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Continued on page 2

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MAY 1957
Between Ourselves

THE COVER

The picture on the Cover is that of "the Mother of Minarets of the North African Islamic world". This is the minaret of the Qairawan Mosque in Tunisia. The mosque was built by a companion of the Prophet Muhammad, 'Uqbah Ibn Nafi', in the year 43 A.H. — 668 C.E., but the minaret was not built till the year 150 A.H. — 767 C.E. This minaret is amongst the most beautiful works of Islamic art to be found in North Africa. The minaret is of a square shape and has three storeys. Its design was copied in all Arab North Africa. The style is simple and plain and is in striking contrast with the style followed in Asia.

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45th YEAR OF PUBLICATION

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THE ISLAMIC REVIEW
The Jordanian Constitutional Crisis and Arab Unity

"The West must end their hypocritical policy of forcing the Arabs to look to Russia and then blaming the Arabs for supplying their wants from behind the Iron Curtain"

The so-called Eisenhower policy provoked a constitutional crisis in Jordan just as the ill-advised visit of General Templer, the Chief-of-Staff of the British Army, had resulted in the dismissal of Major-General Glubb by King Husain some time ago. But once more the trend of popular opinion has resulted in the King of Jordan making a categorical declaration in favour of Arab unity at the expense of a Western alliance.

The recent invasion of Egyptian and free Palestinian soil (Gaza) by the Franco-Israeli forces led to the stationing of Iraqi and Syrian forces on Jordanian soil and the ignominious behaviour of Britain towards Egypt had naturally enough resulted in a swing away from the West and the rise in prestige of the Soviet Union for the part it played in frightening Britain and France into terminating the hostilities before the Suez Canal was captured. The Arabs have finally come to the conclusion that Britain, France and the United States are pledged to the preservation of Israel, and in the case of France they know that she actively aided and abetted Israel and that she is continuing to do so in order to stir up fresh trouble in Egypt, a country which has helped considerably the cause of freedom of North African Muslims and transferred her dated British equipment to Algeria and replaced it with ultra-modern Soviet or satellite equipment. Whether the Egyptians like this policy or not, they and the Syrians are forced by objective circumstances to do so. In Egypt Colonel Jamal 'Abd al-Nasir for a long time resisted Soviet offers of military and economic aid, and he even for a time exiled Captain Khaled Mohieddine, the member of the officers' junta whose views were closest to those of the Communists. But, after the flagrant invasion of Egypt and the economic sanctions previously applied to her by the United States and Great Britain, she has been forced to change her policy and to look to Russia. She does not want to import Russian Communism, but only arms and technical aid. The same applies to Jordan. She was prevented from effectively working with Egypt in the conquest of occupied Palestine in 1948-49 and General Glubb, in spite of his personal sympathies with the Arabs, was forced by the threat of economic sanctions to obey the pro-Israeli decisions of the Armistice Commission as the Arab Legion, although a splendid fighting force, was entirely British subsidised.

In recent years the other Arab States, realizing that Jordan received £12 million a year, promised to replace the British loan with Arab money in order to give Jordan a fair chance of fully co-operating with the other Arab countries such as Egypt, Syria, Iraq and Sa'udi Arabia.

The former Palestinian Prime Minister of Jordan, Mr. Nabulsi, whose party won a predominant position in the Jordanian Parliament, was naturally enough extremely interested in the liquidation of Israel, or at least securing the enforcement of the United Nations decision that all Arab refugees should be allowed to return home in occupied Palestine.

The role of the Hashemites in the Arab Middle East has long been a bone of contention. The French illegally drove King Faysal out of Syria after the First World War, and as a result he became King of Iraq, and King 'Abdullah was relegated to Transjordan, where a kingdom was artificially carved out for him to which he inadjudiciously added the rump of Palestine without the consent of the other Arab States during the confusion of the brutal Israeli victory.

King 'Abdullah died by the hand of an Arab assassin in a plot of supporters of Arab unity, and his son King Talal, an opponent of the British influence, was removed on medical grounds and replaced by his young son Husain, who, although educated in Britain, quickly showed a desire to rule on lines consistent with the policy of Arab unity. He appeared to be friendly with Syria and Egypt rather than with Iraq, where his relative, the Hashemite Faysal, reigned.
Recently a great move towards Arab unity was made by the healing of the differences between the Hashemites in Jordan and Iraq on the one hand, and the King of Su'udi Arabia on the other. It will be remembered that the Hashemites revolted against the Ottoman Empire in the Hedjaz and King 'Abd al-Aziz Ibn Su'ud in Riyadh did not receive anything like the financial and military aid that Britain gave to the Sharif Hussein and his sons 'Abdullah and Faysal. Nevertheless, King 'Abd al-'Aziz succeeded in driving the Hashemites out of the Hedjaz and might well have invaded Iraq but for the presence of British troops on the Iraqi border.

Arab disunity has long been the bane of the Arab world. Every Arab ruler and politician has paid lip-service to it but every attempt to set up a practical implementation of any plan (several plans have emanated from Syria) have failed. However, the recent placing of the Arab armies of Syria, Jordan, Su'udi Arabia and Egypt under an Egyptian commander has been a great step forward, and so has the increasing friendship between the Hashemites and the King of Su'udi Arabia, a country which is steadily emerging as a modern State with a small modern army.

During his visit to the United States, the King of Su'udi Arabia appears to have been impressed with the need to limit or eradicate all Russian influence in the Middle East. His close association with American financial influences and the distance of his country from the borders of occupied Palestine no doubt give him a more detached viewpoint than his brothers in Syria and Egypt.

When King Husain began to take a similar attitude he was opposed by his Palestinian Premier and his newly-appointed Chief-of-Staff, who agreed with the Syrian and Egyptian foreign policy. The King apparently thought that his personal position and the territorial sovereignty of Jordan were threatened and he dismissed his Premier and sent his Chief-of-Staff on leave. King Su'ud rallied to his support; not because of the monarchial principle being at stake in the Middle East, or in opposition to alleged Communist influences, but because he is convinced that the Muslim Middle East, being weak militarily as against the West, which is deeply interested in the continued existence of Israel, must preserve the entity of Jordan to fight its battles on the political plane in the United Nations. It should, however, be said in passing that Communist influences are greatly exaggerated by foreign opponents of the Arabs. In Syria there is a small well-organized Communist Party, but on the whole nationalism is much stronger than Communism, and sympathy for Russia is due to Russia's present-day foreign policy, which is opposed to Israel.

The King of Su'udi Arabia in supporting King Husain did not break with his friendly policy towards Egypt. He wishes to consolidate Jordan's position at Aqaba, where joint Su'udi, Jordanian and Egyptian action is necessary if the Israeli port of Elath is to be effectively blockaded.

In spite of the most lurid rumours, the new Jordanian Government does not seem to differ largely in its composition from the former Cabinet, Arab unity remaining the basis of its policy.

The American Government has on its own responsibility offered military aid to King Husain against any invader, including Israel, and this reference to Israel has greatly angered the American Jews and the Israelis. It would appear that America is now displacing Britain as the guarantor of Jordanian independence. Iraq has also offered Jordan military aid, but it would be disastrous if Syria and Iraq were to come to blows over the question of Jordanian independence. Such an ill-advised action could but benefit Israel, who would most likely use the occasion to occupy the remains of Palestine.

It seems essential that the Arab leaders should get together once more and work out their problems amicably without foreign interference. Jordan badly needs financial aid in order to replace the British subsidy, and it seems a pity that rich countries like Kuwait, Bahrain and Qatar cannot help out its neighbour. Iraq and Su'udi Arabia will no doubt help, but they are spending a great deal on their own development, while Kuwait is the richest country in the world and Qatar and Bahrain are fortunate in having large oil deposits and small populations.

It is to be hoped that the Western powers are going to come to their senses and help Egypt to build some form of Aswan dam in agreement with the Sudan, who is going ahead with the Roseires dam. A just sharing of the surplus Nile waters between Egypt and the Sudan is essential for such a development, and so far the Sudanese have only received one-twelfth of what Egypt is getting.

Mr. Nixon, the Vice-President of the United States, during his recent visit to the African Muslim States, clearly came to realize the importance of Africa to America, and it is believed that he is advocating substantial American aid to Africa and that he is very interested in the Nile development schemes. If America will really help towards the development of Egypt, the Sudan, North Africa and Jordan and Syria, then the fear of Communist rule in these countries is very remote. If the European pilots had not deserted their posts in the Suez Canal, and if adequate military equipment and technicians had been given to Egypt and Syria without political pressure, then there would have been no Soviet technicians and arms in this area. The West must end their hypocritical policy of forcing the Arabs to look to Russia and then blaming the Arabs for supplying their wants from behind the Iron Curtain.

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THE ISLAMIC REVIEW
MODERN APHORISMS AND ISLAMIC IDEOLOGY
Familiarity Breeds Contempt

Examples of the Prophets of God, that of Muhammad especially, breed love and respect

By RAHIM BAKHSH

A search into the lives of the greatest of men, the Prophets of God excepted, reveals a wide gulf between what they professed and what they did.

It is but natural that one should try to conceal one’s weaknesses even from the closest of one’s associates. Everyone has certain faults and foibles which tend to lower him in the estimation of others. Some are addicted to vice or habits of moral turpitude, others have failings of character in the social sphere, while others with better calibre suffer from aberrations in the intellectual field. Even the great personalites are found to possess traits of character repugnant to the higher ideals they tried to uphold when their private lives are probed intimately. A search into the lives of the greatest — conquerors, generals, philosophers, poets, men of letters, political leaders and other personages — will reveal startling facts hardly compatible with the lofty principles which they professed and proclaimed. There are but few exceptions: both great and small suffer from the “Achilles’ Heel”, and offer a vulnerable point which causes their fall from the highest pinnacles of their glory. The more one gets an insight into the life of a personality, the more it loses in esteem and regard. Although in a blind craze for hero worship the shortcomings of the great may be viewed with indulgent eyes by the admirers, nevertheless, it has been aptly said that one cannot be a hero to his “valet” and his “wife”, the two most intimate associates of his life.

What a beauteous and fascinating spectacle is presented by the social fabric of modern life, particularly that framed on the Western pattern. Meet the beau monde in the club, at dinner, at parties; dressed in his most immaculate style, he is an enviable figure. His conversation is most entertaining — he can talk with fluent ease on all and every subject; his humour is catchy — he makes his listeners laugh at his pranks and jokes; in short, he is the soul of the party — a fine chap — a good guy. Have you seen the social butterfly, dressed in the Western style, exhibiting the “line of beauty”, the cynosure of all eyes? At dinners and dances, she hovers about in a bewitching manner: with a nod here and a smile there, she catches the heart of everybody. There is admiration in every eye — what a charming woman! One cannot help being enamoured by this glamour and embellishment of life. Yet if you peep behind the scenes, it is a different story — incriminating accusations, wild tempers, drunken bouts, piling bills, broken homes and tragic ends. The famous triple “B” of social advancement, beauty, brains and breeding, instead of proving an asset, are bringing disaster in family life. Why is the number of divorces in the West mounting in spite of the Christian ban on such separation? Why are the cases of suicide increasing? Why is the problem of virgin mothers and illegitimate children assumed unmanageable proportions? Why is happiness and peace of mind receding like a mirage the more it is being pursued? The West has yet to answer these questions, if it is to survive, but whence can it find the solution? Its great poets, philosophers, thinkers, scientists, novelists, with their best endeavours have created a welter of confusion which is making this position more confusing! The gulf between the ethical aspirations and the modern mode of life is ever widening. Familiarity with the private lives of all the distinguished personalities is indeed breeding contempt, not only of their character, but of the highest value of life withal.

The example of the Prophets of God
The Holy Qur’ān makes frequent mention of a set of persons who attained eminence over their fellow-beings; it testifies to the highest position acquired by the long line of prophets when it says, “And each one (of them) We made to excel the people” (6:87). What was this prominence? All the prophets were mortals like their compatriots; they were subject to the same physical needs and bodily wants as ordinary human beings; they had to pass through great
ordeal and tribulations in the execution of their mission. Despite these handicaps, their character remained pure and spotless, and their life was a living example of the high ideals they stood for. The gulf between the Highest Ideal and their moral and spiritual attainment narrowed down, until in the case of the last Prophet, Muhammad (May the Peace and Blessings of God be upon him!), it disappeared altogether; “So he attained perfection and reached the highest point of horizon. Thus he became nearer, and nearer still (to the Highest Ideal, until he was in close union with it) like the two arcs, joining together (to form a perfect circle)” (The Qur’an, 53:59). In contrast with the general tendency to screen one’s private life from the public, the Prophet Muhammad threw out a challenge, as it were, of his life, as proof of the Truth of his Mission: “Indeed I have lived among you a lifetime. Will you not then understand (the truth by studying it)” (The Qur’an, 10:16). Not only was there no attempt at concealment, but he invited the world to study his life, both public and private, in order to follow his example to reach the Highest Goal. “If you love God, then follow my example; God will certainly love you, and grant you protection from your sins” (The Qur’an, 3:30). What does the life of the Prophet reveal?

The devotion of Khadijā to the Prophet Muhammad

The chronicles of the Prophet's life have been recorded with such minute detail as have no other individuals of even most recent times. The hostile critics have taken ill-advantage of this situation, and instead of perceiving the purity, beauty and nobility of the Prophet’s life, have portrayed, through their prejudice and perversion, a repulsive picture. Can the real facts be clouded in this manner? The more deeply the great life is studied, the more fascinating it becomes and the more it becomes evident that perception and practice were one and the same in this case. Indeed, the most outstanding fact which stands out in bold relief is that the most intimate of his Companions were the most enamoured of his personality and had the greatest faith in his character.

Who could be a more intimate associate of his life than his first wife, the revered Khadijā. She engaged him as her trade agent at a time when he was on the threshold of his youthful life, she married him in the full bloom of his youth, she was his sole consort for fifteen years before he received the first Divine Commandment. She thus had full opportunity to watch him from his early youth to middle age. She was his senior in age and experience by over fifteen years. Yet she became the foremost believer and the first convert to his mission when he narrated the great episode of his life in receiving the first “Revealed Message”. Her faith was not prompted by ties of mundane attachment, nor through dotage, nor through any sense of false devotion: no, not in the least! She analysed her faith, spontaneously on merits of his character and admiration of his great qualities. Will a wife ever pay such glowing homage to her husband without regard to the most intimate traits of his character? Both man and wife talk to each other on this occasion in perfect frankness and complete confidence. Listen to what she says — the highest tribute of a wife to her husband: “Nay! I call God to witness that God will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak, and earnest for the destitute, and honourest the guest, and helpest in real distress” (The Manual of Hadith by Muhammad ‘Ali, pp. 6-7).

The devotion to the Prophet Muhammad of Bilāl, an Abyssinian personal servant and Companion

And now consider the case of a Companion of the Prophet, named Bilāl: he came in the employment of the Prophet as a Negro slave. He worked with the Prophet for a long time in the capacity of a personal servant, but enjoyed the privileges of a free man. The Arabs were proud of their racial superiority and could never brook the equality of a Negro and slave with their status. Yet such was the treatment of the Prophet towards his slave” that Bilāl used to be called his “son”. And it so happened that when Bilāl’s father came to take his son after the latter had been freed by the Prophet, this “free man” preferred to remain with his Arab master rather than return to his home with his real father! The Negro slave not only showed extreme loyalty and attachment to the person of the Prophet, but was one of the foremost converts to Islam, and became the first great Mutāzzin whose melodious “call” to prayer was so pleasing to the ear of the Prophet. What a surprisingly deep sense of devotion and loyalty is displayed by a slave servant to his noble master! It was nothing short of “hero-worship”.

Abu Bakr was the closest friend of the Prophet before the “Call”. But he had at the same time such great confidence in the truthfulness and probity of the Prophet that he accepted the message of Islam without question simply on learning that it had come from the Prophet. History fails to quote another instance of such a lifelong steadfastness, loyalty and devotion as evinced by this patriarch to his “friend”, after the latter was endowed with the “role” of prophethood. This great disciple sacrificed his all in the cause of Islam, and had to pass through all the dire vicissitudes and severe ordeals which Islam had to face during the Mecca and Medina periods.

The testimonies of ‘Ali and ‘A’ishah about the loftiness of the character of the Prophet Muhammad

The youngest wife of the Prophet was ‘A’ishah, who was his companion from a very young age and at a time when he was almost past middle age. She survived him for a long time, and passed the greater part of her youth and the rest of her life in widowhood of extreme purity. She is responsible for a large number of traditions narrating various aspects of the Prophet's life, including the anecdotes of his private life. It was the purity and nobility of the Prophet's character which was reflected in her own life. Hear her testimony of the Prophet's character: when questioned about it she replied, “His conduct was the Qur'an itself”. There could be no better tribute to the highest qualities of her revered husband.

Another remarkable example was that of ‘Ali, the last of the four great Caliphs of Islam. He joined the ranks of Islam when in his teens. He was the youngest nephew of the Prophet, and his attachment to his revered uncle was so great that right from his boyhood to the end of his life he remained the staunchest follower and closest companion of his illustrious uncle. The singular acts of courage and bravery of this young champion are still resounding in the annals of Islamic history. Could this devotion and faithfulness have lasted a lifetime without a keen perception and deep appreciation of the topmost qualities of The Greatest and Last of the Prophets (May the peace and Blessings of God be upon him)!

From all evidence of the most intimate nature, the life of the Prophet — and for that matter the lives of all prophets and Divinely-inspired reformers — disproves the maxim of “familiarity breeding contempt”, but instead establishes facts to the contrary. Familiarity in their case inspires admiration, respect, devotion and deep faith amongst the most intimate of their associates and fellow-beings. And that is the real criterion of the greatness and worth of a character. Let us ponder and weigh the matter for ourselves; and try to emulate these great examples for regulating our lives.

6.

THE ISLAMIC REVIEW
ECONOMIC POLICY IN ISLAM

A Study of the Fundamentals of Modern Economic Systems and Those laid Down by Islam

Producers’ Goods and Islam

By MUHAMMAD ABU al-SU’UD

"The science of economics in the modern world has thus become preoccupied solely with human efforts which satisfy materialistic needs. Spiritual or semi-spiritual things... are regarded as purely materialistic thinks akin to the rendering of trade or commercial services. Modern economists... can see no spiritual target behind such things.

* * *

We shall deduce that economic policy in the light of the teachings of Islam rests on two fundamental bases: 1. That the State must have control over the natural resources of the country and the public utilities in it, in order that the State shall be able to fulfill properly its duties towards the individual. 2. That there must be complete equality in opportunity and wealth between all the members of the community.

Confusion in the mind of modern man

Man in the modern world labours under many heavy burdens. One of these is the almost intolerable burden of confusion of his mind and the resultant decay of his moral principles. An important by-product of this state is the conflict in views and doctrines upon such subjects as the meaning and purpose of good and virtue, right and wrong, and the very purpose and object which man should seek to fulfill in this world. This confusion has gone so far that there are many today who believe that their presence on earth is a mere accident or freak of nature, while others think that while on this earth they are only following a course pre-determined by God, and that they themselves have no original or free part to play in their own lives. Yet there are others who hold the view that the present social systems— with all that they involve in the way of political, economic, religious, spiritual, cultural and moral rules—are inevitable burdens upon man which he is unable to alter, however hard he tries. This view is opposed by people who believe that the social systems are wholly man-made, and that God has had no hand in ordering them.

This is only a sample of the bitter controversy that rages today between the holders of varying and conflicting views on the nature and purpose of various social systems that exist today. The professors of these different doctrines are very adamant and tenacious, and this has led to the creation of a big gulf between them which has resulted in bitter enmity often materializing in war and bloodshed. And the passage of time has embittered rather than soothed the conflict and has pushed man even deeper into the realms of darkness and confusion.

Man's right to share the wealth of this world is established

The conflict between the various schools of thought on this subject has brought to the fore one all-important principle. This principle is the natural right of the individual to a fair share of the wealth of this earth. This important conception has become recognized after a very long period in the history of man which was previously characterized by a despotic arrogance on the part of a small minority in the human society.

The science of economics and its various schools of thought suffer from grave drawbacks

At present there is one school of thought which holds that the life of man is only the result of the interaction of material causes, and that events in the history of man followed their course only as a result of purely economic factors. In their view, the intellect and the emotions of man are prompted and governed solely by a materialistic desire, a physical need or an early wish, and that the individual strives and struggles in this world with the object only of satisfying a personal materialistic need. Another school of thought, inspired also by this doctrine of pure materialism, holds that the object to be pursued by man should not be his own individualistic or personal betterment but rather the betterment of the group or class to which he belongs. The latter doctrine has of necessity accentuated a division between the different classes in society, with one class striving hard to better its lot and secure an advantage over the other class and with the limited resources of the world and the limited effort applied to the exploitation of these resources. This class war has nearly always resulted in the betterment of the
lot of one class in society at the expense of another class. In this way society has begun to have the class of “the very rich” and the class of “the very poor”.

In my opinion, the two major schools of thought on this subject which divide the world today are wrong. Both the schools of narrow individual materialism (which lay emphasis only on the individual’s pursuit of his own desires and pays little heed to the harm which this may inflict on society) and Marxist historical materialism (which holds that history is the product solely of economic and materialistic factors, and which preaches the abolition of private ownership of property and refuses to recognize, as deserving of reward, any of the factors contributing to production (except labour), have been pushed to extremes, and because of this have become harmful and pernicious.

The school of Marxist historical materialism today holds that the individual is not entitled to any share in the bounties of this earth except through his labour. In other words, no labour, no reward. The school of individual materialism, on the other hand, believes that the individual and his own private interests are all-important. The economic life of a country would not prosper, nor would the individual be happy, they say, unless the individual is allowed a great measure of freedom in planning the pattern of his economic life and exploiting his opportunities and special talents in his own fashion. In their view, best results in production can be attained only by close co-operation between capital, labour and planning genius. Thus it is held that to take these factors which contribute towards production from the hands of private individuals and entrust them to the State, as representative of the community as a whole, would be disastrous as well as tyrannical and despotic, because it would reverse the doctrine of liberty and freedom for the individual.

