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THE ISLAMIC REVIEW
THE TRUTH ABOUT THE CHRISTIAN MISSIONS IN THE SOUTHERN SUDAN

During the last few months we have seen the Sudan widely featured in the world press and in specialized publications. Between two important dates in this country’s history — namely the 4th anniversary of the 17th November Revolution and the 7th anniversary of its National Independence — scores of economists, social scientists, trade experts, educators, travellers, etc., have written quite extensively with unsolicited objectivity on this country’s efforts to establish happy living conditions for all its 12 million citizens. Many of these writers and news commentators noted with admiration the equitable manner in which this country had amicably repaired discrepancies and other unfortunate legacies of the colonial era.

Allegations of persecution

Some irresponsible individuals, however, purporting to speak in defence of the Christian religion in the Sudan, have resorted to unethcal methods of lying and distortion of the real issues — if there exist such issues. These individuals have lent themselves to the agents of confusion and falsehood. Recently press articles alleging religious persecution in the Sudan have appeared in certain sections of the foreign press. One such article appeared in the American magazine Time. This magazine, obviously relying on the tales compounded with hearsay and wishful thinking of former missionaries recently expatriated from the Sudan for acts against the security of the State, lent its columns to the preaching of hatred and libellous distortion of the facts.

The Time article, in its allegation that “exiled missionaries insist that Christians are being forcibly converted to Islam, and last week heard that the Cathedral of Juba on the White Nile had been converted to a mosque,” shows no regard whatsoever for truth and journalistic codes of ethics. Acting in bad faith, Time intentionally ignored the only way of testing the validity of fact — verification. Juba can be reached by mail or cable. Time, if it wants the facts instead of organized deception, is free to write to the heads of the Christian Church organizations in Juba and prove whether the alleged conversion of Juba Cathedral into a mosque has any factual basis. We are sure that Time will not take this observation as a rebuke when it is eventually confronted with the truth.

Is the issue religious?

For 56 years preceding the Sudan’s independence, foreign missionaries had acted as sovereign bodies in the Southern Sudan. The whole region was reserved, so to speak, for Christian proselytization of the populations. The preaching of other religions, including Islam, was ruthlessly prevented. The missionaries, acting as Government agents, held the monopoly on education in the area. The Government treasury paid 98 per cent of the funds for the schools, which were run by these private organizations.

Now that these schools are maintained with the Sudanese taxpayer’s money it would seem normal for the State to assume their control and administration. Probably Time
would not think this reasonable. Admitting that this is a logical course — since education is the State’s responsibility throughout the country — where does the problem of compensation to the missionary organizations arise?

On the question of religious persecution, there seems to be a deliberate attempt to fool the world. If this country stands for religious freedom, one would expect the Christian missionary organizations in the southern part of the country to appreciate that this policy would mean freedom for all religions to proselytise if they wanted to, in any part of the land and to any persons who might be interested in their teaching.

Much harm has been done in the past by foreign-based elements promoting hatred and disharmony among the people of this land. If under the cloak of religious zeal activities likely to produce divisive tendencies are pursued the Government of the Sudan should not shirk its responsibility of protecting the unity and security of the State, even if it is forced to resort to expulsion.

AMBROSE D. W. WOLL.

Announcement on Southern Sudan

The Ministry of the Interior has issued the following statement in an endeavour to throw more light on the Christian missionary societies’ activities in the Southern Sudan.

The main policy of the imperialist in the past had centred on leaving the shaping of educational policy in the Southern Provinces entirely in the hands of missionary societies. Those societies were in full charge of educational matters in that part of the country and had complete control over the educational system and the syllabuses taught in schools. Generous financial grants given by the Government enabled them to carry out these functions over a number of years. They were officially allowed at the time to bring into the country missionaries who would be responsible for teaching in the schools in addition to those missionaries who were allowed entry into the Sudan to work in the purely religious field.

The Government, since the dawn of Independence, being aware of the vital importance of assuming its full responsibilities in the field of education, has been fully alive to its immediate national duty of standardizing the educational system and its programmes throughout the country. The Government has also felt the great importance of shaping the educational system in accordance with a unified policy which would best serve the interests of the country and would safeguard those interests against the consequences of leaving education in the hands of non-Governmental bodies.

The appropriate authorities were therefore called upon to devise ways and means of implementing this policy. The whole question was given very careful consideration and all its aspects were thoroughly studied to a degree which insured its successful execution, and enabled the Government to take over all educational matters in the country and put an end to the missionary societies’ control over education.

This new policy has entailed the appointment of Sudanese teachers to replace those missionaries who used to teach in schools in the Southern Provinces, with the result that 143 missionaries who were previously engaged in teaching, out of a total of 460, have become redundant. Having been relieved of their teaching duties, those missionaries have very little or no justification to remain in the Sudan since the Government has dispensed with their services, as it had previously done with the services of a number of expatriates whose posts in the different Government branches were Sudanised.

In view of this, the Council of Minister has after detailed study of the situation resolved that the redundant missionaries should leave the country, and the missionary societies to which they belong have duly been informed about their dates of departure, which have been fixed bearing in mind the circumstances of each individual missionary.

It has been lately observed that certain interested quarters have often tried to exploit this normal decision which has been dictated by the interest of the country and its educational policy as material for unfounded propaganda which bears no relationship whatever to the simple truth and the real facts of the situation. The Government of the Republic of the Sudan has announced on more than one occasion its determination to maintain the principle of religion, and it is this determination which has caused the Government to enact the Missionaries Societies Act, 1962, in order to regulate the activities of those societies irrespective of their denominations and to give each one of them a legal entity deprived from its purely religious function under the protection of the country’s laws and constitution.

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ISLAM AND PROGRESS OF PORNOGRAPHY
IN MODERN SOCIETY

By H. A. HAMID

Supreme subtelty of Divine wisdom in shrouding human sex

Man knows that the obscene exists, and yet he instinctively desires it to remain hidden. Why he behaves so is a mystery of human nature. It seems as if God is protecting man by providing him with some distinctive faculties of soul, which are exclusively human in the creation of the entire animal world. These protective elements of human nature are Fear, Hate and Shame.

Our knowledge about sex exhibits exactly similar progressive characteristics. The gradual evolution of sex and sex knowledge within a man's lifetime is eternal and inherent in the very structure of human nature. The question, however, remains whether this God-gifted shroud around human sex should at all be allowed to remain and progressively fall off with the different stages of life, or would it be to our advantage to break through it by over-zealous sophistication? The outward expression of our feelings comes out as and when the feeling is actually generated within ourselves. Any attempt to artificially create that outward consciousness without the internal urge is to damage the human nature. For instance, a man listening to a humorous story laughs at the stage when he himself realizes the humour and feels inclined to laugh. But if we dig in his ribs to make the humour visibly effective before he is visibly inclined, the whole show is spoiled. The dignity of humour so thrust upon a slow-witted man is definitely impaired, and the tickled man, if often subjected to such treatment, gradually loses his power of appreciating humour.

There is clearly noticed the supreme subtelty of Divine Wisdom in shrouding our sex within a curtain of shame in the later stages of life, when fear and hate practically drop off. Libido in its sanctified aspect is nothing but the Divine creative urge, culminating in the thrill of fulfillment for both God and man. So to preserve the creative potency of the urge in its highest intensity it is absolutely necessary to keep the sex of man and woman out of sight and out of mind for some time and through other spheres of our worldly activities. If our mind and sight are left unrestrained to the existence of sex, then man, the only imaginative of all species of animals, under sheer concupiscence, feels inclined to reckless dissipation, which is almost tantamount to suicide. Hence comes our need of proper clothing, and proper expression in language to screen off sex mentally and physically. Although within the clothing we know it is, and behind ordinary expressions in language we know there are other expressions, which we deliberately keep hidden to protect ourselves from suicidal over-indulgence, and at the same time conserve and intensify our creative urge for actual procreative function. So modification of our clothing to expose physical features for sex-appeal, and broadcasting the secret expressions in language, as for example the four-letter words in English, does actually thrill or shock us momentarily, but soon the whole thing loses its charm, gradually undermining the creative urge and potency.

How pornography entered holy places — can it be justified?

Our sex knowledge becomes complete when we begin to wind up our sex life towards the end of the procreative stage of our life, when we look downwards through our life. Standing at this stage, beyond fear, hate or shame, one can realize the Divine manifestation in sex. Some people feel a great urge to express their views in literature and art, and even in the Phallic cult of Divine worship. The exponents of the Phallic cult are right in a sense peculiar to them at their stage of life, but the effect of divulging their knowledge to the masses through art and literature, images and idols of worship, is noticed throughout the ages to be disastrous. The worship of the Phallus of Shiva among certain sections of the Hindus has actually culminated in a morally depraved society around the temple. Some images at the Jagannath Temple at Puri, Orissa, which I personally had the chance to see, are far beyond any literature to depict obscenity in human sex. To a thoughtful man first comes the shock, then with a top-downwards view of life comes a fair justification, and then with a bottom-upwards view of life comes the horror of horrors. Looking at the morals of people centring around the Jagannath Temple one will be horrified at the corruption and depravity prevailing. Why? What is wrong with the exponents of the Phallic cult or the revealers of the mysteries of God? Chaitanya Dev, the Hindu religious leader of Bengal, in his rapture of Divine feeling, stood before the image long enough to create restlessness among some of his disciples. When asked to come along he said, "Wait, wait a bit, and let me see to my heart's content the mysteries of the Great Lord."

What then is wrong with these scholars, philosophers and divines? All these theories appear to be correct at first sight, but what appears to be missing in them is definitely the second sight; otherwise how could the effect be so disastrous? In the absence of any other suitable terminology known to me, I venture to give it the name of "Relativity of View", which they lack in. These philosophers in their mature age view things, particularly sex, in their own mature way. This means they take a view of life from the top downwards. But what is the view from the bottom upwards, i.e., how does a man growing from childhood through adolescence to maturity in life look at sex? I have actually seen a young woman of about 20 and a lad of about the same age, if not younger, and certainly not husband and wife, looking at those images at the Jagannath Temple, while I was standing at

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a distance unnoticed by them, and with nobody else nearby. The woman bit her tongue in shame, Indian fashion, and then both of them sniggered and pinched and pushed each other. Certainly that did not indicate awe and reverence at the revelation of Divine mystery.

Brothers and sisters, fathers and daughters, relations and non-relations of both sexes, all through the year, go together and look at the images. Perhaps for moral enlightenment! ! When the mysteries of sex are thus exposed to the people at large, they are sure to skip over its Divine gravity, and fall headlong into frivolous levity. The sacrilege of sex, the prurient titillation of desecrated libido, is bound to drag the people down into the jungle of incest and promiscuity.

How Islam approaches the problem of the mysteries of life

Further on the theme of “Relativity of View” it becomes evident that a wise leader of mankind must take a “Resistant View” of the mysteries of our life, and then express it as a doctrine to be followed by the people. This means a synthesis of top-downwards and bottom-upwards views must be laid down, with cautious guidance for our progress in knowledge. From this angle of vision of our life it will be evident to a man of understanding that the standpoint given us by the Prophet Muhammad is simply unique in this world. Whatever he preached throughout his mission can be summarised into this: Look here, my men, you stand here and look — the top-side-up is the right-side-up of your life. Here I encircle you with a curtain. This is called the Shariah. Beyond this are other curtains, which finally will lead you to the last curtain, called Ma’rifah. You remain in the inner enclosure to run the show of the world, and advance onwards with knowledge, penetrating one curtain after another, gradually restricting your range of realisation; and when you finally penetrate through the furthest curtain of Ma’rifah, and fully realize the mysteries of creation, then DON’T TELL IT TO ANYBODY: only you and your God know it and rejoice in the rapture of fulfilment.

As in some of the temples described above, the same thing has happened in literature through the ages; but in recent times, when people are often wont to disregard the moral precepts laid down by the wise men of the past, pornography is simply let loose to flood the literary world. Growing sex-consciousness in adolescents and youths makes them grasp at this literature with avidity and gorge through them with wild voraciousness. The author, to increase the sale of his book, tries to admixture their narratives with matters which normally ought to be confined within a limited circle. Vivid descriptions of sex acts, in books available to readers of all ages, do therefore react upon the society at large in the same way as the Phallic cult or the obscene images of the Jagannath Temple have on the surrounding society.

D. H. Lawrence's Lady Chatterley's Lover

Of all the pornographic literature the book in our time which created a sensation, in England and other countries, is Lady Chatterley's Lover, by D. H. Lawrence. A general review of this book and how it passed out of the court as “Not guilty” will suffice for the entire pornographic literature of the world. Lawrence, with his exquisite literary talent, has portrayed the sex behaviour between a man and woman, exposing practically everything. Still, at the court of the Old Bailey, London, the jury gave a unanimous verdict of “Not guilty”. We have shown that exposing the mysteries of creation indiscriminately to the public is shocking and harmful to man and therefore obscene. Even the question of behaviour in and out of wedlock is immaterial in determining obscenity. From a scrutiny of the trial of the case, obtained from the auxiliary book, The Trial of Lady Chatterley, edited by Mr. C. H. Rolph, many remarkable issues can be picked up. Those living in the East cannot remain indifferent to the proceedings of the trial, as it is directly affecting our society. Many parts of Asia have close connections with Britain, particularly through the English language, which is widely studied there. As soon as the book was released in England, it flooded the literary market of the world, being available at a cheap price.

An examination of the trial which resulted in Lady Chatterley's Lover being declared a clean book

Three striking features of the trial, as compiled by Mr. Rolph through the proceedings, are noticed. They are: (a) the financial affluence of the defendants, the Penguin Book Company, (b) the defect of the system of trial by jury in England, and (c) the careless and thoughtless enactment of the Statute of Parliament when enacting the Obscene Publications Act, 1959.

Through the provisions of the Act the defendants are allowed to bring in witnesses in support of their book, while to cope with the defensive strength, so augmented, only the prosecution counsel is practically to stand alone. From this point, first of all it strikes one that there might have been some likelihood of the financial strength of the defendants playing unfairly in selecting and preparing the witnesses. This definitely plays the most important factor in regard to the witnesses, which is discussed under “Relativity of View”. Most of the witnesses, professors, authors, educationists, Church dignitaries, etc. are rather advanced in age. Taking for granted they were not unfairly influenced by the defendants, in any case it may be said that their views are correct only when taken top-downwards. But what is the view from bottom upwards? What resultant view should be taken about the matter for propagation to the public? It is recognized as an eternal truth from the very dawn of human intellect that to make a correct judgment of a case, the unidirectional view of an event is definitely inadequate. The view from other angles, and the pros and cons of the matter, must be weighed in the balance of reason to pass a verdict.

For instance one witness, Mr. Hopkinson, said he would be glad if his children read the book and discussed it with him, and even their mother. He gave the book to his young son to read, and on finishing the book, when his wise father asked him how he liked it he simply answered that it was dull. Why dull? It is so interesting and morally instructive from a top-downwards view, as taken by the wise father, but to the growing man, taking a view of it down-upwards, it is not so. His mind was not yet opened up enough to grasp it. The son may have played the hypocrite with his father. If his sex knowledge had fairly developed by that time, the stirring of his mind, the titillation of libido in him, was still shrouded with some of the protective elements of fear, hate and shame, and therefore he did not like to discuss the matter with his father. It will be observed with great interest that if all the statements of all the witnesses testifying to the “moral” and “puritanical” values of the book are summed up into one single statement, and then it is further condensed in a precise and expressed in a dithyrambic outpouring, it becomes exactly what Shaitanya Dev said standing before the above-mentioned images of the Jagannath Temple.
Sex education of the Western intellect

Sex education must be given to children — this has become the wild cry of the day, especially in the West. The Western intellect seems to be guided by unbridled sentiments. As soon as an idea comes in literature, art or politics, the trend of thought at once jumps to the other extreme. It acts like a motor car with wheels mounted on springs, but without a shock-absorber. As soon as the necessity is felt about sex education the wise men of the West at once call out what can be paraphrased into this: “Come, boys and girls, here we expose everything. No more ‘insane taboo about sex. Here we do things before you to see and learn.” For a man of the East to go and tell them that would be disastrous; it is also risky. We would be simply outweighed by the affluence of the West in their material possessions.

But at this point it would be interesting to note that in the June 1961 issue of the Reader’s Digest Mr. Whitman has written an article, “What not to tell a child about sex.” The motor car without shock-absorber has at last hit hard on the bumpy road! All the author says is that the child should not be told everything about sex at once, and the knowledge should be given gradually with the growth of the child through his age. In the wild pandemonium of intellectual aberrations, sense at last is dawning upon the West. Again in the August 1961 issue of the Reader’s Digest, Mr. Kent and Mr. Greatorex have jointly written an article “Once More—VD”, in which the authors have statistically shown that venereal disease has now become rampant in England among the teenagers! The light of dawn may break into broad daylight very soon.

