Bank, Baghdad, or at its London agents, The Midland Bank, Overseas Branch, 122, Old Broad Street, London, E.C.2. Full detailed conditions as to this deposit may be ascertained from the “Instructions to Persons Tendering” attached to the contract documents.

5. Tenders for one or both bridges must be submitted to the Development Board, Baghdad, and will be received up to noon on the 30th day of April, 1953.

6. Particular attention is drawn to Article 22 of the “Instructions to Persons Tendering”, namely, that tenders will only be accepted from firms of contractors who have previously executed works of a similar nature and magnitude.

Secretary-General,
Baghdad.

THE ISLAMIC REVIEW
The story of Jesus Christ has been related in the Qur'an in great detail. This was so in order to meet the long-felt need for a true picture of a person who came into the world at a critical time with a revolutionary job. His was a caricatured picture as depicted in the Book of those who claimed to be his followers. Errors had crept into the belief starting right from his birth, through the period of his short ministry in Palestine ending with the event of his death. It was proper, therefore, that a Book which came to rectify these errors should occupy itself with the entire story, with the whole truth. We shall, as we proceed with this article, quote verses from the Qur'an which bear on the subject and see where the Word of God confirms the statements contained in the Bible and where it takes the strongest exception to the things said or believed about or attributed to Jesus.

A question

It might be asked, why has the Qur'an dealt with this subject? The answer is that a Muslim regards Jesus Christ as a true Prophet of God even as he regards Muhammad to be one. All the Prophets raised from time to time are to a Muslim the Prophets of Islam, and it is thus appropriate that the true picture of these Prophets should be presented before the world, particularly those Prophets whose biographies and teachings have suffered grievously at the hands of selfish writers who have succeeded in offering a distorted picture of them. Jesus Christ is one of them. And the result is that Christianity, as it is understood today, is not the Christianity which was taught by Jesus. We read in one of the sayings of Jesus: "(The Spirit of Truth) shall glorify me." — (John, 16:14).

By glorification of Jesus Christ was meant that it would be the task of the Promised Prophet to exonerate Jesus from all the blame that had been heaped upon him by the Jews and other enemies of his. The Promised Prophet (the Spirit of Truth, whom we regard to be Muhammad) had therefore to declare that the birth of Jesus ought not to be made the target of objection, since it demonstrated the almightiness of God. The teaching attributed to him, which also made him highly vulnerable, was not his teaching but a concretion of later times. His death, too, offered no ground for vilification, for he did not die an accursed death.

Further, Jesus Christ had foretold the advent of a great Prophet who was to come after him and who had to perfect the teaching which was given by his predecessors — including Jesus. Jesus, being the last of the Israelite Prophets, and in a sense, a precursor of Muhammad, was well worthy of detailed mention in the Qur'an.

Now let us follow the story of Jesus Christ as told in the Qur'an. From about a score of passages which will be quoted in this article, the following is the longest:

"God chose Adam and Noah and the family of Imran above all peoples — a race, co-related with one another. And God is All-Hearing, All-Knowing. Remember when the woman of Imran said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.' But when she was delivered of it she said, 'My Lord, I am delivered of a female' — and God knew best what she had brought forth, and the male (she was thinking of) was not like the female (she had brought forth) — and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.'

"So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth, and made Zachariah her guardian. Whenever Zachariah visited her in the chamber he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from God. Surely, God gives to whomsoever He pleases without measure.' There and then did Zachariah pray to his Lord saying, 'My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.'

"And the angels called to him as he stood praying in the chamber: 'God gives thee glad tidings of Yahya (John), who shall testify to the truth of a word from God — noble and chaste and a Prophet, from among the righteous.' He said, 'My Lord, how shall I have a son, when age has overtaken me and my wife is barren?' He answered, 'Such is the way of God; He does what He pleases.'

"He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

"And (remember) when the Angels said, 'O Mary, God has chosen thee and purified thee and chosen thee above the women of all peoples. O Mary, be obedient to thy Lord and prostrate thyself and worship (God alone) with those who worship.'

"This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another. When the angels said, 'O Mary, God gives thee glad tidings of a word from Him: his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness (to God); and he shall be of the righteous.'

"She said, 'My Lord, how shall I have a son, when no man has touched me?' He said, 'Such is the way of God. He creates what He pleases. When He decrees a thing, He says to it, "Be," and it is. And He will teach him the Book and the Wisdom and the Torah and the Gospel; and will make him a Messenger to the children of Israel, (to say): 'I come to you with a Sign from your Lord, which is, that I will fashion out for you (a creation) out of clay after the manner of a bird, then I will breathe into it (a new spirit) and it will become a soaring being by the command of God; and I will announce to you what you shall eat and what you shall store up in your houses. Surely, therein is a Sign for you, if ye be believers. And (I come) fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden to you; and I come to you with a Sign from your Lord; so fear God and obey me. Surely, God is my Lord and your Lord, so worship Him: this is the right path.'

"And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of God?' The disciples answered, 'We are the helpers of God. We have believed in God. And bear thou witness that we are obedient. Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.' And they planned and God (also) planned; and God is the best of planners.

"When God said, 'O Jesus, I will cause thee to die (a natural death) and will exalt thee to Myself, and will clear thee from the charges of those who disbelieve until the Day of
Resurrection; then to Me shall be thy return, and I will judge between you concerning that wherein you differ. Then, as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

"And as for those who believe and do good works, He will pay them their rewards in full. And God loves not the wrongdoers.'

"That is what We recite unto thee of the Signs and the wise Reminder. Surely, the case of Jesus with God is like the case of Adam. He created him out of dust, then He said to him, 'Be,' and He was."—(III : 34-60).

We notice how detailed is the description of the family of Jesus Christ to ward off any objections to which the uncommon manner of his birth could have given occasion. The Qur'an declares that not only was Jesus himself a pure and righteous man, but his mother, grandmother and other ancestors were likewise God-fearing and righteous people. It also points out, incidentally, that Jesus was sent to the Children of Israel and that his mission was not universal. Indeed, the Bible itself makes it clear that the message of Jesus was confined to the Israelites alone. We have: "These twelve Jesus sent forth, and commanded them, saying, 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.'"—(Matt. 10 : 5, 6).

In order to understand the miracles of Jesus as mentioned in the above verses, we have to keep in mind the fact that Jesus was wont to speak in parables, as we also read in Matthew 13 : 34, 35. The 'creating' of birds would thus mean that Jesus was capable of exercising a revolutionizing influence on all those who came into contact with him, provided, of course, they possessed the power of growth and development in them as is the inherent quality of clay, notwithstanding their humble origin. Worldly people, grovelling in the dust and not capable of seeing beyond their temporal welfare, would be converted into birds equipped with, so to speak, spiritual wings which would enable them to soar high in the regions of the spiritual firmament. And this is what actually happened. The ennobling teaching of Jesus had such an impact on the humble and despised fishermen of Galilee that they, like soaring birds, went in all directions, preaching the message of their Master and enduring all sorts of hardships in the way.

As regards healing the blind and the leprous, it is possible that God had given Jesus the power of healing in the physical sense also. But a more beautiful interpretation which is immeasurably superior in its imagery and poetical qualities to the one in the physical sense, is the possession of the faculty of giving spiritual eyes and ears to those who were devoid of them. The word "leprous," would, in the spiritual sense, stand for one with imperfect faith. The phrase about quickening the dead is also to be taken in the same sense.

Mary — sister of Aaron

Some Christian writers claim to have "discovered" a serious anachronism in the Qur'an which has described the mother of Mary as 'woman of Imran,' while Mary herself has been elsewhere spoken of as 'sister of Aaron.' Imran and Aaron were respectively the father and brother of Moses. Curiously enough, Moses had a sister called Miriam. In their ignorance of Arabic idiom and Qur'anic style, the critics think that the Qur'an has confused Mary, mother of Jesus, with Mary or Miriam, the sister of Moses. The fact is that the Israelites used to name their children after their deceased Prophets and Saints. It should be noted that Mary has been called a sister of Aaron and not the sister of Moses, the reason being that priesthood was an exclusive prerogative of the descendants of Aaron. In the Semetic languages the words 'father,' 'mother,' 'sister,' and 'brother' are used broadly and do not necessarily imply the blood relationship. Moreover, a number of passages of the Qur'an can be quoted to show that it speaks of Moses and Jesus as two Prophets separated from each other by many generations.

Mary, Birth of Jesus and his Mission

Now another passage is quoted which speaks of the event of Jesus's birth. It runs:

"And think over the account of Mary in the Book. When she withdrew from her people to a place looking east and screened herself off from them, then We sent Our Spirit to her, and he appeared to her in the form of a perfect man. She said, 'I seek refuge with the Compassionate One from thee: (Leave me alone) if thou dost fear God.' He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.' She said, 'How can I have a son when no man has touched me, neither have I been unchaste?' He replied, 'Thus will it be. Says thy Lord, 'It is easy for Me': and We shall do so that We may make a sign unto men, and a mercy from Us, and it is a thing ordained.'

"And she conceived him, and withdrew with him to a far-off place. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had lost all consciousness before this and become a thing utterly forgotten.' Then he called her from beneath her saying, 'Grieve not. Thy Lord has placed a rivulet beneath thee; and shake towards thyself the trunk of the palm-tree; it will cause fresh rife dates to fall upon thee; so eat and drink and cool (thine) eye. And if thou seest any man, say, 'I have vowed a fast to the Compassionate, therefore I will not speak this day to any human being.'

"Then she brought him to her people carrying him. They said, 'O Mary, thou hast done a strange thing. O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!' Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?' He said, 'I am a servant of Allah. He has given me the Book and made me a Prophet. And he has made me blessed wheresoever I may be; and has enjoined upon me prayer and almsgiving so long as I remain alive; and He has made me dutiful towards my mother, and He has not made me haughty or miserable. There was peace on me the day I was born, and (peace there will be on me) the day I shall die and the day I shall be raised up to life again.'

"Such was Jesus, son of Mary. This is a statement of the truth concerning which they had no doubt. It does not become God to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be,' and it is.'—(XIX : 17-36).

"When Jesus came with clear proofs, he said, 'Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear God and obey me. Verily God, He is my Lord and your Lord. So serve Him. This is the right path.' But many parties from among them fell into disagreement. Then woe to the wrongdoers, because of the punishment of a grievous day!"—(XLIII : 64-66).