There are many other schools of thought on this subject, but it is true to say that they are all, in varying degrees, branches of these two important schools. Thus it can be said that the world as a whole is at present divided between these schools of thought, and that the gulf separating these two schools widens every day and the enmity between them grows.

Conflicting as these two extreme schools of thought are, they have one important common denominator. Fundamentally, they both look upon the individual from a purely materialistic angle. To them man is mere matter. Their principles are founded on purely materialistic foundations. The science of economics in the modern world has thus become preoccupied solely with human efforts which satisfy materialistic needs. Spiritual, or semi-spiritual things such as the giving of or listening to a lecture or a speech, are regarded as purely materialistic things akin to the rendering of trade or commercial services. Modern economists consider such things to be not an end in themselves but a means to an end which is purely materialistic. They can see no spiritual target behind such things.

There is another important defect which runs through the study of modern economic theories as it does through other modern sciences. It is “specialization”, which is carried to extremes and which results in confining a study to very narrow spheres entirely detached from the other aspects of the subject. Amongst modern economists there is, for example, a specialized school of thought known as the school of “absolute materialism”. The advocates of this school preoccupy themselves entirely with a fictitious entity known as “the economic individual”. This fictitious individual is held to be affected by nothing save economic factors, and moves only when economic strings are pulled. The advocates of this theory shut their eyes completely to the other aspects which should properly form the subject of economics, and they move only within the strict boundaries of this specialized theory. This attitude of specialization is not confined to the study of economics. It runs through almost the whole of modern scientific study, and it has inevitably led to the appearance of many conflicting and narrow-minded schools of thought which lessen, rather than enhance, the overall value of specialized study of the different problems of modern science.

The doctrines propagated by the various specialized schools of thought in economics, particularly in the study of the nature of man, have enveloped the truth about man in thick layers of confusion. To regard man and his emotions as the product of any one thing is fundamentally wrong. In all the fields of activity, man is influenced by various factors, both directly and indirectly. When man is to be judged or examined his past should be considered as well as his present and his hopes for the future. When he goes through the simple process of buying or selling an article, man is governed and inspired as much by purely economic and materialistic factors, as by his morals, culture and beliefs. When man chooses a course for his future career, he does not consider only the prospects of financial and economic reward which this choice holds out for him, but considers many other things, such as the intellectual satisfaction which the pursuit of the chosen career offers him.

The science of economics in modern times thus suffers from two very grave drawbacks which have prevented it from serving man satisfactorily. It errs when it regards man as mere matter and nothing else, and it errs also when it divides the nature of man into small, tight and self-contained compartments of materialistic desires and motives. Because of this fundamental misconception in the minds of modern economists, the policies and conclusions which they have formulated are wrong, and the science of economics in modern times has on the whole remained misguided and ill-conceived. The modern schools of natural science and sociology which have during the last ten years perceived this defect in the approach of the economists to man, have done little to put the position right. The natural scientists and the sociologists have themselves fallen into the same trap as that into which the economists have fallen — they have tended to specialize too much in very narrow fields and to shut themselves completely from the other sides of the picture.

How Islam approaches the problem of man

The approach of the religion of Islam to the problem of man is in great contrast with the approach of the various schools of modern economics, natural science and sociology. Islam’s approach pays full heed to the intrinsic nature and instinct of man. It regards man as the complete product of the interaction of both spiritual and material factors. Neither is man mere matter nor is he mere spirit. Islam treats the mundane materialistic problems of man in a way that takes full cognizance of the spiritual aspects of his life, and it is in this aspect that the Islamic approach differs from the approach of the modern scientists to the affairs of man. Although the ascertainment of the exact nature and quality of the spirit of man is a very difficult task, yet its existence and the part it plays in the conduct of man are facts which very few modern scientists can deny.

The spiritual nature and needs of man must be accorded as much importance as his materialistic nature and needs. Man cannot live entirely and exclusively in the materialistic sphere divorced from the spiritual sphere. Islam therefore recognizes that in tackling the problem of man’s continuous
effort to satisfy his needs and to secure for himself what he desires, he should be treated as a composite of matter and spirit and of sense and purpose.

There is, however, another aspect in which the Islamic approach to man differs from the modern scientific approach. Islam regards the individual as part of a whole — "the whole" being the society in which the individual lives. The individual cannot lead a life entirely separate from the community in which he lives, nor can he dispense with the society and assistance of his fellows. Islam recognizes that the interests of the community as a whole may conflict with the interests of the individual. In that case, however, it decrees in no equivocal terms, that the interests of the community should supersede the interests of the individual. Where Islam places restrictions on the freedom and liberty of action of the individual, it does so solely to safeguard the interests of the community. So strong is this belief in the paramountcy of the interests of the community that some Muslim jurists in the past have held that it is legitimate in Islam to destroy the life of one-third of the inhabitants of a village if that be the only means of saving the life of two-thirds of the inhabitants.

Modern economic theories are in direct conflict with Islam

This conception is of very great importance in the economic sphere. Many varieties of economic activity which are sanctioned by modern economists are in direct conflict with the Islamic view. Take, for example, the question of the production and sale of intoxicating liquor. This activity is considered legitimate and permissible in every way by modern economists. They regard it as directed towards the production of something which by its sale will bring the producer a profit while at the same time satisfy the needs of those who wish to consume the products and pay the required price for it. Islam, however, denies that the production of intoxicating liquor is a legitimate enterprise. The ground on which modern scientists permit the production of intoxicating liquor — because the operation brings profit to the producer from the sale of his product to willing purchasers — is not a determining factor from the Islamic point of view. In order to arrive at a decision with regard to the legitimacy or otherwise of the production and sale of intoxicating liquor, the Islamic system examines the problem in this manner:

(1) Whereas the object of all economic activity from the point of view of Islam is to increase the happiness and promote the prosperity of mankind, whether this goal is reached as the result of an increase in the volume of materialistic production or in the measure of spiritual bliss;

(2) And whereas the individual cannot live in a small circle by himself, but is in constant need of his fellows so that he can co-operate with them and exchange his products;

(3) And whereas the happiness and prosperity of the individual can never reach its optimum except as the result of a combined effort on the part of all the members of the community directed towards this purpose;

(4) And whereas the production and sale of intoxicating liquor to individuals in any society would result in two things: (a) an increase in the income of the individual or individuals who are engaged in the production of the intoxicating liquor or in its marketing; and (b) a decrease in the wealth of the comparatively larger number of individuals who purchase and consume the intoxicating liquor, as well as a diminution of the prospects of happiness of these individuals and an accompanying fall in their capacity and power to undertake activities aimed at production, which in turn decreases the income of these individuals and their power to purchase other products; and

(5) Therefore, the production of intoxicating liquor is not permissible, on the ground that the harm which it inflicts is known to be greater than the benefit which it bestows, and on the ground also that the good which is reaped by the small majority of individuals who are engaged in its production is known to bring in its train far-reaching harm to a much larger number of individuals.

In technical terms, Islam recognizes that the "aggregate social utility" resulting from the production and sale of intoxicating liquor is in reality "a negative social utility".

The Islamic economic system differs from modern economic systems in this respect also that it cannot recognize any exclusive field for the science of economics, and considers that it can operate only in a sphere where moral, social and other doctrines are also allowed to play their full part. In other words, Islam holds that the science of economics is only one link in the chain of man's life on this earth, and that this science is closely interlinked with the other sciences. While the religion of Islam lays down fundamental economic conceptions, it also lays down social and moral conceptions of equal importance.

Modern thinkers have failed to appreciate the truths of Islam

These three characteristics of the Islamic economic system have been the target for attacks by many modern economists. The critics, however, have failed to produce any doctrines of comparable value. The Rockefeller Foundation in the United States of America, for example, which has for some time now studied this problem, has failed to touch upon the fundamentals perceived by Islam. Alexis Carrell, the famous philosopher, speaks of this in his book Man The Unknown, London 1948. It is the failure to appreciate these fundamental truths which is the cause behind the failure of modern civilization to solve the problems of man in modern times: and it is the proper evaluation of these truths which made early Islamic society reach great heights of prosperity and grandeur.

Professor Marshall's school of thought

A school of thought of economic scientists, led by Professor Marshall, holds the view that the science of economics should have a twofold object. On the one hand, it should aim at the study of the material resources and wealth of this planet, and on the other hand it should study the very nature of man himself. This school, however, confines its study to the materialistic sphere. It concerns itself only with the pursuit of avenues which may lead to a materialistic good. It is here that this school of thought goes astray. There are innumerable materialistic "benefits" which lead to the negation of real happiness which man has sought since the beginning of time.

What is the use of giving every individual on this earth a grand palace, a luxurious car, precious jewellery, a radio, etc., if spiritually he still feels hungry and in need, and thus finds no spiritual happiness? God speaks of this when he says: "Do they asportion the mercy of thy Lord? We portion out among them their livelihood in the life of this world, and we exalt some of them above others in rank, that some of them may take others in service. And the mercy of thy Lord is better than that which they amass. And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend. And (of silver) the doors of their houses and the couches on which they recline. And of gold. And all this
is naught but a provision of this world's life; and the Hereafter is with thy Lord only for the dutiful.”

View of Muslim jurists on various economic systems

I hope I have by now proved the contention that the theories and policies enunciated by modern economists are fundamentally wrong and misguided conceptions. Having done this, I shall now turn to reply to the question: Has the religion of Islam laid down a definite policy in the economic sphere, a policy which is to be followed by the Muslims in their efforts to solve the problems which confront them in the affairs of their everyday life?

There are many Islamic jurists who hold the view that the religion of Islam was given to the whole of mankind and for all times. For this reason, Islam, they say, did not lay down definite or precise rules in the sphere of economic life, but left it to people in various countries and at different times to decide on what is best for them to adopt for the purpose of solving their own special problems. These jurists base their doctrines on the well-known saying of the Prophet Muhammad — “You are more knowledgeable in the affairs of your own world.” They also say that the teachings of Islam have given us only a few fundamental doctrines which are essentially in the nature of wide generalizations free of exhaustive detail. They further consider that this is more in keeping with the essential characteristics of Islam. Should capitalism be conducive to the progress of man at any one stage in history, then its practice is permissible in Islam. When it has fulfilled its purpose, and it is found that Socialism is more suitable, then Islam would sanction the practice of Socialism. Even Communism, the social and economic system which is known to be the next stage after Socialism, is, they say, permissible in Islam so long as it does not touch upon certain fundamental Islamic doctrines. This, it is held, explains the provisions in the teachings of Islam which prohibit the private ownership of property and prefer communal ownership, as well as the provisions upon individual production and exploitation of property by hire, both of which have been prohibited in Islam.

There is another school of Islamic jurists which disagrees with these views and holds that the religion of Islam has made provisions to govern every possible aspect of the life of man and has missed nothing. God says: “And they say: Why has not a sign been sent down to him from his Lord? Say: Surely God is able to send down a sign, but most of them know not. And there is no animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves. We have not neglected anything in the Book. Then to their Lord will they be gathered.”

This means that the Qur’an is an adequate guide on every aspect of the life of man. The advocate of this school should defend the teachings of Islam from the accusations that they are incomplete. Although they would admit that certain rules and provisions in the religion of Islam may be applied in different manners in different times and at different places, they hold that the fundamental principles form of themselves a complete and self-contained set of rules which is harmonious and entirely free of inherent contradictions. They explain the provisions in the teachings of Islam which allowed the private holding and ownership of property as temporary and transient provisions intended only as part of the process of transition and evolution from one conception or state of affairs to another which is more desirable and complete. They deny that these provisions were intended to imply that Islam permitted for all times the conception of the private ownership of property. They compare these provisions with the provisions in the teachings of Islam which recognized the practice of slavery, after imposing some restrictions and qualifications. To restrict a thing and to show some disfavour to it is, they say, more in keeping with a recognition of the nature of man than to begin outright by prohibiting a thing and confronting man abruptly with a conception that is alien and strange to him. Human progress has never come abruptly, but gradually and in stages.

Whatever be the purport and extent of this controversy, it is a fact that the teachings of Islam abound with provisions which are very clear and entirely unambiguous on the question of the economic life of man. I hope now to deal with those provisions.

The rights of the individual and the duties of the State in Islam

One of the most important provisions of Islam is that its followers should live in an orderly fashion under the rule of law. The Prophet Muhammad is reported to have said: “If you be three in number, then appoint one to be your leader.” Anarchy and confusion are entirely alien to the teachings of Islam. It is for this reason that the Prophet Muhammad was instrumental during his life in setting up a State and an orderly form of government for his people. Once the conception of a State is accepted, certain inevitable rights and duties arise in favour of and against the State and the individual who accepts its rule, otherwise confusion and anarchy would follow.

Islam has recognized for the individual certain rights against the State. These can be summed up as follows:

1. The right to food;
2. The right to shelter;
3. The right to clothing;
4. The right to education;
5. The right to work; and,
6. The right to freedom of speech and litigation.

The last right, although it touches greatly on the economic aspect of the life of the individual, may also be considered a political right.

Islam's view of the rights of the individual vis-a-vis the State has been summed up thus: God intends that in an Islamic State no Muslim should go without food, drink, shelter, or education, and that no Muslim should be self dependent on the charity of another. . . . There are many reported Sayings of the Prophet Muhammad in support of this conception. He said: “He did not believe in me who went to bed with his stomach full when his next-door neighbour was hungry and he knew of that”. It is related that a man came to the Prophet Muhammad and said: “Give me something to wear, O Messenger of God!” The Prophet turned away from him, because he had nothing to give. The man came back and made the same request to the Prophet, whereupon the Prophet said: “Have you not got a neighbour who possesses two garments?” “Yes, I have many such neighbours,” the man answered. Whereupon the Prophet said: “God will not make you meet them in Heaven.” The Prophet is also reported to have said: “He who has one garment to spare should give it to the one who has no garment, and he who has food to spare should give it to the one who has no food.” The Companion who reported this speech mentioned also that the Prophet intended this principle to apply to all things which a person may hold in addition to his minimum needs or requirements. Jabir Ibn Abdullah relates that the Prophet said: “O you Immigrants and Supporters!” There are amongst you brethren, some who have no money or relatives, so let every one of you take under his wing two or three of them.” Again, the Prophet Muhammad is reported to have said: “He who has food for
two people should invite a third to share it, and he who has food for three people should invite a fourth and so on.”

“A man entered Heaven and saw that his slave was placed one stage above him, so he said: ‘O God, this man was my slave, and he is now one stage above me’; and to this God said: ‘Yes, We have rewarded him according to his deeds and We have rewarded you according to your deeds.’”

Abu Huraira reports that the Prophet Muhammad said: “There are camels belonging to the devil and houses belonging to the devil. I have seen the camels of the devil — some of you take out with you on your journeys fattened young camels which you do not ride, and when you pass by your brother who is stranded on his journey you refuse to allow him to ride one of the camels. As for the houses of the devil, they are these cages in which people shelter.”

How strongly would the Prophet Muhammad have condemned the expensive motor cars and the luxurious palaces owned by rich people in modern times.

The Prophet Muhammad is reported to have said: “The pursuit of knowledge is a duty incumbent upon every Muslim”. God says: “And the believers should not go forth altogether. Why, then, does not a company from every party among them go forth so that they may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back to them, that they may be cautious”.

The teachings of Islam abound with emphatic provisions on this subject.

Sayings of the Prophet Muhammad are binding ordinances

It may be said that the Sayings of the Prophet Muhammad on matters of everyday life are not binding ordinances, but are given to the Muslims only by way of advice. This is not true, for God says: “... And whatever the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to God. Surely God is severe in retribution.” This means that the behests of the Prophet Muhammad are to be looked upon by every Muslim as binding ordinances which must be obeyed. They must also be recognized in an Islamic State and embodied in their laws of the land in order to ensure for the individual a charter of rights which guarantees for him his essential temporal needs. The Prophet Muhammad uttered his words only after he had had a full opportunity to experience life on the same level as his people. He ate the same food as his people, wore the same garments, mingled with his people in the markets and thoroughfares, lived in the same circumstances as the majority of his people, worked with his hands, sought education at the hands of learned people, and taught his people only after acquiring wisdom by the grace of God.

The recognition of these fundamental rights of the individual and their fulfilment no doubt imposes a very heavy burden on the State. Although the economic lot of the individual in the early Islamic State was very good, this was due in no small measure to the wealth which the Muslims acquired as a result of their conquests of many rich lands. No special or complicated economic planning was at that time needed in order to guarantee these fundamental rights to the individual. The latter days of the Muslim Empire have shown, however, that in order that the State should be able to fulfil its duty to the individual in an Islamic society, it should acquire a greater measure of power to control the activities and conduct of the individual, by way of limiting his absolute freedom in economic matters and by imposing taxes upon him. An example of the need of the State to possess power to encroach on the rights of the individual in certain cases was provided by ‘Umar Ibn al-Khattab, the second Caliph of Islam. In the Year of Famine he found that while some people were almost starving for need of food, there were others who had in store large quantities of food, so he issued an order for the confiscation of the large quantities of foodstuffs which were in the possession of a small number of people. He placed this food in Bait al-Mal (The State Treasury) and proceeded to divide it amongst the people in proportion to their needs. ‘Umar’s action was supported wholeheartedly by the Companions of the Prophet Muhammad.

Islamic economic system in certain respects follows the socialistic pattern

The precedent set by the Caliph ‘Umar in this regard is of paramount and far-reaching importance. It emphasized that the Islamic economic system follows a socialist pattern of a special kind. It also interpreted the Saying of the Prophet Muhammad that “there is against property a claim other than the claim of the zakat”. It also demonstrated the practical application of the Saying of the Prophet Muhammad that “the Muslims are partners in three things — water, fire and grazing ground”. Thus an Islamic State may, in order to be able to fulfil its duty to support the needy members of the community, and in order to be able to render to the majority of its subjects their proper rights, confiscate the property of an individual and re-allocate this property to the people in a manner which would ensure fairness and justice to all in the light of the special circumstances of that community.

Does Islam advocate nationalization of means of production?

It should be noted that the Caliph ‘Umar Ibn al-Khattab, in the incident which is quoted above, confiscated only property which was in the nature of “consumers’ goods”. But what of “producers’ goods”, i.e., goods which are used for the purpose of producing consumers’ goods? Does the Islamic system recognize the absolute inviolability of the ownership of producers’ goods by the individual, or does it place restrictions on the exercise of the individual’s right of ownership in this case? Again, does the Islamic system permit the confiscation of producers’ goods where this serves the interests of the community as a whole, or their “nationalisation” — i.e., the transfer of their ownership to the State?

Islam has not been silent on this question which today is baffling economists the world over and which is the bone of contention between the Democratic Western world and the Communist Eastern world.

God says: “And to Tamud (we sent) brother Salih. He said: O my people! Serve God, you have no god other than Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering.” “See you not that God has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours complete outwardly and inwardly? And among men is he who disputes concerning God without knowledge, or a Book giving light.” “And let those who cannot find a match keep chaste, until God makes them free from want out of His grace. And those of your slaves who ask for a writing (of freedom) give them the writing, if you know any good in them, and give them of the wealth of God which He has given you.” “Believe in God and His Messenger, and spend of that whereof He has made you heirs. So those of you who believe and spend — for them is a great reward.” “Think they that by the wealth and children wherewith We aid them, We are hardening them to good things? Nay, they perceive not.”

Jabir Ibn ‘Abdullah reports that the Prophet Muhammad said, when asked whether it was permissible for a man who
had two pieces of land in excess of his requirements to hire them out to another in return for a share of one half, one-third or one quarter of the produce: "He who has spacious land must either farm it himself or give it to his brother: but he must never rent it to his brother." Ibn 'Abbas reports that the Prophet Muhammad, when walking through a field that had plants growing in it, asked: "To whom does this land belong?" When he was told that a certain person had leased it to another, he said: "If he had granted it to him free he would have done better than by leasing it and receiving a fixed rent as a reward."

The verses of the Qur'an and the Traditions of the Prophet Muhammad reported above are only a small sample of the many provisions in the teachings of Islam which show that it is one of the fundamental conceptions of Islam that God has created the whole world and made it completely subservient to man and entirely at his disposal for the purpose of advancing his welfare and prosperity. God says: "He it is who created for you all that is in this earth. And He directed Himself to the heaven, so He made them completely seven mansions; and He is Knower of all things". Also: "O people! A parable is set forth, so listen to it. Surely those whom you call upon besides God cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked." Scientists in the modern world agree entirely with this view. They hold that man cannot create matter, though he can change its nature and quality in some cases.

Thus Islam holds that the mineral and other resources of this earth and all matter either in raw and or natural state, are the gifts of God to the whole of mankind. They owe nothing to man or to his labour, and man's efforts when applied to these producers' goods can only have one purpose — i.e., to change their shape or quality in order to satisfy man's needs.

Is private ownership a natural human instinct?

I shall now endeavour to discuss the conception of the "ownership" of property. Is ownership an instinct in man? Or is it a conception developed by man over the ages with the intention of securing a more orderly form of life in an expanding community?

We know that primitive tribes in the early days of history lived a communal life in every sense of the word and knew nothing of private ownership of property. Everything within the domains of the tribe belonged to the tribe as a whole and not to any particular individual or individuals. This form of possession and ownership of property can still be seen in some parts of Africa which have not been touched by civilization. Islam has recognized the communal ownership of property and has laid down rules governing it. Europe in the Middle Ages also recognized the communal ownership of property, when it was held that land was a gift of God to His people as a whole and not to any particular individual. The title to land was then vested in the king or ruler of a country in his capacity as the person selected by God to govern the people. The king or ruler in this case was not in reality the "owner" of the land which was under his control but was merely a "trustee" appointed by God to administer this land fairly for the benefit of the children of God. It should be remembered here that land was at that time the main source of wealth for the community.