THE DIVINE DIVAN

O Lord, Thou art my life. No other life
Have I but in and from Thee.
To whom else should I submit but unto Thee?
Thou art the Ruler of the Universe. Thou art my life.

The sun shines: the rains fall: the winds blow:
Bathed in Thy Blessedness, where’er I go,
I feel Thy Peace around me and I know
Thou art the Ruler of the Universe. Thou art my life.

Amidst the myriad mazes of the universe,
From whom should I seek guidance but from Thee?
Thou knowest all, controllest all. From harm, or worse,
Thine Ever-Presence is an instant shield. In Thee
We find our peace and all around behold
Bright beauties blossoming. Lo! delights untold,
Better than gems, before our eyes unfold
From the illimitable storehouse of the All-Wise, Supreme,
The One, the Ever-living. Whose dear Mercies gleam
Around us ever. Yea, the purport of my days,
Thou One Beloved, still is this — to sing Thy praise.

* * *

As we go on our way
From day to day,
Treading the grand eternal way
Mid fleeting moments, fleeting hours and fleeting days, we pray
To the Eternal Master, Merciful and Mighty: “Teach us to obey
Thy Voice Attendant, showing us Thy Way.”
Happiness, happiness! nothing but happiness
Is it to love Thee, Beloved, in humble submissiveness,
Selflessly doing Thy Will and yielding with instant readiness,
Soon as we hear in our heart Thy Guidance. Ah! the great gladness,
Lighting our path as we act by Thy Grace, O Thou Giver of Goodness!

So, as the seasons pass and the years of our life roll onward,
Steadily shines Thy Light, O Thou Beloved Eternal,
Guiding us, cheering us still, as we journey Sunward,
Thou the Eternal Sun of all life, O Beloved Adored,
As, mid Thy Merciful Rays,
We remember Thy Praise,
O Thou Most Bountiful, Lovéd Adored,
Most Merciful Lord.

William Bashyr Pickard.

OCTOBER—NOVEMBER—DECEMBER 1962
GHAZZALI (d. 1111 C.E.) ON FASTING

Its Secret and its Philosophy

The three categories of fasting

In respect of its value and object, fasting has three categories: (1) fasting of the common category; (2) that of the superior category; and (3) fasting par excellence or of the most superior category.

The first category

The object of fasting of the common or the lowest level is to put a restraint on the passions of sex and the abdomen, while the fasting of the most superior category has for its object the distillation and purification of the heart and mind, and to guard it from deviating from God and to secure complete submission to Him. Even a little inclination towards worldly temptation—however legitimate—is incompatible with this most superior category of fasting. But worldly tendencies which are conducive to righteous objectives are, however, excepted. It is said that even if one be anxious and mindful about the breaking of the fast in view of one's meagreness of means, one's observance of the fast will become blemished, for it evinces lack of faith in God as the Sustainer and Provider. But to this category belong the prophets and the righteous (siddiqun, to use the Qur'anic terminology), and the stage is not attainable by all.

The second category

The fasting of the second category warrants the guarding of one's limbs from all sorts of indecencies, so that mere abstention from food and sexual passion is not enough. This category of fasting embodies the following six observances: The first is the protection of one's eyes from glances which might deviate one's mind from God and, in particular, from stimulants and lustful sights. According to the Prophet Muhammad, an evil glance is a devil's arrow dipped in poison, and to guard against it is to relish the sweetness of divine faith. On the authority of Anas, the Prophet is reported to have said that there are five things which nullify fasting, namely, falsehood, detraction, backbiting, false swearing, and lascivious glances.

The second constituent of the observance of the second category of fasting pertains to the protection of the tongue against loose and extravagant talking. One need either engage oneself in spiritual contemplation or should recite the Qur'ān or observe silence. Indulgence in quarrels and controversy is undesirable. According to some `Ulama, even false-talking and backbiting need to be avoided. It is narrated in a tradition that two women who had undertaken a fast became acutely affected with thirst and sought the permission of the Prophet to break the fast. The Prophet sent for a cup and bade them vomit therein. Each of them vomitted a clot of blood. The Prophet then explained to people who were struck with astonishment that these women who had started their fast with wholesome edibles had spat blood because during the fast they had indulged in backbiting so that the things they vomitted were the flesh of those in whose back and of whom they had spoken ill.

The third observance pertains to the ear, being abstention from things unworthy of hearing, because a thing which is not worthy of talking is unworthy of hearing, inasmuch as the hearer and speaker of detraction and lie are guilty alike.

Fourthly, guarding of the hands, feet and all other limbs against unseemly behaviour. One who partakes of ill-mannered behaviour in spite of fasting is like unto one who is sick and abstains from fruits, but is nevertheless prepared to take poison.

Fifthly, breaking of the fast must not be with forbidden and suspicious edibles, and should also be moderate in quantity. To eat in excess in a mood to avenge and compensate is to kill the very object of the fast — namely, taking the edge off desires and passions. Taking meals in excess and in variety, instead of curbing the passion, becomes a source of its enhancement. Moreover, there cannot be the required cleansing of the heart so long as the stomach remains full. According to a precept of the Prophet, one should not take a siesta for long hours so that the pangs of hunger or thirst may go unfelt. Also, since over-eating makes one sleep, one may not be able to say the night prayers. On that score, the Prophet is reported to have said that no vessel is worse than a stomach filled up.

Sixthly, after the breaking of the fast one should find his heart full of Divine awe and submission, because one cannot be sure whether one's observance of the fast has met its purposeful end so as to be acceptable to God. Once Hasan Basri happened to pass by people busily engaged in mirth and joy. Seeing them in this joyous mood he remarked: "The month of Ramadhan is like a racing field, wherein people are engaged in a competition of righteous deeds, and in which one group of people is seen to excel the others. How unfortunate those who ignorantly rejoice! For rejoicing is meant only for those who have been honoured with the acceptance of their duty's observance, and sorrow is for those who have met with rejection."

This remark of Hasan Basri clearly shows that mere abstention from food and drink is a spiritless form, the underlying object of fasting being the angelic transformation of life. Passion, sexual or otherwise, is beastly. This accounts for the gulf between an angel and an animal. A man overwhelmed with passion is nearer to an animal than to an angel; conversely, a man with subdued passions is more angelic and hence nearer to God — that being the summum bonum of fasting.

1 Being a chapter of Keemayat e Sa’udat translated from the Persian by Anis Ahmad.
THE NAURÜZ IN THE SHAHNAMA

The New Year Day of the Persians and its Significance

By Dr. H. C. PAUL, D.Litt.

Firdausi’s majestic description of the Naurūz

Naurūz, or the New Year Day, is a grand national festival to the people of Iran, and is observed by them with great solemnity on the first day of the month of Farvardin. And thus Firdausi, the epic-poet of Iran, refers to that solemn day in his immortal Book of the Kings:

“And wait for Farvardin, until the sun —
The object of our worship — groweth bright.
When roses glad the garden, breezes strew
The petals o’er thy head, when earth is donning
Its robe of green, and zephyrs sigh o’er roses,
Then shall my pious prayers turn to Urmuzd —
Prayers that our God commandeth. Then will I
Call for the cup that mirroreth the world.
And stand before God’s presence. In that cup
I shall behold the seven climes of earth,
Both field and fell and all the provinces,
Will offer reverence to mine ancestors,
My chosen, gracious lords, and thou shalt know
Where thy son is. The cup will show me all.”

The above is said by King Kai Khusrav addressing Giv, when his son Bizhan could not be traced. It refers to the occasions when at a feast Kai Khusrav receives a petition for help from the people of Irmân, whose country is being ravaged by wild boars. Accordingly Bizhan and Gurgin are sent to their succour. Bizhan, through the machinations of Gurgin, who envies him, falls in love with Afrasiyâb’s daughter, Manîza, who carries off her lover to Turân and hides him in her palace, and is afterwards imprisoned in a pit. Kai Khusrav, by means of the diving-cup, knows the situation of Bizhan, and thus delivers him by despatching Rustam for the purpose.

The festival of Naurûz is attended with the cup full of wine, and it has thus been described in the Shâhnâmâ:

“The chamberlain threw wide the garden-gate,
And made all ready for a royal revel.
He gave command to set the golden crown
And throne beneath a bower that scattered roses,
And laid down court-brocade o’er all the pleasure
Which shone as ’twere a lamp. They had a tree
Set above the Shah’s throne to enshroud
It and the crown. The stem thereof was silver;
The branches were of gold and jewellery;
The jewels manifold and clustering,
The leaves of emeralds and cornelians,
And fruits hung down, like ear-rings, from the boughs.
The fruits were golden oranges and quinces
All hollow and perforate like reeds.

All the cup-bearers wearing coronets
Of jewels, gold brocade, and robes of Chin,
With torques and ear-rings, stood before the throne.
All clad in gold All hearts were full of mirth.
The wine was in their hands, their checks were flushed.

Thus revelling
The Shah sped festively the door of spring.”

This majestic description of the festival after Kai Khusrav’s victory over Afrasiyâb may be interpreted both literally and spiritually. In its outward sense it is all befitting the nature of the ancient Persian kings. All majesty and grandeur of their affluence and wealth is maintained, no doubt; but really it refers to the joy and pleasure in its intensiveness which both the king and his subjects equally share. Not only has the king become one with them, but the inspired soul here finds his self in unison with all other selves, and the nature of that pure, intrinsic pleasure is beyond description. The pleasure they enjoy under the shadow of the Tree is nothing but the favour and mercy of God, which is ever being bestowed on every thing or being, but it is only for our conflicts of minds that we cannot profit by it. We can profit by it fully only when we submit to Him unconditionally, as is said through the mouth of Naushirâwân (lit., of immortal soul), the just, in another page of the Book:

“There is but one policy and one path —
Submit to God and take Him as your shelter.

Hamîn ast ray, hamîn ast râh:
Ba-yazdân gîráy u ba-yazdân punâh.”

The real significance of the Naurûz according to Firdausi

This Naurûz is generally taken as an auspicious day when the ceremonial functions of festivity are to be observed, but in the real sense of the term, it is the feeling of the ubiquity of God with no past or future, but only the state of His Omniscience. This is clearly significant when Firdausi says: “May his days be all a New Year’s Day (hama rûzgarash naourûz bâd’).” With a benediction like this Caesar wrote to Khusrav Parwiz, addressing him thus:

“Be his height, Grace, and victory.
And may his days be all a New Year’s Day.
May he rule o’er Irân and o’er Turân,
In sovereignty without competitor.
For ever glad in heart and bright in soul,
For ever old in wit and young in fortune.”

1 Vuller’s ed., p. 1098.
2 Ibid., pp. 111-3.
3 Ibid., p. 2541.
The soul which has thus realized the omnipresence of God is really the lord of all he surveys; he is ever free and glad in heart. He knows and he sees everything through his pure heart, which is ever reflecting like the world-seeing Cup. This cup is as if presented to the sincere devotee who is ever prayerful to his Lord. And thus sings Firdausi describing the cup of Kai Khusrav:

"Then before the Maker
He cried and oft times blessed the Shining One,
Imploring of the succourer succour, strength,
And justice on pernicious Ahriman,
And, then returning to his throne, assumed
The Kaitan Crown, took up the Cup and gazed.
He saw the seven climes reflected there.
And every act and presage of high heaven,
Their fashion, cast and scope, made manifest.
From Aries to Pisces he beheld
All mirrored in it — Saturn, Jupiter,
Mars, Leo, Sol and Luna, Mercury,
And Venus. In that cup the wizard-king
Was wont to see futurity."

This mystery of the hidden world is only visible to him who surrenders his lower self, and thus assumes the Kaitan Crown, that is the personality of God Himself, where he becomes one with Him, as is so finely expressed in the Sufi term annal-Haq (or, I am the Truth), or the Vedantic phrase Soham (or, I am That). And the mystery of this Higher Self can only be realized by submitting or relinquishing one’s selfish ego to that all-absorbing Ego. This postulate of the ever-enduring personality of the Self is best explained by E. S. Brightman, who brings down the theory of W. T. Stace (as set forth in his Time and Eternity): “Stace avows himself a naturalist as far as the temporal world is concerned, but an eternalist as regards metaphysical reality. This eternalism, based on intuition rather than reason, leads to a modern double truth and a close approach to irrationalism. Of the Divine object of intuition, it cannot be said that we have rational knowledge; but we do have symbols. The most satisfactory symbol is spirit or person. A personalist holds that the truth in naturalism and the truth in eternalism can best be reconciled and interpreted by the truth in personalism. ‘Nature’ cannot account for consciousness or for experienced time, while impersonal eternity cannot account for real process and evolution. The postulate of ever-enduring personality as the objective really accounts for both.”

This theory holds good when we go deeper into the significances of the place of worship of the three great religions of the world — mosque, temple and mandira. Mosque is from masjid or masjad, the place of adoration, where the devotee submits (sajada) his lower self to be aware of his own real self. Again, “the Latin templum (temple) and tempus (time), as suggested by Brightman, both come from the Greek tēmein (to cut). . . . The temple is a part of the time process in which, for a time, the meaning of the whole is contemplated.” In the same way, mandira (man, mind, and dir, to pierce through) is the place of adoration of the Hindus, where the devotee is lost of mind or senses, to gain the realization of the Higher Self.

The origin of the names of the months of the Persian calendar

To the modern mind the “nature” may appear to be unconscious, but to the spiritualist as well as to those Zoroastrian believers of ancient Iran, every thing or being was alive through the influence of its immortal principle, known as Fravashi. These Fravashis were worshipped especially at the beginning of the year, and the month Farvardin obtained its name from this practice. Not only this, but the potential powers inherent in the different attributes of nature were thought to be the different Divine beings as members of a class formerly known as Yazatas (gods), and now as Izads. Some of them, among other functions, presided over the Zoroastrian calendar, and gave their names to the days of the month and to the months. They may be regarded as celestial satraps among whom the Divine qualities and the good creation of Urmuzd have been parcelled out. Bahman (Pv. bahumana, Av. bhumana, of good disposition) presides over Good Thought, Ardiibihisht (Pv. urvahist, O.P. rta-vahisht, the best of truthfulness) over Perfect Rectitude, Shahrir (from shahrir, Av. safatvar, controlling of the countries) over Perfect Rule, Sapandarmad (or isfandarmad, Pv. spenta-årmatat, the presiding God of all angels) over Bountiful Devotion, Mūrdad (Pv. amurda, Av. ameretāt, connected with the meaning of deathlessness) over Immortality, and Khurād (Pv. hordat, O.P. haurvāt, Skt. sarva-tāti, meaning the state of safety and perfection) over Health. The above are all Ameshapentas. Bahrám presides over Victory, Tir over Mercury, Dāi over Business, Azar over Fire, Abān over Waters, while Farvardin represents the Fravashis. We also find in the Shāhnāma Rustam invoking the Divine assistance in favour of Kaikhusrav, and the Divine beings whom he is addressing are nothing but the presiding deities of the different months of the Persian calendar. Says Firdausi:

"Then raised his head, gave praise, and said, ‘Be thou Associate with the throne throughout the years, Urmuzd himself be present in this court, Bahman be guardian of thy throne and crown. May good Ardiibihisht, Bahrám, and Tir Watch over thee, and may Shahrir endow thee With triumph, fame, grace, majesty, and prowess. Be thine own sentinel Sapandarmad, May wisdom be the life of thy bright soul. May Dai and Farvardin bless thee, the door Of ill be barred, and Azar make night As bright as day to thee, thyself rejoice, Thy crown illumine the world, and may Abān Make all thy undertakings glorious; Be turning heaven before thee as a slave, And may Mūrdad protect thy flocks and herds. Be ever glad in person and in fortune, May ancestor and issue smile on thee, And may Khurād spread joy o’er field and fell.’"