See how unequivocally the Qur'an attributes the teaching about the Unity of God to Jesus Christ. In fact the present-day Bible also teems with verses which unmistakably speak of the Oneness of God. True, that the stress on this subject is not found in the Bible in the same degree as in the Qur'an, but then the Qur'an came to eradicate the evil of polytheism from among all people of all ages, and its message was not limited by the tint of the skin or the factor of time. Surely, Jesus would not recognize his "followers" who were fully proclaim his partnership with the Almighty God, should he come to the world today. We shall have more to say on the subject later.

An attempt has been made to include in this treatise all the passages of the Qur'an where mention is made of Jesus Christ.

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Before taking up the various items, it seems proper to quote some verses bearing on the story of Jesus in general:

"And verily We gave Moses the Book and caused after him Messengers to follow his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you, then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some arrogantly and slay others?"—(II: 88).

"And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was revealed before it in the Torah, and a guidance and an admonition for the God-fearing."—(V: 47).

"Say ye: We believe in God and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to (all other) Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves."—(II : 157).

"Surely, We have sent revelation to thee (Muhammad), as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book—(IV : 164).

"And (We guided) Zachariah and John and Jesus and Elias; each one of them was of the virtuous."—(VI : 86).

**Jesus among his Disciples**

The Qur’an speaks of the Last Day, when God will assemble all the Prophets and remind them of their missions as well as of His favours upon them. About Jesus Christ the Qur’an says:

"When God will say, 'O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion (a creation) out of clay, in the likeness of a bird, by My command; then thou didst breathe into it (a new spirit) and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when I restrained the children of Israel from thee (i.e., from putting thee to death) when thou didst come to them with clear Signs; and those who believed from among them said, 'This is nothing but clear deception.'

"And when I inspired the disciples (of Jesus) to believe in Me and in My Messenger, they said, 'We believe and bear thou witness that we have submitted.' When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear God, if you are believers.' They said, 'We desire that we may eat of it and that our hearts may be at rest, and that we may know that thou hast spoken truth to us and that we may be witnesses thereto.'

"Said Jesus, son of Mary, 'O God, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou are the best of sustainers.' God said, 'Surely, I will send it down to you; but whosoever of you disbelieves afterwards—I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

"And when God will say, 'O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside God,' he will answer, 'Holy art Thou. I could never say that to which I had no right. If I had said it, Thou would have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. I said nothing to them except that which Thou didst command me.—Worship God, my Lord and your Lord.' And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been watcher over them, they are Thy servants; and if Thou forgive them, Thou art the Mighty, the Wise.'—(V : 111-119).

"O ye who believe, be ye helpers of God, as said Jesus, son of Mary, to (his) disciples, 'Who are my helpers for God.' So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became the ones that prevailed."—(LXI : 15).

These passages depict the true picture of Jesus and reflect his real teaching as regards faith in God, above all in His Unity, the need to submit oneself to His will and the gravity of deviating from the path set by Him. We find another way in which the Qur’an indirectly absolves Mary from the blame that the Jews had maliciously brought against her chastity. The words "thou didst speak to the people in the cradle," mean speaking words of wisdom and piety even in childhood. This reenforces to the credit of Mary who brought up her child in such a spiritual manner. "I restrained the children of Israel," means that God saved Jesus from the accused death to which his opponents had planned to put him. We shall deal with this subject in its proper place. No doubt Jesus was a Prophet like all other Prophets. He could not, therefore, give a teaching against the Unity of God, since the teachings of all other Prophets centred round this pivot. Any teaching which does not base itself on the Unity of God needs no other proof of its being of ungodly origin, and Christians would do the greatest service to the cause of Jesus if they stopped believing in the sort of trinity which reeks of heathenism, and to which we shall soon revert.

**God**

The Qur’an is the greatest advocate of the Unity of God and it cannot tolerate the idea of a plurality of gods. That is why it admonishes in the strongest terms all those who dare to infringe upon this sole prerogative of God. Thus it declares:

"They have indeed disbelieved who say, 'Surely, God is none but the Messiah, son of Mary.' Say, 'Who then has any power against God, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to God belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and God has power to do all things."—(V : 18).

The above verse constitutes, in a brief but effective way, a refutation of the Godhead of Jesus. Either the Christians have to believe that God is not All-powerful, or they have to give up the evil practice of associating any other being with God in the sense that that being shares in any way the Divine attributes which are exclusive with the Almighty God. A moment’s pondering would show that the greatness of Jesus lies in his being and remaining human, otherwise he cannot be regarded as an example for his followers. For, if he possessed superhuman powers, he was able to achieve far more than we human beings whose scope of achievements is limited by virtue of our human shortcomings and drawbacks. In order to present Jesus as a model for his followers, he has essentially to be seen as a human being. Elsewhere the Qur’an says that all those who have been sent to the world for the guidance of humanity were human beings. They could be superhuman beings only when the earth was inhabited by other superhuman beings.

**The Doctrine of the Trinity**

While on the subject of the alleged Divinity of Jesus, the Qur’an does not spare the use of strong terms in condemning the heathen idea. Thus it says:
"Indeed, they are unbelievers who say, 'Surely, God is none but the Messiah, son of Mary'; whereas the Messiah himself said, 'O children of Israel, worship God Who is My Lord and your Lord.' Surely, whose associates partners with God, him has God forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

"They are surely unbelievers who say, 'God is the third of three'; there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they not, then, turn to God and beg His forgiveness, while God is Most Forgiving and Merciful?"

"The Messiah, son of Mary, was only a Messenger; surely, Messengers (like unto him) had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away!"—(V: 73-76).

"O People of the Book, exceed not the limits in your religion and say not of God anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of God, and a fulfilment of His word which He spoke to Mary, and a mercy from Him. So believe in God and His Messengers and say not 'They are three'. Desist, (it will be) better for you. Verily, God is One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is God as a Guardian.

"Surely, the Messiah will never disdain to be a servant of God, nor will the angels near (unto God); and whose disdains to worship Him and feels proud, He will gather them all to Himself."—(IV: 171, 172)

The Qur'an elaborates the Christian belief in the sonship of Jesus in that it traces it to the belief which other peoples, too, entertained before the Christians.

Thus the Qur'an points out, in a beautiful way, the origins of modern Christianity. It says:

"And the Jews say, Ezra is the son of God, and the Christians say, the Messiah is the son of God; that is what they say with their mouths. They imitate the saying of those who disbelieved before them. God's curse be on them! How are they turned away! They have taken their learned men and their monks beside God. And (so they have taken) the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no god but He. Too holy is He for what they associate with Him!"—(IX: 30, 31).

We have seen how unscrupulously the Qur'an condemns the modern doctrines of Christianity. A word about "God's curse be on them." These words, according to the Arabic idiom, when used by God imply a prophecy of the destruction of that people about which the words are spoken. There is no imprecation implied.

The Qur'an has pointed out that these doctrines were not taught by any of the Prophets but were borrowed by the Jews and Christians from other pagan peoples who had similar beliefs. It is interesting to note that this side of the origins of Christian beliefs was unknown to the world until the last two centuries, but the Qur'an had already pointed out this truth more than thirteen centuries ago. We need only study the religious beliefs of many pagan peoples to illustrate the point. Here are some examples: At the time of the advent of Jesus Christ, sun-worship was rife in many lands. There were temples all over the world which were dedicated to gods like Apollo or Dionysus among the Greeks. Hercules among the Romans, Mithra among the Persians, Adonis and Attis in Syria and Phrygia; Osiris, Isis and Horus in Egypt; Baal and Astarte among the Babylonians and Carthaginians, and so on and so forth. Of all these sun-gods it was believed that:—

1. They were born or very near Christmas Day.
2. They were born of a Virgin Mother, in a cave or underground chamber.
3. They led a life of toil for mankind.
4. They were called by the names of Light-Bringer, Healer, Mediator, Saviour and Deliverer.
5. They were, however, vanquished by the Powers of Darkness, and descended into Hell or the Underworld.
6. They rose again from the dead and became the pioneers of mankind to the Heavenly World.
7. They founded Communions of Saints and Churches to which disciples were received by baptism.
8. They were commemorated by Eucharistic meals.

In short, the manner of birth of all these sun-gods (i.e. of virgin mothers, and at the same time of the year), their death through crucifixion or like manner, their resurrection — their being called the saviours of humanity and so on and so forth — proves beyond a shadow of doubt that the whole thing is a heathen teaching. Is it not therefore ironical that Jesus, who came to eradicate heathenism and to establish the Unity of God, should himself be regarded like one of the heathen gods? This is a grave injustice to Jesus, and it is the business of the Qur'an to vindicate the position of one of the holy Prophets of God. Small wonder that the reactionary mind is inclined to regard the personality of Jesus neither God nor man, but a myth. The blame lies with those who claim to be the followers of Jesus, yet who have made the heavenly teachings of that noble man something of a hotch-potch which few can believe in without asking chapter and verse for their contentsions.

The Jews' allegations

In the following verses the Qur'an speaks of the accusations that the opponents of Jesus levelled against him and his mother:

"And because of their (Jews') disbelief and their uttering against Mary a grievous calumny, and their saying, 'We killed the Messiah, Jesus, son of Mary, the Messenger of God'; whereas they slew him not, nor crucified him, but he was made to appear to them like (one crucified); and those who differ therein are certainly in a state of doubt about it; they have no (definite) knowledge thereof but only follow a conjecture; and they did not convert this (conjecture) into a certainty. On the contrary, God exalted him to Himself. And God is Mighty and Wise."—(IV: 157-159)

The true story of the Crucifixion

The Qur'an has dealt with the event of the Crucifixion in a number of places. In fact, the doctrine of Jesus's death on the cross is the backbone of present-day Christianity. In order to show the absurdity of the wrong doctrines, it was necessary that the Qur'an should tell the facts about the event of the Crucifixion. Thus it declares, in the foregoing verses, that the Jews neither slew Jesus nor crucified him. The word for crucifixion in Arabic means "death on a cross." Thus, merely being nailed to a cross does not constitute crucifixion in the Qur'anic expression.

There are two views prevalent among the Jews about the manner of Jesus's death: some believe that he was first slain and then put on the cross, whereas, according to another school, Jesus died on the cross. The Qur'an has rejected both views. It can be stated without fear of contradiction that the Jews were never sure of the death of Jesus on the cross. The Bible as well as authentic historical evidence supports this uncertainty of the Jews. We consider the following facts:—

1. Jesus had himself foretold his escape from death on the cross. The sign he was going to show was that of Jonah (Matt. 12: 40), who was alive in the belly of the whale as was Jesus destined to remain alive in the heart of the earth.
2. The magistrate, Pilate, was sure of the innocence of Jesus and was inclined to set him free (see Matt. 27 : 17, 18; Mark 15 : 9, 10, 14; Luke 23 : 4, 14, 15, 20, 22; John 18 : 38, 39). Pilate’s wife had been shown a vision that Jesus was innocent. This warning from God, which she also told her husband (Matt 27 : 19), must have strengthened his belief in the innocence of Jesus. In fact he washed his hands saying, ‘I am innocent of the blood of this just person.’—(Matt. 27 : 24).