Muhammad 'Ali (d. 1849 C.E.), the Khedive of Egypt, was perhaps one of the greatest social reformers Egypt has known in modern times. One of his most notable actions was his confiscation of all agricultural land in Egypt and placing it under the ownership of the State. He divided the land into comparatively small plots and allotted it to a large number of farmers according to their capacity to develop and exploit it. People who became holders of land under this scheme could not sell the land or devise it to their heirs after their death. Land at that time was the main source of wealth in Egypt, and Muhammad 'Ali's attitude in first confiscating the land and later redistributing it was not condemned or objected to by any Muslim juris of repute.

In the years that followed World War II, we witnessed what amounted almost to a race between the "Capitalist" States in "nationalizing" public utilities in their countries and vesting in the State the ownership of the most important sources of wealth in the country. These "Capitalist" States had for long been noted for their respect of the conception of private ownership of property. But Britain, for example, lost no time after the end of the war in nationalizing the Bank of England, the mining industry, the transport industry and the electricity and gas industries. Legislation was also passed with the object of giving the government the right to control and supervise, directly or indirectly, the conduct of the private owners of a large number of public utilities and important industries. Soviet Russia, long before that, had abolished the private ownership of producers' goods and of public utilities and important industries.

This shows that the conception of the private ownership of property is not by any means instinctive in man. It is merely a conception which has been developed by man; and we have had proof in modern times that it can be abolished without causing undue harm to the smooth running of the economic life of a community. God alone is the creator of all that is found on this earth, and no man has a greater right to these bounties of God than his fellows. The bounties and resources of nature, which can give maximum benefit to man only if properly exploited, must therefore be entrusted only to those individuals who are capable of developing and exploiting them. This conclusion is supported by the Sayings and Traditions of the Prophet Muhammad which I referred to earlier on the subject of the prohibition of the leasing of land for a rent.

Two fundamental principles in the economic system of Islam

If we concede that the individual has certain rights against the State and that the State, in order to be able to fulfill its due duties towards the community, has corresponding rights against him and that the bounties of nature belong to God alone, and that men are only temporary possessors and trustees of these bounties of nature, and that the practice of the conception of the private ownership of property is commanded neither by God nor by the intrinsic nature of man, but is merely a conception that was originated by man and one which is now being swept aside in most modern Democratic and Communist countries in favour of communal ownership.

And if we concede that the religion of Islam preaches union and solidarity between all the believers — "The believers are brethren so make peace between your brethren, and keep your duty to God that mercy may be had on you." The Prophet Muhammad is reported to have said: "No one amongst you would have believed until he has come to desire for his brother what he desires for himself." Abu Musa reports that the Prophet Muhammad said: "You will not have believed until you have become merciful." To this one of the Companions said: "Are we not all merciful?" Whereupon the Prophet replied: "I did not mean that one of you should be merciful to his friend, rather I meant that he should be merciful to the people as a whole."
And if we concede that the Muslims in modern times have grown in number, and that with the advance and progress of civilization business dealings and the relations between men have become so complicated that it has become essential for the State to intervene in order to guarantee for the individual his right to a livelihood, shelter, work and education.

And if we also concede that the religion of Islam preaches equality between men, and that it frowns upon a state of affairs where one person dresses in silk, rides in luxurious motor cars and lives in a grand palace, while another can afford only to wear rags, walk barefooted and live in a hovel.

We shall deduce that economic policy in the light of the teachings of Islam rests on two fundamental bases:

1. That the State must have control over the natural resources of the country and the public utilities in it, in order that the State shall be able to fulfil properly its duties towards the individual.
2. That there must be complete equality in opportunity and wealth between all the members of the community.

I have already dealt with the first basis of the Islamic economic, and I shall now endeavour to discuss the second basis.

How to apply the conception of “equality in opportunity and wealth between all members of the community” in the Islamic society

Complete equality between all the members of a Muslim community cannot be realized unless and until the teachings of Islam as a whole are adopted by that community. In other words, the teachings of Islam must be applied in their entirety in the legal, political, social and cultural spheres before they can be effectively applied in the economic sphere. When this happens, the Muslim will abandon his desire to own private property, since the ownership of property has served throughout the ages only as a mark distinguishing one person from another and elevating him above the rank of his fellows. This desire for superiority is instinctive in man, who always struggles hard to elevate himself above his fellows. But it is not only human pride that lies behind the desire to acquire wealth to the exclusion of others. Man also wants to have security against evil days in the future, and he seeks to counter the troubles and problems of the future by resorting to the wealth which he has acquired in better days. The amassing of wealth by individuals has nearly always been done by depriving others of their wealth or of their opportunity to acquire wealth. This constant pursuit of wealth by all men has naturally resulted in giving to those who have succeeded in amassing wealth, power over their less fortunate fellows. Thus wealth has become synonymous to power — power to dictate to others who are less fortunate, and power to secure pleasures and to satisfy greedy desires although this be at the expense of depriving others of the essential necessities of life. Throughout history it has been shown that those who possessed wealth often wielded power far greater than that wielded by men who were the titular rulers or leaders of governments and armies.

Islam wants man to engage himself in nobler and higher objectives than matter and lays great emphasis on the brotherhood of mankind.

Islam, however, does not concede the nobility of this natural instinct of man. It holds that to give man absolute liberty to amass wealth for himself alone would be to allow man to corrupt himself by sinking to a sordid materialist level. Man must, during his life on this earth, seek higher objectives and direct his efforts to nobler purposes. Islam preaches that its followers should live as real brothers in one big family. The feelings of one Muslim towards another should not be allowed to become embittered as a result of the presence of a gulf created by wide discrepancy in possessions and fortunes. Everyone in a Muslim community must have enough to satisfy the necessities of life and must have an equal status and equal opportunities. When this happens, all the members of a Muslim community would become truly equals and the cause of envy, dissension and enmity would be eradicated completely.

The teachings of Islam have laid down the principle of the brotherhood of man on a very broad basis. God says: "O mankind! Surely we have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you. Surely God is knowing, Aware." The Prophet Muhammad is reported to have said: "An Arab is not preferred to a foreigner, nor a white man to a black man, except through piety." Men are here told that they are all members of one big family, and that their divisions into nations, tribes and families should not lead to estrangement from, but to a better knowledge of, each other. Superiority of one over another in this vast brotherhood does not in Islam depend on nationality, wealth, or rank, but on the careful observance of duty to God and on moral greatness. The love of God and obedience to His commandments and wishes, and the love of one's neighbour and the doing of everything to advance his prosperity and welfare, are amongst the duties of a Muslim to God. Another duty of a Muslim has been defined by an eminent Muslim jurist as: "The duty to apply maximum effort to the production of the greatest possible quantity, and thereby to secure an abundance of the necessities of life for all, seeking thereby only to earn the pleasure of God." In a Muslim community, the individual is an integral and all-important part of a whole, irrespective of the role which he plays in life or the status which he occupies. Without the co-operation of every member, a Muslim community cannot prosper nor can it proceed harmoniously towards progress. It is as if the Muslim community were like a big engine and the individual a small screw in it — if that screw is withdrawn the proper running of the engine may be impeded, and at times it may stop altogether.

Wealth is not the criterion in Islam to determine social status

Islam has ordained that one Muslim should not be distinguished from another by wealth or poverty. God says: "As for man, when his Lord tries him, then gives him honour and favours him, he says: 'My Lord honours me.' But when He tries him, then strangains him to his subsistence, he says: My Lord has disgraced me. Nay, but you honour not the orphan, Nor do you urge one another to feed the poor, And you devour heritage, devouring all, And love wealth with exceeding love." God also says: "And if God were to amplify the provision for His servants, they would rebel in the earth; but He sends (it) down by measure, as He pleases. Surely He is Aware, Seer of His servants." It is reported that the tribe of the Banu al-Nadhir used to bring to the Prophet Muhammad the spoils of conquest when no actual fighting took place. The Prophet on one occasion distributed these spoils amongst the Immigrants (al-Muhajirun) and did not give to the Helpers (al-Ansar) anything, except to two men who were in need. On this occasion the following verse was revealed: "Whatever God restored to His Messenger from the people of the towns, it is for God and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it be not taken by turns by the rich among you. And whatever
the Messenger gives you, accept it, and whatever he forbids you, abstain (therefrom); and keep your duty to God. Surely God is severe in retribution.”21

The Western world seems not to conceive a value for the higher ideals in life— to rise above the level of pure materialism

This cardinal principle of Islam that all the believers should be equal in wealth and in their status in life has baffled and intrigued the economists and social scientists in the Western world. They ask, “Why should a man work hard and struggle in this world if in the end he would not rise above his fellows and would not be rewarded according to his effort?” The truth is that Islam does not abolish all distinctions between man and man. What it does, however, is to exhort man to rise above the level of pure materialism and to have a higher ideal in life. In this way the discrepancy in the status of people, which gives rise to envy and hatred, would disappear. The Western world cannot perceive a value for these higher ideals in life. But Islam has given the Muslims power to appreciate the value of these higher ideals and to rise above the level of materialism. Although many social scientists and philosophers in the Western world have sounded a warning about the lack of these higher ideals in the Western society, yet the Western world as a whole has continued to be blind by materialism.

In a truly Islamic society one individual would be distinguished from another by his labour and effort. The reward for labour, however, would be more spiritual than materialistic. The materialistic aspect of the reward would have little significance, for when the Islamic system is applied in its entirety luxury in food, drink, dress or habitation would be prohibited, and there would be little scope for the individual to use his materialistic reward. Where the teachings of Islam rule supreme, a person is honoured because he is pious and respected because of his good deeds, not because of his birth. In such a society there would be no room for private ownership of property as a factor distinguishing one man from another. God says: “And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.”22 Whatever desires might, then to God belongs the might wholly. To Him do ascend the goodly words, and the goodly deed. He exalts it. And those who plan evil, for them is a severe chastisement. And their plan will perish.”23

It may appear at first sight that the state of affairs where the greater part of the reward for the individual’s labour and effort is moral rather than materialistic is difficult, if not impossible, to realize. It is true that in present-day society the individual has been accustomed to appreciate only such rewards as take a materialistic form. But this does not mean that he is essentially incapable of appreciating the value of a moral or spiritual reward. When the social order undergoes a drastic change by the introduction of Islamic conceptions, man can grow accustomed to these conceptions. It must be remembered in this connection that the Islamic system guarantees for every member of the community, all the necessities of life and a fair and equal share of the bounties of nature.

How to distinguish between the righteous, the energetic and the productive in an Islamic society

But how, in an Islamic society, is “the dutiful”, “the righteous”, “the energetic”, and “the productive” to be distinguished? It is difficult to lay down here a definition for the future of any of these qualities. It is more proper that such a definition should be evolved by the people themselves after giving proper consideration to their special circumstances. A person who possesses ability and skill would be considered “more dutiful” and would thus be placed above others who are less skilled or energetic than himself. But he would not be given wages higher than those who work under him—he would simply be allowed to enjoy “the honour” and “integrity” of being in control of others and thus deserving of their respect. To receive such respect would give the superior a sense of satisfaction, and it would be the only extra reward which he gets.

It should be noted here that Islam regards the power to rule as a duty rather than a privilege. The ruler is prohibited from using his position to increase his own wealth. ‘Umar Ibn al-Khattab, the second Caliph of Islam, warned ‘Ubaidah Ibn al-Jarrah, when he appointed him Governor of Damascus, that he should not increase his personal wealth as a result of his holding office. He took note of his wealth and said to ‘Ubaidah that any addition to it after the end of his term of office would be regarded as the property of Bait al-Mal (the Treasury). He also warned ‘Ubaidah that he and his children should eat and dress in the same fashion as the rest of the Muslims. It is also related that one of the deputies of Abu Musa al-Ash’ari asked Abu Musa for more money so that he could appear to the people in a manner that distinguished him from the “common herd”. Abu Musa immediately dismissed him, saying: “Is it not sufficient for you that you hold power over men’s necks?”

It is noteworthy that the Communist countries in Europe today have evolved an economic system that differs little from the Islamic system, although, of course, these countries are categorically hostile to Islam as a religion.

Finally, I should like to say that I am conscious of the fact that I have not dealt in any detail or precision with the subject of this essay. It is a vast and complicated subject, and my purpose on this occasion is only to introduce it to the reader. I do hope, however, that I have prompted others to undertake a deeper and more extensive study of this subject. It is my firm belief that the religion of Islam can yield the fundamentals of an economic system the application of which can bring nothing but good to the Muslims.

In God’s words: “And the word of thy Lord has been accomplished truly and justly. There is none who can change His words; and He is the Hearer, the Knower. And if thou obey most of those in the earth, they will lead thee astray from God’s way. They follow naught but conjecture, and they lie only. Surely thy Lord — He knows best who goes astray from His way, and He knows best the guided ones” (The Qur’an, 6:116-118).

REFERENCES
2 The Qur’an: 43 : 32-5.
3 The Qur’an: 6 : 37, 38.
4 The Immigrants — al-Muhajirun — immigrated with the Prophet Muhammad to Medina.
5 The Supporters — al-Ansar — are the Medinites who gave support to the Prophet Muhammad.
6 In this and other Sayings of the Prophet Muhammad he has shown his dislike of permanent and over-comfortable structure as houses for the Muslims. The reason for this is that the Prophet Muhammad did not want his people to develop strong attachments to their houses which would tempt them from moving from them and lending their aid to the campaigns of conquest which the Muslims were waging at that time. Ed. I. R.
7 The Qur’an: 8 : 122.
8 The Qur’an: 59 : 7.
9 The Qur’an: 11 : 61.
10 The Qur’an: 31 : 20.
14 The term “brother” in this context is used in its wider sense as a synonym to “fellow man”.
15 The Qur’an: 2 : 19.
16 The Qur’an: 22 : 73.
17 The Qur’an: 19 : 10.
19 The Qur’an: 89 : 15-10.
20 The Qur’an: 42 : 27.
22 The Qur’an: 46 : 19.
23 The Qur’an: 35 : 10.

THE ISLAMIC REVIEW
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IX

114. To the Muslims at Khaanqiin.

This letter is without context. It has been cited in the
Kitab al-Khuraj of Abu Yusuf and some Sunan books. Its
narrator, Abu Wa‘il, has simply pointed out that it was
received by the Muslim army while it was staying at
Khaanqiin. This town lay about twenty miles north-east of
Jalulaa’ on the highway to Huluwan. It had a strong fort.
Jalulaa’ fell in Dhu ‘Iqad 16 A.H. (637 C.E.), and the
defeated Persians retreated to Khaanqiin, where they were
joined by fresh imperial forces. Some cavalry regiments from
Jalulaa’ under Qaqua’ were rushed to deal with the new
concentration. This we learn from Sayf in Tabari 4/185. It may
be that the letter came while the Muslims were besieging the
fort of Khaanqiin itself or while they were resting at this town
during their march to some other military objective such as
Huluwan or Jalulaa’.

"[When you besiege a fort and the besieged people say
that they are ready to lay down their arms, provided you
decide their fate in accordance with the wishes of God, then
don't agree to their request as you do not know what the
wishes of God in respect of them are.] On the other hand,
you should ask them to surrender unconditionally and then
decide their fate as you deem fit. And if a man (a member
of your army) says to a man (a member of the enemy army)
La takhaf — don't fear (La Tawal in Abu-Yusuf) or Matars
(don't fear in Persian) or La Tadhil (don't be afraid in
Nabataean according to Bayhaqi only), then he has offered
him protection (Aman): for God knows all languages"
(ABu Yusuf, p. 202; Sunan of Bayhaqi, 9/96; and Kanz,
2/298).

115. To Qadi Shurayh.

Shurayh was a judge at Kufah for over sixty years.
Tabari states that ‘Umar had appointed him to that office in
18 A.H. (639 C.E.). He resigned the post in 79 A.H. (698
C.E.) owing to old age. The following letter defining the
legal approach of Shurayh as a judge is cited by several later
writers. The more authentic tradition and one endorsed by
most writers is that ‘Umar had given Shurayh the following
oral directions on the eve of his (Shurayh's) departure to
Kufah:

"Follow without hesitation all decrees found in the
Book of God; if you do not find one relevant to your pur-
pose there, then turn to the precedents of the Prophet, but
if you do not get one there also, then use your own discre-
tion. Apart from this, you should not quarrel, dispute, sell
or buy in the court of justice. (See Ibn Sa’d, Ma‘arif by Ibn
Qutaybah, Ist’ab, Aghani, Murtaj al-Dhahab and Sharh
Nahj al-Balaghah.)

"If a legal issue of which a solution is to be found in
the Book of God is brought to you, then do follow that
solution, paying no heed to the opinion of any legal expert
(Mujtahid). But if it is not to be found in the Qur’an, then
seek it in the precedents of the Prophet. But if you do not
find it there also, then you may act in your discretion or
consult me (or may not act in your discretion, and I think
this is a better course for you (Sha’bi in Izalah al-Khajaf2, 2/85),
or consult me, which I think is the safer course for you
(Kanz, 3/175), or delay your judgment, and I think this is
better for you" (Sha’bi in A’lam al-Muwaqqi’tin of Ibn
Qayyim, Cairo, 1/51).

116. The Muslim army at Junday-Saabur.

While the Arab forces after conquering Rama Hurmuz,
Idhaj, Tustar and Sus were busy with the siege of the last
important city of Ahwaz, namely, Junday-Saabur, one of
their slaves threw into it a writ of Aman (assurance of pro-
tection) tied to an arrow. The citizens of Junday-Saabur in
their dark hour welcomed this message. They threw open
the gates of the city, their merchants took out their com-
modities to sell to the Arab army and their cattle came out
for grazing. The Muslims were surprised by this dramatic

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situation. The elders of the city said: “We have accepted the message of Aman and are ready to pay the Jizyah.” An inquiry was instituted in the camp and it was discovered that a Persian slave had thrown the arrow carrying the Aman. An unprecedented situation had arisen. The Arab commanders sought the advice of the Caliph, who wrote:

“God has indeed given faithfulness a high position. You cannot be faithful unless you act faithfully, shedding all doubts about keeping faith. Allow them (the people of Sunday-Saturation) protection and honour the promise (made in the writ of the slave)” (Sayf-Tabari, 4/221).

117. Second version of 116.

“% Muslim slave (a slave of the Muslims, Ibn Sallauum) is like other Muslims and his Aman is like their Aman. It is, therefore, to be honoured…” (The Futuh of Baladhuri, pp. 397-398; Kitab Al-Amwal of Ibn Sallauum, p. 187; also Abu Yusuf, p. 202.)

Reference to the writ of Aman in this version is in connection with the siege of Shahryaaj, which is said to have been the name of the fortress of Siraaf (a commercial port of Faris).

118. Third Version of 116.

“Since a slave is a source of strength to the Muslims, his Aman is as good as theirs” (the transmitters of this letter do not specify any fort; the Futuh of Baladhuri, p. 398).

119. To Sa’d Ibn Abi Waqqas.

Though the Persian King Yazdajird had suffered several crippling defeats since Qadisiyyah, he had given up neither hope nor effort. The piecemeal conquest of Ahwaz by the Muslims and their preparations for an all-out offensive in Iran, led him to make the greatest effort he was capable of to destroy the Muslims. Our historians say that he wrote pathetic letters to his vassals and provincial governors and urged them to do their utmost for the common cause. His advisers had made a plan first to crush the Arab military power in Iraq and then attack Medina and finish the Central Government. The king’s efforts bore fruit and he was able to gather at Nihavand a large army (over 150,000 according to one estimate and 60,000 according to another) which was equipped with very effective weapons and had a high morale. It is said by some of our historians (as for example A’tham, p. 69) that the Persian High Command had sent a number of their divisions to eliminate Arab garrisons at Huwaan, Khawanjin and Jalulaa’, and then advance on Mada’in and Kufah. While the stage was being prepared for the battle of Nihavand, Nu’man Ibn Muqarrin, a veteran warrior and Companion of the Prophet Muhammad, acted as revenue-collector for the Iraqi district of Kaskar. He wrote to the Caliph that he did not like his job and wanted to be on the battlefield. The Caliph was on the look-out for a suitable man brave and seasoned, to command the Arab armies in the impending battle. In Nu’man he found such a commander. He wrote to Sa’d:

“Nu’man has written to me that he does not like the job of the revenue-collector of Kaskar which you have given him. He wishes to be on the battlefield. Send him as Commander-in-Chief of your most important fort, namely Nihavand…” (Ibn Ishaq, Tabari, 4/231).

120. To Nu’man Ibn Muqarrin.

“In the name of God, the most Kind and Merciful. From ‘Umar, Commander of the Faithful, to Nu’man Ibn Muqarrin. Peace be on you! I praise God, beside Whom none else is fit for worship. I have learnt that large Persian forces have massed at Nihavand to challenge you. On receiving my letter, march with the will of God and His help, along with the Muslims at your command. Do not deprive them of their just rights lest they become disobedient. Do not trouble them by making them walk on rough terrain, or by making them pass through swampy jungles; for the life of one Muslim is dearer to me than one hundred thousand dinars. Peace be on you!” (Ibn Ishaq; Tabari, 4/232).

121. Second Version of 120.

“Peace be on you! I have been informed by the citizens of Kufah that a large Persian army has assembled at Nihavand to put out the light of Islam. I hope that by the grace of God the Muslims will be victorious. I have arranged for an army to meet the disbeliefing and misguided Persians and I appoint you its commander. On receiving this letter take out with you the Muslims who are ready to go and march to Mada’in and pitch your camp at the White Palace (Qasr abyad) of the Chosroes) so that the Kufah and Basrah contingents may join you. When the whole army is gathered together, set out to Nihavand, placing your trust in the help and kindness of God, and engage the enemy. I am sure that God will help you and the enemy will be disgraced. I am sending Sa’id Ibn Agra’, who will convey to you orally the task entrusted to him and shall remain with you. It is your bounden duty to have trust in the help of God and believe in the promise He has made respecting the conquest of Persia and Syria at your hands. God never goes back on His pledged word. When the enemy contacts you, be patient and steadfast. Indeed, God immensely rewards those who patiently bear up under hardship” (Ibnuna Yuwafa al-Sabirunana A‘raf-um bi-shairi Hisab — The Qur’ân; the Futuh of A’tham, p. 70).