The mystery of creation, as revealed in the different religious scriptures of the world, states also the same fact that the multīk, angels, yazatas, devas, or the gods, are only ungrudgingly carrying out the order of the Omnipotent, whose will only predominates through the subregency of the different presiding deities or gods. In this rule of Divinity, compared to the heavenly life of Adam, it is the conflicting mind, the influence of Satan or Ahriman, the revolving soul, that brings chaos — from whose grasp one can be relieved completely only at the time of Resurrection — standing face to face with

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4 Person and Reality, pp. 135-6.
5 Plv. = Pahlavi.
6 Av. = Avesta.
7 O.P. = Old Persian.
8 Skt. = Sanskrit.
God — which is really the Naurūz of the Persians as described by Firdausi in his immortal work. This Shāhnāma is outwardly the history of the fights between the Iranians and the Arabians, Turanians or the Greeks, who are represented by Kahhāk, Afrasiyāb and Sikandar respectively. These foreigners, though outwardly alien to the Iranians, are really offshoots of their own stock. This book of the Persian kings, like all other epics of the world, outwardly describes the glory of their ancient days, but inwardly it is the description of the Great Soul10 as is expressed to us in its different stages of the progressive mind. "For "history", as said by R. B. Perry in his The Humanity of Man, "records only that which survives”. And it has been more firmly declared by G. E. Mueller in his Philosophy of Literature: "To the philosopher history appears as the self-realization of man in the totality of his existence. History shows of what man is capable.” As history cannot go deeper into the meaning, so "language and the word strive towards the expression of pure being, but they never reach it because there is always mixed with the reference to the pure being a reference to another 'accidental' character of the object, therefore that which makes language incapable of representing the highest, the content of purely philosophical knowledge.11

All religions express the mystic ideas underlying the Naurūz in their own way

Any victory that is gained in the Shāhnāma is observed with the festival of Naurūz, which is really a flash of the glimpse of the Omnipotence that is reigning everywhere. The Great Naurūz, the ever-presence of His Omnipotence, Vījāvā (or the Great Victory) of the Hindus, or the Greater Resurrection of Islam, is the ultimate end of every soul; and it is the realization of the Self. The traditional saying of the Prophet Muhammad, "We returned from the smaller battle to prepare ourselves for the Greater One (raja'ānā min jihāl il-asghari ilā jihād il-akbari)," reveals the same fact. This preparation for the Greater Resurrection is not, as commonly believed by the orthodox, aiming at any place or situation after death where man will stand face to face before God, but it is the realization of the Self where all limits of space will be surpassed. Really the perfect man, by dying himself before death, realizes his oneness with God; and any attempt after crushing the carnal desires may be compared to the lesser or temporal resurrection (qiyyamāt usghrā) in opposition to the spiritual attainment which is called the Qiyyamāt kubrā. This significance has been beautifully expressed by the famous Sufi poet Rūmī in interpreting the Tradition — mī'āt qabla an tamaštū, “Really Muhammad was a hundred resurrections in cash, for he was absolved in dying from temporal loosing and binding. Ahmad (Muhammad) is the twice-born (cf. Skt. dvija) in this world: he was manifestly a hundred resurrections. Hence, the messenger of good tidings said, ‘Die before you die, o nobles’.”12

If the Greater Resurrection be surpassing the space-bounds, the Great Naurūz may be said of going beyond time-limitations; what is spatial in the former is mental in the latter. This temporal appearance of the world is visible to us only through motion bringing a symmetry to a temporal, spatial order of motion, which is commonly called nature”. And this nature, including Man, is an offspring, as maintained by the Arabian physicists, of the Seven Fathers (Planetary System) and the Four Mothers (or the elements). Hence the creation is ever changing, bringing life and death to every being or thing, with a systematic order. And of this ever-changing system of time-order, how beautifully has

'Umar Khayyām sung in his Quatrains: “This old ribāt (or station-house, equipping a horse for a holy war) which is named the world, is the pied à terre of morning and evening. It is the feast which is left behind by hundreds of Jamshid, and the monument where lay hundreds of Bahram”.13

The Burāq, the Raksh and Asvins

In short, this world is only a place of Jihāl (or Holy War, i.e., to be ready for the realization of the Self). And the charger by which one wins the war is the senses — both material and spiritual. As the Prophet Muhammad gained his enlightenment by his Burāq, in the same way the senses have been called the horses (or indriyāni hayānādu), and their treading paths the objects of sensual pleasures in the Upanishads.14 In the Avesta, the Sun, hīvare (Vedic swar, of which sūrya is a derivative) has been described to be possessed of swift horses, like Sūrya, and is called the eye of the Ahura Mazda.15

If we look into the inner significance of Horse, it is the carrier or vehicle (markah) of the Soul, the lustrous Sun; and by it the latter goes on with his work and ultimately realizes the Self. As the rider has his horse, so the Soul requires a body to express Himself: in the same way the Sun performs his duty through the revolvements of the day and night, which together are also compared to the horse. A minute study of the Shāhnāma also reveals the same fact. What a revealing significance is burst forth when the great hero of the poem, Rustam (lit., I bear the fruit), the illustrious soul, who is the only victorious warrior throughout the Shāhnāma, is first selecting his charger Raksh (lit., a mixture of red and white, i.e., good and evil, or the reflection of light)! Says Firdausi:

“Now Rustam gazing on the mare observed That elephantine colt, and coiled his lasso To catch it, but an ancient herdsman cried: ‘O chief, forbear to take another’s charger’. ‘Whose?’ Rustam asked. ‘The thighs have not been branded’.

The herdsman answered, ‘Never mind his brand; There are all kinds of rumours as to him. We call him Raksh. He is a piebald bay, As good as water and as bright as fire. We call him “Rustam’s Raksh”, but know of none To master him’.”

In Sanskrit also aswa means a horse; and “the Vaidic Asvins’ name implies only the possession of horses, there being no evidence to show that they ride on horses. Their car touches the ends of heaven and earth and extends over the five countries. Frequent mention is made of their courses. The Asvins may originally have been conceived as finding or restoring or rescuing the vanished light of the sun. In the R.V. they have come to be typically succouring divinities. As to the physical basis of the Asvins, Yāska remarks that

10 Cf. the shāhnāma is said to be an adaptation of an ancient work called Khudāy-nāma (lit., history of the gods, or a description of the Divine Life).
11 W. M. Urban, Language and Reality, p. 54.
13 In Persian this reads: In kuhna ribāt rā kā’d inām-nām est, Arām-gahī-abā‘ī-sahb u shām-nāt; Baznīsī kā wā‘mānād-i-rād Jamshīd-ast, Gāristā kā tīkāgahī-sād Bahram-nāt.
14 Cf. Kayhanīshad, 1-3-4.
some regarded them as Heaven and Earth, others as Day and Night, others as Sun and Moon, while the ‘legendary writers’ took them to be ‘two kings’. performers of holy acts.”

The revolutions of the world through the changing seasons of the day and night are working like the worldly desires of the selfish self, which will ultimately turn, according to modern phraseology, to the “Freedom of the Will”, when one can stand face to face (in a prayerful mood) with the Will of the Omnipotent One. That is the state of the ever-shining Presence of the Nauruz, as sung by the poet Firdausi:

“When the New Year began
At Farwardin and sunshine in men’s hearts
Relumed the Faith, he laid a treasure by.
Unknown to all his subjects, secretly.”16

This faith in the Omnipotent One (which is the Self Itself) is the salvation of the soul which may be gained through the light of religion. And this “real presence” (or the “timeless present” the Sufistic hâl turned to hâqâq, i.e., the great Nauruz) — in the spatio-temporal process — of that which transcends space and time is the essence of religion, in its highest no less than its lowest forms.”17

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CONCEPT OF ISLAMIC LAW

By PROFESSOR NA’IMA AKRAM SHAH, M.A.

“There is an immutability in the Islamic law to the extent that two sources of law, namely the Qur’an and the Sunnah, are immutable. But that immutability is confined to broad principles and there is a wide scope of flexibility in the other five sources of law. It is this peculiarity of Islamic law which ensures its perpetuity and universality.”

Islam is a comprehensive ideology

The claim of Islam is that it is the religion of nature. Says the Qur’an: So, set thy face to the religion with devotion. (It is) the religion in which God has created all human beings. There is no altering the creation of God. That is the right religion. But most people know not (30:30).

Here, Islam has been held, not only as something synonymous with nature, but also its identity with nature has been stressed and exemplified by saying that the ideology of Islam is as eternal and immutable as the laws of nature. The same words, that Islam is an eternal and immutable ideology, have been repeated elsewhere.

This aspect of the eternity of the Islamic ideology was brought into sharp focus when it was said, It is the religion of your father, Abraham, who named you Muslims before and in this (book), so that the Prophet (Muhammad) be witness to you and you be witnesses to the people (22:78), as though God was dispelling any possible doubt that Islam, having been brought by the Prophet Muhammad, could not be an ideology as old and perpetual as the laws of nature. The reference to Abraham was for the reason that it was he who unequivocally repudiated any notion of basing the religion of God on transient phenomena and underlined permanent values as the sole basis of what he had brought from his Creator. He said, He did not like things which pass away (6:77).

Having claimed a perfect resemblance to nature, or rather to its laws, Islam could not possibly ignore the fact that the laws of nature were not only eternal but also governed the entire cosmos — they were all-embracing and all-pervading. It was for this reason that another feature of resemblance was brought out by saying, And all things, We have recorded in the clear book (Qur’an) (36:12). The intention was to assert that Islam was as comprehensive an ideology as nature itself.

Islam would not have been true to these premises if it had not brought a well-defined and practical law for the guidance of the individual and the regulation of affairs of the community in all spheres of life, and even beyond. With a view to conveying this notion, man was commanded to say, My prayer (symbolising devotion of time and energy) and my sacrifice (representing subordination of emotions) and life and death are for God, the Lord of the worlds (6:163).

Islam has given to humanity a law which is not merely well-defined and practical, it has never been surpassed by any other legal system. It is squeezed into a few postulates: and yet, it is comprehensive from both temporal and spatial points of view. Its sense of juridical values is precise, though it is far from being rigid and is immensely flexible. Its corpus of law is consistent and homogeneous and it, nevertheless, makes full allowance for the diversity of circumstances. I shall illustrate these points as we come to “brass tacks”.

Conception of laws in the West does not aim at moral perfection

However, before we discuss various aspects of the Islamic law (Muhammadan law is a misnomer), it is worthwhile to see what law means, or should mean. Salmon defined it as “the body of principles recognized and applied by the State in the administration of justice”. Elaborating
this, he observed, “In other words, the law consists of rules recognized and acted upon by courts of justice”. It would seem that this definition, or better still this description, is not precise, for the reason, among others, that it does not cover international law and executive orders. However, it can be regarded as a sort of working hypothesis, inasmuch as it will give a rough idea of what is meant by law by Western schools of thought. And yet, if that is so, it becomes quite obvious that the concept of law in the West has nothing to do with positive morality in the sense that, while it can concern itself with arresting unethical trends, it does not aim at moral perfection, which is, and must be, the foundation of social peace, harmony and good order.

The concept of justice in Islam is reformatory

On the other hand, the greater emphasis of Islam is on positive morality, and this naturally forms the bedrock of its legal system. This is how the Qur’an pins down this principle: *Whoso does a good deed shall have ten times as much; but he who does an evil deed shall have a like reward; and they shall not be wronged* (6 : 161). Thus the basis of justice in Islamic law is manifold reward for good deeds and equivalent punishment for evil deeds. There can be no doubt that this is a radical departure from concepts of natural justice as envisaged in other legal systems, ancient or modern, and religious or otherwise, where the starting-points are the extremes of presenting the other cheek when one is slapped on one cheek, or tooth-for-tooth and nail-for-nail, with no inherent incentive for a good deed. Islam could not, of course, be too idealistic to preach the presentation of one cheek for receiving a slap after another to an imperfect society. So, while it too prescribes the dictum of tooth-for-tooth, it does not forget the ultimate objective of social peace when it lays down, *And whoso forgives and his act brings about reformation, his reward is with God.* Surely, *He loves not the wrongdoers* (42 : 40). In this verse, the words “surely, He loves not the wrongdoers” can only mean that a punishment, which has been described immediately before as the injury like the injury done, will be an injustice if it does not attain the real goal of reformation. Thus, the concept of justice in Islam is reformatory and not retaliative.

Is legal justice a violation of justice?

Since morality is mainly a question of conscience, it is persuasion and not force that characterizes Islamic law. Force is allowed and even enjoined in cases where the avoidance of the use of force is likely to result in disturbance of communal tranquillity or usurpation of rights of citizens. But force has been kept to the barest minimum and has not been accorded the status of the main instrument of enforcement of laws, as is the case of other legal systems. That, again, marks a distinctive superiority of Islam and its laws over other laws. No other concept of law has ever contemplated its observance without the aid of force. This is the case not merely with *jus civilis* but also with *jus commune* and *jus non-scriptum*, where the enforcing authority has sufficient freedom to do away with the use of force. The reason is that there is no appeal to the conscience of man in other judicial systems, which are too formal to conform to the dynamic nature of man and society. Aristotle’s dictum, *Optima est lex quae minimum reliquit arbitrio judicis: optimus iudex qui minimum sibi* (That is the best law which leaves the least to the discretion of the judge, and he is the best judge who leaves the least to his discretion), has been and has con-

continued to be the basis of Western theories of law. This has had two drawbacks. On the one hand, it militated against an imaginative dispensation of justice by fettering the freedom of action of those who are charged with the administration of laws. On the other hand, the weight of circumstances has forced the jurists to wriggle out of this *impasse* through pretentious techniques of arguments. Roman jurists tried to temper down the rigidity of this dictum by saying that legal justice is violation of justice — *sumnum justi est summum injuria*. Salmon restated this issue in these words: “If the benefits of law are great, the evils of too much law are not small.” It was to convey the same idea that the Bible described law as a curse.

Islamic law is flexible

The practical outcome of these inherently self-contradictory legal postulates has been the accumulation of an unmanageable mass of legal precedents, which are often confusing and occasionally incoherent and irrational. Yet, these legal precedents have the force of law, so that the judiciary is groaning under the dead weight of pronouncements which have outlawed their applicability. The principle that there can be no contradiction in a legal system is the essence of a just order of things. But, as it is, this principle does not and cannot hold good in a non-Islamic legal polity.

It was to avoid this state of affairs that the Prophet of Islam directed his followers not to write down anything from him and pointed out that earlier nations were ruined because they defied the sayings and actions of their prophets and saints. It is relevant to explain here that this directive can in no way minimize the importance of *Ahadith* and *Sunnah* (traditions and examples) of the Prophet, because if it were so, there would be no sense in verses like:

“Say, O mankind, I am a messenger to you all from God, to Whom belongs the kingdom of heavens and the earth. There is no God but He. He gives life and He causes death. So, believe in God and His messenger, the Prophet, the immaculate one, who believes in God and His words and follow him that you may rightly be guided” (7 : 158).

“But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission” (4 : 65).

If his sayings and actions were not to be the source of law, God would not have evoked the Prophet’s authority of adjudication and obedience to him, particularly when God had said that *We have sent no messenger but that he should be obeyed by the command of God* (4 : 64) (and asserted that the Prophet did not speak on his own but that he uttered only the revelations of God (53 : 3-7)). In fact, there would be no sense in sending a prophet unless he was invested with the authority and faculties of a supreme judge for his followers.

So, the only explanation of what the Prophet said about his words and actions being recorded can be that he wanted to prevent deification of his examples and precedents to the exclusion of rationality. It was just to keep a high standard of flexibility in the interpretation and application of laws. This was the idea underlying all actions and utterances of the greatest prophet of all times to come. For instance, the
Basic principles of Islamic law

Islamic law starts with some very simple propositions. Firstly, it enjoins an indiscriminate justice. O ye, who believe, be steadfast in the cause of God, bearing witness in equity, and let not a people’s enmity incite you to act otherwise than with justice. Be always just. That is nearer to righteousness, says the Qur’an (5: 8). Secondly, social peace is the supreme objective of temporal life, as is clear from verse 63 of chapter 25, which says, And the servants of God are those who walk on the earth in a dignified manner and when the ignorant address them, they say “Peace”. Thirdly, rational and imaginative approach to problems is a sine qua non of Islamic law. The Qur’an again and again reverts to the necessity of understanding things and to the exercise of the faculty of thinking. Fourthly, it keeps dicta of natural justice and equity rather than formalism in the forefront and deprecates legal pedantism in these words: They have taken their learned men and monks for lords beside God (9: 31). The Prophet also said that there was no professional priestcraft in Islam. Fifthly, the life of man being purposive, it visualizes law as a vehicle for the continued progress of man in all walks of life. On this point, the Qur’an says, And there is life for you in the penal law, O men of understanding, that you may enjoy security (2: 179). Finally, the sources of law have been defined as the Qur’an, the Prophet and the discretion of legally constituted authority wedded to the Islamic ideology. The words of the Qur’an are: O ye, who believe, obey God and His messenger and those who are in authority among you and, if you differ in anything among yourselves, refer it to God and His messenger (4: 59).

This last-mentioned verse accords recognition to the four well-known sources of Islamic law, namely, the Qur’an, the Sunnah, the Ijma and the Qiyas; it being noted that Ijma and Qiyas are the necessary corollary to obedience to the authority for the time being, because the authority may be a collective entity giving rise to Ijma (or the consensus of opinion of the learned doctors) or an individual giving rise to Qiyas (the anological reasoning of the learned with regard to the teaching of the Qur’an, Hadith and Ijma). The Prophet had said that his followers could not agree in a wrong, so the democratic method of Ijma became a fundamental source of law in Islam. The three subsidiary sources of law, namely, Maslilah Mursala, Istilshān and ‘Urf (lit. approving, the admission of the law of expediency), also derive their validity from the verse quoted above, as they are the discretion of the authority in one form or another. These subsidiary sources are more or less equivalents to decisions on the basis of exigencies of a given situation, equity and customary law respectively.