3. Since Pilate wanted to save Jesus, he did all that lay in his power to achieve the desired end. Even the soldiers, under Pilate’s command apparently, offered Jesus benign treatment. Pilate did not deliver the judgment until an hour when he was sure that, owing to the proximity of the Sabbath, Jesus would be on the cross for only a few hours. Jesus was given wine or vinegar mingled with myrrh; the two thieves crucified along with Jesus were not given this drink to render them less sensitive to pain.

4. The unconsciousness which followed the administration of vinegar was mistaken for death. — (John 19 : 30).

5. The time Jesus remained on the cross was about three hours (John 19 : 14; Matt. 27 : 46) and according to Mark six hours (15 : 25, 33), and either of these periods was not sufficient to kill a young man like Jesus on the cross. That is why the experienced Pilate, who must have ordered the crucifixion of thousands, marvelled if he were already dead.” — (Mark 15 : 44).

6. The soldiers did not break the legs of Jesus, whereas the legs of the other two crucified with Jesus were broken—(John 19 : 32, 33).

7. The place whence Jesus was removed after having been taken from the cross was anything but a tomb; he was placed “in a sepulchre which was hewn out of a rock.” — (Mark 15 : 46).

8. That Jesus was still alive when removed from the cross is further shown by the fear of the Jews who did not believe that he had died, so they besought Pilate that his legs be broken.

9. This fear of the Jews, augmented by the prophecy of Jesus that he would come out of the heart of the earth alive after three days, made them send a delegation to Pilate and ask him to “Command, therefore, that the sepulchre be made sure until the third day.” And when they were told to make their own arrangements (notice again how Pilate avoids anything that was calculated to hinder Jesus’ recovery and escape), “they went and made the sepulchre sure, sealing the stone and setting a watch.” — (Matt. 27 : 62-66).

10. In spite of all these precautions, Jesus had left the sepulchre before the third day had dawned, which shows that the men set to watch were also won over by the friends of Jesus.

11. After leaving the sepulchre Jesus, still in the flesh, moved about secretly lest the Jews should have him arrested again (Mark 16 : 12; John 20 : 19, 26; 21 : 4). Had he been in the spirit and not in the flesh, he need not have had any such apprehensions. Mary Magdalene and other disciples actually saw Jesus in this body of clay (Mark 16 : 9, 12). When some of them doubted, Jesus showed them his wounds to assure them that he was not a spirit but a man of flesh and blood (Luke 24 : 39, 40; John 20 : 27).


These facts show clearly that Jesus did not die on the cross, that he was removed from the cross in a state of unconsciousness and, after having been tended carefully by those who were devoted to him, he came to and left the sepulchre alive as he had prophesied.

His refuge

The question arises: Where, then, did Jesus go after the event of crucifixion? The Qur’an does not leave this question unanswered. It says:—

And We made the son of Mary and his mother a Sign, and gave them refuge on a hill having a green valley and the running water of springs.” — (XXIII : 51).

Jesus had said: “And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd (John 10 : 16).” He was referring to the lost ten tribes of Israel (only two of the twelve tribes lived in Palestine) who had scattered in Afghanistan, Kashmir and other countries. In search of these tribes he went to the East, after his miraculous escape from an accursed death. He still lies buried among these tribes in the valley of Kashmir, which the Word of God has described as a “hill having a green valley and the running water of springs”. It is beyond the scope of this brief treatise to dwell on the historical evidence which has proved that the occupant of the tomb found in the Khanyar street of Srinagar, Kashmir, is none other than Jesus, son of Mary, who, as the local legend says, came there about two thousand years ago and was called the Prince Prophet Yus-Aasf (or Jesus).¹

One religion

A passage of the Qur’an which mentions the name of Jesus Christ, speaks of the Divine plan of sending one religion into this world. It is wrong to assert that there are many religions in this world. The religion remains one, but unfortunately followers of various Prophets have begun to regard the incomplete teachings of their respective Prophets as the final message, thus not admitting of any further revelations from God. The Qur’an says:—

“...He prescribes for you a religious ordinance which He enjoined on Noah and which We have enjoined on Abraham and Moses and Jesus: Namely, to remain steadfast in obedience, and not to be divided therein. Hard for the pagans is that unto which thou callest them. God chooses for Himself whom He pleases and guides to Himself him who turns (to Him).” — (XLI : 14).

The verse maintains that the teachings of the different Prophets were directed to one goal: to give mankind one complete religion. Thus were the messages of Abraham, Moses, Jesus and others aiming to prepare mankind for the day when it could receive and understand the final code of laws, which was to be given to the world at a later time, i.e., through the Prophet Muhammad (the peace of God be upon him and upon all the other Prophets of God!).

Present condition of Christian nations

The above are the verses of the Qur’an which have a direct bearing on the story of Jesus. This treatise would remain incomplete without the following verses which speak of the present-day Christian nations, even though they have not been mentioned by name.

In the name of God, the Beneficient, the Merciful. All praise belongs to God Who sent down the Book to His servant, and has not put therein any crookedness. He has made it a guardian, that it may give warnings of a grievous chastisement from Him, and that it may give the believers who do good deeds

¹ A detailed discussion on this subject will be found in Jesus Christ in Heaven on Earth, by Kh. Nazir Ahmad.—Ed.
the glad tidings that they shall have a good reward, wherein they shall abide for ever; and that it may warn those who say: 'God has taken unto Himself a son.' No knowledge have they thereof, nor had their fathers. Grievous is the word that comes out from their mouths. They only speak a lie. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse. Verily, We have made all that is on the earth as an ornamental for it, that We may try them as to which of them is best in conduct. And We shall make all that is thereon a barren soil.

"And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together. And on that day We shall present Hell, face to face, to the unbelivers, whose eyes were under a veil so as not to heed My warning and they could not even hear. Do the unbelievers think that they can take My servants as protectors instead of Me? Surely We have prepared Hell as an entertainment for the unbelievers. Say, 'Shall We tell you of those who are the greatest losers in respect of their works? Those whose labour is all lost in search after things pertaining to the life of this world, and they think they are doing good work.' Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are in vain, and on the Day of Resurrection We shall give them no weight. That is their reward — Hell; because they disbelieved and made a jest of My Signs and My Messengers. Surely, those who believe and do good deeds will have Gardens of Paradise for an abode. Wherein they will abide; they will not desire any change therefrom.

"Say, 'If the oceans became ink for the words of my Lord, surely the oceans would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as further help.'

"Say, 'I am only a man like yourselves, but I have received the revelation that your God is One God. So let him, who hopes to meet his Lord, do good deeds, and let him join no god in the worship of his Lord.'" — (Extracts from Chapter XVIII)

Concluding remarks

Now that we have heard the story of Jesus as told by the Qur'an, it is time to ponder over the statements made by the Qur'an. Prejudice and bias apart, we will heartily accept that version of the story which appeals most to our reason and which, if we believe in God, is more compatible with His sublime person. The Qur'an says that Jesus was human and was sent to the world for the guidance of those people to whom his message was directed; he lived a full life, occupying himself with the discharging of the duty he had been entrusted with, and then he died a natural death after he had created in the hearts of his early followers true faith in God. He came to this world as a man and left the world as a man. He was indeed a holy man. His early disciples were saintly men, too. But his is a disguised identity as found in the Christianity of today. Attempts which are made to glorify him through defying him are actually calculated to detract from his spiritual status. Nothing is more preposterous than to suggest that he taught the doctrines of salvation through his blood, sonship, Trinity, etc. Such beliefs about him make that holy man turn in his grave.

As the human mind marches on its road of progress and development, more and more people are beginning to challenge the rationality of these doctrines. The influence of the Church on the Christian mind, which was made possible by keeping the people in darkness about the teachings of the Qur'an is now waning. It is not possible to delude all people for all times. We are sure that the truth will dawn on Christendom as it has already dawned on some who have the courage of their conviction and who are no more prepared to bear the yoke of legendary faith, which is becoming more and more unacceptable in this age of enlightenment.

Let us hope that the West, which has made marvellous progress in the domain of science and technical development, will also recover its sight to see the hidden truths of religion which were preached by the Prophets of God.

Wholesale absorption in worldly pursuits and devotion to the Creator are poles apart from each other. But there is a reason for the entirely materialistic attitude of nations which are preponderantly Christian. The doctrine of salvation through the blood of a man gave them a false hope which resulted in their excessive indulgence in temporal pursuits. But what an impasse has all this led to!

THE ISLAMIC WAY OF LIFE

By 'ABDUL 'ALI

It was Carlyle who observed in his Heroes and Hero-Worship, that all great men, whether they knew it or not, lived in Islam. And if universality and many-sided existence is the distinguishing quality of "greatness", then the Islamic way of life should be universal in its scope and content. I say way of life, as distinguished from the Islamic view of life, because a true Muslim always functions on the practical plane. He lives in Islam. It is beside the point whether he lives fully or partially — that depends upon the circumstances.

Conflict of one set of people with the other

Man, and for that matter woman, functions essentially on the social, economic, intellectual and the spiritual planes. Some are endowed with greater capacities for one than the other. The "spiritual man" lays too much emphasis on his relationship with God and his mystic experiences. The "intellectual man" is more engrossed in the life of the mind and seeks his peace and inner calm from the knowledge books and learning can impart to him. The "economic man" is constantly in conflict with his political circumstances and is ever ready with his own blue-print to solve its problems. The "social man" dedicates himself to the service of his fellow-beings and is always at war with social inequalities and injustices. All these types consider their own plane of activity to be the main plane, and the rest subordinate to it. They therefore deride or underestimate the activities of those not functioning on their respective planes. The conflict in all periods of history has been the conflict of one set of people with the other or of the same set amongst themselves.

Under the Islamic way of life, every individual is called upon to function on all these planes simultaneously, according to his capacity and light. If his lights are dim, he will not go very far in the respective fields; or if his capacity is poor, he will not rise high on a particular plane; but all will have their potentialities tapped. There is neither the negation of life nor its over-indulgence. "Each plant seeks out of the soil just that food which gives it nourishment"; nothing more, nothing less.