121(a). Third Version of 120 as given by Sayf Ibn ‘Umar.

When the news of a formidable Persian concentration at Nihavand reached Medina, it caused quite a stir. The Caliph summoned a Council of the Elders and asked whether he should personally go to meet the great challenge or depute someone else. After much discussion it was decided to send a commander with meritorious past service on the Persian front. The Caliph found such a commander in Nu’man Ibn Muqarrin, whose greatest ambition lay in dying as a war martyr. We have read before that while acting as a revenue-collector of Kaskar he had led, under orders from Medina, a Kufi contingent to Ahwaz, where Hurmuzaan, breaking his pact with the Muslims, had launched an offensive in concert with other Persian princes. After scoring notable victories at Rama-Hurmuza, Ithlay and other places, he and his army were taking a rest at Basrah when the forces of Yazdajird began massing at Nihavand. Sayf says that the Caliph sent the following letter to Nu’man and asked the courier to inform the commander orally about the whole situation.

“I have appointed you Supreme Commander of the army which is to fight against the Persians. Go in the direction of Nihavand and camp at Maah. I have asked the Governor of Kufah (literally the people of Kufah) to provide you with a force (literally to join you there). When all your forces have assembled, go to fight Fayruzzaan (Commander-in-Chief of the imperial forces) and his Persian and non-Persian hordes. Pray God for victory and do not fail to utter these words of the Qur’ân: La Haula wa la Quwwataa Illa Billah — Power to do and accomplish comes from God only” (Sayf-Tarabi, 4/239).

122. Fourth Version of 120 as given by Mada’in.

“I have sent to Nihavand an army drawn from the people of Medina, Kufah and Basrah. You have been appointed as Supreme Commander, Ikhayyih Ibn Khwayyild and ‘Amr Ibn Ma’dikarib are in this army. Keep them with you (literally amidst the people) and take their advice in military affairs. If a mishap befalls you, Hudhayfah will
succeed you; if he is killed, Jarir Ibn 'Abdullah will succeed him; if he is killed, Mughirah will succeed him; and if Mughirah falls, Ash'ath Ibns Qays will succeed him.

(Mada'ain in Khuffi bima Tadammunahu min Maghaziy al-Mustafa wa-l-Khulafa' by the Spanish writer Balansi, MS. at Dar al-Kutub, Cairo, No. 527.)

122(a). To Nu'man Ibn Muqarrin.

Nu'man received this letter while he was stationed at Tarz en route for Nihavand. Tarz was situated on a large plain about thirty miles to the east of Huwaan and twenty miles from the highway that linked Mada'in with Khurasan.

The Kufi levies joined their brethren at Tarz. Nihavand is said to have been ninety miles or so distant from it. It was at Tarz that Nu'man sent out reconnaissance parties under the famous Arab cavaliers, Tulayyah, 'Amr Ibn Ma'dikarib and 'Amir Ibn Salma, to spy on the Persian forces and study the topography of the country that lay between him and Nihavand (Maqdisi, p. 393; Yaqut, Cairo, 6/40 and 4/240).

"You have in your army a number of men who were great warriors and notables in the Jahiliyyah days (pre-Islamic days). They should be given precedence over those who have less experience and knowledge of war. Consult Tulayyah, 'Amr Ibn Ma'dikarib and 'Atwar Ibn Salma in military strategy and act according to their advice. But give them no command." (Sayf Tabari, 4/240).

123. Second Version of 122.

"Invite the assistance of 'Amr Ibn Ma'dikarib and Tulayyah in your war, but give them no command, for every artist knows his art better than others." (The 'Iqd, 1920 edition, 1/120).

A third version is also to be found in the Ilat al-Khuffa, 2/202, as derived from the Maqatil al-Fursan of Abu 'Ubaydah Ma'mar.

124. To the Persian Army at Nihavand.

Nu'man had orders from 'Umar not to start war without trying to win over the Persians to Islam. The following letter bearing the seal of the Caliph was read to the Persian army by Mughirah Ibn Shu'bah:

"We invite you to a course to which God and His messenger have invited — that all of you should embrace Islam. If you do that you are our brothers; you shall enjoy all those blessings which we may enjoy and shoulder all those responsibilities which we may shoulder. If you refuse to embrace Islam, then pay the jizyah. But if you refuse to pay the jizyah also, we shall ask for God's help against you."

(Mada'ain in Ikifad, p. 422.)

125. To the Commanders in Ahwaz.

The city of Nihavand where the forces of the Chosroes were massing was linked with Faris by means of several roads that passed across Ahwaz. One of the steps 'Umar took to combat the Persians was that he asked the commanders of Ahwaz to post forces at important road junctions to prevent passage of reinforcements from Faris to Nihavand.

"Prevent reinforcements from Faris going (to Nihavand) for use against your brethren and thus guard your people and territory. Stay on the Ahwaz-Faris frontier until further instructions." (Sayf Tarabbi, 4/239).

126. To 'Abdullah Ibn 'Abdullah Ibn 'Ithna.

On the eve of his departure to Medina to answer the charges brought against him by some malcontents of Kufah, Sa'd Ibn Abi Waqqas appointed an influential Ansari, 'Abdullah Ibn 'Abdullah Ibn 'Ithna, as his successor (21 A.H. 641 C.E.). 'Abdullah remained Governor during the preparation and culmination of the battle of Nihavand. After writing to Nu'man Ibn Muqarrin letter No. 121, the Caliph wrote 'Abdullah as follows:

"Send forces in such and such number from Kufah to Nu'man Ibn Muqarrin. I have asked Nu'man to march from Ahwaz to Maah. The levies from Kufah should join him and then Nu'man should proceed to Nihavand. I have appointed Hudhayyah Ibn Yaman to be their (Kufi levies') Commander until they reach Nu'man. I have written to Nu'man that if any mishap befalls him then Hudhayyah will be his successor, and if Hudhayyah falls, then Nu'am Ibn Muqarrin will succeed him." (Sayf Tabari, 4/239).

127. To the Citizens of Kufah.

While the news of the intensive military preparations of the Persians which culminated in the battle of Nihavand was spreading far and wide, some selfish and fanatical people of Kufah complained to 'Umar of their Governor, Sa'd Ibn Abi Waqqas. The Caliph made an inquiry into their grievances, and though he did not find any substantial evidence against the Governor, he, nevertheless, dismissed him in order to placate the Kufis. An Ansari (literally one of the helpers of the Prophet Muhammad when he migrated to Medina — a Medinite Muslim) notable, 'Abdullah Ibn 'Abdullah Ibn 'Ithna, was appointed Governor in his place. The great battle of Nihavand took place while 'Abdullah was Governor. He was later sent on a military mission and the governorship of Kufah was given to a jurist, Ziyad Ibn Hanzalah. But Ziyad did not relish his post and soon tendered his resignation (Sayf in Tabari, 4/236 and 246). To enlighten the selfish and "Asabiyah-ridden" tribes of Kufah, 'Umar sought to popularize the teaching of the Qur'an there. The Governor would be too busy with political and administrative affairs to give any time to teaching. The Caliph, therefore, sent two officials, one, 'Ammar Ibn Yasir, who was to handle the political affairs, and the other, 'Abdullah Ibn Mas'ud, who was charged with education and control of the Public Treasury.

"I have sent to you 'Ammar Ibn Yasir as Governor, and 'Abdullah Ibn Mas'ud as teacher and minister. They are among the choicest Companions of the Prophet and warriors of Badr. You should obey and follow them. I have made a great sacrifice by sending (a man like) 'Abdullah Ibn Mas'ud to you and deprive myself of his gifts." (The Tabaqat of Ibn Sa'd, 6/3; Dhahabi, 1/14, and Izala).


"I have sent to you 'Ammar Ibn Yasir as Governor and 'Abdullah Ibn Mas'ud as teacher and minister. I have appointed Hudhayyah Ibn Yaman as the revenue-collector of the lands irrigated by the Dilah (Tigris) and those that lie behind it, and Uthman Ibn Hunayf as the lands watered by the Furat (Euphrates)." (Sayf Tabari, 4/247).

129. Third Version of 127.

"I have sent you 'Ammar Ibn Yasir as Governor and 'Abdullah Ibn Mas'ud as teacher and minister. They belong to the most illustrious Badr Companions of the Prophet; so follow them and obey their word. In sending 'Abdullah to you, I have made a personal sacrifice. I have also appointed Ibn Mas'ud as the Director of the Public Treasury and Ibn Hunayf as the revenue-collector of the Sawad. I have fixed for them ('Ammar, Ibn Mas'ud and Ibn Hunayf) one sheep every day of which half with the belly shall go to 'Ammar and the remaining half will be divided between the other two" (Ibn Nu'a'im, Waki' and Qabishah in Ibn Sa'd, 6/3).

130. Fourth Version relating to the appointment of Ibn Mas'ud only.

"O people of Kufah! You are the foremost of the Arabs and my arrow which I shoot if someone assails me from here or there. I have sent 'Abdullah Ibn Mas'ud to you and in doing so I have made a personal sacrifice (Ibn Sa'd, 6/3).

1 Nation-conscious.
The Text of the Statement of the General Union of the Arab Chambers of Commerce, Industry and Agriculture, Beirut, the Lebanon

THE ARAB BOYCOTT OF ISRAEL
Its Grounds and Its Regulations

It has come to our knowledge that certain Israeli circles, with the aid of world Zionist organizations, are conducting a campaign of misrepresentation against the Arab economic boycott of Israel. Since the Arab States are anxious to maintain the most cordial economic relations with all countries, and since in choosing measures for the enforcement of the boycott against Israel the Arab States have always been careful that no avoidable loss or damage be caused to their trade with other countries, we are sending you this statement which contains the main facts about the boycott in the hope that they will help to avoid any misunderstanding or loss.

1. The Arab boycott to Israel is a defensive measure
You are probably aware that Israel has forcibly expelled one million Arabs from their homes in Palestine, that it has taken over the properties of these Arabs, and is preventing them from returning to their homes; that these refugees are mostly living in camps under conditions of appalling misery, on relief granted by the United Nations.
You are also probably aware that all this is being done in defiance of clear resolutions taken by the United Nations—resolutions which give Israel a smaller territory than it now holds, and which call on it to allow all refugees to return to their homes and recover their properties.
You must have heard of the raids which have been and are still being made by the regular Jewish forces against frontier Arab villages, with the consequent loss of innocent lives they have caused, and the aggressive war which it recently undertook against Egypt, which was denounced by sixty-five States in the United Nations General Assembly.
The Arabs are certain that the aggressive and dynamic Zionist State of Israel is planning to expand further at the expense of Arab lands, and to turn more Arabs into refugees. This State even hopes to dominate economically wherever it finds itself unable to dominate politically. Recent events in the Middle East confirm this conviction.
The Arabs are determined to frustrate this plan of aggression. They are determined to defend themselves, their homes and their normal living. They are, therefore, doing no more than trying to deny Israel that economic power which might enable it to realize a new step in its attempt to achieve its distorted dream of domination.

2. The Arab boycott of Israel is not inspired by racial motives
The boycott is directed against Israel, but not against the Jews. Indeed, there are many Jewish citizens in most of the Arab States, who are un molested and prosperous.
Jewish firms outside Israel receive from the Arabs the same treatment as non-Jewish firms. There is no discrimination. Any firm, irrespective of the creed or race of its owners, shareholders or managers, will be able to deal with Arab countries, so long as it does not contravene the regulations of the Arab boycott to Israel.

3. The Arab boycott of Israel causes no loss or damage to other countries
This must be fairly obvious. The Arabs are important consumers; for they are rich in purchasing power derived from oil revenues and other sources, whereas their productive capacity is still small. Whatever they do not import from Israel, they have to import from other countries. When Israel tries to induce other countries to help in breaking the Arab boycott, it simply aims at acquiring for itself those Arab markets which had so far been open to others. Remember, therefore, that Israel is the only loser and that it can recover this loss only at your expense.

However, if no loss is caused to any country, loss may well be caused to individual firms. This can happen only when such firms cause themselves to be black-listed by breaking the regulations of Arab boycott. But such loss is easily avoidable. The rules themselves are reasonable, and besides, the Arab markets are immensely bigger, and they have immeasurably greater prospects than those of Israel. Israel, despite all the publicity, offers very few opportunities for lucrative business.

4. The rules of the Arab boycott are reasonable and clear
Considering the above, it may be asked what the acts which constitute a breach of the Arab boycott are. The following is a list of such acts. It is given in the sincere hope that the acts in question will be avoided, and consequently, that the blacklisting of firms will be reduced to a minimum.
Products of the following firms may not be imported to Arab countries, nor may such firms be allowed to have any dealings with these countries:
(a) Firms which have branch factories in Israel;
(b) Firms which have assembly plants in Israel. This also applies to firms whose agents assemble their products in Israel even by their own special arrangements;
(c) Firms which have in Israel either general agencies or main offices for their Middle Eastern operations;
(d) Firms which give their patents, trade marks, copyrights, etc. . . to Israeli companies;
(e) Firms and public and private organizations which buy shares of Israeli companies or factories;
(f) Consultants and technical companies who offer their services to Israel;
   If a firm has contravened any of the above regulations but without having known of their existence, it is offered the choice of closing down the prohibited operation which it conducts in Israel, or being blacklisted by the Arab governments.
(g) Furthermore, ships will be blacklisted and prevented from calling on Arab ports under the following conditions:
   Ships which call on an Israeli port and an Arab port in the same round trip; oil tankers which convey oil to Israel; ships which transport to Israel articles helpful to Israeli war effort, and ships which are chartered to Israel either permanently, or temporarily but by way of complete charter; and
   (h) Aeroplanes proceeding to Israel may not fly in
Arab skies, and planes which land in Israeli airfields may not proceed further above Arab territory.

(c) Products of assembly plants may claim a 20 per cent reduction below the normal tariff. The full liberalization of all trade among these States is already in sight.

The Arabs possess a wide market, which is being unified, and which is rich in purchasing power as well as in development potential. They offer you good prospects of business and investment. They expect not only understanding but also co-operation in this legitimate and purely defensive measure of theirs, and it is definitely in your interest to co-operate. The General Union of the Arab Chambers of Commerce, Industry and Agriculture, Beirut-Lebanon.

A Pictorial Representation of the designs of Zionists on the Muslim Holy Land or Palestine

The principal target is al-Masjid al-aqsa (The Dome of the Rock)

This is how the Jews see al-Masjid al-aqsa (The Dome of the Rock) and the other Islamic Holy places in Palestine.

Zionist organizations in various parts of the world distribute illustrations and posters showing Islamic holy places and shrines in Palestine to which they lay claim and seek to seize from Muslim hands. Headed the long list of their ambitious claims is al-Masjid al-aqsa (The Dome of the Rock) and the Mosque of Abraham in Hebron. The above photographic copy of a poster distributed by the Jews shows the Zionist crown with the words in Hebrew of the Ten Commandments appearing above the Dome of the Rock. A glance at this bold poster shows beyond the slightest shadow of doubt that the sinister aggressive designs of the Zionists go far and deep. The following is a translation of the Hebrew captions to the illustrations: (1) "If I forget thee, O Jerusalem, let my right hand forget me." (2) "Seek the peace of Jerusalem so that your loved ones may be saved." (3) Tomb of the Prophet Samuel. (4) Holy city and the Tombs of the House of David. (5) "Light up five candles before the Light." (6) The Tower of David. (7) The old town of Safad. (8) The Tomb of Rachel. (9) The Dome of the Rock with the inscription "Every prayer and request from any man and from your people the children of Israel, those of them who know and those who feel in their hearts ask of God this House. (10) The old town of Tiberias. (11) The Mount of Olives. (12) A view of Jaffa from the sea. (13) The Temple of the House of Jacob. (14) Hebron, the town of Abraham. (15) The western wall of the Dome of the Rock. "They pray and beseech Thee the way to the land to which thou hast promised they will return. (16) Abraham's Oak. (17) The Temple of Tef Itrat Israel.

Note: The holy places and shrines numbered 4, 6, 8, 9, 11, 14, 15, 16 and 17(?) are at present within the Kingdom of Jordan. The Jews have seized the others.
MOROCCO, TUNISIA, LIBYA

THE MONTH OF

will go down in the history of
for it was during this month that the Head of a Middle East Muslim State,
In Tunisia

A strong link has been
Islam near

His Majesty King Su'ud of Su'audi Arabia after having been received by His Majesty the Bey of Tunisia and the Prime Minister of Tunisia, Mr. Hahib Bourguiba (first left) at the Airport of Tunis on the 21st February 1957, is inspecting the Guard of Honour.

"Verily the Believers are..."

LIBYA
Area: 810,000 square miles.
Population: 1,091,000 (mostly
Flag: A tricolor of red, blue, and white.

SU'UDI ARABIA
Area: 927,000 square miles.
Population: 8,000,000 (entire
Flag: Green oblong with a white crescent and star in red.

TUNISIA
Area: 45,000 square miles.
Population: 3,000,000 (mostly
Flag: Red with a white crescent.

MOROCCO
Area: 180,000 square miles.
Population: 10,000,000 (mostly
Flag: Red with green pentagon.

In Libya

His Majesty King Su'ud of Su'udi Arabia is standing in front of the tent erected at 'Aziziyyah, the Airport of Tripoli, Libya, with King Idris I of Libya (extreme right) and the Prime Minister of Libya, Mr. Mustafa Ibn Halim (extreme left).
YA and SU'UDI ARABIA

FEBRUARY 1957

Islam as an important landmark;
the first time, paid a State visit to the MAGHRIB—Morocco, Tunisia and Libya

In Morocco

In pursuance of a custom of his country, His Majesty the Sultan of Morocco is offering a cup of milk and dates to his august guest, His Majesty King Su'ud of Su'udi Arabia, at the Dar al-Salaam Palace, Rabat, Morocco, on the 17th February 1957.

In Morocco

During his stay in Morocco His Majesty King Su'ud of Su'udi Arabia visited the Higher Institute for Natural Science and the Muhammad V School at Rabat. Our picture shows him talking to the Moroccan Minister of Education, Mr. Muhammad al-Fasi (extreme left).
THE MAULANA JALALUDDIN RUMI
(d. 1273 C.E.)

On the Occasion of the 682nd Anniversary of his death

By R. S. ATABINEN

His life
The first Turkish philosopher and mystic poet the Maulana Jalaluddin was born in Belh in Khorassan on 30th September 1207 to his father Bahauddin Sultan Walad, known as Sultan al-'Ulama, and his mother, Mumine Khatun, the daughter of the Amir of Belh. Sultan Walad, who was not on good terms with the scholars of Belh, was obliged to leave the city. He went to Erzincan, stopping on the way at Baghdad, Mecca, Medina, Damascus, Aleppo and Malatya. During this long migration Bahauddin Walad found the opportunity to meet the important personalities of that period. Later from Erzincan he went to Kayseri, Sivas and Nigde, and arrived in Laremos (Karaman) in 1221 C.E. Bahauddin Sultan Walad stayed in Laremos for seven years. During this time the Governor of Laremos, Amir Musa, built a medresah for him, and his son, the Maulana Jalaluddin, married Macwarh Khatun from Samarra, and his children Sultan Walad and 'Alauddin Chelebi were born. The Maulana's mother and his brother, Muhammad 'Alauddin, died in Laremos.

At that time, Konya was the capital of the Seljuki Turks, and also an important centre of science and art. The Seljuki Sultan 'Alauddin Keykubat I invited Sultan Walad and his family to Konya. After settling down in Konya, Bahauddin Walad died there on 12th October 1231 C.E. After the death of his father, the well-known scholars of the time like Burhanuddin Tirmizi, Serajuddin Armevi and Sadruddin Konevi played an important role in the education of the Maulana Jalaluddin, who went to Damascus and Aleppo for his education. He there met the great Islamic scholar Muhuyuddin 'Arabi, and found the opportunity of being enlightened by him and studying mysticism. On his return to Konya, he won wide fame and taught hundreds of students in the medresahs of Konya.

It was at this time the Europeans gave him the name of Rumi, which means “of Anatolia”.

The date 25th October 1244 C.E. is a very important turning point in the life of the Maulana Jalaluddin Rumi, who was known as a scholar and a teacher and led a quiet and peaceful life. It was on this date he met a man of the

1 Türkiye Turin ve Otomobil Kurumu Bulletinı, Istanbul, Turkey, for January 1957.
name of Shamsuddin Muhammad Tabrizi, a dervish who had come to Konya. As a result of this meeting, his quiet life was suddenly completely changed. He gave up teaching in the medresah and talked with Shams for days, closeted together in a room by themselves. And in a very short time his ideas, like his life, were completely changed. He remained in constant and absolute ecstasy. The Maulana the teacher was replaced by the real Maulana full of love for God. It can be said that Shams was the means for the Maulana gaining his true self.

But his friends were not happy with having the Maulana whom they loved and respected talk with an unknown dervish and people tried to separate them. At the time when jealousies and trouble reached the highest point, Shams secretly disappeared. The Maulana Jalaluddin, who was deeply grieved, started composing sentimental poems after him. His son Sultan Walad went to Damascus to look for Shams so that his father would no longer suffer from this separation. Sultan Walad found Shams in Damascus and brought him back. The return of Shams to Konya made the Maulana extremely happy and made his adopted daughter Kimya marry Shams. A little while later rumours again started among people, including the son of the Maulana, ’Alaeddin Chelebi. And one day Shams again disappeared.