Thus, there is an immutability in Islamic law to the extent that two sources of law, namely, the Qur’an and the Sunnah, are immutable. But that immutability is confined to broad principles already enumerated. At the same time, there is the widest scope for flexibility, inasmuch as the other five sources of law, namely, Ijma, Qiyas, Maslilah Mursala, Istilshān and ‘Urf, are open to modification. It is this peculiarity of Islamic law, which ensures its perpetuity and universality.
A MUSLIM CRITICALLY EXAMINES
"THE NEW TESTAMENT"

"The Son of Man"

By S. M. AHMED

"Of all the misconceptions and glaring contradictions that fill the pages of the New Testament, perhaps nothing can beat the title of the Son of Man given to Jesus, or appropriated by him, at least ninety times in that book. And the amusing thing is that one pious Christian who could not stand this phrase any longer changed it into the 'son of woman' (Luke, 4:22)."

Why the untrustworthiness of the Gospels?

The Council of Nicaea (325 C.E.) passed a sentence of death on the Islam of Jesus Christ, and resurrected in its place the paganism of the Romans and Greeks under Semitic nomenclature. This is the picture of the present Christianity in a nutshell.

Like every other prophet of God, Jesus too received a message from God which for various reasons was never reduced to writing in his lifetime, but if we believe St. Paul, logia of a sort existed when he wrote his letters to the Galatians. In fact, he has actually anathematized those who will look into other collections than what he had known as the revealed words of the Prophet Jesus. The Council of Nicaea has therefore not only murdered the religion of Jesus but actually suppressed and destroyed the few shreds of revelation that some people preserved in writing. How the present collection of the New Testament came into existence is a long story, but two things are worth mentioning. None of the Gospels can be traced further than the fourth century and none can be found in any language save Greek. The Greeks adopted Christianity when Constantine (324-327 C.E.) declared it as the State religion of the Roman Empire. By this I do not mean to say that the New Testament is wholly fabricated and forged. What I wish to emphasize is that some oral traditions of Jesus current amongst the people then were incorporated into the fibs and foibles of the writers who then reduced them to writing. The matter became worse when we remember that these writers had very little knowledge of the Hebrew language, its idiom and usage. In their zeal they exceeded all limits of common sense. Apart from that, they added their own gloss on some passages which looked meaningless or raised queries in the mind of their readers.

By way of an illustration, take the story of Jesus' behaviour in the temple. According to one Gospel, Jesus runs after the traders of the temple precincts with a whip in his hand, after demonstrating his acrobatic feat of riding on two donkeys simultaneously, while the two others reduce the number to make it appear sensible, and yet a third writer quietly dismisses the miraculous procuration of donkeys and turns his running after the traders in the temple into an occasion of Jesus Christ's childhood prank. It would seem that their knowledge of Hebrew is in inverse proportion to their zeal. For instance, Matthew says in chapter 1, v. 21, "And she shall bring forth a son, and thou shalt call him Jesus, for he shall save his people from their sins" (italics are author's). Ask any Hebrew scholar if this is the meaning of the word 'Isa (whose Grecised form is Jesus), or, for that matter, Joshua, by which name he was fondly called subsequently in the hope of making him resemble the warrior of Israel. We know the answer is no; for the latter only means God his saviour (Arabic Sha'Allah), but this strikes at the very root of the claim of Jesus attributed to him.

The origin of the title of "the Son of Man"

Of all the misconceptions and glaring contradictions that fill the pages of the New Testament, perhaps nothing can beat the title of the Son of Man given to Jesus, or appropriated by him, at least ninety times in that book. And the amusing thing is that one pious Christian who could not stand this phrase any longer changed it into the "son of woman" (Luke, 4:22).

But where did this curious title of the "son of man" come from? Let us turn to the Old Testament and open the Book of Daniel, chapter VII. Read through Daniel's whole vision where the three kingdoms that subjugated the Jews in Palestine are depicted — the Babylonians, the Persians and the Greeks, and then:

"After this I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingley; and it had great iron teeth: it devoured the brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts, that were before it: and it had ten horns."

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things [cf. the Qur'an, Khaburat Kalimatun takhrusu min afwahim — a very grave thing (assertion of Jesus's divinity) comes from their mouths (18:5)]."

"I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheel as burning fire."

1 According to the Qur'an "Islam" was also the religion of all prophets prior to Muhammad.
“A fiery stream issued and came forth before him, thousands and thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

“I beheld then because of the voice of the great words which the horns spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

“And concerning the rest of the beasts, they had their dominions taken away: yet their lives were prolonged for a season and time.

“I saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him.

“And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (7:7-14).

Neither Daniel nor Zacharias (both contemporaries) are mentioned in the Qur’an, yet of all the unnamed prophets therein, they it is who foresaw what no mortal could possibly see; they saw the clearest vision which is confirmed word for word by subsequent history and which occurred many hundreds of years later. Happily for Zacharias, his book could not be suspected to have been forged later by a Jewish zealot; for it is quoted by Matthew in part and by St. John in a mutilated form, and therefore is definite proof of its antiquity. As for Daniel, even if we suppose it to have been fabricated in the time of the Jewish patriots’ (the Maccabees) revolution when Antiochus Epiphenes (175-164 B.C.) ruled in Syria, a clear reference to the Roman Empire even up to the time of Constantine the Great could not have been possibly conjured up by a writer of that time. Of necessity we have to bow down to their being revelations with which every prophet of God, whether named in the Qur’an or not, is invested.

So here we have in the canonical books of the Jews mentioned the son of man, and his achievements mentioned for the first time and repeated often in the Apocalypses of both Jews and Christians, some of which (for instance, St. John) have been included in the sacred Canon. Lest anyone thinks that the Son of Man is a vague indefinite term I would give its correct Hebrew equivalent Barmasha. Bar means son and Nasha is the same as Naus in Arabic, meaning man. Those who have read Gibbons’ Decline and Fall of the Roman Empire would have no difficulty in identifying the “little horn” and “the beast” which had “ten horns” with the Caesars who persecuted early Christians. Daniel’s vision tells us of how the “little horn” grows after the three “rival horns” are uprooted. History tells us how Constantine replaced his three rivals when he took the sceptre. His Christianity was a faked one. That is what Eusebius opines, who sides with Arius and his doctrine. Either he confirmed the heresy of Athanasius (d. 373 C.E.) or forced him to adopt the myths of the pagan Romans. Opinions might differ, but there is no doubt that it is he who uttered the great blasphemy about God Almighty. It is not a mere coincidence when we read how the Qur’an denounces the Christian dogmas in the very words of Daniel!

Who destroyed this little horn? Not Jesus. Whoever it was, it was certainly not he. But Jesus’s second advent has made the Christians cling on to all their misconceptions of the Christ and all his achievements. It is no wonder that the writers of the Gospels also failed to identify the Barmasha (son of man). Why does the Qur’an avoid saying plainly that Jesus was the son of Joseph, which he undoubtedly was? Reading between the lines and discounting the extravagance of the writers of the Gospels, chapter “Mary” in the Qur’an was revealed to be recited before the Negus of Abyssinia by Muslims who had migrated to Abyssinia as a result of religious fanaticism and persecution of the Meccans. The pagan Arabs had incited the Negus to expel the Muslim refugees from his dominions. It would have scandalized and provoked the Negus and his couriers to hear that Jesus was not born miraculously and would have jeopardized the cause of the poor harrassed Muslims. So the Qur’an very wisely avoided a direct mention of it, but only gave two incidents and left the Christian hearers to draw their own conclusions. First, it confirmed what their own Gospel of Nativity had said about Zacharias giving the custody of Mary to Joseph, whose pen (in the Gospel of Nativity, axe) floated on the Jordan. What custody means is certainly the union of a male and a female, both young and without any legal restraint. Then when Jesus was carried in arms by his mother, after having suffered the birth pangs like all ordinary mortals, her people suspected her chastity and taunted her.

On this score some Muslim commentators, in commenting upon the requisite verses of the Qur’an, have differed. For instance, the late Maulavi Muhammad ‘Ali, the translator of the Holy Qur’an into English, thinks that it was the time when Jesus was carried to Jerusalem on a donkey by his mother, but neither I nor the early Qur’an commentators can support this view. It is quite possible that Mary’s people were not aware of the circumstances which caused Mary to break her vow of celibacy and her dedication to the temple and enter into wedlock. That was a matter between Zachariah and Joseph, who lived in Nazareth, far away from Galilee, which need not have necessarily been known to her relations. Taunting her would be as natural as it would be for a Roman Catholic priest to taunt a nun who had married against her vow. That is all the Qur’an has to say in the verses revealed.

Secondly, Jesus in the matter of his birth has been likened to Adam when a deputation of the Najran Christians came to the Prophet and questioned him about the divinity of Jesus. The explanation given in the Qur’an is very simple; and it does not outrage the belief of a Christian. The word “Adam” has been used in the Qur’an to designate man; besides, Adam could not be likened to Jesus as he had neither mother nor father.

But when the Qur’an addresses the Muslims, it makes it clear that like all other prophets, Jesus too had a father. The word Ahabshum (their fathers) is used indiscriminately. But why has the Qur’an called him “the son of Mary”? For three very good reasons. First, Joseph stood in the same relation with Mary as does, say, the Prince Consort with the reigning Queen of England. King Edward was called “the son of Queen Victoria” and not the son of Prince Albert. Secondly, by calling him “the son of Mary” would preclude him from being called both Messiah and Barmasha, the former title involving the condition of being a direct descendant of David before his position is confirmed by facts of history. Calling him “the son of Mary” is a hint that Jesus was not the Messiah in the literal sense of the word, if at all, it can be so only figuratively, for the
word *Masîh* in Arabic, which means a “wanderer”, fits in more appropriately with Jesus’s career. Thirdly, that Jesus should not appropriate the title of *Barnasha*, which was reserved for the prince of the prophets, “the paraclete,” i.e., the Ahmad (Muhammad).

But a question arises, did Muhammad really destroy the “little horn”? Partly, of course, but not wholly, for the successor of the “little horn”, the papacy, still flourishes, and has introduced fancy creeds into Christianity. The flint that Jesus Christ called Peter “the rock,” on which the Roman Catholic Church has been built in Rome, and delivered to him the keys of heaven and hell, was created from the confessional where the sex-starved priests have ample opportunity to exploit the moral weakness of the laity, who are made to disclose their secrets, and to sell the “indulgences”, which so scandalized the Protestant reformer Martin Luther, the saint worship and mariolatry from the idolatry of the pagans, the raising of the Holy Ghost (Angel Gabriel) to the position of a triune God along with Jesus. Sometimes I wonder if this trinity is not a copy of the Roman triumvirates which occupied the Roman throne at the time when Christianity was introduced.

There is therefore no doubt about the identity of the *Barnasha* and the “little horn”. It is not idle to speculate that it is in the process of destruction, and who knows that one day Christianity will not be expelled from Rome. Fifty per cent of the Italians are Communists, and I hope I will not be misunderstood when I say that the Communists are the soldiers of Islam in one way. One hears the word “baptism” which John and Jesus introduced amongst their followers. It is a symbol of internal and external purification. This is called in the Qur’an *Siyâhatullah* — the dye of God — and to dye a cloth you must clean it before it takes the colour of the dye. Before the Christians are dyed in Islam they must be cleansed by Communism; for all its social evils, Communism is the real and potent remedy.

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**DOCTRINE OF THE TRINITY ANALYSED**

MUHAMMAD ‘ABDUL BASET

The Qur’an rejects the doctrine of the Trinity

“Certainly they disbelieve who say: God, He is the Messiah, son of Mary; and the Messiah said: O children of Israel! serve God, my Lord and your Lord. Whoever associates (others) with God, God has forbidden him to the garden, and his abode is the fire; and there shall be no helpers for the unjust. Certainly they disbelieve who say: God is the third (person) of the three and there is no God but the one God, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve. Will they not then turn to God and ask His forgiveness? And God is Forgiving, Merciful. The Messiah, son of Mary, was but a messenger; messengers before him had indeed passed away; and his mother was a truthful woman; they both used to eat food. See how we make the communications clear to them, then behold, how they are turned away. Say: Do you serve besides God that which does not control for you any harm or any profit? And God — He is the hearing, the knowing” (The Qur’an, 5:72-76).

The Christians hold that there are three Gods if they believe in the Union of the Father, the Son and the Holy Ghost in the Divine Being. They at the same breath assert that these three are in reality one. They call these three entities and at the same time believe in the doctrine of Divine unity as well as the doctrine of Trinity. But the attempt at equalization of one with three cannot be worked out with success.

What speciality is there in one and three that they are believed to equal each other, whereas one and four, one and five, one and six, etc., are not believed to be identical with each other?

Besides, one is a part of three. How can the whole be equal to its part and vice versa? One is one-third of three. Now, if one and three are believed to be of equal dimension then it is tantamount to saying that the whole is equal to its one-third part.

If it is supposed that one and three are equal to each other, then we must make allowance for the division of one as we do in the case of three, and in that case we shall be led to the division of (the one).

If it is held that every entity is independent and maintains an individual personality, then where is the oneness of God? If it is said that they have got no individual personality or independent being, rather they are attributes of God personified, then the answer is that the separate entities of Jesus Christ and the Holy Ghost or Gabriel are admitted on all hands, and they are known to all and sundry as different personalities, the Christians forming no exception to this.

On the other hand, this contention sets a limit to the unlimited and infinite attributes of God and as such cannot be tenable. Belief in the Doctrine of the Trinity has been conclusively disproved by the various reasonings contained in the aforesaid verses.

First, that Jesus Christ was born of Mary is known to all; now one born of a woman could neither be God nor the son of God, for the idea of conception in the mother’s womb is incompatible with the Divinity inasmuch as birth presupposes non-existence from the beginning and coming

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into existence at a particular point of time, and anything which comes into being after a state of non-existence is perishable and subject to death and decay, whereas God is everlasting and eternal.

Jesus Christ never taught such a doctrine

Secondly, had Jesus Christ been God, then why should he exhort the people of Israel, saying:

"Hear O Israel: the Lord your God is the only Lord; love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength" (Mark 12:29)?

Thirdly, there is the consensus of opinion of the prophets and intelligentsia as to the Oneness of God, and the two Testaments voice aloud the Divine command stressing the belief in the unity of God, which is the foundation-stone of the religion, and cultivation of love for God. The unity of the Divine Being is the point on which the greatest stress is laid in the Qur'an. The Qur'an asserts that every prophet taught the unity of God and that this doctrine was the basis of Islam at all times. This doctrine is, therefore, described as the universal teaching of all the prophets. It is evident that monotheism is diametrically opposed to the Trinity or pluralism. Two contradictory beliefs cannot be true from the same standpoint and at the same time, but the Christians are content with this!

Had the belief in the Trinity been justified, or had it been a means of redemption from sins, so much so that without this belief redemption would be impossible, then what good grounds were there for the prophets from Adam to Muhammad (peace be on them!) refraining from persuading their people directly or indirectly of the truth of this belief? The law of Moses, which was in force until the advent of Jesus Christ, does not contain any support for this belief, and Jesus Christ also never told it to his people.

The word "Trinity" is not found even once in any part of the Bible. The Greek word for trinity was first found in Theophilus of Antioch after 180 years of Jesus' death (vide The Catholic Encyclopaedia, Vol. 15, p. 47).

Some arguments in favour of this doctrine analysed

The strongest argument brought forward in favour of the Doctrine of the Trinity is the following text:

"Go forth therefore and make all nations my disciples; baptize men everywhere in the name of the Father and the Son and the Holy Spirit" (Matthew, 28:19-20).

There is nothing in this verse which confirms the Doctrine of the Trinity, i.e., Father, Son and the Holy Spirit, are co-equal and co-eternal. Another verse, "These three are one" (1 John, 5:7), is recognized as spurious and is the addition of a copyist inserted long after John's time. Another text in support of this theory may be noted briefly here. This is:

"When all things began, the Word already was. The Word dwelt with God, and what God was the Word was. The Word, then, was with God at the beginning" (John, 1:1-2).

This verse is translated differently. According to the translators of the Centenary Bible (La Bible du Centenaire) it should read:

"In the beginning was the Word. The Word was near God, and the Word was a Divine being. He was in the beginning near God."

This translation is substantially different, and does not give the least support to the Doctrine of the Trinity.