Here one cannot abandon the world and live on hill-tops; one cannot just turn one's face to the suffering of one's neighbour.
and live a life of selfish ease in abundance; one cannot hoard wealth and not pay the poor-rate, neither can one live as a parasite on society. But the pattern of life prescribed by Islam is a happy blending of all and a harmonious and equitable relationship between man and God. The cardinal principles on which this harmony between man and man and between man and God subsists are twofold: Sovereignty of God over everything and the viceroyalty of God on Earth. These two principles also serve as moulding forces in shaping the individual, and the social and national character. Indeed, the viceroyalty of God on Earth, in order to be real and effective and capable of intellectual appreciation or even spiritual perception, must rest on the sovereignty of God over everything. It also determines man’s spiritual height as well as his limitations. The idea of descension of God in man or the latter’s ascension in Him is, therefore, excluded from the Muslim mind. This reiteration is necessary in order to emphasize that even at his highest, man is subject to his physical needs and urges, his mundane wants and desires. Here we are not thinking of the chosen few, the “God-possessed”, who accomplish “divine works without desire, with equality of soul to all things and all men, as a sacrifice to the Supreme”. We are concerned with the generality of men and women, who live in the throes of life and are subject to its daily stress and strain.

Islam does not create in man the “fear complex”, but the “duty complex”.

The sovereignty of God over everything supersedes divine patronage, and divine help and guidance; in everything one does or strives for one should invoke His help. It does not create in us the “fear complex”, but the “duty complex”. The Qur’ān says, “But God’s is the sovereignty of the heavens and the earth. He forgives whom He will and punishes whom He will. And God is ever forgiving, merciful”. It further inculcates a sense of duty, a sense of devotion and loyalty, and submission to God and none other. In modern parlance, it means a democratic sense with an unflinching loyalty to the abstract ideal.

The viceroyalty of God on Earth, demands the development of divine attributes in man, and the building up and practising of qualities that make Godhead in man his ultimate aim in life. Belief in God and righteous work, therefore, become the sheet-anchors of the Islamic way of life. Be it noted, that it is righteous work, and not righteous life that Islam demands. The former includes all our activities in relation to man and the society we live in; the latter can preclude that. Belief without righteous work is a barren and static state and has no value in Islamic thought. The Qur’ān invariably uses the terms, “Who believes” and “Does righteous work” as indispensable prerequisites. The former without the latter lacks the dynamic quality of life which Islam seeks to impart to every human activity.

And the sequel is for righteousness” (20 : 132).

And what is this righteous work that we are called upon to do under the sovereignty of God as His vice-regents? Let the Qur’ān itself answer:

“It is not righteousness, that you turn your faces towards the East or the West; but this is righteousness — to believe in God, and the Last Day, and the Angels, and the Book and the Messengers; to spend of your substance, out of love for Him, for your kin, for the orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer and to practice regular charity; to fulfill the contract which you have made, and to be firm and patient in pain (or suffering) and adversity, and throughout all periods of conflict. Such are the people of Truth, the Godfearing” (2 : 177).

It further enjoins upon us not to hoard wealth or be unjust. Says the Qur’ān:

“Lo! you are those who are called to spend in the way of God, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only against his own soul” (21 : 38).

And:

“How many communities that dealt unjustly have we shattered and raised up after them another folk” (21 : 11).

Righteousness and belief in God go together

What then is the picture of the righteous worker that is conjured up before our mind’s eye? It is of a person whose belief in God and His sovereignty over everything is firm and unshakable; who respects all scriptures and Messengers; who out of his share of wealth, for the love of God (not for material or heavenly gain) helps the needy and the poor and raises their standard of life and thought; who is fair and just and does not hoard wealth nor live on idle money; who defends and safeguards his freedom and helps to achieve the freedom of the enslaved; who practises charity, is honest and straight in his word and deed; who in pain, suffering, adversity and panic does not lose his poise and balance but steadfastly prays and works. That, in sum, is the righteous worker leading an Islamic way of life.

This way of life has to be accepted in its totality, not in the manner of a Fundamentalist or a Ritualist but of a Modernist, applying it to all our modern institutions and circumstances. “Ye are in an age,” declared the Prophet Muhammad, “in which if ye abandon one-tenth of what is ordered, ye will be ruined. After this a time will come when he who shall observe one-tenth of what is now ordered will be redeemed.”

To the modern mind whether this way of life appears as individualistic, altruistic, socialist or Communist, I cannot say. To me it is individualism tempered with collectivism; altruism plus healthy egoism; socialism without its class war; and Communism coupled with the sovereignty of God and the individuality of man.

Books

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(Fellow of the Royal Economic Society, London)
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THE ROMANCE OF A LOST CIVILIZATION

By IRVING SEDAR and HAROLD J. GREENBERG

"The Worldly Hope men set their Hearts upon
Turns Ashes, or it prospers: and anon,
Like Snow upon the Desert's Dusty Face,
Lighting a little Hour or two — is gone!"

Omar Khayyam.

"The Arab conquest of Spain and the subsequent reconquest are but footprints in the sands of time, yet Al-Andalus remains a noble example of the fusion of the East and West, an ideal yet to be attained in the world."

Arabs discover the outside world for themselves and proceed to change the destiny of civilization

In the early part of the eighth century, Spain, like most of Europe, was under the domination of the tribes which had overrun the Roman Empire. In Spain, they had already been masters of the country for two centuries, and like all conquerors, inevitably became as indolent, decadent, and luxury-seeking as their predecessors.

The Visigoths, as they were called in Spain, were no exception. Although they had earlier embraced Christianity, they were still to a great degree barbaric.

When they had first invaded the Iberian peninsula, the last Romanized population of the country offered little resistance, and now with the Arab troops at their door, the Visigoths, in turn, were hardly prepared or willing to contest the new conquest of their territory.

For the Arabs, like meteors, had suddenly appeared across the European horizon. The rest of the world, unprepared, overwhelmed, surprised, were still recovering from the sight of Arab legions sweeping in every direction.

For one thousand years, the Arabs had been dwelling in their strange solitude. The Arabian desert, their homeland, was unknown to the world; their life, a mystery; their religion, a paradox. Their land was untouched, unexplored, undisturbed. Until they emerged from their seclusion, hardly anything was known about them.

The sudden change in the character of the Arabs came as a dramatic and electrifying shock. Arriving upon the scene like thunderbolts, they not only discovered the outside world but proceeded to conquer it.

An astounded world was confronted by their emergence as a new, crusading power. For a long time, it was impossible to comprehend the change in the nature of these nomads. And perhaps no people were more surprised than the Arabs themselves.

This change had been wrought by one man, Muhammad, the Arabian prophet, who began to preach the new religion of Islam in the beginning of the seventh century. His doctrine fell upon a people susceptible to quick impulses and violent emotions.

Muhammad's manner was so vital and compelling that the Arabs, hardly able to contain themselves, swarmed over their borders, and with the fervour of a new ideal, proceeded to change the destiny of civilization.

The conquests begun by Muhammad continued under his successors, until most of the neighbouring nations were subdued. In the West, the tide of Arabian fortune reached the straits of Gibraltar, and the bewildered people of Europe cast their gaze upon their potential Oriental conquerors.

If the corruption of the Visigoths was an aid to the Arabs, it merely implemented a predestined conquest. For once begun, the Arabs did not stop at Andalusia but swept northwards through Spain, even attacking the Franks.

Yet destiny had not decreed that more than Spain should be allotted to the Arabs. The Franks, with a tenacity unlike the Visigoths, repulsed their would-be conquerors, and drove them back across the Pyrenees. Spain alone was to be the testing ground in Europe for the new, dynamic philosophy of the East.

The Visigoths, driven northwards, entrenched themselves in the mountainous, barren country of the Pyrenees and the cold, hard land of the northern provinces. For centuries afterwards, until they were able to begin the reconquest, they dwelt apart, continuing a Christian life, although still in a primitive state.

Spain becomes the unrivalled leader of the Western world in science, literature, art, architecture, culture and civilization

The Arabs were now to alter the entire character of the Iberian peninsula. Previously, the blood of Romans, Greeks, Celts and Phoenicians had mingled with the Visigoths. Now, with the addition of the Arab, Spain was to be the leader of the Western world — for centuries unchallenged, unrivalled, unsurpassed.

Never before had her soil yielded such rich harvests. Her cities were as dreams come to life, their very names music to our ears.

Cordova, queen of them all, is described by an old Arabian chronicler as the bride of Andalusia:

"To her belong all the beauty and ornaments that delight the eye or dazzle the sight. Her long line of Sultans form her crown of glory. Her necklaces are strung with the pearls which her poets have gathered from the ocean of language; her dress is of the banners of learning, well knit together by her men of science; and the masters of every art and science are the hem of her garments."

According to all available records, there was no city in the world to compare with Cordova at the height of her greatness, for the beauty of her buildings, for the refinement of her life, for the civilization of her people. And all this at a time when the rest of Europe was plunged in darkness and ignorance.

And yet Cordova is but a diamond in the necklace of Spain. Granada, whose beauty is perhaps more ethereal, is no less interesting, and to this day the Alhambra is testimony to a type of beauty we have almost forgotten.

The city, resting in the shadow of the Sierra Nevada mountains, is a wonderland of enchantment. None less than
"The Court of the Lions" at Granada

This palace was built by Muhammad the Fifth (731-769 A.H.—1330-1367 C.E.), of the Nasiriyah Dynasty, five centuries after the building of the Qairawan Mosque in Tunisia. It is amongst the best products of that age, and is very charming and bewitching in its excellent design and decoration. The name of this famous resting-place, "The Court of the Lions," is derived from the fountain in the yard, where the water flows from the mouths of twelve marble lions. The designs of this glorious masterpiece of Islamic art were copied in many houses in North Africa, and replicas can be seen there at the present day.

Washington Irving, Richard Ford or Théophile Gautier have been lost to the world for its charms. Even the famous Spanish saying:

"Si me pierdo por el mundo, buscadme en Andalucía"

(If I am lost to the world, look for me in Andalusia)

is of Arabic origin.

And but a few moments from the heart of modern, teeming Seville, still stands the Alcázar, an inspiring and ageless souvenir of yesterday.

The mark of the Arabs upon Spain has produced the most dominant note upon the Spanish character. At once violent and philosophical, stoic and passionate — it is the crossroad of the East and West. With the addition of Arabian blood, we might say that the Spanish character had at last reached its zenith, for never before, and never since — not even during her Golden Age — had Spain achieved such greatness.