The Maulana Jalaluddin felt very sad; he searched for him everywhere, and even went to Damascus himself, but returned without having found him. It is said that Shams was killed or sent away.

The Maulana in his great sorrow for Shams wrote his Divan-i-Kabir. After Shams, he became friends with a goldsmith named Selahuddin. The death of Selahuddin made the Maulana reach the climax of love for God. He wrote his greatest work, The Masnavi, with the encouragement of Husamuddin Chelebi.

The illness of the Maulana Jalaluddin lasted for forty days. The whole population of Konya, men, women and children, starting with the Seljuk Emperor Ghiyasuddin Keykhusrev III, came to serve him. All efforts were in vain and the Maulana quickly moved towards his end. He closed his eyes at dawn on the 17th December 1273 C.E. His funeral took place the next morning, with all the populace, without distinction of race, religion or sect, attending, to the accompaniment of the sounds of various musical instruments.

His works

The Masnavi. His best-known work is The Masnavi. It is composed of 26,000 couplets and consists of six volumes. In this work he explains his mystic ideas in short stories. It has been translated into many languages and many an excerpt on it has been written. The oldest copies of The Masnavi are in the Konya Museum.

The Divan-i-Kabir. It consists of 21 volumes and 96,000 couplets. Poems of love and mysticism are written in Persian and in the form of ruba'i and ghazal. It is now being published in single volumes.

The Fih-i-Mafah. It is a didactic work and contains the sermons and dicta of the Maulana. It is in Persian, and has been translated into Turkish. This work is particularly important as it explains the views of the Maulana about the world.

The Majalis-i-Sab'ah. It is in Arabic and consists of the seven pieces of advice of the Maulana.

The Maktubat. It is a collection of 1,444 letters written to the important personalities of the time by the Maulana.

Besides these works of the Maulana, there are some poems in Turkish and in Greek. There are also certain other works which are attributed to him.

His Mausoleum

At present his mausoleum is the Konya Museum of Antiquities. Before the Republic this building was a convent of the dervishes. It is entered from the principal gate on the west, and after the courtyard with fountains, one comes to the door of the mausoleum. This door opens on to a small room called the “reading room.” Before the museum took its present form, the Mevlevies (the followers of the Maulana) used to read the Qur’an in this room. Today this room is used for the display of the works of calligraphers. From here one enters the interior of the mausoleum, with an interesting silver door of Ottoman workmanship. The first glass case in the mausoleum contains the books of the Maulana, like The Masnavi or the Divan-i-Kabir. There are 65 tombs on the right-hand side of the mausoleum of the relatives of the Maulana. Under the dome (Kubbah-i-Khadra), which is covered with green tiles on the outside, are the sarcophagi of the Maulana and his son Sultan Walad. A little further there is the sarcophagus of the Maulana’s father. The dome was built a few months after the Maulana’s death by an architect named Buduruddin, and its interior was decorated by an artist named ‘Abd al-Wahid.

The Samaa’ Khane

It is the room where the Mevlevi religious ceremonies (sama’as) were held. It was built during the time of Suleyman the Magnificent.

The Mosque

It was formerly used as the mosque of the dervish monastery. Now they display here valuable carpets and rugs, glass and metal goods and rare hand-written books.

The Dervish Cells

They were repaired in 1584 C.E. during the time of the Ottoman Emperor Murad III. These are the small rooms where the dervishes lived. The library and the kitchen are also in the same style. In the dervish cells today Turkish rugs and carpets are displayed.

Other works in the courtyard

There are the mausoleums of Hasan Pasha, Sinan Pasha, Khurrem Pasha and the daughter of Murad Pasha, which were built during the time of the Ottomans. To the east of the courtyard there is the mausoleum of Mehmed Bey and the tombs of some Mevlevies.

His ideals

The Maulana was a mystic poet and a real sophist. His aim was to love and respect mankind. He had an unlimited tolerance. Goodness and charity were among the most important elements that made up his character. All through his life, he lived full of real love. His love was the love for God. In his works he wrote about his love for God and his best poems are the ones that are composed for God. For the Maulana music and dance (sama’) are man’s main natural and esthetic necessities and they help in his development. In the presence of God everybody is equal. Everyone who knows how to repent for his sins has won the right to live and the person who knows how to love always deserves to be loved.

MAY 1957
HAAFIZ OF SHIRAZ

d. 1390 C.E.

The Prince of Persian and Lyric Poets
Haafiz and His Poems

By M. FARZAAD

1. PRELIMINARY OBSERVATIONS

The vast popularity of Haafiz in non-Arabic-speaking Muslim countries

What are the seven poetic wonders of the world? Shakespeare's and Milton's works are certainly two of them. Dante's Divine Comedy and Goethe's Faust are in all probability the two others. The suggestion that Jalal al-Din Rumi's Masnavi and Haafiz's Divan (or collected lyrics) should receive serious consideration in this connection should not give rise to a charge of Chauvinism on my part, for no less a scholar-poet than Sir William Jones many decades ago expressed the opinion that the Masnavi was comparable in worth with Shakespeare's works. After such a verdict it would follow almost automatically that the collected lyrics of Haafiz, too, belong to the same exalted company.

We are all familiar with the common English saying to the effect that in any English home where there is a Bible there is to be found a Shakespeare also. Significantly enough, the Persians have an exact counterpart of this saying for the Qur'an and Haafiz respectively.

We have little positive indication that Shakespeare was famous outside England in his lifetime; and we learn from the scholars that even after his death (particularly before the last ten or fifteen decades) there were periods during which the general public did not know Shakespeare adequately. Is it not, therefore, a remarkable fact that (in spite of the undoubtedly less favourable state of communications in fourteenth century Persia as compared with Elizabethan England) the poems of Haafiz, even in his lifetime, reached the hearts of many thousands of people, commoners as well as kings, in towns many hundreds of miles apart; and furthermore, that the moon of this popularity has never waned, but has steadily gained in brilliance ever since?

Two facts may enhance the sense of wonder which some of us would feel because of this stupendous historical phenomenon. One is that the interval of time between the writing days of Haafiz and ourselves is considerably longer than the corresponding period in the case of Shakespeare; these, in round figures, being six centuries and three centuries and a half respectively. The other is that the printing press, as an aid to the dissemination of knowledge, rendered definite and early service to Shakespeare, but not to Haafiz. Some of Shakespeare's plays, as everyone knows, were published even in his lifetime; and no longer than seven years after his death, a collection comprising almost the whole of his writings was published by his personal friends. The first printed edition of Haafiz's poems, however, appeared more than four centuries after his death: while the first serious attempt at publishing a critical edition of his poems were made only about fifty years ago. I should, of course, emphasize that I am not making a comparison between Shakespeare and Haafiz. No such comparison would be relevant, for Shakespeare was essentially and mainly a dramatist, and Haafiz, exclusively a lyric poet. I am merely trying to convey, through comparison with cultural and social phenomena well known to the Western world, the measure and extent, in time and place, of the popularity and the influence of this prince of Persian, and perhaps of all, lyric poets.

2. HAAFIZ AND KHAYYAM

In Haafiz we have poetic material enough for nine or ten FitzGeralds

Again, making use of another—and somewhat inevitable—literary phenomenon with which the English-speaking world is intimately familiar (the version of Persian quatrains, mainly by Khayyam, as arranged and translated by the genius of Edward FitzGerald), let me try to illustrate how and where Haafiz stands among the Persian poets; and consequently, how and where he should stand among Persian poets translated into English, and the other great modern languages. First, in respect of quantity alone. Khayyam's good poetry amounts to about two hundred quatrains, or in English poetic measures, eight hundred lines. Haafiz, however, wrote more than four hundred and fifty excellent ghazals (or sonnet-like lyrics) which together with the good poetry he wrote in other forms, would come to some nine thousand misraa's or English lines. This is at least ten times Khayyam's output. Furthermore, a quatrain is much simpler in construction than a ghazal, and the latter usually contains poetic
material roughly equal to that of five to eight quatrains. It will thus be no exaggeration if, comparing the quatrains to a melody and the *ghazal* to a symphony, we should conclude that Khayyam and Haafiz were like two composers who respectively wrote two hundred excellent melodies and four hundred and fifty excellent symphonies.

It obviously and inevitably follows that work on Haafiz is necessarily much more voluminous and much more intricate than work on Khayyam. Fitzgerald's preoccupation with Khayyam lasted practically twenty years, that being the difference in time between the publication of the first and the last version of his poem. Now, if in this outstanding case no less than a genius and twenty years was needed for the ultimate poetic English translation of five or six score lines of Persian poetry, and if this admittedly unique case is at all an indication, we can form some idea of the comparative magnitude of the task of making a translation of Haafiz's eight or nine thousand lines. One needs to consider also the much greater difficulties — to be referred to later — that have always confronted all translators of Haafiz. Therefore it is no wonder that this task, which for England began nearly a century before the appearance of Fitzgerald's first version of Khayyam, is by no means finished even today — nearly a century after that great literary event. Nay, one is filled with amazement at the considerable measure of success which under the circumstances the English translators of Haafiz (numbering no less than thirty) have on the whole achieved.

There is, however, another and more pleasant side to the picture, and it is this: in Haafiz alone we have poetic material enough for nine or ten future FitzGerals; and Rumi (to say nothing of the other inadequately translated major Persian poets like Sanaii (d. c. 1151 C.E.), *Attaar (d. 1230 C.E.),* and Nizami (d. c. 1231 C.E.) can supply the material for some fifty more translators of genius. The vastness of the intellectual treasure which can be described as Persian heroic, romantic, lyric and mystic poetry is indeed amazing. Nothing but the barest of beginnings has yet been made for introducing it to the world in general. The vision of the day when this great mass of great poetry will be available in English translation comparable to Fitzgerald's rendering of Khayyam is indeed a happy and glorious vision.

Another very significant and, again, not duly recognized fact about Fitzgerald seems to me to be that he was not only a translator, but also a cause of translation in others. It was he, perhaps, who started what might be called the Fitzgerald vogue, or even the Persian vogue, in English literature. He became the master whom several others tried to imitate, if not to emulate. No doubt Sir William Jones, among others, had done much to prepare the ground before him, but how can it be denied that soon after Fitzgerald's masterpiece had conquered the heart of England, there was an obviously unprecedented rise in the quantity and variety of English translations from the Persian poets, particularly Haafiz, Rumi, Firdausi (d. 1020 C.E.), Shabistari (d. 1320 C.E.), Sa'di (d. 1291 C.E.) and Baba Taahir (d. c. 1019 C.E.)?

With Haafiz, Fitzgerald can be said to have had three distinct connections, one negative, and the other two positive. The negative connection is that Professor E. B. Cowell, who was responsible for introducing the Persian to the English Khayyam, made a number of fine prose translations from Haafiz; and one wonders why Fitzgerald, who did try his hand at the translation of two other Persian poets (Saami (d. 1492 C.E.) and *Attaar (d. 1230 C.E.)* did not choose Haafiz also for the purpose.

One of the positive, but perhaps not constructive, influences of Fitzgerald on Haafiz in English is the minor vogue of translating Haafiz into English quatrains. During the nineteenth-twenties no less than four different poetic translators of Haafiz, the *ghazal* or sonnet-writer, deliberately adopted the Fitzgerald quatrains for their work. These were L. Cramner-Byng (joint Editor of the Wisdom of the East series published by J. Murray, London); an anonymous member of the Persian Society; Thomas Wright (Secretary of the John Payne Society), and Clarence K. Streit in America, who called his book outright *Haafiz in Quatrains.* Faced with this phenomenon we may feel that the adoption of the same quatrains form by Elizabeth Curtis Brenton for her poetic translation of Baba Taahir (who wrote in Persian quatrains, although to a metre quite different from Khayyam's) was almost inevitable. Of these four Fitzgerald-like translators of Haafiz, the second one made a minor deviation in respect of the number of feet in his quatrains; but the number of quatrains written by the first one was sixty-five, very nearly the same as that in Fitzgerald's first version of Khayyam, which was seventy-five; while the last two carried the imitation of Fitzgerald to the extreme point of reproducing exactly the same number of quatrains (one hundred and one) that made up two of the subsequent versions of his poem.

The most comprehensive and constructive, though possibly an indirect, influence of Fitzgerald on Haafiz in English may be the tremendous increase in the quantity of English translations from Haafiz.

During the near-century before Fitzgerald, the outstanding English translators of Haafiz were not more than six, namely, Thomas Hyde, J. Richardson, John Nott, Sir William Jones, Sir William Ouseley and J. H. Hindley. Within the near-century since Fitzgerald, however, the number of English translators from Haafiz is more than doubled, and we have, among others, Samuel Robinson, Herman Bicknell, E. H. Palmer, W. H. Lowe, J. H. McCarthy, Wilberforce Clarke, the unique Gertrude Bell, Walter Leaf, John Payne, Richard Le Gallienne, the four quatrains writers mentioned (the second of whom, by the way, made a number of Haafizian translations in ode-form and prose as well), and Professors E. G. Browne and R. A. Nicholson.

A number of non-English-speaking persons too (chiefly from the sub-continent of India) have endeavoured (and with

3. HAFAIZ AND FITZGERALD

Fitgerald's share in translating Haafiz into English quatrains

The English-speaking world has incidentally formed the habit of thinking of Fitzgerald as exclusively a supreme practitioner of the art of translation. I believe, however, that in him it was the critical creator that set to work before the translator; forming the quatrains (each of which is in Persian a complete, independent poem) into a full-sized, glorious artistic entity in English, where each quatrains forms a stanza with a definite relation to the whole, as well as to its immediate neighbour stanzas. It is this original critical designer, this inspired artistic architect, who is responsible, so to speak, for producing the blueprint of the magnificent poetic edifice built from the splendidly scattered bits of raw material imported from Persia. Thus, rather than accuse Fitzgerald of being a "free" translator and a paraphrasier, let us duly recognize this other, and extremely important, side of his genius as well, and respect and admire him all the more because of it. Critical creative faculty of this nature will be needed in greater or less degree, according to occasion, by many other translators who would attempt to turn a Persian poetic classic into an English one.
the increase of the influence of the English language in the world may in future endeavour) to translate Haafiz into English. This plucky group already includes Hindus like Krishnalal M. Jhaveri, Muslims like Professor Maulavi Syed Sirajuddin, and Parsis like K. B. and D. J. Irani and Dinshaw Furdunji Mulla, whose work Thomas Wright describes as "poetical and picturesque". The ultimate English translator of Haafiz will probably find certain parts or aspects of the work of this particular group of permanent value.

4. THE QUANDARY OF THE TRANSLATOR OF HAAFIZ

The difficulties with which the English translators of Haafiz have found themselves confronted are so fundamental as to have been reflected even in the titles or sub-titles chosen for a large number of the books they produced. One gets the impression that at least four different questions troubled the translators.

(1) One difficulty (which was not, apparently, emphasized before Fitzgerald's time) was obtaining a proper source from which the translation could be made. Le Gallienne and Thomas Wright say that their work is based on "literal translations" and "various translations" respectively. The member of the Persia Society who chose to remain anonymous collected his selection from "many old Persian manuscripts". Bicknell, Payne and Wilberforce Clarke translated directly "from the Persian" or "out of the Persian". Of these three different groups the last seems to be the most fortunate so far as their source was concerned. Even this, however, quite obviously had no access to a critically dependable Persian text.

(2) Another difficulty facing the translators was how to describe the poetic items which they had attempted to translate. Some of them, like John Payne and the admirable Gertrude Bell, simply call these items "poems". Others, like J. H. McCarthy, use the original Persian word ghazal. Those who have endeavoured to translate the word ghazal into English have, like John Not and Richard Le Gallienne, used the word "ode". It seems to me, however, that an ode is more in the nature of an equivalent of the Persian word qasidah — a longish poem often on a somewhat formal subject. If an English equivalent to the word ghazal is sought, I suggest that "sonnet" is much more suitable than "ode".

(3) The designation of the specific style or variety of translation attempted was another puzzling problem. Without a single exception, the translators of Haafiz (as those of Shakespeare), if they have said anything about their own work, have among others remarked upon the extreme difficulty, even the impossibility, of giving a translation of him that should at once be accurate and readable. Many excellent and eloquent passages to this effect can be quoted from the introductions which they wrote to their translations, but even limiting ourselves to titles and sub-titles, we may note that John Richardson and J. H. Hindley use the word "paraphrase"; J. H. McCarthy and John Payne say "done into English"; P. L. Stallard considers his own translations to be "renderings"; Richard Le Gallienne's are, in his own words, "freely rendered," and Walter Leaf's are mere "Versions" with a sub-title emphasizing his interest in the prosodic side of the matter: "An Essay in Persian Metre".

Two sub-titles are particularly interesting in this connection. Thomas Wright calls his own effort "principally a presentment of the most striking thoughts" of Haafiz; while C. K. Streit describes his own book as "A transfiguration presenting the spirit of the Persian Poet". He has even written a full-sized essay entitled On Transfusing Haafiz.

(4) These and related difficulties have inevitably had an adverse effect upon the quality (let alone the combination of quantity and quality) of English translations from Haafiz. Many a translator, when he looked at the comparatively small number of poems he had at last managed to translate from Haafiz, seems to have been rather painfully conscious of what Robert Browning expressed simply and strongly as "the petty Done, the Undone vast".

Why the immortal Diwan of Haafiz has not yet been translated into English

The main translations from Haafiz, irrespective of whether they are in prose (like those of Samuel Robinson and J. H. McCarthy) or in verse (like those of Herman Bicknell, the incomparable Gertrude Bell, Walter Leaf, and Richard Le Gallienne) are no more than partial; while the rest are, generally speaking, only fractional. The most voluminous of recent translations of Haafiz which I have seen is that by P. L. Stallard, published in 1937, and containing thirty-three poems. It should be emphasized here that the number of genuine poems by Haafiz fit translation is, I believe, about five hundred.

Accordingly, some titles or sub-titles, as in the case of John Not, Herman Bicknell, and the anonymous member of the Persia Society, declare that the work in question is merely "selections". Other translators say the same thing by choosing a title like "Poems (or Odes—or Ghazals) from" the collected works of Haafiz. John Richardson calls his own book A Specimen of Persian Poetry and J. H. Hindley has Persian Lyrics or Scattered Poems; and further describes it modestly as "a small fasciculus of English versifications of Haafiz".

Only two complete translations of this poet have so far appeared in English. One (Wilberforce Clarke's) is in literal prose, and the other (John Payne's) is, as if by deliberate contrast, in verse with the preservation of those two impossible handicaps, the Persian metres and the Persian mono-rhyme system. Both these translations are unbelievable monuments of industry and devotion, but the first one has been described by the eminent Orientalist, the late Sir Denison Ross, as "so slavishly literal as to be almost unreadable except as a crib"; while the second one is at best far from being the ultimate poetic translation of Haafiz in English.

We have a right to ask why it is that although excellent poetic translations have been made of numerous individual poems by Haafiz, his immense body of work is still doomed to waiting for its Fitzgerald; or according to a splendid recent suggestion of Sir John Squire's, its Flescher. The main difficulty is, as I have had occasion to maintain before, the corruptness of the Persian text.

5. A PERSONAL TESTIMONY

Let me try to testify to this point from personal experience. On a certain day in the last quarter of 1930 my casual acquaintance with Haafiz ended, and a more or less systematic and comprehensive acquaintance with him commenced. Subsequently I thought of translating him into English. But it soon became apparent to me that before beginning to translate each poem it was necessary to spend a long time, sometimes more than a month, trying to establish its authentic text. I realized that the task of translation could not, properly, be undertaken before the science of criticism (both textual and literary) had been allowed to make its
indispensable preparatory contribution. That was why I decided to begin the systematic process of establishing the Persian text of Haafiz.

Only after this work had, contrary to all my expectations, gone on continuously for more than ten integral years did I realize how voluminous, how intricate, withal how absorbing and enjoyable, the scientific textual criticism of Haafiz could be. I came across several problems, the importance (or even the existence) of some of which had never before been recognized, among them the problem of the order of the lines in any of Haafiz’s ghazals or other poems of equal or greater length. Then, when I found an objective critical instrument that could be of decisive service in the solution of the problem, I naturally knew the deep joy of discovery. It would be out of place on this occasion to embark upon a description of the many technicalities involved, but a very brief mention of the main steps to be taken may help clarify the problem of the poems of Haafiz.

6. THE FIRST STEP: A VARIORUM EDITION

My first point is that the basic reason for the world’s interest in Haafiz is that he wrote good poetry; wherefore, the first task, obviously, is the establishment of his genuine text.

However, even as recently as twenty-five years ago (up to which time an edition of Haafiz was nearly always lithographed), what was generally meant by a “good” edition of his poems was one copied by a good calligraphist! Furthermore, by far the greatest number of pamphlets and articles that have appeared in Persian about him deal not with the scientific criticism of his text, but with such comparatively less important subjects as his biography; or the history of his times; or his so-called mystic (or Sufi) philosophy; or a few of his lines that happened to seem obscure to a particular author; or the praise of his genius in vague, hackneyed superlatives; or the fanatical dedication of elementary moral lessons from his poems; or even the suggestion of methods for telling one’s fortune by ritualistic reference to his book. There is perhaps no need for me now to emphasize that it is as yet far too early for us to do anything fundamental about Haafiz, except establishing his authentic text.

Now, the textual critic has to do two things mainly: first, to gather and duly to categorize, and then to correct, the whole of the text attributed to Haafiz.

For one thing textual research should not be based, as it sometimes has been, exclusively on a single so-called “old and reliable” manuscript, or even on several such manuscripts; but on a dictionary-like book containing all the ghazals and other poems attributed to Haafiz, all the lines attributed to each poem, and all the variant readings within every line. Furthermore, it should be indicated in which of the manuscripts and printed editions that form the basis of this variorum edition each poem or line or variant reading is to be found; and therefore, which of the said manuscripts and printed editions do not have the poem, line, or variant reading in question.