Miracles do not support the Divinity of Jesus Christ

Fourthly, like all other prophets, Jesus Christ was also a prophet and a chosen servant of God. Like any other prophet he worked miracles. But miraculous deeds are no proof of Godhead, rather these are proofs of prophethood and messengership. If his birth without father be presumed to be the proof of his Divinity, then Adam and the angels who were created without parents can claim Divinity with stronger reasons. If his bringing the dead to life be looked upon as the evidence for his Divinity, then the quickening of the dead child Elisha (II Kings, 4:32-35) should also be considered a sign of Divinity, and the miracle at his tomb is the greatest of all the miracles, when a dead man thrown in the sepulchre of Elisha "revived and stood up on his feet" (II Kings, 13:20). This was a miracle performed by a prophet who was already dead. In short, as far as miracles are concerned, Jesus did nothing which other prophets were unable to do.

Jesus Christ was not above the needs of mortals

If he had been above mortals, he would also have been above the needs of mortals, the most essential of which is the partaking of food, without which no human can live, but of which God has no need. But Jesus Christ stood in need of eating and drinking for his existence exactly as we do. Divinity and want cannot blend together. God is a being who does not stand in need of anything, while everything stands in need of Him.

A being who is in need of food, drink, etc., is dependent and cannot be called God. Because, in order to get a grain of food, one has to depend on soil, sunshine, water, etc. So it follows that a being who wants food is, in reality, dependent on worldly phenomena. So, if it is presumed that God eats, then it will follow as a natural corollary that God is dependent on other agencies for His existence. But as a matter of fact, God is independent of anything, while everything depends on Him. Otherwise, what difference remains between God and human beings if God be dependent? To look upon a dependent human being as God is not only contrary to reason but also to the teachings of the Bible.
THE ETHICAL IDEAL OF THE EARLY SUFIS

By Dr. M. ‘ABDUL HAQ ANSARI

“Originally in Islam the conception of the right action was very wide. In Sufism its scope became more limited. Social problems, for instance, went out of its purview. There was a harmonious blend of thought, feeling and action in the original ideal, but the Sufis laid the emphasis mostly on feeling, thus minimizing the importance of other elements. Love of God, for example, was the essence of religion. But the love of God in the original ideal was a spirit pervading all diverse activities that man as the bondman of God and His vicegerent on earth had to perform. The relation between love and action was more integral and organic. With the Sufis, not only the circle of action contracted, but the relation of love with action became loose. Consequently, we find the Sufis inventing measures like Sama’ (listening to music) to foster and intensify love without at the same time producing those actions which embodied love in the early Islam.”

The first Sufis were ascetics. They were disgusted with the growing moral and religious degeneration, and reacted strongly to the pleasure-seeking spirit of the age. They terribly feared God’s vengeance and punishment, withdrew themselves from the political life and devoted themselves wholeheartedly to the purification of their souls. They organized no movement, nor did they care to propagate their ideas. This was the first stage in the development of Sufism. The third century produced great founders of Sufism. They revolted against rationalism and against the theological efforts to understand religion, which in their view led to a lifeless conception of religion, and they taught the way of love and devotion. The typical doctrines of mysticism, e.g., the doctrine of unity, love, of stations and states, etc., originated at this stage. They were, however, not fully expounded and elaborated in this century. This is the second stage of the development of Sufism.

The third century produced original thinkers and creative minds whose doctrines and practices formed the basis of Sufism. But they themselves did not develop Sufism into a coherent system. The task of systematizing their views, elaborating their doctrines, explaining their allusions, and above all reconciling their opinions with Islam in its original form, was excellently executed by the great Sufis of the fourth century. They also preserved the lives of their great masters and collected their teachings.

Since the execution of al-Hallaj in 309 A.H. (922 C.E.) the necessity of defending Sufism and substantiating its conformity with the Qur’an and the Sunnah assumed great urgency and importance. In theological matters it was shown that the Sufis did not deviate an inch from the views of the recognized theologians of the age. Rejecting, like the Ash‘arites, the Mu’tazilite doctrine of the greatest advantage on the same grounds, the Sufis affirmed the arbitrariness of Divine action. It was not necessary that His actions be to the advantage of human beings. In fact nothing was incumbent on God. He might punish the righteous and reward the wicked. To try to discover reason behind God’s actions was wrong. He did not do things for any reason. In proof of this position verses were cited from the Qur’an like “I will surely fill hell with Jinn and mankind together” (11:119) or “We have created for hell many of the Jinn or mankind” (7:179).

“Naught of this,” al-Kalabahdi (d. 1000 C.E.) writes, “is unjust or wrong. For injustice is a thing forbidden, and really consists of putting a thing out of its place; while wrong is a swerving from the path that has been set forth, and (from) the ideal which has been set up by him who is above, and beneath whose power all men are. Since God is not beneath the power of any person, and since He has no commander or chider above Him, He cannot be unjust in what He does, wrong in aught that He decrees. There is nothing foul in Him; for foul is what He has made foul, and fair is what He has commanded.” This was in complete conformity with the dominant theological views.

But just after this passage al-Kalabahdi gives another version of fair and foul which clearly reflects his mystic orientation and reveals the true mind of a Sufi. He quotes Muhammad Ibn Musa’s definition of fair and foul thus: “Fair-seeming things are fair through His revelation, and foul-seeming things foul through His veiling; these are two attributes which persist in post-eternity as they existed in pre-eternity.” Explaining this, al-Kalabahdi says: “This means that what restores thee to God from things is fair, and what restores thee to things and not to Him is foul, so that foul and fair are things whose nature God has prescribed in pre-eternity.” This clinging to the heart of God, and living a life of absorption in Him, was the ideal that the Sufi set before him. This was the Supreme good, and everything that seemed fair or foul was judged by this standard.

2 Ibid., pp. 35-36.
3 Abi Bakr Ibn Abi Ishaq Muhammad Ibn Ibrahirn Ibn Ya’qub was a native of Kalabahdi in Bukhara. His Ta’arruf was held in esteem by great Sufis. Suhrawardii Maqtul (d. 1191 C.E.) is reported to have said: “But for the Ta’arruf we should not have known of Sufism.” Commentaries on the Ta’arruf were written by a number of great Sufis as ‘Abdullah Ibn Muhammad al-Ansari al-Harawi (d. 1088 C.E.), ‘Ala al-Din ‘Ali Ibn Ismai’il al-Qandawi (d. 1329 C.E.) and ‘Isma’il Ibn Muhammad Ibn ‘Abdullah al-Mustamil.
4 Al-Kalabahdi, Kitab al-Ta’arruf, Eng. tr., p. 36.
5 Ibid., p. 36.
Features of the Sufi ideal compared with that of the philosophers

The systematic treatment of the ideal that was the characteristic of the philosophers of Islam was not found in the Sufis. We shall, however, attempt to present the main features of their ideal, and compare it with that of the philosophers.

The human soul for the Sufi, as for the neo-Platonic al-Kindi (d. 765 C.E.), was an emanation from God. The intermediate series of neo-Platonism, however, were replaced by another order. But the relation of the soul with God became more intimate, and direct. Already in neo-Platonism the supremacy of the Aristotelian reason had yielded to a supranatural conception of the highest intuitive experience — ecstasy — a conception that was equally cherished by al-Kindi, al-Farabi, and the Brethren of Sincerity. Muslim theologians, on the other hand, by denying the rationality of Divine action, had in fact shown that God could not be known through reason. The ground was thus prepared, and the Sufis in the light of their own experience clearly voiced the inadequacy of reason in Divine matters. “The intellect,” they said, “goes about creation (kaun), but when it beholds the Creator (Mukawwim) it dissolves.”6 The theological view was negative, because it only concluded the inadequacy of reason. But the Sufis went a step further in the positive affirmation of another way to the direct experience of God — the way of intuition, love and ecstasy. By their emphasis on love they infused a new spirit into religion, and gave that warmth and enthusiasm to the observance of law that was so badly needed. It was this intense love, ardent devotion and passionate quest for the Divine that distinguished the Sufi ideal from the cold intellectual approach of the philosopher, whose reason, in spite of being emancipated, could not rise to the level of passion.

The Sufi conception of the highest good, or Sa‘dah, was similar to that of the philosopher. Writing in the following century, al-Ghazzali defined Sa‘dah as the perfection of the soul.7 Adopting the same Platonistic idea of function as a basis, he argued that the perfection of the soul lay in the comprehension of intelligibles, in reflecting and mirroring the truth of Divine realities and in uniting with them almost in complete union.8 This ideal was attained by knowledge and action. So far as action was concerned, both the philosophers and the Sufis agreed that its purpose was to purge the soul of vice, and purify it of evil qualities.9 Mortality was essentially purification. They differed only in respect of knowledge.10 The Sufis were not concerned with learning and sciences, nor interested in the intellectual pursuit of reality. Their method consisted in the annihilation of vice, severance of ties, and the concentrating of their whole energy on waiting for the Divine light to illumine for them the truth and reality.11 “The gist of their knowledge,” writes al-Ghazzali, “is to mortify the self, acquire freedom from baser passions and evil attributes, so that the heart may get rid of the thought of aught save God and embellish it with Divine remembrance.”12 With the polished mirror of their heart, they waited, longed and craved for the reflection of Divine realities. They substituted renunciation of the world, abstinence from its pleasures, and perpetual remembrance of God for the learning and culture of the philosophers.

Purpose of action and virtue for the Sufi and the philosopher

Although the purpose of action and virtue for the Sufi was the same as for the philosopher, yet they widely differed in the details of action. Broadly the difference lay in two respects, one in the field or scope of action, and the other in its methods. For the philosopher virtue was essentially social, an enterprise not to be pursued in seclusion. They also took greater interest in society, and discussed its problems in their writings. According to them, progress in virtue did not stop at individual purification, but inevitably led to the reform of society as the next higher stage, culminating in the organization of society at large. Sa‘dah was a common pursuit. The Sufis, on the other hand, were individualists and isolationists. They were not interested in the problems of society or in measures of reform. Their highest good was a personal attainment, and the renunciation of social life was a necessary condition for achieving that end.

The philosophers believed in intellectual excellences and placed them above moral virtues. The mystics did not attach any importance to intellectual culture, rather they developed a sort of antipathy towards scientific and philosophical pursuits. In its place they substituted a hierarchy of other virtues that were directly derived from the basic tenets of the Islamic faith. Sincerity (ihtilas), conviction (yaqin), love, hope and trust in God, and other similar virtues13 that the Sufis derived from the Qur’an and the Sunnah, were quite foreign to philosophic ethics.

The Sufis gave a new orientation to a number of common virtues. The basic setting of the mystic psychological life was quite different from that of the philosophers. In their consciousness the most immediate and overwhelming factor was God. Their vision of objects, their understanding of life and conception of common virtues, was greatly influenced by this fact. To give but one instance, al-Hay’ (bashfulness) was defined by al-Junayd14 (d. 910 C.E.) as the feeling which arose from the consciousness of God’s gifts on the one hand, and of one’s failure to render unto Him what was due, on the other.15

In the pursuit of virtues the divergence between their views became very conspicuous. A profound sense of duty, an earnest craving of God’s pleasure, a terrifying consciousness of sin, and intense love of the Divine, distinguished the mystic struggle for the purification of the soul from the philosopher’s pursuit of virtue. The latter’s consciousness of the Divine was feeble. It was only as an intellectual ideal and failed to stir the deep underlying elements of human personality. For him virtue was an end in itself, and could be

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6 Ibid., p. 47.
7 Al-Ghazzali, Mizan al-’Amal.
8 Ibid.
9 Ibid., pp. 34, 30-32.
10 Ibid., p. 34.
11 Ibid., p. 34.
12 Al-Ghazzali, al-Munqidh min al-Dalil.
13 Sincerity, conviction, fear, love, trust in God and similar other qualities may be called virtues, firstly because they are permanent dispositions of the mind manifesting themselves in particular ways of action, and secondly because they are acquired. To distinguish them from common moral virtues, they can be named as theological virtues, since their pivot is God. There is nothing in this designation that is incongruent with the notion of degree of progress that is implied in their being called stations by the Sufis.
14 Abul Qasim Ibn Muhammad Ibn al-Junayd al-Khazzaz was a celebrated mystic of Baghdad. He belonged to a family hailing from Nahrawan and was the nephew of Sari al-Sakati. He studied law with Abu Thawr, the pupil of al-Shafi’i. He made the pilgrimage to Mecca alone on foot thirty times. He died at Baghdad in 910 C.E. He preferred sobriety to mystic intoxication of the soul. In theology he maintained that the knowledge of God only came from demonstrative reason. He was known as Sayyid al-‘Tafifah, “Head of the Sect”.
well pursued without a very deep consciousness of the Divine. For the Sufi, moreover, a life of virtue had far greater importance than was the case with the philosopher. His turning away from intellectual pursuits, and exclusive reliance on the purification of the soul for the highest experience, led him to greater devotion to virtue. Consequently we have a fuller and deeper analysis of particular virtues and vices and an elaborate discussion of their offshoots and ramifications in their works. This is particularly evident in the books of al-Hārith al-Muhāsibī16 (d. 857 C.E.), Abū Tālib al-Makkī17 (d. 996 C.E.) and of al-Ghazzālī (d. 1111 C.E.) later on. On the contrary, philosophic literature on the subject is far inferior in analysis and elaboration.

Conception of right action according to Sufism and the Qur’ān

The basic inspiration for the Sufi ideal lay in the Qur’ān and the Sunnah. It, however, differed in details. In some respects it showed a contraction of the original ideal, in others its expansion. Some tendencies were accentuated and intensified, others were weakened and curtailed, some concepts were given a quite new meaning and significance, some were lost sight of and others were given undue prominence. All this occurred in the development of the Sufi ideal. The limited compass of this study makes the elaboration of these points impossible. However, to illustrate some of them I shall draw attention to only a few relevant facts.

Originally in Islam the conception of the right action was very wide. In Sufism its scope became more limited. Social problems, for instance, went out of its purview. There was a harmonious blend of thought, feeling and action in the original ideal, but the Sufis laid the emphasis mostly on feeling, thus minimizing the importance of other elements. Love of God, for example, was the essence of religion. But the love of God in the original ideal was a spirit pervading all diverse activities that man as the bondman of God and His vicegerent on earth had to perform. The relation between love and action was more integral and organic. With the Sufis, not only the circle of action contracted, but the relation of love with action became loose. Consequently, we find the Sufis inventing measures like Sama' (the listening to music) to foster and intensify love without at the same time producing those actions which embodied love in the early Islam.

The tendency toward asceticism, that was curbed by the Prophet, was promoted by Sufism. In the pioneers of Sufism we often find almost a strongly negative attitude towards the pleasures of the body and social relationship.

In the Qur’ān and the Sunnah the remembrance of God (dhikr) occupied a very important place in the purification of the soul. But there were other factors also, as, for instance, Jihad.18 The Sufis, however, came mostly to rely on remembrance, and consequently they developed many new techniques in this field.

The Sufi conception of Mujāhada was a struggle against one's evil desires; it had nothing to do with battle against the enemies of God. The aspect of steadfastness in wars, and of fortitude in the face of hostile elements, which was very prominent in the Qur’ānic conception of Sabr,19 was almost neglected in its Sufi conception. The same was the case with Tawakkul20 (trust) in God. The manifestations of these and similar theological virtues were different in Sufism from those in the Qur’ān and the Sunnah.

This change in the ideal raised the question of justification. Whether it was wrong, right or permissible is a quite different problem which it is not our purpose to discuss. It was, however, a problem which became very serious after the execution of al-Hādhājī. The Sufis rose up to the occasion and offered a good defence. I shall draw attention to a point in this defence that will support the above observations.

The Sufis adopted the method of selection to prove their case. They discovered the companions of the Prophet, who came nearer their ideal or found such instances in the life of other companions and prophets as illustrated their ideals. Al-Junayd was asked, "What is Sufism?" He replied, "Sufism is founded on eight qualities exemplified in eight messengers, the generosity of Abraham, the acquiescence of Ishmael, the patience of Job, the symbolism of Zakariyya, the strangerhood of John, the pilgrimhood of Jesus, the wearing of wool by Moses, and the poverty of Muhammad."21 Al-Kalābādī (d. 1000 C.E.) found in the life of the Ashāb-e-Suffa a perfect model for the Sufis.22 So did "Ali Hujwīrī (d. 1072 C.E.) in the following century. From the life of the first four Caliphs Hujwīrī only mentions their abstinance, sacrifice and generosity.23 He forgets their efforts to build society, to establish a State, to enforce the laws of God, to wage wars, and a host of other social, political and economic activities.