Under Moorish influence, art, literature and science prospered, as they did nowhere else. In her mysterious way, nature, in mingling the Spanish with Arabic blood, created a combination which was to lead the Western world to new heights of culture and expression.

Al-Andalus, the land of the West, as the Arabs called the peninsula, became the flower of their empire. Under their influence, the quest for beauty and culture was brought to new heights of perfection. Seekers after truth and knowledge flocked from everywhere to drink from the fountains of learning which flowed only in the cities of Spain.

The great centres of Andalusia, which are now but relics, boasted the most scientific advances in industry, ship building and irrigation (a problem now unsolved for centuries). Everything which makes a civilization great was to be found in Spain.

"Last Sigh of the Moor"

Yet the ever-changing tide of fortune was to reverse itself. The Christians, long hidden in the north, had been waiting for the chance to reconquer their country. Slowly the Arabs, now too civilized to resist strongly, were driven further and further south, until they were soon only in the possession of Andalusia as we now know it.

The tide continued relentlessly, and each of the splendid cities fell. Cordova faded into a memory, Seville drifted into a dream, until Granada alone, the last but most magnificent Arab remnant, was left to withstand the Christian advance. For more than two centuries the kingdom of Granada, resplendent with a beauty doomed to disappear, preserved within its domain the treasured heritage of an entire civilization.

The conquest of Granada is one of the most tragic histories in the world. Step by step, a brilliant culture was crushed, until Spain, at last achieving national unity, rejoiced at the final surrender of the Arabs. The soul of Muslim Spain, which had proudly vitalized the Iberian peninsula for eight hundred years, was quietly laid to rest.

The Moors as little anticipated their exile as would the descendants of King William dream of being driven back to the
shores of Normandy. They were now strangers everywhere, wanderers in a world unwilling to acknowledge them. And the majestic symbols such as the Alhambra are relics of a brave, intelligent, and graceful people, who conquered, ruled, flourished, and then disappeared into the sands of eternity.

A memorable mountain just outside Granada is the site of the "Last Sigh of the Moor" (El Ultimo Suspiro del Moro). And it was from here that Boabdil, the last of the Arab kings, gazed with yearning eyes upon his beloved city. With infinite sadness, he bade farewell to the Alhambra and slowly began to weave his weary way south to Africa.

The remaining Arabs, who had given so much to Spain, were now compelled to choose between exile or embracing Christianity. Yet those who preferred exile were not even welcome in the burning plains of North Africa. Left to beg and starve, they could only remember Al-Andalus with tears.

Those who had first pretended to accept the conditions of their conquerors — now called Moriscos — soon found it impossible to adhere to the new religion. As so they, as well, were ultimately banished from the country.

By the early seventeenth century, they had completely disappeared from their homeland, and Spain, having expelled the greater portion of her genius and blood, discovered, too late, that she had also expelled much of her greatness.

To this day, all the descendants of the exiled Moors of Granada, scattered over the cities of Barbary in North Africa, are convinced that they had been deprived of the jewel of their empire through treachery and violence. Steadfastly believing that it had been the divine will of God that their ancestors were originally given Andalusia, they continue to pray in their mosques for the return of this terrestrial paradise, beseeching God to hasten the time when Granada shall be restored to the faithful.

Some of them even retain the ancient maps and deeds of their ancestral estates, as well as the keys of the houses, which they still hold as evidence of their hereditary claims, to be produced on the anticipated day of restoration.

And so the Arab today, standing forlornly on the African coast, still casts his sorrowful eyes across the waters to the shores of Southern Spain, lamenting the loss of beautiful Andalusia.

Aftermath

For a short time, the reflection of her Arabian splendour cast a borrowed light upon the land. The Golden Age of Ferdinand and Isabella, of Charles V and Philip II, of Columbus and Cortés, were but shadows of their ancient greatness. For the brilliance of the new state could not long endure, and the eclipse which came soon afterwards produced a darkness from which Spain is still endeavouring to emerge.

But the impassioned, if misguided, Spaniards could scarcely be aware of what they were doing. The exile and tragedy of the Arabs delighted them. Nothing as novel and picturesque had happened in a long time. They did not understand the consequences of their fateful decision.
Perhaps the true memorial of the Arabs is to be found in the now barren soil, where once blossomed the most luxurious gardens and orchards. In the land where science was once supreme, the great scientists of the new age were condemned as heretics. Seventy libraries in Cordova alone had enriched Spain and the world — while Madrid itself, as late as the eighteenth century, could not boast even of a single public library.

For many centuries, Spain had been the centre of Western civilization, the home of arts and sciences, and culture of every kind. But now industry came to a standstill, the land lay desolate, the cities fell into ruin. Beggars and bandits replaced scholars and teachers. Even the splendid and luxurious baths were destroyed since cleanliness was associated with infidelity!

The romance of a lost civilization

Now, almost five centuries since the Reconquest, the Arab mark on Spain is as strong as ever. In a country where one civilization has so often overrun another, the surviving relics are unique.

Roman Spain itself is still in evidence, although Gothic remains prior to the Arabs are not available. Yet the briefest tour through Andalusia, the last Moorish stronghold, or Toledo, will provide ample memorials of their former glories.

In Granada, the Alhambra still looms up, defying time and change: while beside it, the later cathedrals, erected for worship alone, appear cold and austere. In architecture, the Moorish concentration upon beauty and utility provides a moving contrast to the Gothic insistence upon the philosophy of self-denial; while the concept of a balanced way of living, where all pleasures of sense and intellect have their place, is diametrically opposed to the newer philosophy.

Other important Arab monuments, such as the Mezquita (Mosque) of Cordova, the Giralda of Seville, the old Moorish gate at Toledo, and the newly restored Alcazaba at Málaga, have remained steadfast in spite of the superimposed marks of a later civilization.

But if the Arabs have left a deep imprint architecturally and artistically, what influence have they had upon the character of the Spaniard?

Who can deny the fatalistic determination of today’s happy, uncomplicated Andalusian, singing and dancing in a manner so reminiscent of the Orient? And we have merely to look at the modern Spanish language, to which has been added many strong, vibrant words of the East, to realize how vastly it has been enriched by its earlier heritage.

In tolerance alone, the Arabs have presented a shining example of a civilized and enlightened state. And in the wealth of science, we have only to turn to astronomy and mathematics, where their contribution, in an age when the rest of Europe was still immersed in the superstition and ignorance of the Middle Ages, is immeasurable.

Today, we can but marvel at the relics left by the Moors. To visit Andalusia especially is to live in the shadow of an ancient greatness. Arabia itself has once again secluded itself against the world, but the mark left upon Spain is indelible and distinct.

The Arab conquest of Spain and the subsequent reconquest are but footprints in the sands of time, yet Al-Andalus remains a noble example of the fusion of the East and West, an ideal yet to be attained in the world.

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THE SOCIAL ORDER OF ISLAM
By SHAREEF al-MUJAHID

"The new social order which came to usher in an era of peace, progress and plenty, to emancipate the slaves and the lowly and to inspire mankind with the ideals of personal liberty and conscience and to wipe out all kinds of injustices from the face of the earth — yes, such a system could not but be anti-capitalistic in its tone, tenor and temper, and could not brook the accumulation of unlimited wealth and riches in the hands of a few people. Such being the case, ordinances were issued to effect the distribution of wealth over the whole community."

As a prophet and reformer, entrusted with the noble mission of raising mankind from the depths of degradation and the dungeons of moral, political, social and religious bankruptcy and decadence into which it had fallen in the sixth century, Muhammad could not be otherwise than a revolutionary in the fullest sense of the term; for the lofty ideals he preached not only marked a complete change in the political situation but also had an equally important and a more enduring bearing on the social conditions.

To consider that the advent of the Prophet Muhammad on the Arab horizon merely heralded the birth of a politically unified Arabia is to pay but poor tribute to him and confess shocking ignorance of the implications of the message he brought. For his message and dynamic personality ushered in a revolution of considerable magnitude in the thought and actions of the Arabs, nay of mankind itself, the traces of which can still be found amongst one-fifth of humanity.

Revolution
And out of this mighty revolution and religious upheaval that rocked Arabia from one end to the other in the beginning of the seventh century of the Christian era was born the Islamic social order which changed the future course of history not only of the Arabs but of scores of other nations as well for all time to come.

Its uniqueness consists in the fact that it struck a totally distinct and different note in the annals of history. Unlike other systems and conceptions of society prevalent then or in earlier ages, the new social code was neither produced by geographical necessities nor was bound by racial interests. In its conception, it was as wide as humanity itself. Based on the unity of God and equality of men, it did away in one stroke with all invidious distinctions of rank, race, colour and country.

God and Man
Rejecting all the prevalent theories about God, prophets and man which perpetrated and perpetuated class, tribal and racial differences, it, instead, gave them a completely novel interpretation which not only rescued them from a position that was degrading, insulting and obnoxious, but restored them to their original glory and grandeur. In other religions and societies, Godhead had been reduced to the most abominable position of being created by man to suit their superstitious beliefs and idiosyncracies or to a personal (or tribal) god with all human frailties, whereas it is Islam alone that believed in the exalted position of the Creator with all His attributes of mercy and compassion.

By giving a decent burial to the theory of the incarnation and divinity of teachers, as maintained and preached by other religions, and by making it incumbent on the faithful to believe in, and accept, all the prophets that preceded the Prophet Muhammad besides the latter, it gave to the world a progressive ideal of prophethood.

Likewise, the status of man underwent a complete change. He was no more to be assigned an inferior status nor was he to live in deadly peril of the wrath of the elements of nature. Thenceforward, he was to be the vice-regent of God on earth, supreme over, and master of, everything else in the world.

Man was created neither to serve the earth nor the sky, but, on the contrary, all things on earth were created to serve man and help him in his mission to conquer nature and seek knowledge and hidden truths.

Based on the ideals of liberty, equality and fraternity, the new social order could not but be organized on democratic, anti-capitalistic and non-racial lines. It was in fact intended to usher in social democracy as a prelude to, and paving the way for, the establishment of political democracy. In that, it was a novel experiment in the annals of history, for all other civilizations known to mankind since the dawn of history were based on slavery and regarded privilege as a perfectly natural and moral state of affairs.

A brief study of the theories and concepts held by other nations at different periods of history since Adam's fall will clearly and convincingly bring out the fact how, in contradistinction to Islam, all other civilizations were based on the exploitation of man by man.