Again, as this is exclusively a book for the specialists, all variant readings should be arranged immediately beneath the pertinent word or phrase in the basic text; otherwise time and effort will be wasted by the research worker and all his successors in looking about among the confusion of copies in the margin, or at the bottom of the page or at the end of the book. Incidentally, only after such a variorum edition has been compiled will it be possible readily to recognize whether a poem, or line, or word in a subsequently studied manuscript or printed edition is new, and should consequently be added to the variorum edition; and later on rejected or accepted as part of the authentic text.

A rough estimate of mine is that some eight hundred and fifty ghazals, and the equivalent of about one hundred and fifty more ghazals in other forms of poetry, will be gathered; the total number of their misraa’s (or lines) being nearly twenty thousand. In addition to this there will be about twenty-one thousand variant readings within the lines, and these too will have to be duly dealt with.

7. THE LOST (?) POEMS OF HAAFIZ

One question is whether we will still be in possession of the full text of Haafiz, or whether the gathered material will after all be only a partial collection of his poems. In other words, has any considerable number of Haafiz’s poems been lost? We have practically no solid grounds on which to base an answer in the affirmative to this question. The existing poems seem to me to be a fairly comprehensive collection representing the whole range of emotional and intellectual experience possible within the life-span of one man. Indeed, I am inclined to suggest that (with the exception of Rumi, whose amazingly large and excellent book of ghazals — quite misleadingly called after Shams-i-Tabrizi — is in a class by itself) Haafiz wrote many more good lyrics than any other great lyric writer of the world, such as Petrarch.

One possibility, however, should not be overlooked. It is obvious that Haafiz was a man with some volume of correspondence, and that a part of this correspondence was in verse. At least fifteen of his ghazals are personal letters or answers to personal letters, or are written upon the occasion of the arrival of a messenger, or express anxiety because Haafiz finds it a long time since a letter or a messenger last arrived. It may be safe to conjecture that all of his correspondence was not in poetry, and again, that some of the letters written to him, or by him (whether in prose or verse) are not at the moment available to us. However, one never knows. A number of these letters may be discovered — and published — any time! Apart from the possibility of this problematic loss, I believe the tendency has been to preserve any poems by Haafiz that were available to the people of Persia, who have never failed to feel a deep and protective admiration for him.

We do not know when, exactly, the compilation of the text of Haafiz began. It was probably after his death; but what is more important is that it was essentially a gradual process, which I believe took more than two centuries to approach completion. I have seen one undoubtedly authentic beyt (or couplet) in a manuscript dated nearly two hundred and fifty years after the death of Haafiz, while it was not to be found in any of the several earlier manuscripts which I referred to at the time. I should like to emphasize the significance of the point by mentioning that these manuscripts represented among them all the half-centuries prior to the date of that particular manuscript, including the first half-century after the death of Haafiz, within which, the dates of all the earliest known manuscripts or fragmentary collections of Haafiz’s poems occur.

We must, therefore, be on our guard, and while paying due regard to the older manuscripts, we should, in the interests of science, never despise newer ones, and for that matter, not even the newest, and corruptest of all printed editions; for the latter may contain an authentic poem, or
line, or even a word, which the older (and, only as a general rule, more reliable) sources may have missed. In fact, the older a manuscript of Haafiz may be, it is, I believe, more likely to be deficient, and to miss a greater number of authentic poems or lines; the simple reason being that the process of compilation was still in its initial stages.

8. THE SECOND STEP: FOURFOLD CORRECTION

So much for the first task of gathering and categorizing the, so to speak, raw material which has to be fed to the machine of scientific criticism in order to establish what is authentic, what is doubtful, and what is spurious. Then the second main task, that of correction, should begin. So far this has generally taken the form of correcting certain words according to the judgment of the individual editor, and of recording at the bottom of the pages a few random variant readings in other manuscripts or editions. This, however, is obviously far from being a comprehensive and satisfactory treatment of the subject. He who, having done this, considers that he has adequately completed the task of correcting the text of Haafiz may (with some malice) be likened to one who, standing on the ground at the foot of, say, a ten-rung ladder, has lifted one foot less than half-way towards the first rung, and believes that he has actually climbed to the top of the ladder!

The task of correction (which cannot be based but on a complete and scientifically categorized variorum edition just described in some detail) is itself divided into four main distinct problems. I will, however, suffice with merely mentioning these problems here, as follows:

(a) The establishment of the genuineness of the whole poems, be they ghazals (sonnet-like lyrics), qasidahs (ode-like lyrics), ruba'is (quatrains), qit'as (fragments), or masnavis (poems composed of a succession of rhyming couplets).

(b) The establishment of the genuine words in each line.

(c) The establishment of the genuine lines of each poem.

(d) Last, but certainly not least, the establishment of the genuine order of the lines in each poem.

Incidentally, the ghazals and other poems will at this stage be ready for an extra-textual but important critical treatment, the establishment of the authentic (though necessarily approximate) chronological order in which they were written.

9. THE MIRACLE OF CONTINUITY

The ghazals of Haafiz are in a class by themselves — they are not loose in construction

In connection with the problem of the order of the lines, which I was perhaps the first person to stumble upon and to declare, I should like to mention that formerly the ghazal was likened to a pearl necklace, each pearl representing a beyt (or verse-unit) and the string representing the rhyme and metre. It was pointed out that there was no link, other than the string, between the pearls; and that the pearls could be rearranged, and even have their numbers reduced or increased, without destroying or even damaging the identity of the entity, the necklace. The argument continued to maintain that in exactly the same manner, the verse-units of the ghazal had no connection with each other except the same-ness of rhyme and metre; and that these verse-units could be rearranged, as also some of them could be taken out of the poem, and/or others added thereto, without at all changing the fact that the poem was still a complete ghazal. I find the supporters of this theory rather unrealistic, but certainly kind-hearted and generous; for they would endow this particular form of Persian poetry with as many lives as a cat and as much adaptability as a chameleon!

I agree that, at first glance, some of the best Persian ghazals would appear to be of loose construction; and that many mediocre and inferior Persian ghazals, especially later ones, are so in fact. At the same time I should declare that I have not found this loose construction at all true in the case of a single one of the ghazals of Haafiz. This, I believe, is equally applicable to all the non-ghazal poems of Haafiz as well.

On the contrary, I would liken a Haafizian ghazal to a novel, with the chapters of the latter representing each a beyt (or verse-unit) of the whole poem. Obviously, we cannot tamper with either the number or the sequence of the chapters of a novel — that is, of course, if we still expect the novel to make sense.

One fundamental fact seems to me to be that in the ghazal of Haafiz there exists an unuttered but clearly suggested train of thought (or silent verse, as it were) between each verse-unit and the next. If we do not recognize this, then indeed the written beyts of verse-units will seem somehow disconnected, and we may justifiably agree with a Haafizian critic who described as a "model of incoherence" one of Haafiz's ghazals which appeared to him to be a particularly bad offender in this respect. If, however, we do realize the existence of this latent and suggested thought-content, we will find that, by the simple process of association of ideas (which "modern" psychology "discovered" and labelled several centuries after Haafiz knew about it and used it) he has linked every verse with the next one in every single one of his poems, ghazal or otherwise; and has thus created within the poem a complete literary sequence which is as solid as a steel chain, and as beautiful as a golden one.

In childhood many of us may have amused ourselves by throwing a flat stone at an acute angle against the surface of a pond, so that the stone, before eventually sinking, struck the face of the water and rose into the air several times in succession. To me the undoubtedly unbroken train of thought in any poem of Haafiz is like the continuous line of progress of that stone between the moment it leaves one's hand and the moment it sinks in the pond. And the successive verses of the ghazal are accurately represented by the successive distances actually traversed by the stone on the surface of the pond. In other words, between each verse-unit and the next, in any poem by Haafiz, the progress of the train of thought continues without interruption, but during that important interval, the waters of poetic expression are not touched by the winged stone of the poet's thoughts.

10. THE THIRD AND FOURTH STEPS: RATIONAL INTERPRETATION AND ANNOTATED LITERAL TRANSLATION

There never was and there never will be a royal road to a scientific result; much less to an intellectual or a spiritual goal. The road before us is a long and hard one. The difficulty which has all along been confronting this splendid band of English scholars, translators and poets during nearly two centuries since the first Englishman attempted a translation from Haafiz, is the corruptness of the Persian text. We cannot but begin by gathering and categorizing the whole of the text (poems, lines, and variant words) attributed to Haafiz throughout the centuries since the date of the earliest avail-

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able manuscript or fragmentary collection of his poems. Then we should subject this mass of critical raw material to the fourfold processes of textual correction. By this time we shall have progressed in our work only enough to have established the proper form of a literary riddle; for, due to the silent lines between the written verses, every complete poem of Haafiz is in the intellectual market worth considerably more than is indicated by its face value. Therefore, the next inevitable step is rational interpretation, to find out what Haafiz is trying to convey in his poem as a whole. Incidentally, adequate annotation should come about this time as well. All these stages must necessarily be passed in the Persian language. Then a fully annotated, literal (but by no means slavish) translation of both text and interpretation should be made into English. It is only after all this critical spadework has been completed that the poems of Haafiz will be ready for ultimate literary translation.

The results in Persian will, however, be things of such wondrous beauty, and so very free from the confusion and ambiguity now besetting the poems of Haafiz, that they will, I believe, fully justify all this labour of science and of art. An ordinary study based on the comparison of the crude and the corrected texts of such ghazals as Saadhaa dil talab ee . . . (The Mad Heart), and Dil miravad ze dast am . . . (The Shipwrecked), the ode Khayar e Magdam marhaba . . . (The Welcome), and all the masnavi (or couplet) poems of Haafiz, even a short one like Dar 'in vaadli . . . (The Desert of Disdain) will I believe remove any serious doubts on this point.

Haafiz is waiting for an English poet, but the latter should, in turn, be waiting for the Persian scholar. It is indeed as much beyond a Persian to give the ultimate poetic translation of Haafiz in English as it is beyond an Englishman to establish the ultimate text and interpretation of these, and such, Persian poems. I submit that as yet not a single one of these fundamental and indispensable preliminary problems has been solved. It is nothing short of a literary miracle that in spite of these awesome obstacles existing between the true Haafiz and the minds of his admirers (Persian, English, or otherwise) he has consistently been able to attract so many people, so deeply, and for so long. It is obvious how much more he will achieve with his proper text both in the original and in excellent translation.

11. HAAFIZ AS A POETIC CRITIC

The fundamental criteria of poetic excellence in the opinion of Haafiz

The quality of Haafiz which distinguishes him from other major Persian poets (including, and one may say particularly, Rumi) is his perfect sense of literary design and the faultless critical finish which he gave to every poem, nay, to every line which he wrote. I have no doubt that he criticized his own poetry most carefully before concluding that it had reached the final stage in the intricate process of creation. Many of the variant readings now at our disposal are, I believe, Haafiz's own, and were later on rejected by himself for a better word or phrase.

The most revealing specimen of the working of the critical genius of Haafiz is, I believe, the beyt:

Rawaan tashna'e ma ra ba jur'ae daryarb
Kih mi-dihand zulaal Khizr ze jaam e jamat.

I came across no less than six various readings to this very lucid-looking line, that could easily and convincingly be arranged in the order in which they might have occurred to Haafiz. This long succession of variant readings would reveal, or rather confirm, what artistic effects and defects Haafiz endeavoured to achieve and to avoid respectively in his poems, and the meticulous care which he bestowed upon the criticism of whatever he wrote.

Another fact in support of this theory is that there are in his book at least twenty pairs of beyts (or couplets) where one member of each pair is obviously the first sketch of what he wrote, but which, on second thoughts, he found unsatisfactory; and eventually rejected in favour of the second, and improved, member of that pair. A study of these particular variant readings and pairs of verses will, I believe, further reveal to us the work of Haafiz the poetic critic, as distinct from that of Haafiz the poet.

We will thus, so to speak, come and sit beside him as he is in the act of writing his poems; or rather at the moment when he is possibly frowning thoughtfully over a line which he has just written, but which he is trying to improve. We hear him thinking aloud, we learn a few most valuable lessons in poetic criticism from him. Without having gone deep into this important question I should like to submit that some of the fundamental criteria of poetic excellence, in the opinion of Haafiz, were as follows:

First, that the second half of the beyt (or couplet) should clearly and rationally continue and develop the figure of speech, and the idea introduced in the first half; that there should be no confusion of metaphors; and again that, consequently, the whole beyt (or double-verse unit) should be a unity in content as well as in form.

Second, that perfect economy of expression, coupled with the maximum possible clarity, forcefulness and effectiveness should be secured by the words used in every single line of the poem. One seldom, if ever, meets with a redundant or a weak word (be it even a monosyllable) in any of his poems. That is why he achieves in his words that high degree of compression and compactness which his translator into any other language finds it almost impossible to rival.

Third, that all words and metres used in any poem should be euphonious. This, although a main characteristic of his art, should merely be regarded as secondary to his preoccupation with the meaning he wants to convey. It, however, is responsible for the fact that his poems, if read only ordinarily well, would sound something like a sing-song even to ears unfamiliar with the Persian language.

Fourth, that all words, rhymes and metres should be chosen from among the simplest and commonest available in Persian. Thus, when one is reading or hearing his poetry, one's attention is practically never attracted away from the content by an academically difficult word, or an uncouth rhyme, or a strange metre.

Fifth (and in some senses most important because most comprehensive) that the number, size and arrangement of the verse-groups into which every one of his ghazals is invariably divided should reach, or almost reach, perfect symmetry. This applies equally to his qasidahs (ode-like lyrics) and his few but superb masnavis (poems in rhyming couplets) such as Aahut'e Vahshi (The Wild Deer), Saaqii-naame (Apostrophe to the Cupbearer), and most particularly to his masterpiece, Moghami-naame (Apostrophe to the Minstrel).

In short, Haafiz strives after and gains in his poems the effect of a perfect mathematical design (including even, upon occasion, the suggestion of symmetry by omission), a faculty which is akin to, but which, in its artistic scope surpasses the exquisite vision of the Persian carpet-designer.

(To be continued)
A BRIEF LIFE-SKETCH OF MUHAMMAD, THE PROPHET OF GOD

By 'ABDUL RAHMAN KHAN

(a) THE MECCAN PERIOD

In 571 C.E., possibly some time earlier or later, a son was born to Aminah of the Banu Hashim in the tribe of the Quraysh, who has been called Muhammad four times and Ahmad once in the Holy Qur'an. He was a posthumous child, his father, 'Abd Allah Ibn 'Abd al-Muttalib Ibn Hashim, Ibn 'Abd Manaf,' Ibn Qusayy, having died previous to his birth. He was six years old when his mother also died; so his grandfather, 'Abd al-Muttalib, took him under his care. On the death of his grandfather his paternal uncle, Abu Talib, adopted him as his son. In his twelfth year the Prophet Muhammad accompanied his uncle with a trading caravan to Syria. There a Christian monk named Bahira recognized him as the future Prophet of God and predicted that he would be the "Seal of the Prophets" — the last of the Holy Messengers of God. The Quraysh held him in respect and gave him the title of al-Amin.

Very little is known about his early life. The first writer to give us an account of the Prophet’s life is Ibn Ishaq, who died in Baghdad in 150 A.H. (767 C.E.). The work is preserved in its recension by Ibn Hisham (died in Egypt in 218 A.H. (833 C.E.), which has recently been translated into English by A. Guillaume, Professor Emeritus of Arabic Literature in the University of London, and published by the Oxford University Press, London, 1956. He must have been brought up as a prominent member of the tribe of Quraysh. From his childhood he was a supporter of monotheism introduced by the Hebrew patriarch Abraham and protested against the idolatry of the Arabs. It may be surmised from authentic records and later historical events that from the age of puberty to his fortieth year he was deeply absorbed in studying the religious condition of Arabia and contemplating its reform. Thomas Carlyle has given us a vivid account of the Prophet’s mental occupation in his Heroes and Hero Worship essay, "Hero as a Prophet".

In his twenty-fifth year, the Prophet married Khadijah, a rich merchant’s widow (his senior by fifteen years), by whom he had a number of children: two daughters married, one after the death of the other, to 'Uthman, an early rich convert to Islam. Another daughter, Fatimah, was married to ‘Ali Ibn Abi Talib. After his marriage the Prophet used to spend long hours in deep devotion and contemplation in the neighbouring cave of Hira’. After attaining the age of forty, while absorbed one day in contemplation he received the now famous message from God contained in chapter 96 of the Holy Qur'an, and which begins with "Igra bi ismi Rabbik al-ladhi khalq. Khalaq al-Insana min 'alaq" (Read in the name of thy Lord Who created you. He created man from a clot). The following night is identified with the 27th of Ramadhan, and is called Laylat al-Qadr (the Night of Power). After a lapse of some days (known as jarrah) when the Wahy (Revelation) was delivered to him for the second time, he rushed home in alarm and asked his wife Khadijah to wrap him up in a sheet as he lay on the ground. It was thus that he received the chapter of the Qur'an Muzam al-nil. In this manner, from time to time, all the verses of the Holy Qur'an were revealed to him, at first in the form of Salsalat al-Jaras (the reveberation of bells). Later, chapters revealed in Medina were delivered in a peculiar voice, regarded as that of the Angel Gabriel.

As soon as the Prophet began to receive messages from God he started preaching Islam, exhorting the Arabs to give up belief in false deities and worship only God, the creator of the world; to abstain from evil deeds (blood feuds, gambling, etc.) and live a virtuous life which would ensure happiness in the hereafter. The first convert to Islam was his wife Khadijah; then his cousin ‘Ali, still in his childhood, and Abu Bakr, a distant relation in flourishing circumstances. Among the strongest opponents to Islam were Abu Sufyan of the Banu Umayyah tribe of the Quraysh and his influential relations. Their opposition appears to have been based on fear of loss of leadership and revenue derived from the worship of idols displaced in the Ka'bah (especially at the time of pilgrimage), if Islam were to become the religion of the Arabs. They began to prosecute the helpless Muslim converts (at the time mostly poor servants or slaves). When this persecution became quite intolerable eleven Muslim families of Mecca migrated to Abyssinia. In 615 C.E. some more families of converts (most prominent among whom was the well-to-do family of ‘Uthman) migrated to the same country. The Negus, the Christian King of Abyssinia, gave them protection, and when the Quraysh demanded their return he emphatically refused.

About this time 'Umar Ibn al-Khattab, a prominent member of a fairly well-to-do family of the Quraysh, embraced Islam and boldly carried out missionary work. Even after the migration of these Muslim families the Prophet persevered in his preaching. Khadijah died in 619 C.E. Some time later Abu Talib also died. Although he did not adopt Islam as his religion he stood by his nephew against all opposition. It was about this time that the Prophet was invited to Divine audience, referred to in the Qur'an as al-‘Ira’ — the Night Journey. He was transported one night (27th Rajab) instantly to Jerusalem preliminary to his ascent (Mi‘raj) to the Seventh Heaven, mounted on the Burq, from a spot in front of the Wailing Wall of the Jews (now designated as al-Buraq by the Muslims of Palestine). From this association, Bayt al-Muqaddas (or the Haram of Jerusalem) is regarded as the third most sacred place in the Muslim world (the first two being, of course, Mecca and Medina).

In 620 C.E. some Yathribites (the residents of Medina), mostly of the tribe of the Khazraj, met the Prophet at the 'Ukaz fair and evinced much interest in the teaching of the new faith. Two years later a deputation of 75 of them waited upon the Prophet and invited him to settle in Medina and instruct them in the principles and practice of Islam, hoping thereby to bring about their reconciliation with the other main tribe of the Aws. The Jews of Medina were also expecting a new Messiah who would lead them to glory, Yathrib was the birthplace of the Prophet's mother. When he returned disappointed from his mission to Taif if he accepted this invitation and advised 200 Muslims to evade the surveillance of the Quraysh and escape to Medina. He himself left Mecca on the night of 24th September 622 C.E. with Abu Bakr very cautiously, leaving 'Ali to sleep on his bed to avoid suspicion. The Prophet and Abu Bakr had to take
shelter in a cave outside Mecca before proceeding to Medina. Later ‘Ali and the other Muslims also (with the exception of ‘Abbas) left Mecca.

(b) THE MEDINESE PERIOD

When the enemies of Islam at Mecca learnt of the Prophet’s migration to Medina with his followers they conspired all their property and prepared to lead an expedition against them. In the meantime the food problem at Medina became serious and the Yathribites decided to intercede in retaliation the caravan returning to Mecca with the food grains from Syria. The leader of the caravan, Abu Sufyan, came to know of this plan and sent for reinforcements from Mecca. Twenty miles south-west of Medina at Badr, an army of only 300 Muslims engaged the Meccan army of 1,000 strong in the month of Ramadhan 2 A.H. (624 C.E.) and completely defeated it. Among the prisoners taken were the Prophet’s uncle, ‘Abbas, the Prophet’s son-in-law, Abu Al-Aias (husband of Zaynab) and ‘Ali’s brother, ‘Aqil. They were set free after payment of fidya (redemption money). The success of this battle raised the spirits of the Muslim community and they prepared to sacrifice their life and property in the cause of Islam.

Next year (in 625 C.E.) they met with a slight setback. Unmindful of the commands of God and the advice of the Prophet, the Muslims of Medina fought Abu Sufyan and his army at Uhud. The Prophet himself was wounded in a skirmish. But repentance soon brought recompense. In 5 A.H. (627 C.E.) a large army of Meccans under Abu Sufyan with Confederates (Azhab) of Beduins and Abyssinians laid siege to Medina. The Muslims dug a ditch around the city (in accordance with the advice of a Persian convert, Salman) and posted volunteers to repulse the attackers. The siege lasted a month; some 20 men were killed on both sides. The Confederates raised the siege and turned back. After their departure it was revealed that the Jews of Yathrib (otherwise known as Medina) had secretly intrigued with the Hypocrites (Munafiqun) of Medina and supported the Confederates. In retaliation, members of their most important tribe (the Banu Qurayzah) were called upon to embrace Islam. On refusal, according to the decision of the leader of Ansar (Sa’d Ibn Mu’ad) 400 of their able-bodied men were put to death, their women and children were divided among the Muslims, and their date-palms made over to the emigrants. [A year earlier another Jewish tribe of Medina (the Banu Nadir) who were also in league with the enemies of Islam were sentenced upon to become Muslims. Failing to do so, they were expelled from Arabia.]