16 Abū 'Abd Allah Hārith Ibn Asad al-Muhāsibī was born at Basra. A legist of the Shafī‘i school, a theologian who advocated the use of reason, using the dialectical vocabulary of the Mu'tazilites, which he was the first to turn against, he finally adopted a life of ascetic renunciation after a moral conversion long meditated which he described in the beginning of his Wasīyāt. Among his books are Shārī‘ al-Mafṣūḥah, and the famous Rū‘ānī al-Huqā‘ Alī, 17 Abū Tālib, Muhammad Ibn 'Ali Ibn 'Atīyya al-Hārithī al-Makki was a native of al-Jabal (between Baghdad and Wāṣit). He was educated at Mecca and went to Basra, where he was accused of Fīzā. He then went to Baghdad and delivered sermons there. He was a Muḥaddith and a mystic. His principal work is Qūt al-Qulūb, whole pages of which have been copied by al-Ghazzālī in his Ikhā‘, 18 The contribution of jihād in the purification of the soul, in the development of the virtues of high rank, e.g., patience, trust in God and resignation, and in the eradication of love of wealth and worldly goods, is obvious. There are a number of references to this function of jihād in the Qur'ān and the Sunnah. E.g., in the Qur'ān instance: 'These are the vices in which which we cause to follow one another for mankind to the end that God may know those who believe and may choose witnesses from among you; and God loveth not wrongdoers. And that God may purify those who believe, and may blight the unbelievers' (3: 140-141). Or, 'And when the true believers saw the clans, they said: This is that which God and His messenger promised us; God and His messenger are true; it did but confirm them in their faith and resignation' (33: 22). 19 See the Qur'ān, 8: 46-66; 13: 24; 14: 12; 16: 42; 110; 126; 47: 31: 30: 60; 31: 17, etc. 20 Trust in God in dangers, in trials and ordeals and in fearful situations have been indicated in various verses of the Qur'ān. For instance: 8: 2; 49, 61-63; 9: 51; 10: 71; 83-86: 11: 54-56, 88; 14: 12; 16: 42; 18: 13-16; 23: 11, 15-16, etc. 21 Ali Hujwirī, Kashf al-Mahjūb, Eng. tr. Nicholson, London, 1936, 66, 39-40. 22 Al-Kalābādī, Kitāb al-Ta‘arruf, Eng. tr. Arberry, p. 2. 23 Ali Hujwirī, Kashf al-Mahjūb, Eng. tr. Nicholson, pp. 70-74.
THE SUBMERGENCE OF THE 
MAGIAN CULTURE 

By NORMAN LEWIS

In his epoch-making work Der Untergang des Abendlandes, translated into English by Atkinson and published in New York by Alfred A. Knopf under the title The Decline of the West, Oswald Spengler reviews all the cultures known to us with unique vision and power. He says that the Classical Culture “chose the sensuously-present individual body as the ideal type of the extended”. He also says, immediately following the former statement, “In opposition to it we have the Faustian soul, whose prime-symbol is pure and limitless space, and whose ‘body’ is the Western culture that blossomed forth with the birth of the Romanesque style in the 10th century in the northern plain between the Elbe and the Tagus. The nude statue is Apollonian (Classical), the art of the fugue Faustian. Apollonian are: mechanical statics, the sensuous cult of the Olympian gods, the politically individual city-states of Greece, the doom of Oedipus and the phallus-symbol. Faustian are: Galilean dynamics, Catholic and Protestant dogmatics, the great dynasties of the Baroque with their cabinet diplomacy, the destiny of Lear and the Madonna-ideal from Dante’s Beatrice to the last line of Faust II”.

“And in the time of Augustus, in the countries between the Nile and Tigris, the Black Sea and South Arabia, there appears — aloof but able to speak to us through forms borrowed, adopted and inherited — the Magian soul of the Arabian Culture with its algebra, astrology and alchemy, its mosaics and arabesques, its caliphates and mosques. . . .”

“The pre-Cultural period of the Arabian . . . day completely within the area of the old Babylonian world, but the springtime was under the mighty spell of the Classical Civilization, which invaded from the West with all the power of a just-attained maturity, and the Egyptian and Indian Civilizations also made themselves distinctly felt.”

The founding of Islam was the much fuller awakening of this earlier Magian life, which had as its eternal basis the belief in the one true God. When it arose in power, all that was left of the Classical Civilization was overthrown.

It remained for a surpassingly great scholar of an alien thought-world to discern for the first time that particular culture as a thing worthy of respect. Why had it been smothered by the late Classical? And why, after its powerful awakening in the early days of Islam, had it allowed itself to be so strongly influenced by the Faustian or West European?

What the Magian world lacks today is self-consciousness. It is conscious, above all, of the overpowering and overwhelming might of the Faustian and is attempting to substitute its ideals for its own. Why should such a priceless heritage be forgone for a mess of potage?

When the Islamic States came to a realization that the Magian, smothered though it has been by two other largely contemporary cultures or civilizations, can still realize itself, then there will be an awakening within the area of early Islam, and the world will have a culture more powerful than the others more spiritual, more eternal because of its linkage with the Eternal.

Is it not possible that in this group of the higher cultures, a phrase originated by Oswald Spengler, there could arise a culture with more enduring qualities than others? Are all cultures doomed, like an oak tree or an elephant, to old age (civilization) and death? Is it true that the Classical, the Chinese, and the Aztec perished. But could this not be due to certain weaknesses within these cultures? There have been so few of them of which we have knowledge, although some scholars include with these few the completely prehistoric cultures of Lemuria and Atlantis, that it could be true that a culture exists which would not perish as these others have perished.

What an enduring culture must have is the very thing which the Magian culture has, which only the Magian culture recognizes — a linkage with the eternal spiritual power which was the original creative force in all cultures.

Let us consider for a moment a parable: A certain man had several sons. One of these was named Lemuria, and he went forth and found power within his grasp and lived only for the extension of his power. He was drowned in the sea, as was the second son, Atlantis, who also lived for power. Much later other sons went out to make their way in the world. One of these was named Egypt, and he built himself a great material tomb, and his younger brethren buried him there in as a mummy. And another was named India, and he fell into contemplation and remained in that state and did few deeds, and so he was not. And another, who was called China, had such great reverence for the past that after a while the present knew him no longer and he became a part of the past. And another, younger brother, known as Hellas or Apollo, was very beautiful. And he became enamored of his own body and the immediately existent beautiful, so that he eventually perished because his vision was limited. And then arose another whose name was Arabia. But he lacked confidence in himself and so failed to use to their full extent the incomparable spiritual powers with which he had been endowed. . . .

Shall we leave the parable incomplete, since history is not yet a closed book? He is almost unique among his brothers. For on islands or continents now sunk beneath the oceans there may well have been spiritual elements, and the present-day Faustian may have borrowed from the Magian.
But the Magian alone has the pure gift of God which it
may name as soul.

The soul is deathless if it recognizes its own power of
immortality. Where now is the flame that burned in the
heart of Muhammad? Why do nations of the West speak
more of what happened in Arabia than of what is happening
today in the Islamic world?

One culture of all the cultures of the world has in its
very nature, in the very centre of its being, the one undying
principle necessary for survival. There may be a decline of
the West. And we may look back through the vistas of
history and see that the Classical world crumbled. But
does that mean that every conceivable culture is doomed to
extinction? The quality that makes a culture deathless is
soul. No other “world”, speaking of a culture community
as a world, ever had the heritage which Islam has today,
because no other world ever linked itself so securely with the
heart of the universe.

2. Idem.

THE INFLUENCE OF THE ARABS:
Some random reflections towards a
Methodology of Arabic Studies

By M. M. M. Mahroof

The Arabs have not only given the world the religion
of Islam, but they have contributed a civilization as well.

The influence of the twin strands of Islam and Arabic
has been pervasive both in the countries where Islam has
had a significant place as well as in countries otherwise. For
instance, a critic like Laski can write in his letter to
Holmes on 21st February 1928 that “I am quite sure that
in an extra life I should devote my days to the study of
medieval philosophy and especially that exquisite problem
of the Arabs as a medium between Greece and the medieval
world” (Holmes-Laski Letters, Vol. II). The role of the
Arabic language had gone hand in hand with the introduc-
tion of Islam. Arabic had been the medium in which the
religion had been introduced. So the influence of the language
had been simultaneous with the religion itself. This state-
ment has to be said with reservation, for this applies only
to the countries where the Arabic language is not indigenous.

From another point of view, some steps may have to
be taken to fix the limits of the methodology of Arabic
studies. One of them may be the provision of dialect maps
for every country where Arabic is the sole language or, at
least, a predominant one. In the Arabic countries, as is well
known, there are various spoken variants of the Arabic
language. Text-book writers simplify the existence of this
phenomenon by dividing the countries where Arabic is
spoken into the Eastern (Palestine, Transjordan, Iraq,
Arabia), the Western (Libya, Tunisia, Algeria, Morocco)
and the Central (Egypt, etc.). The procedure in the making
of these dialect maps may profitably follow the paths set by
one of the pioneers of dialectological studies, S. Pop (vide
La Dialectologie ; Apercu historique et méthodes d’enquêtes
linguistiques, 2 Paris, Dialectique romaine; Dialectique non-
romaine). While it may not be feasible to carry out these
elaborate methods, for the present, it may be possible to
start at a preliminary level by dividing each country into
major zones, based, perhaps, on geographical considerations,
such as inaccessibility of the particular areas, on racial or
tribal groupings, on the state of development, commercial,
industrial, of the zone, etc.

One of the more interesting fruits of dialectology will
be the preservation of the turns of phrase that are character-
istic of each locality; compare, for instance, the search by
the Irish dramatist John Millington Synge, in the Orkneys,
for the living phrases and words which he was later to
incorporate into his plays. Some of the other uses of dialect
maps are that it will be possible to find out the types of
dialect variants and distortions which take place, from a
study of which the probable reasons, such as illiteracy or
poverty, may be assigned; that it will be possible to know
the pattern of linguistic changes taking place within the
regions that compose the Arab world. Perhaps dialect maps
can even prevent the possible desiccation of the Arab
language into various major dialects which may, in turn,
become languages; a form of language erosion, that is to
say.

In countries where only a part of the population is
Muslim dialect maps are impossible, the major language of
these countries not being Arabic. Nevertheless, in these
countries certain other devices can be used to assess and
determine the nature of Arab influence. The language spoken
by Muslims in most of these countries reveals the influence
of Arabic words and sometimes Arabic sentence structure.
In order to determine such influence, three kinds of word
lists may be prepared:
(1) The first list will consist of Arabic words, if any, for basic things and persons (for instance fire, brother); basic adjectives and adverbs (green, low, high); basic conditions or states (e.g. birth, sadness, death).

(2) The second list will consist of Arabic words for normal use and discourse.

(3) The third word list will consist of words used in, or to describe, Muslim ceremonies and social occasions.

From the number of words in the three lists, the intensity or the strength of Arabic influence in so far as words are concerned can be found out. For instance, if there were a larger number of Arabic words in the first list, then the influence of the Arab language is greater than would be the case if the words in the third list were larger than the words in the first list.

One of the many modes by which the Arabic and Islamic influence has been felt in countries which are far from the Arab countries has been books, or rather, the stories in them. In this context the term “books” does not include theological works, which are themselves important enough, but books of a secular nature. For example, in the Indian sub-continent and in Ceylon some of these works are the Arabian Nights Entertainments, in various translations; the translations of the Arabic versions of History of the Four Dervishes (Kissa Cha’har Dervesh), the Amir Hamza Jang and the entire corpus of semi-devotional works like Dhameemul Ansare and the Noor Masala.

The role of these books may be a seminal one in many respects. For in these countries, they do not merely have entertainment or that of casual use. They are not used as books of the hour, to be thrown away after being read once. They have abiding uses. They form a sort of intellectual and emotional framework, as the chansons of the troubadours and the medieval romances (e.g., Le Roman de Perceforest, Le Roman de Tristan et Isolde, Le Roman de Laurin) had for the medieval people of Europe. These Arabic-Islamic books, to which reference has been made, form in these countries a scaffolding for the erection of mental adventure and a code of conduct which may be carried into more mundane life. They seem to mould some of the ruling mores of the Muslims of these countries. The impact and the influence of these books seem all the greater when the books are read out to audiences who are not highly educated, in an atmosphere of solemnity. In these instances there is more or less complete acceptance of these books by the audience, who are led to emulate the virtues which are practised by the heroes of these books. The background of these stories is close to the living experience of the people, and, therefore, the stories may keep alive the “togetherness” of the Islamic peoples as regards clothing, food, habits, ways and manners of speech (as reflected in these books).

This is of greater importance among those Muslims who live in countries which do not have Muslims in positions of authority. More often it is these stories which link the Muslims in these countries to the Islamic ideal, an ideal approximating to that which is explained to them and which they are exhorted to follow by their religious teachers. A striking illustration of the influence of these books is seen in the Arabic words from these books, which have entered into the daily life of the Muslims of Ceylon and into their daily speech in Tamil. It will be useful, therefore, if a collection is made in these countries of these important works.

Germanic to the existence of these books is the related question of folk-lore. It would be interesting to know to what extent the folk-lore of Arab countries had entered the countries which have Muslim populations. The Arab folklore could have entered these countries in many ways:

(1) through the original Arab traders and missionaries;
(2) through works, devotional and semi-devotional;
(3) through subsequent visits of Arab leaders.

For “once differences of language have been overcome, the tale is the most portable and prolific of exports, far easier to communicate than motifs in art” (G. Breton in his Introduction to his Penguin series translation of the Fairy Tales of Perrault, 1957).

The research of the folk-lore societies of Arab countries and in the countries were the Muslims are found, whether as majorities or minorities, may be collected, catalogued, annotated and analysed. Collection and publication of variants of folk tales are a normal activity in European countries (as, for instance, Cinderella, Three Hundred and Forty-Five Variants of Cinderella, Catskin and Cap o’Rushes by Marian Rolfe Cox, published by the Folk-Lore Society of England, 1893).

The importance of folk tales may be gauged from the fact that they are disseminated by the mother to the child during the particularly impressionable years; and so the lessons of the folk tales, if not the individual happenings, may continue to influence the child’s way of thinking, even after it has become adult. The type of Arab-Islamic folk tale, the variations and the distortions it may have undergone and the strength of these folk tales as compared with the indigenous folk tales may be usefully studied in determining the nature of the Arab influence.

Two other devices may be noted as aspects of an attempt to study the nature and force of the Arab influence. One of them would be an index of place names. This may be kept in those countries where the Arabic language is not indigenous. By means of such an index of place names the names of geographical areas in those countries which have Arabic names, or names which may be derived from Arab sources, may be recorded. At any rate, these will be useful in studying the places where the Arabs had made the first contacts and the nature of such contacts. The research on place names is not without its uses in Arab countries, as the work of the county place names in England proves. Recently, the Cambridge University Press published two volumes, prepared by the Director of the Survey, which provide “a new dictionary of the elements usually found in English major place-names before the fifteenth century”. Some such method may well be found useful in Arab countries. A much more enlarged scheme would be to have a systematic historical geography of the countries in question. As a preliminary, the study may be undertaken on a nation-wide basis, and after the preliminary difficulties are solved subsequent volumes can be devoted to the careful study of each particular zone of each of these countries, somewhat in the model of the Victoria County Histories of Britain.

The Islamic Review
MENTAL HYGIENE AND THE
STAGES OF ITS DEVELOPMENT

By PROFESSOR HAKIM ‘ABDUL WAHAB ZAHURI

In order to grasp the significance of mental hygiene and to elucidate the stages leading to its development, it is necessary to discuss briefly the nature of Man, his Soul and the Spirit inherent in his being.

The constitution of man

Wise men of the East, thinkers and psychologists in general, consider man to be composed of two entities — the Body and the Spirit. The Islamic Sufis, the philosophers, likewise, consider the human body as composed of perishable material elements, but regard the spirit as an entity which, emanating from the “transcendental world” or the “World of the Unmanifest,” is a subtle light, imperishable and everlasting. Thus considered, man has two aspects — one relates to the perishable world of the manifest and another having relation with the imperishable world of the manifest.

Soul — the intermediary medium between the body and the spirit

Out of the various theories about the nature and constitution of man, one which is based on truth and seems rational and intelligible asserts that Man is a tripartite being, a complex of Body, Spirit and Soul. It argues that the spirit, which is a most subtle ethereal principle, can have no attachment or amalgamation with the material body without an intermediary medium having the dual propensity of being born material and immaterial; and that the soul, which alone is endowed with such a dual nature, can most easily and naturally be such a medium, a link between the material body and the immaterial ethereal spirit.

Dual role of the soul

Just as the atmosphere or air is the medium for the transmission of heat and light from the sun to the earth, so is the soul a convenient intermediary medium between the body and the spirit. The soul is thus divisible into: (1) Animal Soul (rdh haiwāni) and (2) Noetic Soul (nafs), the first being evil-prompting or “hellish” and the second “illumined” or “angelic”, prompting virtue and righteousness.

The human soul is also called “The Active Reason” (‘aql fī‘d), i.e., intelligence or understanding — which directly or indirectly derives its Light from God, the fountainhead of all wisdom and reason. The soul thus illuminated becomes the “Noetic Soul”, or man’s “rational self”, which guides man to pursue the path of righteousness.