Islam versus the West
The Greek culture which flourished in the earliest of times was no doubt based on the ideals of sublime love and admiration of beauty as symbolized in the exquisite statues of Apollo and Venus. Yet, it cannot be denied that the Greek democracy was meant for the privileged few; for the helots, whose status was no better than that of hewers of wood and drawers of water, and who were made to work like animals, were an indispensable part of Greek society. Again, so long as it remained within the folds of a city-state, it shone brilliantly, but, once it was expanded into an empire, it crumbled to pieces — which means that it was born out of geographical necessities.

The Roman culture which succeeded and supplanted the Greek one, though it had for its basis law, order, system and organization, as exemplified in the wonderful empire it built from one side of the Mediterranean to the other and the legal system it gave to the world, was, nevertheless, rooted in class and racial differences. Both the slaves and the plebeians were scrupulously and wilfully kept out of the administration and were denied the benefits that accrued from their toils and labours and which were solely appropriated by the patricians.

Egypt
The Egyptian conception of society was no better than the Roman one. If the Roman galleys on the high seas and Caesar's triumphant processions across the streets of Rome bring to mind the misery and wretchedness that surrounded the position of a plebeian or a slave in Roman society in all their lurid colours, the Pyramids, the highest achievement of Egyptian civilization, tell us the bitter tale of blood, tears and toil of thousands and tens of thousands of Negroes and slaves who were imported into Egypt to build them. Human life meant nothing to these proud Pharaohs of Egypt, who indulged in the worst kind of exploitation of the non-Egyptian races. While being employed in building the Pyramids, thousands would die if, by a mishap, a stone fell,
but that was no concern of theirs, nor did it ever prick their conscience, ardent believers, as they did, that they belonged to a superior race and that others were created merely to work for their ease and comfort. Worse still, when a king died, slaves, even to the number of 10,000, would be killed so that, and in the belief that, by doing so he might have their following in the other world too.

Hebrew, Hindu and Christian culture

Hebrew culture, as represented by professional bankers, encouraged usury and the amassing of wealth by a few capitalists. This, in turn, created a class of poor people very much akin to the slaves and serfs of the feudal period, bound to the soil and living at the sufferance of these privileged few. Like the Roman system, it had as a basis the benefit of a chosen race, the Israelites. The Hindu social order was also founded on the caste system. Manu's code, from which Hindu society draws its inspiration, excludes all Vaitars and Shudras from the rights and privileges conferred on the three other higher orders of Hindu society. The Shudras can neither enter a temple for worship nor attempt at hearing the Bhagwat Gita, nor can they even draw water from a well meant for persons belonging to the higher castes. In a word, for ages past their position has been no better than that of chattels.

Although Christianity, in a way, preached brotherhood and encouraged equality, Jesus's strong denunciation of the rich and riches and his dictum of "no truck with the rich" — as administered in his famous saying, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven," dealt a deadly blow to its establishment in practice. And, what was left of the wreckage was further smashed to smithereens by the bifurcation he preached between religion and politics. Again, since the Christian social order was evolved with a view to meeting the moral, spiritual and social needs of a particular race in a particular part of the globe, Christian culture very soon became reduced to a mere cult, thus at once nullifying the purpose for which it was created.

Even the great cultural movement of the Renaissance that shook, reclaimed and redeemed Europe from its gross ignorance and tolerance and illuminated the continent with the ideals of liberty, enlightenment and equality depended more or less on individual tastes, giving rise to the concept of individualism. The ghost of "whitemanism", which was but the natural and direct result of these individualistic tendencies in the post-Renaissance period in Europe, thenceforward began stalking and strutting about the dark continent and Asia with heavy steps — perpetrating and perpetuating the same old story of slavery and exploitation of the Negroes for the benefit of the white man.

So that it is crystal clear that both the ancient and the modern social orders so far ushered into the world, had only one end in view, namely, the ease, benefit and comfort of the chosen few at the expense of the masses or other races; and it was because of this common disquieting feature in almost all of them that laws protecting the few and conferring all kinds of privileges and prerogatives on them came into existence.

And, in a world thus badly torn asunder by differences and distinctions of race, colour, country and caste, Islam, with its humanistic doctrine of the equality of all races and its concept of universal brotherhood, stepped in to rescue humanity that was so far groping in the dark and to weld them into a family on the basis of equality, liberty and the common good of all. Thus the goal of Islam had not merely been the absolute security of individual life but the greatest possible security and good of the greatest possible number of humanity, and indeed it was meant for all people and for all ages.

Equality

The cardinal principles on which this social order was founded were those of equality and brotherhood, which sounded the death-knell of the age-old theory of birthright, which more often than not became a playing thing in the hands of unscrupulous men at the top to exploit those in less fortunate conditions.

There is no superiority of a brownish coloured man over the black or vice-versa, for every one of you descended from Adam and Adam was created from earth," so declared the Prophet on the occasion of the farewell pilgrimage. This in other words means that all are equal in the body politic of Islam, and that the latter recognizes no superiority on account of birth or wealth. Having established complete and unadulterated equality between all the races on earth, Islam went a step further to carve out a world-wide fraternity from the diverse tribes, clans and races on the face of the earth.

In fact, almost all the injunctions of the Qur'an from prayers to the Haj were aimed at the eradication and extirpation of class differences as a condition precedent to the frictionation of the universal brotherhood. From the daily prayers to the Haj, these invidious barriers dividing man from man, tribe from tribe, nation from nation, and race from race, are liquidated one by one, on an exceedingly vast scale.

When Muslims meet on an equal ground in prayers five times a day in the street mosque, distinction prevailing among the members of the street are removed; when they meet once a week on Friday in the cathedral mosque, the abominations of complexes persisting in a locality are done away with; when they meet at least twice a year on the 'Id day outside the town, differences on account of birth or position that may still be existing in the wider sphere of the city are given a decent burial; and ultimately when they, hailing as they do from Tokyo to Timbuctoo, meet once a year on the plains of the Hejaz as devotees to one system of life, all barriers born out of race, clime and colour are demolished.

Final goal

It may be interesting to note here that so great care has been taken against anyone converting the pilgrimage to the Ka'ba into an occasion to make an exhibition of his worldly opulence and position and splendour that the faithful have been commanded to do away with their normal clothes at a certain distance from the House of God and, instead, to take two unsewn pieces of cloth, one for the upper and the other for the lower body, and to go forward with their heads shaved and Labbash on their lips, so that, at least for the time being, the whole congregation of the faithful, drawn though they may be from different parts of the earth and diverse nationalities, may present itself as one world-wide family and nation revolving around Islam from birth to death.

The aim of Islam in thus directing the Muslims to observe these tenets was to establish not merely equality but social equality, so that they might come to take interest in the affairs of each other while meeting at the street mosque, cathedral mosque, the 'Idgah, the Ka'ba, and help to relieve one another's distresses. With the growth of social equality amongst the faithful, the maintenance of the poor became a sacred trust and necessarily the poor-tax (zakat) was made obligatory.

Besides, it made the life and property of a Muslim inviolable to the others and gave a set of social laws which, if adhered to, furthers the bonds of love and friendship amongst them. So the faithful have been ordained to salute when they meet a stranger, so that they may come to know each other. The idea of two people sitting side by side for quite a long time and yet not talking to each other without being formally introduced by someone, so characteristic of Western civilization, is quite unthinkable in this social order, which came to cement relations

1 Place where prayers for the 'Id festival are offered.
between man and man on the basis of love, mutual help and co-operation and common good. It was only to further these ties that Muslims have been asked to accept without the least hesitation the invitation of a brother Muslim to help brothers in distress, to visit the sick-bed and to follow the burial of a Muslim. The significance of these social laws, so expressly stressed by Islam, in creating a classless society cannot be over-estimated.

Equity

From time immemorial, wealth, land, women and religion have been the close preserve of the chosen few and the masses have been exploited in the name of religion. And these privileges have always been the cause of strife and disorder and consequent bloodshed and chaos.

The new social order, which came to usher in an era of peace, progress and plenty, to emancipate the slaves and the lowly and to inspire mankind with the ideals of personal liberty and conscience and to wipe out all kinds of injustices from the face of the earth — yes, such a system could not but be anti-capitalistic in its tone, tenor and temper, and could not brook the accumulation of unlimited wealth and riches in the hands of a few people. Such being the case, ordinances were issued to effect the distribution of wealth over the whole community.

Zakat, a capital tax by which a person in the possession of about £20 in cash or kind for a full circle of twelve months had to part with one-forth part of his possessions, was one such ordinance. The money thus collected was spent on the amelioration of the poor, the needy, the orphans and the have-nots. The socialistic implication of this ordinance can never be gainsaid, and so important a place did it occupy in the new order that it was placed second only to prayers, and what is more, Abu Bakr, the first Caliph of Islam, did not hesitate even to declare war on all those who refused to pay it after the master's death.

The practice of hoarding gold and silver had from ancient times found favour with capitalists anxious to accumulate wealth. So hoarding of gold and silver was prohibited while their utilization for purposes other than currency was discouraged. The idea behind this act was to relieve the world of economic crises, which are obviously precipitated by the cornering of gold and silver into a few hands, as is seen in the case of Wall Street in the present times.

The hoarding of corn with a view to indulging in profiteering at some future date was also forbidden. "May the curse of God befall the man who cornered grain to get a higher price," the Prophet is reported to have said in regard to profiteering.

Then came the ban on usury, which meant that wealth by itself was unproductive.

The stringent laws of inheritance further discouraged the accumulation of wealth into a few hands and facilitated its distribution. The Prophet further ordained: "Not only should you divide your wealth and property amongst your relatives, but also think of those orphans whose fathers have left nothing."

It may be of interest to note here that almost all the nations of the world have some saving clause or other to protect the rich and their riches. The Westerners have their law of primogeniture by which the eldest son becomes the sole master of all his father's possessions after the latter's exit; the Hindus have their joint family system which facilitates the passing of wealth from one hand to another without being fratted away into other channels, and the Malayans have their Manmakatayam law, which likewise aims at the consolidation of wealth and riches into the hands of a few people.

In England, if there had been a lord some six hundred years ago, his descendants continue to be lords even to this day, and will continue to be so for all time to come. But not so in Islam. For if there is a millionaire among Muslims — as Professor Aghanides testifies in his voluminous work on the Muslim financial system — and if he adheres to the regulations laid down by Islam, his third generation will become paupers.