Islam is a universal religion, meant for all human beings. But Arabia being inhabited by people of the same race and language, it was felt necessary to spread the faith first in Arabia. The Jews and Christians of the country refusing to participate in the movement, the Arabs that had embraced Islam were welded together into one community of identical religious and social manners. Friday was decreed the sacred day of the week, instead of Saturday or Sunday of the Jews and Christians. The Call to Prayer was introduced, and instead of turning towards Jerusalem, Muslims were ordered to turn their faces towards the Ka’bah while saying prayers. Thus was established the solidarity of the Faith and the Prophet automatically became the head of the community with Medina as the centre of Muslim Government.

In 6 A.H. (628 C.E.) the Prophet left for Mecca with about 1,500 Muslims to perform ‘Umrah (the lesser Pilgrimage, not reserved for the annual Hajj season). They carried with them only their usual swords in scabbards. The Quraysh stopped them near the Well of Hudaybiyyah, about a day’s journey from Mecca. The Prophet despatched ‘Uthman as messenger to inform the Quraysh of the peaceful object of the visit. Soon a rumour got afloat that he was murdered by the unbelievers. This naturally caused a great commotion. The Prophet sat under a tree and asked his followers to offer their oath of allegiance called Bay’at Ridwan to the Prophet, and they all submitted to it, declaring their determination to fight to the bitter end in the cause of Islam. The Quraysh became afraid, and sending Suhayb Ibn ‘Amr made peace with the Prophet, called the Peace of Hudaybiyyah. Its terms were very fair, some more favourable, apparently, to the Meccans. But as the real object was to attract the Quraysh to Islam, it turned out eventually a veritable victory.

While at Hudaybiyyah the Prophet married Maymunah, a lady aged 50 years, and wished to consummate the marriage by staying for the night. But the Quraysh would not consent to it. This roused the wrath of the lady’s nephew, the brave Khalid Ibn Walid. He left Mecca in anger and accompanied the bride to Medina. ‘Amr Ibn al-As and ‘Uthman Ibn Talhah also left Mecca in dudgeon. Khalid and ‘Amr, after thus embracing Islam and following the banner of the Prophet, were destined soon to become the military heroes of Islam and earn undying fame in history.

The intrigues of the Jews continued unabated. To put a stop to these, all their strongholds including the famous fortress of Khaybar, after defeating and slaying its commander, Marhab. The next year, 7 A.H. (629 C.E.), in accordance with a clause of the Peace of Hudaybiyyah, the Muslims performed ‘Umrah with the Prophet. The Unbelievers of Mecca left the city for three days, the Muslims stayed in the Haram (the Sacred Precinct) for the same period and returned to Medina.

The Mu’tah Expedition

About this time the Prophet got a signal ring for himself bearing the inscription “Muhammad, the Rausul of Allah” (Muhammad, the Messenger of God). He despatched letters signed with this ring to the Kings of Busrat (near Jerusalem), Egypt, Iran, Abyssinia, Bahrain and ‘Uman, and to some minor chieftains also, inviting them to adopt Islam. Only the Kings of Bahrain and ‘Uman responded to the invitation. A similar letter was conveyed to Shurabibl Ibn Amr Ghassani by Harith Ibn ‘Amr Azdi, but the Ghassani killed the messenger. So in retaliation an army of 3,000 volunteers was sent under Zayd Ibn Harithah to punish the Ghassani. The latter opposed him with a powerful army composed of Heraclius’s soldiers that had recently gained a victory over the Iranians. In the battle that took place at Mu’tah the Muslims suffered defeat with the martyrdom of Zayd himself. Then Ja’far Ibn Abu Talib was put in command with the Prophet’s orders. Brave Ja’far also became a martyr, fighting to the last. ‘Abdullah Ibn Ruwahah met with the same fate. Finally Khalid with great dexterity brought back the Muslim army from the field, inflicting heavy losses upon the enemy. Eight swords were broken in his hand in this fighting.

The conquest of Mecca

The tribe of the Khuzai’ah had come under the Prophet’s protection, while the Banu Bakr under Nawfal had formed a pact with the Quraysh and defeated the Banu Khuzai’ah very severely, and in spite of their seeking refuge in the Haram murdered them ruthlessly. thus the way was open for the Prophet and sought his support. He decided to lead an army against Mecca and purge the city once and for all of its idolatry and infidelity. On the 10th Ramadhan 8 A.H. (1st
January 630 C.E.) he marched from Medina with 10,000 companions against Mecca. When his army lay at Marr al-Zuhran, ‘Abbas, the Prophet’s uncle, pleaded in favour of Abu Sufyan and the Meccans, as after all, they were kith and kin. It was announced by the Prophet that if they did not oppose the Muslim army’s entrance into the city and sheathed their swords, or took shelter in the Ka’bah or in Abu Sufyan’s house, or remained in their own houses with closed doors, they should be pardoned. In the spirit of magnanimity, forgetting all the harm done to him and his followers in the past, the Prophet forgave them all.

The Muslim army proceeded onwards with each tribe under its leader, with practically no opposition from the Meccans. The Prophet performed the tawaf of the Ka’bah seven times, mounted on his camel, then knocked down all the 360 idols that were put up there, proclaiming during the act the words of the Qur’ān, “Truth has come, falsehood has vanished” (17: 81). All the figures painted on the walls of the Ka’bah were washed out with water from the well of Zam Zam. Khalid Ibn Walid smashed the idol of ‘Uzzah in Nakhlah, the biggest of the idols of the Quraysh. ‘Amr Ibn al-‘Aas broke the idol of Suwa’, located three miles from Mecca. Sa’d Ibn Zayd broke the idol of Manat. Idols belonging to the tribes of the Kuhl and the Khuzza’ah, situated on a hill, suffered the same fate. The Prophet then took the key of the Ka’bah and performed therein his prayers. Then standing in front of the door he made a speech which began thus: “God is the only God. He has no partner. He has fulfilled His promise with His creatures and alone defeated all the powers of evil. I trample under my feet all tribal boasts and claims of wealth and blood feuds.”

With the exception of a few confirmed culprits all were given a free pardon. The booty acquired was distributed among the chiefs of the Quraysh that had adopted Islam voluntarily. This was resented by some young Ansars (Helpers) of Medina. The Prophet addressed them in a short speech, and referring to the hospitality of the Ansar in belligerent terms asked them whether it was not well that they were taking Muhammad back with them to their city, while the Meccans were receiving coats and camels. This brought tears into their eyes and they joyously accompanied the Prophet back to Medina.

The Battle of Hunayn

The tribes of the Tha`if and the Hawazin, who lived between Mecca and Ta`if, declared war under Malik Ibn ‘Awf against Islam. The Muslims, now over-confident of their military success, committed some silly mistakes and suffered loss at the outset. But they later won a complete victory. Several thousand women and children, camels and goats, with four thousand ‘aqi‘ahs’ of silver, fell to their lot as booty. The Prophet in his childhood was nursed by a woman of the Hawazin tribe (named Halimah). Being reminded of this past happy connection, he returned his share of the women and children. Seeing this, other Muslims also returned their shares.

The Tabuk Expedition

After Khalid’s strategic retreat from Mu‘at, the Ghassani king was preparing for an attack on Medina with the support of the Roman Emperor. The Prophet had to raise a great army in defence. In spite of famine and scorching heat his Companions, especially ‘Uthman, Abu Bakr and ‘Umar, with a number of lady Companions, heroically came forward with their contributions. The Prophet marched with about 3,000 men in Rajab 9 A.H. (630 C.E.) towards Damascus. A military camp was formed at fourteen stages from Medina. Ghassani became intimidated and did not come out to fight. The Christian ruler of Aylah (Yuhanna’) came in person to the camp and agreed to pay the Jizyah (poli-tax). The Jews of the date-palm lands of Maqnah, Adhirah and Jarba’ also came under Muslim protection by paying the Jizyah. The great military commander Khalid

inflicted a signal defeat on Ikidar, a vassal of the Roman Caesar, and ruler of Dumat al-Jandal, and brought him before the Prophet, who accepted his submission to pay the Jizyah and set him free. After a stay of a further ten days at the camp the Prophet returned to Medina.

The Hajj Akbar — the Great Pilgrimage

The Hajj of 9 A.H. (630 C.E.) was the first after the extrication of Mecca from control of the Unbelievers. Though the Prophet himself did not perform this Hajj, he appointed Abu Bakr as the Amir Hajj — the Leader of the Pilgrimage

1 One ‘aqi‘ah is the same weight as the English ounce.
— and ‘Ali as ‘Naqib, and sent them with 3,000 Muslims. After performing the Hajj, Abu Bakr explained to the audience the Munasik (characteristic functions) of the Hajj and announced officially that thenceforth no Mushrik (polytheist) should enter the Ka’bah. Then he recited the first verses of Chapter 9 of the Holy Qur’an. Not only did the remaining Unbelievers of Meca become Muslims, but various other tribes of Arabia waited upon the Prophet in groups and entered the Muslim fold. Hence this year is called Sanat al-Wu’fud (the Year of Deputations).

‘Umar, Hadramawat and Yaman, Hamdan and Kindah also sent deputations and joined Islam. It was first considered sufficient to recite the Kalimah (La illaha illallah, Muhammad al-Rasul Allah) in full sincerity and pay the Zakat to be formally enrolled as a Muslim. Later all the five conditions now in vogue were imposed.

Hajj al-Wada’

On 25th Dhu al-Qa’dah 10 A.H. (631 C.E.) the Prophet with all his Companions, most of the people of Medina and other Arab tribes (numbering over a hundred thousand in all) started for Mecca. After the performance of the Hajj the Prophet addressed the audience in an appropriate Khutbah describing the blessings of the Hajj, sanctity of the Ka’bah, safety of Muslim life and property, rights of women, equal treatment of slaves and free citizens, Islamic brotherhood and solidarity. This was his last Hajj. At its termination he received the following verse of the Qur’an: “Al-Yauma akmallu lakum Dinakum wa amatamtu ‘alaykum n-nam’i wa radhittu lakum al-Islam dina” — the last of the Divine Messages (This day have I perfected for you your din (way of life) and completed upon you my favours and chosen for you Islam as a way of religion. 5:3)

Some days later he fell ill with fever (11 A.H.—632 C.E.) and with permission from his other wives moved into ‘Aishah’s hujrah (chamber), which was next to the Prophet’s Mosque. While still ill, one day, seated on the minbar, he gave his last instructions to his Companions and directed Abu Bakr to conduct the daily prayers. He breathed his last in the sixty-third year of his life according to lunar calendar reckoning. In compliance with his will he was buried in ‘Aishah’s own room. The Muslim community elected Abu Bakr as his successor.

In spite of attaining the sovereignty of the entire Arab world the Prophet persevered in his life of poverty, purity and devotion.

The Effect of the Ideology of Islam on the Conduct of a People

“Cyprus Crisis the Outcome of Ottoman Tolerance”

(We reproduce below the text of an editorial from the Turkish daily Cumhuriyet, Istanbul, under the title of “Cyprus Crisis the Outcome of Ottoman Tolerance”.

“Our aim in doing this is not so much to support the self-evident cause of “Cyprus-is-Turkish”, as to emphasize how profoundly the ideology of Islam changes the behaviour of a people. The editorial stresses the tolerance of the Turks towards their non-Muslim subjects of Cyprus during the 16th century, when tolerance towards the vanquished was unknown in the world. Besides, tolerance is not inherent in human character. Why the Turks of those days were capable of magnanimity is to be directly traced to the teachings of Islam rather than to any other factor. Islam is the only religion that makes it incumbent on its followers to believe in all the prophets of God — Abraham, Moses, Jesus, etc. A Muslim cannot remain within the fold of Islam without accepting them, one and all, as his own prophets. Ed., I.R.)

“The text of the editorial reads:

“Commenting on the regrettable situation created by the release of Archbishop Makarios, a British friend of ours writes in a semi-serious and semi-humorous vein that ‘all these troubles wouldn’t have happened, if Turkey had behaved differently in the past.’

“What did the Turks do when they took over the administration of Cyprus? During the 300 years of Latin hegemony, the people of the island had been deprived of almost every freedom. The Orthodox Church of Cyprus had been closed in 1260. When Turkey conquered the island in the second half of the 16th century, the situation changed; with the permission of the Ottoman regime, the Church was reopened and the Orthodox priests returned to their activities. Thus it was as a result of Turkey’s tolerance that the people of Cyprus regained their religious freedoms.

“These and the events that our British friend was thinking of when he said that Turkey was in a way responsible for the Cyprus crisis. The Orthodox Church of Cyprus, silenced by a regime which lasted from 1260 until 1571, was restored by the Ottoman administration. But if that Church hadn’t been revived, Britain would have been spared the troubles which assail her today. Throughout her history Turkey has been known for her tolerance. In the past, we often paid a very high price for our toleration, especially in our relations with the Orthodox Church. And yet we preserved that spirit. We should like to point out here certain contrasts between the policy followed by the Ottoman Empire in Cyprus for over three centuries and the British administration since 1878. Today the Greek-speaking Cypriots form the majority of the island. How did this come about? In the second half of the 18th century more than half the population of the island was Turkish. According to an estimate made in 1777 by a Greek named Kyprinos, there was in Cyprus a population of 84,000, of which 47,000 were Turkish and 37,000 Greek. According to an estimate made about the same time by De Vezin, British Consul for Alenpo and Cyprus, the island’s population was 80,000, with 20,000 Greeks as against 60,000 Turks. In spite of the fact that they were in absolute majority and the masters of the island, the Turks established a highly equitable judicial system. On the bench of every district court sat two Moslem and two Greek judges. Of the six members of the Court of Appeal at Nicosia, three were Turkish and the rest Greek. The religious court run by the ‘kads’ were for the Moslems only and the Greeks had their own law-courts to deal with marriages, divorce-suits, inheritance cases, etc. Now that they are in the majority the Greeks refuse to give us the rights which we bestowed upon them when we were in control.

With the beginning of the British administration, the size of the communities began to change. This process gathered speed. According to British statistics published in 1931, the island’s population at the time consisted of 276,572 Greeks and 64,245 Turks. There is no doubt that this was partly the result of the continuous support by the British Colonial Administration of Greek interests in complete disregard of the rights and interests of the Turkish community. The education of the Turks came under Greek control and the Greek municipalities were responsible for allowing the Turkish quarters to fall into an unsatisfactory state. To all these things Britain turned a blind eye. Do our British allies intend to follow this policy to its final conclusion and take another step towards the annexation of Cyprus to Greece?”

(The Turkish daily, Cumhuriyet, Istanbul, Turkey, as quoted, slightly abridged, by Turkish News, London, for 8th April, 1957.)

MAY 1957
"THE DISUNITED ARAB WORLD"

By L. G. CAMERON

Since the Second World War the unified strength of the Arab World has been repeatedly thrust in the face of mankind. It has been used as a threat calculated to discourage outside intervention when the laws of international justice demanded intervention and it has been advanced as justification for actions ranging far beyond the normal field of Arab politics. To prove their unity and strength, the Arab countries of the Near and Middle East joined together in the Arab League, thus presenting a façade across which is written, so that all should read, 'We are Arab Nations, therefore we are united.' Need the word accept this? On the contrary. All the evidence suggests that behind this glittering façade lies a maelstrom of conflicting political and economic currents; of national and individual ambitions; of personal greed and perpetual internal struggles for power. The only factor holding the Arabs together today is their common hatred of Israel and the Jews, and even this can be attributed to their inherent wild passions rather than to cool calculated politics. This Jew-hatred is long standing and has become almost a tradition. Ever since its creation Jordan has never allowed Jews within its borders, while King Ibn Saud of Saudi Arabia, the only great leader produced by the Arab world during this century, made no secret throughout his long and turbulent life of his intense hatred of the Jews.

What then are the obvious cracks in this imposing structure called the Arab League? The fundamental conflict stems from the character of the Arab. He is essentially an individualist, the nature of his homeland having bred this characteristic firmly within him. From the dawn of human history this cruel, barren region has forced upon its inhabitants a perpetual struggle to preserve life and obtain the bare essentials of living. It was so in the time of Abraham, and, for most of the Arabs, it is still true today. The survival of the family, and later, the tribe, has always depended upon the courage, initiative and physical strength of its head. It may be that the modern necessity for internal peace has robbed the tribes of much of their former independence and has certainly curbed the power of their Sheikhs but, in the final reckoning, individuality to the tribe and the closing of the tribal ranks in defence of the individual is still a dominating factor in Arab life. This loyalty of the tribe to one of its brethren probably saved the life of the Prime Minister of Iraq early in 1948. Prime Minister Salih Jabr had negotiated the new "Portsmouth Treaty" with Britain. Nationalist and Communist mobs, led by the ever-ready students, were roused to a frenzy by the terms of the treaty and a wave of riots spread through Baghdad and the other large cities of Iraq. At the end of a week of bloodshed Salih Jabr returned to the capital but almost immediately had to flee for his life, such was the temper of the inflamed populace. It was announced that he had taken refuge in Jordan and, with the formation of a new government, order was restored. In actual fact Salih Jabr had joined his tribe at Hillah, a small town only a few miles to the south of Baghdad. In a matter of weeks tempers had cooled and the Portsmouth Treaty had been revoked. Then, one Saturday morning, the tribe of the ex-Prime Minister descended upon Baghdad. Those in cars completely blocked the road connecting the town with the airport while some two or three hundred others, each man armed to the teeth, formed a solid mass upon the lawns bordering the tarmac upon which stood an aircraft scheduled for Cairo. In the middle of this human shield stood Salih Jabr, safe within his tribe. And there he remained, totally inaccessible to all but trusted friends until a moment before take-off when he boarded the aircraft and was flown to safety.

Popular national appeals to Arab pride can always arouse dormant passions which are never more than partly subdued. Usually, however, the spasms are short-lived. While the Arab is prepared to fight for the necessities of today or even tomorrow, he is seldom able to appreciate the need to continue the fight to ensure against the day after. Generations must pass before an Arab world will be able to rely, for its unified strength, upon the true brotherhood of its members. It is generally supposed that their language is a common bond holding the peoples of the Arabic-speaking countries together. The Arabic language, however, is really a number of languages. The Baghdadi, speaking his own Iraqi Arabic, finds difficulty in making himself understood in Cairo, while a Damascene, relying upon his local Syrian version of the language, would be regarded as a foreigner in Saudi Arabia. Fortunately for the Arab world, however, Classical Arabic is understood and spoken by its more educated peoples and by its leaders. Thus the local fundamental variations are set aside. Nevertheless, where the common people are concerned, the language factor, as a bar to full and complete intercourse and brotherly understanding, must be given its full measure of importance. A much more potent source of division is religion. The whole of the Arab block is essentially Moslem by faith but, like most other religions, Mohammedanism is split into rival sects and widely split at that.

"It is a far more "public" faith than some of the other large world religions. No true follower of Mohamet would omit his period of prayer at the five set hours of each day, no matter where he is or what he is doing. In any part of Islam it is a normal sight to see the carpenter or the copper worker lay down his tools or the farmer leave his plough just before sunset, spread out his small prayer mat and kneel, face towards Mecca, reverently intone, with full ritual, the prayers of that hour. To the "Faithful" it is the only true faith, to be followed fervently and to be defended fiercely. Unfortunately for the internal peace of Islam, however, each sect defends its own interpretation of the teachings of the Prophet with the same wild passion and fervour that it would bring to the wider dispute of Mohammedanism v. Christianity. And because these differing interpretations are displayed in public the dissensions are advertised and personal religious antagonisms inflamed.

"It is traditional that Mohamet declared that Islam would in time become divided into 73 sects but that only one would survive. As a consequence Arabic writers on the
subject feel compelled to restrict themselves to that number but describe many diverse classifications and, in reality, describe some hundreds of sects. Well over half the Moslem population of the world follows the Sunni interpretations of Islamic Law and the Koran. This sect can be regarded as the more orthodox branch of Islam. Their hatred of all the other heretical sects is terrifyingly real, and it is more than likely that it was an underlying cause of the Baghdad mob's lout for the head of Salih Jabr in early 1948. He was Iraq's first Shia Prime Minister. The Shiias are a smaller but still very powerful sect. They make up for their inferiority in numbers by a fierce and intolerant defence of their faith. Their two holy cities in Iraq, Najaf and Karbala, rank second only to Mecca, and Moslems alone are allowed to reside in them. As well as being Moslems it is well that their inhabitants should be Shiias since all other sects, and Sunnis in particular, are abhorred about as much as the infidel. I well recall the consternation on the face of the Chief of Police in Karbala some few years ago when I informed him of my intention to break my journey to the western frontier of Iraq by staying the night in the town. Only the weight of my credentials persuaded him to allow me to do this, and then only on condition that I occupied a room inside the police post and remained under armed guard. A jaunt into the town was unthinkable; not even accompanied by my armed 'shadow'.

"Recent rioting in Najaf has been given much publicity by Moscow as a sign of popular antagonism to the government. It could be just that. On the other hand, knowing the inflammable religious sentiments of the place, I suggest that it could be nothing more than another of those Shia 'flare-ups' caused by some imagined and probably obscure act of Sunni oppression.