Man, a conflicting being

Man, being thus endowed with two conflicting positive and negative propensities, is always struggling between two opposite forces — one tending to lift him to a higher moral level and another dragging him down to a lower level, rampant with various vices, caprices and animal desires. Man has, therefore, to struggle hard to keep his balance and save himself from dire degradation.

The beacon light of the angelic soul

It is the observation and experience of pious men that whatever be the result of this conflict between the two opposing forces or urges in man, the angelic soul in him is never dead or destroyed — it may be dampened or depressed by the overwhelming pressure of evil, but never dies. Even in the hopelessly fallen man, who has been the victim of his evil passions and succumbed to the promptings of the “Hellish Soul”, the angelic soul is always rekindled and acts as a beacon of light, signalling him to fight and forbear, to rise and retrace and again pursue the path of righteousness.

The noblest of creation

These contrasting qualities of the human soul raise man to a unique status enjoyed by no other earthly creature and make him the “Noblest of Creation”. His angelic soul is an absolute entity, having its own power of movement, and capable of being moved. It survives even after death or destruction of the body and commingles with the all-pervading spirit of the Creator. In contrast, the material soul or the animal spirit is devoid of such absolute qualities and disintegrates after the death of the body.

Man, thus possessing two diverse powers, positive and negative qualities of his soul, is being constantly pulled in opposite directions — virtue versus vice, the dual propensities of his soul. He enjoys a unique status in the universe, and stands alone and unparalleled, at once the “Wonder and admiration of all creation!”

Mental Hygiene——“Katharism” (or Purgation of the Self)

The superior and angelic element in man called “the Noetic Soul” (as opposed to the inferior element, “the animal or evil-prompting soul”) is in fact a corrective weapon provided to man in his fight against evil. It is, and should be, the purpose of man’s life to control, subdue and train the evil-prompting soul by active purgation of the self (Katharism) and make it, as far as possible, subtle and illuminated, so that the duality of his soul may be transformed into one perfect homogenous “angelic” whole.
Stages of “Katharism” or Purification of the Self

According to the sages and Sufis of the East, there are seven degrees or stages of “Katharism” or purification of the self, which may be described as below:

(1) The evil-prompting soul or “the soul depressed” (nafs ammurah), in which the rational self or “the Noetic Soul” is subjugated by and becomes subservient handmaid to the evil-prompting soul, and falls an easy prey to its various caprices, inordinate longings, animal desires and concupiscence.

(2) “The reproachful soul” (nafs lawwamah), in which the soul, though swarming with inordinate passions and evil desires, is yet reproachful of its misdeeds and misdemeanour and flashes promptings to retrace and reform and try to follow the path of righteousness. Its main function is to reprove and reprimand the misguided self.

(3) “The Noetic soul” (nafs natiqah) is one which can distinguish between right and wrong. Its warning voice being yet feeble, it can only warn against but cannot prevent errors or omissions or commissions.

(4) “The Inspiring soul” (nafs mulhimah) is characterized by its benevolence, in which animal desires and evil passions have been eliminated with an inspiration which urges to choose the path of righteousness and gets nearer to the Divine Spirit.

(5) “The Soul satisfied” (nafs mutma‘inna) is one which has completely broken off the shackles and domination of the evil-prompting soul, and having got rid of all evil entanglements, worldly anxieties and distracting desires, has attained a state of perfect peace and amenity.

(6) “The Soul resigned” (nafs mardiyyah) is one which, having discarded and got rid of all desires, aspirations and ambitions, has attained a state of complete submission to the Divine Will.

(7) “The Perfect soul” (nafs kamilah) is one which, having evolved through and possessing all the best qualities of thought and action, has attained the highest stage of perfection and is dedicated to serve, guide and lead humanity towards sublime moral ends.

Evolution Through the Seven Stages

Experienced sages have noted that man passes through these stages of physical and psychological changes from the seventh year of his life in seven successive cycles of seven years. Thus:

(1) The first stage, corresponding to the period between the 7th and 14th years of life, is mostly occupied in the development and nurture of the physical body when the physical and material needs and longings dominate over the mental and moral aspects of men’s nature. This, which constitutes the “Soul Depressed”, when persistent, is manifest even in certain individuals of the most advanced nations of the modern world, in whom material ends alone have become the aim and end of all their exertions. The first and foremost stage of the purification of the soul or purification of the self is therefore the elimination of the material desires.

(2) The second stage, corresponding to the period between the 14th and 21st years of life, consists in the development of the “Reproachful Soul”, when the moral sense is awakened in man. In this period the physical senses too are actually awakened, needing proper control and persistent guidance of the Reproachful Soul, which acts as a censor.

(3) In the third stage, between the 21st and 28th years of life, with the development of the “Noetic Soul” a clear distinction between good and evil is and should be possible. If proper control of the will is exercised no errors should occur, but unfortunately man in his haste does not heed the warning voice of nature and falls a prey to his evil desires or ill-conceived thoughts.

It may be pointed out here in passing that the Eastern philosophers have distinguished three kinds of will: (1) Will of animal soul (which predominates in most men today), (2) Rational Will, which is expected to dawn and dominate in a new civilization in the next generation, and (3) the Will Divine, which awakens in the third stage of life (between the 21st and 28th years of life) and keeps man from being an abject prey to his animal desires.

(4) In the fourth stage (between the 28th and 35th years of age) the faculty of reason is fully evolved and the Rational Will dominates in all the actions and activities of man. This may be called the period of the “Inspiring Soul”, in as much as it is in this stage that the devotees of God have their minds firstly illuminated by Divine Inspiration. This stage is also a connecting link between the earlier three and the later three stages. In this period the animal propensities in man are at their highest and exert their fullest force to dominate over his will and reason, creating a storm of conflicting emotions. The rational will of the devoted person, however, fully asserts itself and the animal propensities in him are at last totally subdued. Thus this is a momentous, tumultuous and brilliant period in man’s personal, social, material and moral life, and offers him a wide field for the exercise of his good intentions and attaining sublimity of the soul.

(5) The fifth stage (between the 36th and 42nd years of life) is dominated by the “Soul Satisfied”, in which peace and amenity reign supreme, man’s steps having now been fully established in the right path to climb higher and higher without any wavering or fear. The struggle between the right and wrong, good and evil, being now over “the Animal Soul”, has no longer any sway. A sublime light pervades all his being and an angelic halo seems to surround him.

(6) The sixth stage (between the 43rd and 49th years of life) falls within the domain of the “Soul Resigned”, which is full of Love, Submission and Resignation. It seems indeed a supernal valley. But man, girded by perfect Faith or Belief, who has crossed the barriers of doubt and pitfalls of disbelief, is now completely reconciled to the Divine Will, with submission and resignation. Such has been the experience and destiny of the chosen godly men, saints and prophets— who are the special targets of terrible calamities and misfortunes, which they not only courageously face but thoroughly enjoy — no doubt feeling that “whatever comes from the beloved friend is good and lucky”.

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(7) The 7th and last stage (which in conjunction with the characteristics of the previous six stages, lies between the 49th and 56th years of life) is destined for "the Perfect Soul" or "the Soul Agreeable and Pleased". It is the extreme or final limit of the developed human soul, the acme of its perfection. In this the rational self or "the Noetic Soul" finds conjunction with "the Angelic Soul" and is finally blended with it. The Noetic Soul having now attained the stage of perfect faith feels the Unison of Love, the feeling of duality yielding place to an abiding sensation of unity with the all-pervading spirit. This feeling of harmony and unity becomes a great source of abiding Spiritual Delight. Only a soul thus developed and made perfect can worthy aspire to lie at the feet of the Spirit Eternal.

THE BAGHDAD AND AL-KINDI MILLENNARY FESTIVAL (1st to 8th December, 1962)

Details of the Festival project

The Festival was held in Baghdad from 1st to 8th December 1962 to commemorate the millenary of its foundation together with the millenary of the death of the Iraqi and Arab philosopher Abu Yusuf al-Kindi, known as Faiis al-Abb — the "philosopher of the Arabs".

The idea of holding this Festival was first mooted by certain distinguished scholars in the field of Arab and Islamic studies. The Iraqi Government welcomed the idea and adopted it officially by a decision of the Council of Ministers taken on 4th April 1962.

Following this decision, Brigadier Isma'il Aref, Minister of Education and Acting Minister of Guidance, gave a press conference at which he outlined the project and announced the formation of a Preparatory Committee to set it in motion and operate through nine sub-committees, each of which to concern itself with a particular side of the Festival. This Preparatory Committee, which was under the patronage of the Prime Minister, included the Acting Minister of Guidance, the President of the Iraqi Academy (as Executive Chairman of the Festival), the President of Baghdad University, the Dean of the Faculty of Arts and the Inspector-General of Archaeology in the Department of Antiquities.

Other details given by the Acting Minister of Guidance included the following:

1. The first five days of the Festival were devoted to the history and achievements of the city of Baghdad, while the last two days were devoted to al-Kindi.

2. The Festival included an exhibition of books made in Baghdad together with specimens of Baghdadi script from the Abbasid period, micro-films and photostat copies of manuscripts about Baghdad and its civilization.

3. There was also an exhibition of both medieval and contemporary Baghdad art.

4. All papers read at the Festival in foreign languages were translated into Arabic by a special committee and a summary of the translation was given immediately after the reading of each paper.

5. All papers read at the Festival were published in several languages, and scholars taking part in the Festival were kindly asked to send in their papers in good time so as to make their publication possible before or during the Festival. As some of these contributions did not arrive in time, they were published as a supplement to the Festival.

Baghdad's place in history

No apology is needed for the decision to commemorate the foundation of Baghdad a thousand years ago, for the capital of Iraq today was at the peak of its greatness not only the cultural metropolis of the Muslim world for centuries but also one of the great centres and sources of world civilization. Founded in the 8th century C.E. by the Caliph Abu Ja'far al-Mansur and called by him Madinah al-Salam — "the City of Peace" — Baghdad was, in the words of the Encyclopaedia of Islam, "to succeed Babylon, Seleucia, Ctesiphon and outshine them all". The "Round City" of al-Mansur, as it was called by some, was a remarkable example of town planning, being built in a circular shape with the centre equidistant from all points on the perimeter to facilitate control and defence.

Under the Abbasids, Baghdad became not only the legendary city of Harun al-Rashid and the Arabian Nights, but also the intellectual, theological and commercial capital of the Eastern world in the 9th and 10th centuries. The Caliph al-Ma'mun (813-33 C.E.) established it in a school for translation (called Bayt al-Ilkhah — "the House of Wisdom") with a library and paid scholars who travelled sometimes as far as Constantinople in search of manuscripts to translate; and it was here that the great labour of translating Greek thought into Arabic was accomplished. Not only the Arabs are indebted to Baghdad for their knowledge of Plato and Aristotle, of Galen and Hippocrates and Ptolemy, but also medieval Christian Europe. For as H. G. Wells said in his Outline of History, it was by the Arab and not the Latin route that Greek philosophy and science first reached Europe, and that long before the Renaissance.

But Baghdad was not only an assimilator and transmitter of Greek thought. It became itself a centre of original scientific activity and experiment. Al-Mamun founded in it
two observatories, and had a geographical degree measured in the Syrian desert, and “an image of the earth” executed by seventy scholars, among whom was the famous astronomer and mathematician al-Khawarizmi, already the author of a book based on Ptolemy’s work and giving latitudes and longitudes. In Baghdad also flourished two of the four canonical schools of Muslim law, the Hanafi and the Hanbali, and the city’s mosques became great centres of learning. The large number of bookshops, which were sometimes literary salons, indicates the extent of the cultural activity that went on in Baghdad at the height of its civilization. Not only Caliphs but also ministers and dignitaries gave every encouragement to learning and enabled a vast number of scholars to pursue their fruitful labours. Public libraries were established and Madrasas (schools for advanced learning) such as Dar al-‘Ilm (the House of Learning) and the Mustansiriyyah, the building of which is still standing and has recently been restored by the Iraqi Government. Much attention was also paid to hygiene and public health and the city abounded in baths and hospitals, many of the latter being founded by ministers and other benefactors. Architecturally and aesthetically the chief glory of the city in its early days was the Green Dome which towered over the Caliph’s Palace to a height of 48.36 metres and was crowned with a mounted horseman. It fell in 941 C.E., probably struck by a thunderbolt.

In celebrating the millenary of Baghdad, Arabs, Europeans and others will therefore be paying homage to a city which has given them a part of the culture which is theirs today.

The life and philosophy of al-Kindi

It is appropriate that the millenary of the Arab Christian philosopher, Abu Yusuf Yakub Ibn Ishak al-Kindi, should be commemorated jointly with that of Baghdad, for the philosopher, who died after 870 C.E., was probably born in the early years of the century in Kufa and educated in Basrah and Baghdad when they were the great centres of learning. In Baghdad too he served in various capacities at the Abbasid court, especially as a translator or editor of Greek philosophical works. This started him on his career as a scientist, philosopher and, by his literary activities, an industrious disseminator of Greek ideas in Islam. Of the 270 works with which he is credited on philosophy, cosmology, astronomy, optics, mathematics and medicine, only a few small fragments have survived in Arabic, but more have come down in Latin, translated by Gerard of Cremona.

Al-Kindi regarded Neo-Pythagorean mathematics as the basis of all science, and he endeavoured to combine the views of Plato and Aristotle. In the Middle Ages he was celebrated as an astrologer, but he was also a genuine astronomer and left behind him exact astronomical measurements and calculations. He also worked on optics, and evolved certain theories about the ebb and flow of tides. These theories were not correct, but what is interesting about them is that al-Kindi tested them experimentally.

Al-Kindi was primarily a scientist and mathematician. But he also delved into metaphysics, discussing the doctrine of the soul and of the intelligence.

JESUS IN “HEAVEN ON EARTH”

By al-HAJJ KHWAJA NAZIR AHMAD, Barrister-at-Law

AL-SAYYID RASHID RIDHA, a disciple of the Mufti Muhammad ‘Abduh of Egypt, wrote in his commentary of the Qur’an that Jesus’ “flight to India and his death in this town (i.e., Srinagar) is not against reason and inference”.

Jesus in “Heaven on Earth” is a detailed study of this problem.

KHWAJA NAZIR AHMAD has rendered service of inestimable value both to history and to religion by making available to the average reader the mass of evidence which he has, after monumental labour spread over the course of several years, compiled in the closely-packed pages of this valuable book.

The author attempts to unravel the mystery surrounding the last days of Jesus of Nazareth. He bases his conclusions on well-founded authentic documentation. He covers a field hitherto unexplored by scholars for various and obvious reasons.

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All subscriptions will be extended for two months. – Manager
THE MUSLIM ATTITUDE TOWARDS OTHER FAITHS

By VEERANI ‘ABDUL KADIR PASHA

“If the Muslim kings of India had been intolerant and for nearly a thousand years, could have been the main Muslims there are in a minority understandably proves bigoted, the heart of India, Delhi, which was their capital controlling element of Islam. The paramount reason that that Muslim kings were not intolerant.”

Ignorance is the mother of prejudice. It is because the world lacks knowledge of the beauties and verities of Islam that it is prejudicial against that great religion. The monstrous conviction that is framed against Islam is that it was spread with the help of the sword. This is historically unfounded, as has been conclusively proved by Arnold in his book The Preaching of Islam.

The new historical researchers have even disproved the charges against Muslim kings. The Emperor Aurangzeb is a much-maligned monarch. He has been painted in the darkest of colours.

Shibli Nu’mani in his book A Vindication of Aurangzeb has disproved all the charges against that saintly ruler. An eminent Hindu scholar has written two books on Aurangzeb, in which he has shown how baseless is the charge of intolerance and fanaticism that is generally levelled against that great king.

If the Muslim kings of India had been intolerant and bigoted, the heart of India, Delhi, which was their capital for nearly a thousand years, could have been the main controlling element of Islam. The paramount reason that Muslims there are in a minority understandably proves that Muslim kings were not intolerant.

Mr. Law, a Hindu scholar, in his book Studies in Indian History, has exploded this myth concerning Hyder Ali and his son Tippu Sultan, who were also described as iconoclasts who destroyed temples and idols wherever they went. Referring to the above, in his book he has reproduced the Firman issued by Hyder Ali and his son Tippu Sultan granting lands to build Hindu temples and for their upkeep and maintenance.

The Hindu temples on the west coast were destroyed and desecrated by the Marathas, who were themselves Hindus, and the Shankarachari, the religious head of the Hindus, sent a letter to Tippu Sultan requesting him to grant a lakh of rupees and grains for their renovation and purification, and the latter complied with the request.