The idea behind these regulations was to cut at the root of what is called "birthright", which comes about by the continued existence and accumulation of wealth in a certain section of the society while another part of it continues to be poor. How could there be equality among the members of a community when they had not tasted the bitter fruits of misery and poverty at some time or other and if their families had not experienced them at some time within its living memory?

Yet another deadly blow to the cult of birthright was administered when all earthly possessions were declared to belong to God and man only to keep the scales even. Poverty, in the new order, was considered neither a crime nor a disgrace, but in the glorious words of the Prophet, a thing of pride and honour. Rightly has an historian remarked: "The enormous work of the Prophet does not lie in raising the camel driver to the throne of Khosroes and Caesars, but in making the poorly-clad Muslim the object of admiration and veneration."

Women's status

Another distinguishing feature of this social order which sought to establish a homogeneous society on earth was the conferment of equal status on women by improving marriage laws and giving them the right to own property.

In other societies, women were treated as mere chattels, a "possession" which could be passed on from hand to hand, as in the case of Arabian society, and as the story of the Mahabharata brings to light in all its lurid colours, or as inferior to man as in Hinduism. Manu took cudgels against this species of humanity while Plato was wont to confine them to barracks as mere child-producing machines.

In an age when Eve was looked down upon as an object of abomination and disgrace, as an instrument of evil and vice, or at least as a necessary evil, and when live girls were buried fathoms deep, the Islamic social order struck a quite discordant note, and in one stroke, not only ameliorated and emancipated her from the dungeons of degradation and superstition in which she was held but made her an equal partner in life with man. Truly a society cannot be said to be homogeneous, well-balanced, happy and free when one-half of it continues to lead a sub-human life.

As against the wretched position to which she was reduced in other societies, as evidenced in the Hindu system or under feudalism, Islam made her approval necessary for marriage and also entitled her to sue for the dissolution of marriage. Marriage was regarded as a social contract between man and woman, and both had equal and reciprocal rights over one another. To further democratize the society, Mehr, or dowry — payable to the bride before the marriage was solemnized — was made necessary, and, what is more, she was even given the right to property, which, in turn, bestowed on her the inalienable right to individual liberty and existence.

Slavery

Aiming at the creation of a democratic-cum-socialistic society, the new order was fundamentally against the time-honoured institution of slavery. Though the institution as such was not abolished lock, stock and barrel since it was an institution of the age and was so closely intertwined with the social life of not only the Arabs but of all the nations in the world in those days as to make it not only difficult but almost impossible to abolish it completely — yet Islam took care that the institution remained, if it did remain, only after being denuded and stripped of all its discomfits and disabilities.

In pursuance of this policy of taking the sting out of the institution, laws aimed at the amelioration and emancipation of slaves and underdogs were promulgated. The freeing of slaves was thus enjoined upon the faithful as religious duties in
expiation for various transgressions and the obtaining freedom for a slave was made the greatest act of charity and virtue in the eyes of God. To facilitate the abolition of slavery, facilities were afforded to those in bondage to buy their freedom. And to wipe out any further stains of the concept of birthright that remained in the society as a result of this institution, masters were expressly ordained to treat slaves as their own brothers and equals — entitled to the food the former ate and to the clothes he wore.

Thus it is crystal-clear that the slave in the new social order was neither the helot of the Greeks nor the serf of the feudal countries nor even the colonial of the modern world. While the master was admonished for ill-treatment, the slave who served God and his master was exalted. No wonder then that Levy remarks that Islam brought about “considerable amelioration” in their condition while Doughty characterizes their position as “tolerable and happy.”

In fact, theirs was no enviable position. Slaves in Islam enjoyed all the rights and privileges a free man was entitled to and could aspire to the highest post. Twice had the Prophet himself in his lifetime appointed slaves as commanders of the Muslim army whose rank and file could claim such stalwart noblemen as Abu Bakr, ‘Umar and ‘Ali. The first punitive expedition in the annals of Islamic history was led by none other than Zaid ibn Harith, a freed slave, and the Qurayshites, who in the Dark pre-Islamic age would have prided themselves on their nobility and ancestry and even refused to consider the slave their equal, were made subservient to his command. Not only did the slave lead them in the field of battle but also in the courtyard of the mosque, at once heralding the ideals of equality and brotherhood, established by the new social order.

The extent to which the institution of slavery underwent a change under the impact of the ideals established by this system can well be gauged by the fact that the once proud ‘Umar of the pre-Islamic period was wont to address Bilal the freed Abyssinian slave as Sayyiduna (our master), and said on his deathbed, “Had Selim, the slave of Hazafa, been alive today, I would have nominated him as my successor.”

This brings out clearly the unique and unparalleled status enjoyed by the slaves in the holy city of Islam, and it was in fact due to this spirit guiding the new system that under its shadow slaves had been able to found dynasties and kingdoms in Ghazni, in Egypt, in Mesopotamia and in India, even in countries where after the death of the Master the system had itself fallen into a decadent state.

No priestcraft

Amongst other nations and religions of the world amongst the Hindus, the Christians, the Zoroastrians and the Chinese — religion was considered to be the monopoly of the priests. As a result of this a separate class arose, which in conjunction and co-operation with the moneyed classes exploited the masses in the name of religion. The Brahmins in India, the bishop in the pre-French Revolution days and the Mu’alim in ancient Persia supplied the much-needed religious sanction and moral justification to the acts of commission and omission indulged in by the ruling deities and thus, in very large measure, helped to protect and perpetuate the privileges and possessions enjoyed by the upper classes.

And so, for this very reason, Islam did away with this class by making the common man his own priest.

From then onwards, any person could approach God directly, could lead the prayers, and no longer stood in need of a religious order to offer prayers on his behalf.

The following anecdote, related by a chronicler, brings out this novel feature of Islam in a clear, cogent and commendable manner.

The Prophet was once confronted with the query: “Who is to lead the prayer?”

“Who is to lead the prayer?” was his reply.

“But if all men know the Qur’an best?” they queried further.

“The man who can recite it best,” he rejoined.

“But if every one of the gathering recite it well?”

“The elderly amongst them.”

Under the impact and influence of these ideals, which formed the basis, kernel and cornerstone of the Islamic social order, there came into existence a compact, united democratic and enlightened society in al-Medina, the heart of Arabia, which spread as far as three continents from Granada in the extreme west to Delhi in the East. The contribution this society made towards the inculcation of the lofty ideals of liberty, equality and fraternity, towards the emancipation of the poor, the slaves and the lowly, towards cleansing the sinner sex from the abominations in which it was enmeshed, towards wiping out all sorts of distinctions and differences, whether of race, birth, colour or country, towards liberating mankind from the clutches of ignorance, squallor and superstition, towards making a bonfire of all kinds of privileges and prerogatives that kept class differences alive and towards establishing on sure foundations the much-neglected domain of pure morality, modesty and charity, of freedom of conscience, of impartial justice, of goodwill, and of large-minded tolerance and mutual enlightenment, cannot be gainsaid. In fact most of the present Western reforms and ideas in these spheres can be traced back to this fine system.

Muslim countries will do well to take note of, and draw inspiration from, the ideals underlying this system. For it is by the establishment of such a society alone that a political democracy based on the Islamic principles of equality and social justice can be ushered in. Without the creation of a social democracy, political democracy will ever prove to be a mirage and an illusion.

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JANUARY 1953
ISLAM IN ENGLAND

THE WOKING MUSLIM MISSION AND LITERARY TRUST

Dr. S. M. Abdullah, Imam of the Shah Jehan Mosque, Woking, opened the Remembrance Day Memorial Service with the recitation of the Qur'an on 9th November 1952 at Essex Church, London.

A marriage between Mr. Muhammad bin Hashim (a Malayan Muslim) and Miss Helen McLaugham (a Scottish girl) was solemnized by the Imam on 15th November 1952 at 18 Eccleston Square, Victoria, London, S.W.1.

Mr. Henry Tadde of Brighton declared his faith in Islam at the hands of Dr. S. M. 'Abdullah on 24th November 1952.

Lectures

Mr. S. M. Tufail, M.A., went to Bradford (Yorkshire) to deliver a speech at a meeting of the Jamiat al-Muslimin, Bradford, held on Sunday 30th November 1952 at 4 p.m. at the Mechanics' Institute in celebration of the Prophet Muhammad's Birthday. The Lord Mayor and Lady Mayoress of Bradford, Mr. George Craddock, M.P. (South Bradford), and Councillor Mrs. L. Gardiner were also present and addressed the meeting. Mr. A. Asim Lepic opened the meeting with a recitation from the Qur'an and a short speech about the Prophet. Mrs. Azhari Nasim, B.A. (Pakistan), recited a poem in Urdu. Mr. S. M. Tufail, M.A., and Mr. Niaz Ahmed, Muslim Welfare Officer, Liverpool, were the main speakers of the evening, and they spoke in detail about the life of the Prophet and his teachings.

An Irish girl accepts Islam

Miss Elizabeth Margaret Sutherland (Irish by nationality), of St. Charles' Hospital, London, accepted Islam at the hands of Mr. S. M. Tufail, M.A., on 4th December 1952 at the Shah Jehan Mosque, Woking. She has been studying Islamic literature for the last four months. Her friend, Miss Joyce E. Yasmin Scott (who had accepted Islam earlier), has been mainly helping her to understand and appreciate the message of Islam.

Visitors to the Shah Jehan Mosque

H.H. Sarwar 'Ali Khan, The Nawab of Kurwai, with H.H. the Begum (India);

Maj.-General M. Hayauddin and his wife (Pakistan);

Prince Mukarram Jah, son of H.E. The Nizam of Hyderabad (India);

Mr. and Mrs. Wali Muhammad, of the High Commission for Pakistan, London;

Lt.-Col. S. M. K. Mallick, Director of Public Health, Punjab Government, and family (Pakistan);

Dr. Bashir Ahmad, Vice-Chancellor University of the Punjab, Lahore, and wife (Pakistan);

Mr. 'Abdul Salim Khan, Pakistan's Consul-General to California, with family;

Mr. O. Aziz, son of Mr. 'Abdul 'Aziz, late Prime Minister of Johore, Malaya;

Mr. A. F. Ziauddin Ahmad, of the High Commission for Pakistan, London, with his family;

Mr. Shakir 'Ali, Director of Education at Kurkuk (Iraq);

The Honourable Dr. I. H. Qureshi, Minister of Information and Broadcasting, Government of Pakistan, Karachi;

The Honourable Shettima Kashim, M.B.E., Minister of Social Services, Lagos, Nigeria;

Madame Mahmalek Bahar (Iran);

Madame 'Azimeh Bakhtiar (Iran);

Princess Farah Rokni Yamani (Iran); and Capt. M. Shaukat Khan, of Mansehra, with his family (Pakistan).