"A third and very powerful sect are the Wahhabis. The power of this branch of Islam stems not from its numbers, for they comprise a relatively small proportion of the Moslem population of the world, but from the fact that one wealthy country, Saudi Arabia, is solidly and unalterably of this one faith. Because of its wealth, Saudi Arabia, and that means the Wahhabi sect, plays a powerful part in Arab affairs. The Wahhabis are the extremists; the fanatical puritans of Islam. Music, alcohol and and tobacco are forbidden to the true followers of Mohammed ibn Abdul Wahhab, who, in the early years of the eighteenth century, whipped the Arabs of Central Arabia into a frenzy of religious reform. Consequently, its recently acquired oil wealth notwithstanding, Saudi Arabia is a severe country, severe to itself and severe in its intolerant attitude to fellow Moslems of rival sects. It can be likened to England under Cromwell. Sunnis and especially Shiias are regarded as heretics and a very healthy hatred for both is readily apparent to any visitor to Saudi Arabia. In their turn the Shiias still keep alive the memory of the desecration of their holy shrines during the sacking of Karbala and Najaf by the Wahhabis in the opening years of the nineteenth century. Such are the religious schisms which are eternally rending and weakening the cause of Arab unity.

"Students of history will point to the flood of Arab conquests when the armies of Islam, strong in the unity of their faith, poured out of Arabia across Africa and into Europe during the seventh century A.D. While accepting this, it is well to remember that it was a new and simple faith which filled the hearts of the fanatical disciples of the 'Prophet' in this their first and most successful Jihad or Holy War. The doctrinal schisms which were later to rend and split the 'true faith' from top to bottom were not then troubling the 'true believers'. So when countries outside the Arab bloc are threatened with the Jihad, as we in Britain have been recently threatened by Egypt, an appreciation of the state of internal religious disruption now existing within Islam can serve to place such 'fire-breathing' in its right perspective. The greatest factor of all, however, which will inevitably prevent a sincere and lasting unity of the Arab States in the Near and Middle East is oil. This group of nations is made up of the 'have's and the 'have-nots'; those which have oil in abundance and those which have little or none. Iraq, Saudi Arabia and Kuwait control nearly all the known oil reserves of the area. The whole national economy of each of these countries rests fairly and squarely upon the production of these oil fields. Once poor, they are now rich. Without the flow of oil they would, of necessity, revert to their previous positions as pauper states dependent upon outside help for the maintenance of their internal economy.

"Similarly, the States of Syria and the Lebanon, although without oil, derive vital revenues from the pipe-lines which cross their territories. Egypt produces only a small amount of oil and Jordan none.

"Taking these facts alone it is clearly apparent that the Arab Mosaic in this area is split by widely divergent national interests and it seems hardly likely that any of the big oil producers would be willing to jeopardise the fundamentals of its economy by engaging in a Holy War and so deprive itself of its European oil markets; a disaster of the first magnitude. Recent events in the Suez Canal area have caused a violent explosion of Arab passions and much talk of Arab solidarity. The period of clarification and settlement will be the testing time for the Arab League. Events already suggest that it has been found wanting; its flimsy structure exposed. Hot-headed and ill-considered acts of sabotage in Syria and Kuwait point to one obvious fact which emerges from the recent Middle East crisis; that the 'have's can no longer, even if they ever did, trust the 'have-nots'.

"What of the future of Jordan? This small State, created in order to reward Abdullah for his support in the First World War, has none of the normal territorial reasons for its existence. It is neither a geographical region nor is it an economic entity; it is not a distinctive racial unit nor a region of even moderate wealth.

"The sole reason for its existence is strategic. From it Britain has been able to offer protection to her interests in the Near and Middle East. Without British financial and military support, Jordan will inevitably become a bone of Arab contention over which the other Arab States will snarl and quarrel for years to come. Her present Arab friends will sit around this not particularly succulent morsel, each warily eyeing the others and waiting the opportunity to strike. When the time is ripe Egypt will do so in order to satisfy her avowed national ambitions; Syria to isolate Iraq from the West; Saudi Arabia because its ruling family is the traditional enemy of the Hashimite ruler of Jordan — and family feuds die hard in Arab hearts — and Iraq because its King is the cousin of King Hussein of Jordan and so would not tolerate its annexation by any country other than itself. Deprived of British protection, Jordan stands very little chance of surviving as a nation. She will unavoidably become submerged in that same sea of Arab intrigue in which she seems so anxious to wallow.

"It is clear from a study of all available evidence that this mighty conception of a unified Arab World is one gigantic bluff. Just wishful and hopeful thinking. The pseudo-bonds of Arab internationalism are one thing; fine words recalling the glories of the past and the common religious strength of the present are another. When, however, the final deciding question is asked, the harsh facts of national economy, and that means oil, will decide the answer."

MAY 1957
Pakistan's Small Industries Corporation
One Year of Progress

The functions of the Corporation

The Government of Pakistan set up a Small Industries Corporation last year in January 1956 for the purpose of promoting the development of small industries. There are thousands of craftsmen in Pakistan, and their output is tremendous. The problem has been to organize them in such a way as to give them gainful employment on the one hand; and on the other to enable them to cope with the rapidly increasing demand for Pakistan's handicrafts. They are also given facilities and encouragement for improving quality and preserving the superb craftsmanship which is part of the proud cultural heritage of Pakistan. Pakistan is industrializing fast, and after ten years she is now designated as a partially industrialized country. The part to be played, therefore, by the cottage industries is an important one.

The functions of the Small Industries Corporation are:

1. Planning, development and research;
2. Improvements and standardization of products;
3. Provision of essential raw materials in short supply;
4. Promotion of sales and exports; and,
5. Provision of financial and technical assistance.

The Corporation concentrates on the development of export potential and promotion of pilot projects. Development of export potential means much more than buying goods in Pakistan and despatching them for sale abroad.

In order to be introduced successfully in foreign markets, the goods have to be up to the standards required, and must be offered at competitive prices. This can only be done by arranging supplies of raw materials at economical prices, and giving technical advice in regard to standards, designs and quality of manufacture; organizing bulk production and ensuring supplies in time against overseas orders. Then there is the question of making purchases of finished goods, their inspection during and after manufacture, appropriate packing and onward shipment. Each one of these is a specialized job and needs proper supervision and efficient handling.

The raw materials imported fall under fifty broad categories such as chemicals, dyes and colours, liquid gold, plastic powder and celluloid sheets, raw rubber, cane and rattans, packing materials, gold/silver, leather, raw ivory, iron and steel and non-ferrous metals, cotton/pure silk/artificial, silk yarn and fabrics, embroidery thread, gold/silver thread, velvet and plush, synthetic stones, beads, pearls, etc. The total number of items covered by these categories is over 500. The Corporation determines estimated requirements, specifications and quantities of each and arranges import at competitive prices.

The Corporation distributes raw materials to selected small industrial units, to be restricted to selected units in each class of industry that undertook to produce and supply goods according to standards laid down by the Corporation at agreed prices. However, the Corporation has been extending these facilities to such other units as have foreign orders in hand and are unable to comply because of want of raw materials.

International Exhibitions

The Corporation has successfully participated in International Exhibitions at Seattle, Brussels, Damascus, Mombasa and Ceylon. As a result of this, orders were received for a large variety of cottage industries products. This is just the beginning. It is hoped that exports will go up appreciably during the course of a year or two.

A sample of Pakistan craftsmanship in silverware

Industrial units

Proposals for setting up the following industrial units are under consideration:

(a) Common Facility Centres for hand-loom and other industries;
(b) Gold/silver thread;
(c) Dolls;
(d) Pure silk yarn (throwing and reeling); and,
(e) Umbrella ribs.

Detailed schemes for (a) and (b) have already been drawn up and are being actively pursued.

Information received from foreign markets indicates that there is considerable scope for export of Pakistan's hand-loom products, particularly carpets.

This booklet, a courageous exposure of Zionism, consists of a series of letters written in 1955 by Elmer Berger to Lessing J. Rosenwald and Clarence L. Coleman, Jr., from Cairo, Jerusalem and Damascus and from on board ship, and is full of honest and courageous observations.

The Council was founded to counteract the Messianic pretensions of the State of Israel towards all Jews. It believes that “in the long pull of history it was certainly possible to believe that if Jews acted like all other people in these revolutionary times, they would emerge, as integrated citizens, in whatever kinds of new societies may come.” Its fundamental basis is that American Jews should be loyal to America, British Jews to Britain and Arab Jews to the respective countries in which they live such as Palestine, Egypt, Iraq, Morocco, Tunis, etc.

No Arab or non-Arab Muslim could possibly take exception to this realistic and sane doctrine. Had the Jews in Palestine been content to remain a useful minority in a predominantly Muslim Palestine, following the excellent example of the Christian Arabs, there would be no Arab-Jewish question. In North Africa Jews are treated as absolute equals. There is a Jewish Minister in the Tunisian Government. The Arabs have never been anti-Semites. The Zionists whipped up an anti-Arab feeling amongst the Jews living in Arab countries. They found a convenient means of winning the sympathies of the European world in selfish and uncivilized racialism of the Germans, the Russians, the Poles and the Rumanians. The foolish ignoramus who taxes the Arabs of all people with “anti-Semitism” should read a part of modern history, and it is high time the world realized that an Arab can only be “anti-Semitic” if he betrays his own people and acts as a quisling working for the interest of the Semitic majority, the Zionists or for foreign imperialists, and not for the Arab people, who form the vast majority of the Semitic peoples.

Mr. Berger visited the Middle East in the spring of 1955. He met the Grand Rabbi of Egypt, Haim Nahoum, who told him about his early experiences of Zionism when he was approached by a Zionist delegation who asked him to intercede with the Sultan of Turkey to enable Zionists to buy land in Palestine. He said he would be glad to intercede if the land were for the individual Jews who would become Palestinian citizens, but he would not intercede if the land were to be acquired for national purposes. The views of the Grand Rabbi recorded by Mr. Berger give an idea of the Jews living in Egypt and the efforts made by the Zionists to induce them to go to Israel. The Grand Rabbi pointed out that the Egyptian Jews lived and dressed like Arabs, and were getting on fairly well there was no discrimination against them; they had enjoyed parliamentary representation and were also represented on the Constitutional Committee. The Grand Rabbi also pointed out that despite all this the Zionists were attempting to persuade them to come to Israel.

Mr. Berger was right when in 1955 he recorded that Egyptians and Palestinian Arabs in Gaza were apprehensive of the expansionist nature of Israel. The recent events only prove the accuracy and objectivity of his observations.

The booklet contains a detailed account given by the Chief Rabbi of Iraq, Sassoon Kedoury, of the way Iraqi Jews were persuaded to leave Iraq after 1948. From this account we learn that the Iraq Government discouraged them from leaving Iraq. It froze their profits and gave two months to return to those who had left Iraq. Mr. Berger tells us that the Chief Rabbi of Iraq emphasized to him the fact that he and other Jews wished to remain Iraqis.

Mr. Berger makes a plea for the Arab refugees, who should be resettled in Palestine, rather than the Jews of North Africa. In his travels in the Middle East, he noticed that the 8,000 Jews in the Lebanon were happy and prosperous and great admirers of Dr. Charles Malik, the brilliant Foreign Minister and former delegate of the Lebanon to the United Nations. In occupied Palestine Mr. Berger found that the Arabs who preferred to stay in Israel were in a very bad way. He says that the discrimination against the Israeli Arabs takes a number of forms, the most flagrant and brazenly hostile being the continued expropriation of “neglected” Arab lands and properties. There are apparently cases where Arabs suddenly find they have lost every bit of security. The only way open to them is to migrate to one of the neighbouring Arab States — the majority going through the Lebanon. These people, of course, provide fresh discouragement to refugees still hoping to return.

The author describes the conditions in Israel in areas where Jews predominate. The military governors have just about complete authority in the heavily populated Arab districts around Nazareth and the of course as we saw for ourselves, in settlements along or near the borders. It is difficult for an Arab in these areas to move freely from one place to another within Israel…"

All Arabs and others interested in Palestine should read this and other publications of this courageous and just American organization of Jews. With such honest people Muslims can have no quarrel.

* * *


This factual pamphlet contains the text of a talk broadcast by the British Broadcasting Corporation on 25th February 1956. Miss Crowe, who has already written with sympathy and authority on North Africa, starts by stating that the Jews in Palestine “…possess 80 per cent of the former mandated area of Palestine (8,000 out of 10,000 square miles), a proportion which is interesting to compare with the 55 per cent allotted to her by the United Nations award of 1948, and the 6½ per cent actually bought and cultivated by
her nationals before 1948; she has also acquired all the richest agricultural land which Palestine contained, all the citrus groves, half of which were owned by Arabs before 1948, all the rich coastal plains, all modern Jerusalem, all the former water supply of Jerusalem, and more important still for her development—a sufficient surplus of water supplies from all sources in the north to enable her to irrigate large parts of the arid Negev in the south. She has a Mediterranean as well as a Red Sea port and complete control of the Haifa railway. Two-thirds of her population are of European origin and therefore possess in a large measure the skill and managing capacity necessary to a modern progressive State. She has a population of 1½ million people. In 1947 the area now lying within her borders contained 1½ million people.

In talking of the financial aid Israel has received, she says that it is “on a quite unprecedented scale in relation to the size of her population. The total amount of aid received by her since 1948 has been estimated at £700 million. Of this, about £200 million has come from world Jewry, mostly in the form of a gift; about £200 million from German reparations deliveries up to date, all in the form of a gift; and £105½ million from the United States Government, £65 million in the form of a gift and £40 million in the form of loans.”

With this money it was not difficult for the Zionists to double the area of cultivated land and treble the area of irrigated land to absorb the 750,000 immigrants. Herein lies the reason for the success of Zionists as against the Arabs for their turning the desert into a garden.

Let us quote some further figures given by Miss Crowe. Israel’s exports still only cover 30 per cent of her imports. She is expecting to receive an additional £570 million in the next five years. She counts on getting £140 million from the rest of German reparations due to her; £62 million from the United States; and £76 million from private investment. For the rest—£291 million—she has only world Jewry to turn to.

No wonder that the Arab boycott of Israel merely puts up the cost of living for all parties concerned and has little more than a nuisance value.

Israel envisages increasing the irrigated area by 500,000 acres by 1960, when she expects to have a population of 2,800,000, which may rise to 2,200,000 if North African immigration continues at the present rate. According to Miss Crowe the cost of settling an immigrant from North Africa is £400, and the “farming efforts are going so badly that a network of administrative farms has had to be created in each village to supervise them. Four villages have actually been handed over to companies who employ the settlers as hired labourers. Of course, this is a further expense. There are also 30 Kibbutzim, or collective farms. But they, too, are in grave economic difficulties, because not enough people can be found to settle in them.”

There is absolutely no reason for the Jews to leave Tunisia or Morocco. The Muslim Governments in these countries should take steps to stop this emigration in the interest of the Middle East Arabs, for such emigration can only lead to the Israeli aggressors bursting over their present borders into Jordan, Syria and the Lebanon.

Miss Crowe brilliantly refutes the apologists of Israel who claim that the Arab countries can absorb the Palestine Arab refugees. She shows that both the Lebanon and Egypt are over-populated, and Su’udi Arabia “...is too poor in natural resources, even if rich in oil royalties, to be considered”. As to Egypt, she “has generously undertaken to put 60,000 of those from Gaza on the land”. She says that Syria has 1,000,000 acres available on the Euphrates to settle her 88,000 refugees, but she has neither the finance nor the administrative capacity to do so, and she is planning to irrigate an extra 225,000 acres by 1960 at a cost of £190 million, of which £100 million is earmarked for a “...larger and more efficient administration.”

Of Iraq she writes: “On the basis of the planning already in progress, the only Arab country which will have succeeded by 1957 in bringing more land under cultivation than is required to maintain its own population (including natural increase) is Iraq. Iraq has a generously expanding economy. Economically, therefore, it could probably absorb quite a large number of refugees—in time—both on the land and in non-agricultural pursuits—but not administratively. Iraq’s administrative capacity is even smaller than that of Syria, and it is difficult to see how she could handle such an increase in population, even in 1975.”

In discussing the most complicated problem of the Arab refugees, she considers that the cost of settling the Arab refugees, numbering 900,000, would be £360 million. “In addition there would be the cost of creating the kind of administration, the kind of administrative cadres which are lacking in Arab countries. Who, one is asking, is to supply the money, and who is to administer the schemes?”

Miss Crowe’s integrity is equal to her scholarship. She admits that “the responsibility for the whole situation is ultimately ours”. This fact cannot be over-emphasized. The British public is not aware of this. Those who like Miss Crowe realize this are few and far between. It is incumbent on Britain to force Israel to abide by the United Nations decision to allow the Arab refugees to return to their homes in occupied Palestine.

The facts and figures given in this pamphlet on Jordan are interesting and throw a floodlight on the Arab refugees’ problem. Jordan now contains a population of over 1,500,000 people, including 500,000 refugees. There are 160,000 unemployed. From 1948-56 Jordan received £14 million, of which £275 million came from Britain, chiefly in payment to the Arab Legion, a payment which is now replaced from Arab sources. Jordan also received during that period £35 million from the United Nations Relief and Rehabilitation Agency, or £10 per head per annum for each refugee. The United States, which has provided £105½ million to Israel plus a large part of the world Jewry contribution of £200 million, provided Jordan with £4 million.

Jordan can only cover 20 per cent of her imports A 100,000 acre irrigation scheme in the Jordan Valley is held up by Israel. 10,000 acres around Ma’an may be irrigated and possibly 20,000 people absorbed in light industry, but 500,000 people must emigrate.

Miss Crowe makes a special appeal for the 120,000 Arabs in the frontier villages who have lost nearly all their richest lands in the plains of Israel. “As these people are
not homeless, they are not officially classed as refugees, and receive no rations from U.N.R.R.A. Their plight is terrible. Many villages like El Burj and Beit Mirsim in the Hebron area see their water cisterns 10 to 30 yards across the frontier in Israel, and have to walk 20 miles to get any water at all. Others, like the formerly prosperous villages of Qalqilia and Tulkarem, have lost all their citrus plantations; others like Qataneh all their cereal lands to Israel; and others like Beit Awa have practically no cultivable land left. All, whatever their particular condition, have daily to endure the ordeal, in their wretched half-starved state, of actually looking down on their former lands in the plains being cultivated by Israelis."

All students of the Palestine question should write in for this admirable pamphlet, which is invaluable for the writer, the debater or the politician. Miss Crowe deserves the thanks of the Muslim world.

* * *


With rapid industrialization everywhere people are losing the sense of appreciating nature. It is essential, therefore, that children, especially, should be encouraged to study nature. This book gives an interesting account of thirty-two birds that come to England during the summer. An added attraction are the coloured poster-stamps, which will undoubtedly delight children. We understand that Eric Hosking is "one of the world's leading bird-photographers. Few can rival him and none can surpass him in the modern technique of high-speed flash photography-."

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What our Readers say . . .

ISLAM AND COMMUNISM

(In an article in a London daily, The News Chronicle, for 12th March, 1957 under the heading "Red Menace Seeping Through South-East Asia," a columnist, William Forrest, says that "Communism today, in its bid for world domination, is adopting the same tactics as Islam used over a thousand years ago.")

(The following refutation was sent to the Editor of The News Chronicle by the Imam, the Shah Jehan Mosque, Woking.)

The Mosque,
Woking.

13th March 1957.

The Editor,
The News Chronicle,
London.

Sir,

I should have thought the average Englishman is now too enlightened to repeat the medieval propaganda that Islam was a cult of force and was propagated at the point of the sword. That in this year of grace 1957 a columnist of no less a leading newspaper than the News Chronicle for 12th March, page 2, should bracket Islam with Communism shows how mistaken I have been and how hard inherited prejudices die. Islam has nothing in common with Communism. Indeed, it was for its message of complete freedom of conscience and universal human equality — two basic features directly opposed to the Communist creed of regimentation and class hatred — that Islam disarmed all opposition at home, and was hailed as the champion of human rights in the contemporary feudalism-ridden world. The sword-charged against Islam is a long exploded myth, and I am surprised that your contributor should still be living on an outmoded mental level. If he had kept abreast of the march of intellectual and historical thought in his own country he should have hesitated to re-echo a false cry which was the product of the Dark Ages when Christianity and Islam, rather than work hand in hand as two representatives of the Kingdom of God, found themselves plunged into a prolonged armed conflict. Carlyle described it as an insult to intelligence to suggest that a man (the Prophet Muhammad), with the whole of Arabia ranged against him, took up the sword and won against all those odds. Muir marvels at the sudden rise and spread of Islam from its very humble beginnings. Buddhism had its Asoka, he says, and Christianity its Constantine, and not until these two religions got this temporal backing, could they make any headway in the world. Not so Islam, he says, which spread while all the worldly might of the times was arrayed against it. It is time the great British Press guarded against relapsing into these medieval prejudices. Much water has since flowed under the bridges. In the new world that is fast taking shape, Islam and Christianity are to work as comrades-in-arms, for the advancement of peace, human rights and sanctity of the human personality, rather than be at cross purposes.

Yours truly,
MUHAMMAD YAKUB KHAN,
Imam.

... ... ...

"MAN'S INHUMANITY TO MAN" AND ISLAM

Pollards Wood House,
Nightingales Lane,
Chalfont St. Giles,
Bucks.

6th May 1957.

Dear Sir,

After reading your article "Man's Inhumanity to Man" in The Islamic Review for April 1957, I was very much distressed by the deplorable attitude shown towards the Africans by the Dutch Reformed Church in South Africa.

On Wednesday 1st April 1957, however, I attended my first 'Id Festival at Woking. There, joining the prayers and festivities, I discovered an answer to the sufferings of humanity today, and an antidote to man's inhumanity.

There is a true universal brotherhood for all — in Islam. No racial discrimination here, no enmity towards each other; instead, a bond of fellowship that cannot be found in any other religion.

In Islam is the road to peace, and the salvation of mankind.

Yours sincerely in Islam,
R. T. CHARLES.

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