The Muslim Society in Great Britain

An "At Home" was held on 1st November 1952 at Regent's Lodge, Park Road, London, N.W.8, under the auspices of the Muslim Society in Great Britain. The hosts were Mr. Ismail de Yorke, Chairman of the Society, and Major J. W. B. Faroouk Farmer, M.B.E., M.C. Mr. Hazim Satric, a Bosnian Muslim, spoke on "The Present Conditions of Croat Muslims in Yugoslavia". Before the talk the guests were entertained to tea. Mr. A. Asim Lepic, another Bosnian Muslim, recited a part of the Qur'an at the commencement of the meeting. Mr. Satric, during the course of his talk, dealt with the position of the Muslim community in Yugoslavia under the old and present régimes. From what the speaker said, it was evident that the Muslims had to undergo severe persecution in both régimes. In fact, many of the Muslim religious leaders in Yugoslavia had been killed.

The talk was followed by a number of questions, many of which were answered by the Rt. Hon. Juraj Krajewic, the Deputy...
Prime Minister of the Yugoslav Government in exile, who was kind enough to place at the disposal of the meeting his vast store of experience and knowledge.

**Birthday of the Prophet Muhammad**

On November 29th, the Birthday of the Prophet Muhammad was celebrated jointly by the Islamic Cultural Centre and the Muslim Society in Great Britain at Regent's Lodge, Park Road, London, N.W.8. In order to cater for the larger audience expected by the fusion of the two organizations for the purpose of this celebration, an extra room was brought into use for the talk by setting up loud speaker equipment. After taking tea the large concourse of guests moved into the two lecture rooms, and even so, many people had to remain standing or sit down in the centre gangway between the chairs. The speaker was His Excellency the High Commissioner for Pakistan, Mirza Abul Hassan Ispahani, who spoke on the Prophet Muhammad. Before the talk, however, Mr. Hazim Satric gave a recitation from the Qur'an, after which Dr. Ali Abdel Kader, the Director of the Centre, introduced the speaker. In his talk, Mr. Ispahani emphasized the fact that the Prophet, being in no way divine, was a perfect model for ordinary people to try to emulate, a perfect example which all Muslims should follow. The proceedings were wound up by Mr. Ismail de Yorke, President of the Muslim Society in Great Britain, who thanked the speaker for his brilliant speech. Among the numerous guests were the Saudi Arabian Ambassador, the Egyptian Ambassador, the Indonesian Ambassador and his wife, the High Commissioner for India, and many other eminent representatives of the Diplomatic Corps and statesmen.

**THE MUSLIM WELFARE SOCIETY, LONDON**

The Muslim Welfare Society, London, gave a party to Muslim children on 30th November 1952 at the Islamic Cultural Centre, Regent's Lodge, Park Road, London, N.W.8, to celebrate the Prophet Muhammad's Birthday. About seventy children, mostly from East London, attended the party. An interesting programme was carried out by the sponsors of the Society for the entertainment of their young guests. Presents were distributed and later a sumptuous tea was served by the Islamic Cultural Centre and the Muslim Society in Great Britain. Dr. Ali Abdel Kader, of the Islamic Cultural Centre, Mr. Muhammad Warren, Mr. Saeed Chipperfield and Mr. Sany are taking very keen interest to further the cause of the Society.

**MEN OF THE EAST**

*Interview with Muslim Imam*

By the Rev. Arthur Peacock

The observant passenger who travels on the main line train which runs from Waterloo to either Portsmouth or Southampton will notice just outside Woking a building towered with an impressive Oriental dome.

It is the Shah Jehan Mosque, centre of the Muslim community in England. Here, day by day, the call of the Muezzin is made just as it is in lands of Pakistan and Egypt where Islam is vigorous and influential. Here the great festivals of the faith are celebrated and continuous activity for Islam is sponsored.

While this Mosque is perhaps the best known Muslim centre, there are other places such as the Islamic Cultural Centres in both London and Manchester, where Muslims meet. There are Mosques in other industrial towns.

At Woking the work is directed by the Imam, Dr. S. M. 'Abdullah, who is assisted by Mr. S. M. Tufail. Their position is very similar to that of Christian ministers. The Imams are in charge of the work of the Mosque because those in whom the control is placed feel that they are best suited to lead, by reason of their training and the quality of their own lives. Usually, they lead the congregation in prayer and preach the Friday sermon. As with the Free Churches, there is nothing to prevent a layman performing these tasks, and they frequently do.

Dr. 'Abdullah and Mr. Tufail find themselves at the present time not only living crowded lives in rendering service to their fellow Muslims but also carrying out a busy programme of addresses to non-Muslim organizations.

"There is," Mr. Tufail told me, "a deepening of interest in the teachings of Islam. We find young men and women in the West who are disappointed with traditional forms of Christianity anxious to know what Islam has to say at this time. This is specially true of young men who have served in the Forces and seen first-hand evidence of what the faith means in the personal lives of its followers. Many of these young men are anxious to study the Qur'an and some join the Islamic Brotherhood." "Tell me," I said, "at what are you really aiming? Do you want to make converts for Islam or do you wish just to remove Western prejudices and ignorance about Islam?"

"We want to do both," replied the assistant Imam.

It was at Lahore that Mr. Tufail received his training for the office of Imam after completing his graduate course at the University. He has come only recently to England and hopes to be here several years but he may be sent to other countries where mosques are established. His colleague, Dr. 'Abdullah, served in Berlin for several years before coming to Woking.

"Does this mean," I asked, "that you feel Christianity is an inadequate faith?"

"You see," the young Imam quietly answered, "Islam bases its claims not on what a man has said or what men have said, but on what the Qur'an declares. The Bible makes no claim for itself. It is Jews and Christians who make claims for it. The Qur'an does make claims for itself and presents arguments in support such as are found in no other revelation."

"You admit then," I commented, "that there are revelations from God outside of the Qur'an."

"Islam," he replied, "reverences all the great teachers, Moses, Abraham, and the Prophets of Israel, and Jesus Christ. But we do not accept the claim Christians make concerning Jesus."

"You contend," he proceeded, "that the application of modern scholarship to the Bible has made that book's value to mankind greater. But modern scholarship has revealed there have been errors in Christian teaching about the Bible. There have been misinterpretations because of wrong translations. These factors, in our view, tend to minimize its validity and..."
give strength to the unique place of the Qur'an in religious literature because it is wholly free from all these errors and conflicting views.

"The teachings found within the Qur'an present man with a complete rule of life and if there was greater readiness to follow its teachings we would be living in a better world.

"The troubles of the modern world," he went on to say, "come about because man deludes himself into believing he has the ability to solve the problems confronting him. He has not. The problems come because man disregard the Word of God. They will be solved only when they follow that Word as it has been revealed through God's servant Muhammad in the Qur'an."

"You as a Christian minister," Mr. Tufail proceeded, "are alarmed at the decline of faith in modern times. But is it not significant to you that the decline of faith has become accentuated just as belief in the authority of the Bible has become weakened?"

"There must be authority. Men seek assurance and this the Qur'an gives."

"Again," he added, "the moral problems of Western society, the subject of so much discussion, have their roots in the same source. Their challenge has grown with the decline of faith."

"But," I asked, "has not Islam in our own day witnessed a decline of faith among its younger people? Are there not modernist movements seeking to relate the essential tenets of the faith to the contemporary scene?"

"It is true," he replied, "there has been in some places a decline but it is only temporary. The pendulum begins to swing the other way. The birth of Pakistan has given many a renewed feeling about the vitality and necessity of Islamic unity."

"Does this all mean," I asked again, "that what you are really saying is that it is only by going back to the Qur'an that we shall solve the problems of our day? Is your slogan 'Back to the Qur'an'?"

"No," he replied, "I prefer to say 'Forward with the Qur'an'."

And so left this young Muslim who in his early thirties has dedicated his life to the service of Islam. If I found it difficult to accept his point of view it was equally impossible not to be impressed by his quiet, thoughtful and deeply spiritual approach to life.

"Islam," he said, "finds new friends in the West — a growing spirit of tolerance towards it. The B.B.C. recently televised one of the Muslim festival celebrations at Woking."

I do not doubt that with such spokesmen as Mr. Tufail more friends will be made. He has indeed unique opportunities to be a bridge between East and West.

The Inquirer, London, August 9, 1952.

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**Czechoslovak Sugar**

What is sugar? To a chemist it means an organic compound consisting of three fundamental elements — carbon, oxygen and hydrogen. Sugar is produced from these elements by action of sunlight in the leaves of plants. However, the same quantity of sugar is not formed in every plant. There are only two of them which are suitable for industrial processing, i.e., sugar-beet and sugar-cane.

Although there are substantial differences between both the said plants, e.g., each grows under different climatic conditions, still they have a common property, i.e., they produce a kind of sugar which is of the same chemical nature — saccharose.

The same quantity of energy which is spent to form saccharose from the basic components, i.e., from carbon dioxide (always present in the air) and water, will be liberated in the inverse process in the human body where saccharose is decomposed into carbon dioxide and water. This is the reason why saccharose is such an important source of energy. It is the most needed foodstuff and naturally has to be manufactured on a large scale.

Modern sugar-refinery industry based on agricultural production is now able to produce sugar in immense quantities. During the last hundred years sugar-refinery manufactures in all sugar-producing countries developed colossal industrial concerns, and the production of sugar rose manifold. The present sugar-refining industry produces and supplies sugar of great purity. Sugar produced in up-to-date plants is nearly 100 per cent saccharose (exactly 99.95 per cent), impurities being included only in a ten-thousandth of a per cent, and the remainder approximately 3 to 4 hundredths of a per cent being formed by humidity.

Sugar is thus generally supplied in such a purified form which exceeds even the purest chemicals for pharmaceutical or analytic purposes.

Czechoslovak sugar occupies one of the first places in international markets and has been exported for almost 100 years. Obviously, during that time the production method developed and went through many changes. Czechoslovak experts greatly contributed to the development of sugar-refining technology by their important improvements, which have been taken over by other sugar-refineries. Czechoslovak engineers and workers have constructed sugar-refineries in many countries.

Today the manufacture of sugar in Czechoslovakia is receiving special attention, reflected in its refined products, of which especially the moulded kinds (cubes, loaves, small loaves), as well as special sorts of crystals, are of unsurpassed quality.

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