Those who have visited Seringapatam, the capital of Tippu Sultan, and who have seen that, facing the royal palace, Darya Dowlat, there is the Hindu temple of Ranganatha, which would not have been allowed to stand there had he been an iconoclast and a fanatic. While Muslim rule was established in the Near East, Muslims were welcomed as liberators by the Christians, who said “Better the turban of the Turk than the tiara of the Pope.”

In reality, as reference to the history of Islam shows, it was the rationality of the Creed of the holy Prophet, its inherent vitality and the lives which Muslims led, that were responsible for the spread of Islam.

In the Western world, historically speaking, the vituperation that Islam was spread at the point of the sword has no basis and footing in general. Muslim people, whether kings or commoners, were very tolerant, because Islam is the most tolerant religion. The Islamic conception of God precludes the possibility of the persecution of non-Muslims.

The majority religion of the Middle East is Islam; the largest minority religion is Christianity. Islam has played a role of the first magnitude in shaping the modern Middle East. But there are many other religious minorities, e.g., Jews, Zoroastrians, “devil worshippers,” and many others.

God in Islam is not the God of Muslims alone, but He is the God of the entire universe. This conception of God embraces all mankind. This makes the persecution of non-Muslims fratricidal. A Muslim is enjoined to believe in One God, the Angels, the Scriptures, the Prophets, etc. If one believes only in the holy Prophet Muhammad (may Peace be on him!) and not in the Prophets that have preceded him, one is not a Muslim.

It is this article of faith that induces in the Muslim a cordial attitude towards non-Muslims. It need hardly be added that such an article of faith is not to be found in any other religion. There is a beautiful verse in the Qur’an, “Unto each nation have we given a law. If God had willed, He would have made them into one nation. Therefore vie with one another in establishing virtue” (5:48).

This verse invites religious co-operation, which is certainly superior to religious tolerance. Non-Muslims have deliberately distorted the meanings of the two words Jihad and Jizyah. Jihad is not a holy war for the extermination of non-Muslims. If that had been the meaning of Jihad, Muslims would have destroyed all traces of pre-Islamic faiths in those countries where they established their rule. This certainly has not happened. The magnanimity which the holy Prophet showed in the hour of triumph and the generous terms which he offered to the fallen foe have served as shining examples to Muslim conquerors and kings, who have dealt with the vanquished in a way which others have not done before.

The fact that even to this day non-Muslim minorities live in large numbers in happiness and peace in predominantly Muslim countries, and have the fullest freedom of religion, unmistakably indicates that Islam is a most tolerant religion.
Jihad really means striving for self-preservation and the attainment of a higher ideal. It is in consonance with the law of nature, that is the struggle for existence.

Biology, sociology and history teach us the lesson of Jihad. Man must prepare and equip himself to fight, individually and collectively, the forces of evil, hatred, injustice, misery, disease, exploitation and oppression. This is the real meaning of Jihad, and Islam invites and enlists the co-operation of all good men and true in the Jihad, or crusade, or fight, against evil.

As for Jizyah, it is a military tax. It is the duty of the State to prevent external aggression, to preserve internal peace and to afford full protection of the citizen. This is possible only when the citizen co-operates with the State in the discharge of its duties. He should bear arms for the preservation of the territorial integrity and the political independence of the State in which he lives. If he is reluctant to do this, while he is physically fit, it stands to reason that he should contribute in some other way: that is called Jizyah.

But if he is old, decrepit, diseased, maimed, etc., he is exempted from such a tax, as also when he is in financial distress, though he may be physically fit. Conversely, if the State fails to afford him the necessary protection, the Jizyah is returned to him. This is a fair and just arrangement. The attitude of Islam towards non-Muslims is not only just, but also generous. Muslims are taxed far more than the non-Muslim citizens of an Islamic State.

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ISLAM IN ENGLAND

THE WOKING MUSLIM MISSION AND LITERARY TRUST

Friday 1st June 1962. The marriage of Mr. Ahmad Shah with Miss Tal'at Mahmud was solemnized by Mr. S. Muhammad Tufail at Ifield Crawley, England. Dr. M. W. A. Quraishi of Pakistan, Mr. M. L. R. Nabo of New Amsterdam, British Guiana, Mr. M. R. Khan of India, the mother of the bride, Dr. Saulat Jehan Begum, Mrs. Tufail and some other friends were present at the ceremony.

Saturday 2nd June 1962. Rev. John R. Sturges, D.P.A., J.P., of John Pound's Memorial Church, High Street, Portsmouth, brought a party of 36 members of his church to the Shah Jehan Mosque, Woking. The Imam showed them round the Mosque and answered their questions about the Muslim faith. They were entertained with tea afterwards.

Friday 8th June 1962. The marriage between Dr. A. Khogali Ismail (Sudanese), of 32 Queen Elizabeth House, Oxford, and Miss Faryal al-Haydary, was solemnized by the Maulana Muhammad Yakub Khan.

Saturday 9th June 1962. The marriage between Mr. Ben, Houman Hajj Muhammad Daoudi, of 6 Oak Hill, Surbiton, and Miss Zakiiyyah Mutfah Makhluf was solemnized by Mr. S. M. Tufail.

Wednesday 13th June 1962. The Imam attended the meeting of the World Congress of Faiths in London.

Sunday 17th June 1962. Members of the Fifty-Nine Society paid a visit to the Mosque at Woking.

Friday 22nd June 1962. Four Moroccan journalists visited the Mosque.

Sunday 24th June 1962. Mr. S. M. Tufail went to address the Youth Group of the Congregational Church, Muswell Hill, London, N.10, at 11 a.m. The talk was arranged by Mrs. M. C. Smith.

OVERSEAS SERVICE COLLEGE

Wednesday 27th June 1962. Mr. S. M. Tufail was invited to speak on “Modern Trends in Islam in the Middle East” to a group of students who were being trained in the Overseas Service College, Farnham, for “responsible partnership abroad”. Sir Herbert Toode took the chair.

Saturday 30th June 1962. The marriage between Dr. Farrukh Hashmi (Pakistani) of Uffulme Clinic, Mosley, Birmingham, and Miss Monika Elizabeth Ines Muller (German), of 19 East Preston Street, Edinburgh, was solemnized by Mr. S. M. Tufail at the Mosque, Woking. Dr. and Mrs. Ziaullah, the parents of the bridegroom, came from Pakistan especially to attend the ceremony.

Monday 9th July 1962. Miss Gales, of 46 Basset Road, Maybury, brought her party of young people to the Mosque.

Wednesday 15th July 1962. Schoolchildren from West Byfleet visited the Mosque at 9.30 a.m.

Monday 23rd July 1962. Mr. S. M. Tufail was invited to speak to the Rotary Club, Albion Hotel, Woking. The talk was arranged by Mr. H. W. Harding, manager of Lloyds Bank, Woking.

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CITY TEMPLE, HOLBORN VIADUCT, LONDON

Friday 27th July 1962. Talks by religious leaders of the four world faiths were given at the Christian Forum each Friday in July at 6.45 p.m. at the City Temple, Holborn Viaduct, London, E.C.I. Islam was represented by Mr. S. M. Tufail on 27th July 1962. During the course of his lecture Mr. Tufail removed some of the gross mis-statements which were made about Islam in the leaflet circulated about such gatherings. It was suggested that Muslims believed in pre-destination and not free will, and that the Angel Gabriel in 610 C.E. led the Prophet of Islam to establish his religion “by a series of brilliant military operations in Mecca”.

“The Qur’anic verses,” the speaker said, “such as God has sealed their hearts and their hearing (2:7) or In their heart is a disease, so God increased their disease (2:10) are brought forward to prove that Muslims are fatalistic in their attitude towards life. It is, however, forgotten that the context of such verses show that the rejection of the disbelief comes first (2:6) before God’s sealing their hearts as a consequence and the increase of disease is also due to their rejection because they lie (2:7). Several instances of such expressions can be quoted from the Bible:

“‘And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thy hand; but I will harden his heart, that he shall not let the people go’ (Exodus 4:21).

“It is interesting to note how this verse has been interpreted by Christians. Here is what the Rev. Schofield writes:

“In the face of the tremendous demand of Jehovah and of the tremendous attestations by miracle that He was indeed God, and that Moses and Aaron were His representatives, Pharaoh “hardened his heart”. Instrumentally God hardened Pharaoh’s heart by forcing him to an issue against which he hardened his own heart in refusal. Light rejected, rightful obedience refused, inevitably hardens conscience and heart’ (The Holy Bible, edited by Rev. C. I. Schofield, D.D., Oxford University Press).

“A few other references may also be noted with interest:

“But Sihon King of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day’ (Deuteronomy, 2:30).

“‘He turned their heart to hate his people, to deal subtly with his servants’ (Psalms, 105:25).

“Therefore thus saith the Lord God: as the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them: they shall go out from one fire, and another fire shall devour them; and ye shall know I am the Lord, when I set my face against them’ (Ezekiel 15:6-7).

“And I will make the land desolate, because they have committed a trespass, saith the Lord’ (Ibid., v. 8).

“For the man who has will be given more, and the man who has not will forfeit even what he has’ (Mark 4:25; Matthew 13:12).

THE PROPHET’S BIRTHDAY IN LONDON

Saturday 18th August 1962. After the return of Mr. Abdul Majid from abroad, Saturday meetings at 18 Eccleston Square have been started again. Dr. S. M. John was the host at the Prophet’s Birthday Celebration on 18th August. Mrs. Olive Toto, Mr. Sayyid Mehdi Khorasny and Mr. Abdul Majid took part. Mr. George Fowler made a short speech about his acceptance of Islam (printed in the last issue of The Islamic Review). The guests were given light refreshments afterwards.

RELIGION AND MYSTICISM

Friday 21st September to Sunday 23rd September 1962. "Religion and Mysticism” was the theme of the annual conference of the World Congress of Faiths held at St. Hilda’s College, near Magdalen Bridge, Oxford. On the first day at 10 p.m. the devotional was led by Mr. S. M. Tufail, in which Mr. George Fowler assisted by reading various prayers from the Qur’an. On Sunday 23rd September, Professor A. J. Arberry gave his lecture on “The Relevance of Rumi”. Mr. Tufail introduced the speaker and presided over the meeting.

Tuesday 25th September 1962. Some students of the Tiffin Boys’ School, Queen Elizabeth Road, Kingston, were addressed by Mr. Tufail on the subject of “Islam”.

Wednesday 26th September 1962. Inaugural meeting of the North-West Surrey Branch of the World Congress of Faiths was held at the Shah Jehan Mosque, Woking. Pirzada Vilayat Inayat Khan and his wife, the Rev. W. Cecil Gubbings, Mrs. Helen Calkoen, Miss Joan Dopping, Mr. and Mrs. Rampton, Mr. and Mrs. Voller, Mr. and Mrs. George Fowler, Mr. Lawrence Mohsin Worsfold, Mr. Philip A. Overbury and some other friends were present. Weekly meetings of this new branch have been regularly held at the Community Centre, Old Woking.

Monday 1st October 1962. “Islam and its Philosophical Aspects” was the subject of a talk given by Mr. S. M. Tufail to the Philosophy Class of the Workers’ Educational Association, Woking, at the local boys’ Grammar School. The meet-
ing was presided over by Mr. A. G. Willican, of 27 Hillside, Woking.

Friday 5th October to Sunday 7th October 1962. The World Spiritual Council held its annual conference at the Spa Hotel, Tunbridge Wells. The Rev. John Roland addressed the conference on "Religion and Science" on Saturday morning, which session was presided over by Mr. Tufail. On Sunday, passages were read from various scriptures of the world.

Friday 26th October 1962. The Maulana Muhammad Yakub Khan went to Bedford to deliver a lecture on "Islam".

Saturday 27th October 1962. A weekend conference was arranged at Dormy House, Tekels Park, Camberley, Surrey, by Mrs. Audrey Beste and her friends. The theme of the conference was "Towards Balanced Living" — a study of the inter-action between Body, Mind, Soul and Spirit. After the dinner on Saturday, Mr. Tufail threw light on the subject from the Islamic point of view.

Lectures were also given on "Islam" by Mr. Tufail to the following societies or groups:

Tuesday 4th December 1962. Toc H, St. Nicholas Hall, Millmead Terrace, Guildford. Arranged by Mr. R. E. Broomfield, of Lone Tree, Blackheath Lane, Wonersh, Guildford, Surrey.

Saturday 8th December 1962. Southwark Ordination House, Diocesan Training Centre, Bletchingley, Surrey. Besides its training in Christian doctrines the Southwark Ordination Course also includes teachings about influences on world opinion other than Christianity. It was in this connection that our speaker went to the Centre. A lively discussion followed the lecture. A similar lecture on "Islam" has also been arranged for next year by the Rev. Canon Stanley Evans, the Principal of the Ordination Course.

Wednesday 12th December 1962. Horsell Women's Institute Discussion Group, Ridgeway, Horsell, Woking. The lecture was arranged by Mrs. D. G. Stewart, of 7 Little Orchard, West Byfleet.

Thursday 13th December 1962. Overseas Service College, Farnham Castle, Surrey. "Modern Islam." The five-day Residential Introductory Course was organized by Dr. H. B. T. Holland.

Tuesday 18th December 1962. Rotary Club, Sittingbourne and Milton, Coniston Hotel, London Road, Sittingbourne. "Bridging the Gulf between Islam and Christianity."

MARRIAGES SOLEMNIZED

2nd August 1962. Mr. Ghulam Nabi Lakhanpal (Pakistani) and Miss Nelly Ingleborg Metzeler (German). Address: 22 Forest Drive East, Leytonstone, London, E.11.


25th August 1962. Mr. Ahad Abdul (Trinidadian) and Miss Khatija Mustapha (Trinidadian). Address: 70 Sutherland Avenue, Maida Vale, London, W.9.

26th August 1962. Mr. Parviz Labib (Irani) and Miss Susan K. Greene (British). Address: 95 Gales Drive, Three Bridges, Sussex (Michigan State University, East Lansing, Michigan, U.S.A.)

1st September 1962. Mr. Abdul Khalid Mehdi and Miss G. M. Barnett. Address: 17 Stubbington Avenue, North End, Portsmouth.


29th September 1962. Mr. Bashir Belgasem Shetwi and Miss Jennifer Cutler. Address: 12 Bransomewood Road, Bournemouth.


18th November 1962. Mr. Shiraq Mustapha and Miss Nadara 'Ai. Address: 70 Sutherland Avenue, London, W.9.

3rd December 1962. Mr. Muhammad Sa'id Qazi and Miss Tuula Marjuka. Address: Odstock Hospital, Salisbury.

23rd December 1962. Mr. 'Ali Muhammad Khan and Miss Anne Mary Scally. Address: 157 King's Cross Road, London, W.C.2.


NEW ENTRANTS TO THE ISLAMIC FAITH

Miss Brenda Gwendoline Tonks (Birmingham).
Mr. George Fowler (Woking).
Mrs. Cynthia Marina Malik (Hants).
Mr. Douglas Gosling (Richmond).
Miss Gudrun Theine (Guildford).
Mr. James Johnson (U.S.A.).
Mrs. Meral (Molly) Erkem (London).
Mr. Allen Claud Menshawi (New Jersey).
Mr. Green Harold Walter (New York).
Miss Gilks Margaret Bette Sorrayya (Derby).
Mr. Littlewood Ronald (London).
Mrs. Selma Abbasi (Pakistan).
Miss Juula Marjukka (Chesterfield).
Miss Ann Mary (Maryam) Scally (London).
Mrs. Barbara Winifred Harwood Knight (Oxon).
Mr. Swaleh Govinden (London).

FUNERAL SERVICES


4th September 1962. Ahmad Azmi, son of Ja'far Muhammad (aged 2 weeks). Buried at Brookwood Cemetery (Grave No. 220638).


8th November 1962. Abdul Ghaffar (aged 77), of 7 Richmond Hill Court, Richmond, Surrey. Buried at Brookwood Cemetery (Grave No. 220771).

THE ISLAMIC REVIEW
Book Reviews

ISLAM AND THE WORLD, by Abul Hasan ‘Ali Nadawi. Translated into English by Muhammad Asaf Qidwai. Published by the Academy of Islamic Research and Publications, 65 Railway Road, Lahore, West Pakistan. Pp. 194. Price Rs. 4.00, or 6/-. 

The author is the Rector of the Nadwat al-‘Ulama’, Lucknow, India, and is a well-known Muslim scholar of religious subjects. The book made its first appearance in Arabic, when it was published in 1950 by the Academy of Research, Translation and Publication, Cairo. The book became popular in the Arab world, so much so that it is now in its third edition. An Urdu translation of the book was published in 1954 in India, and that has formed the basis for the present English translation. The translation gives a smooth and easy reading of even some of the very controversial issues raised in the book.

The first three chapters, which cover some aspects of world history from the time of the advent of Islam till the end of the “era of Muslim glory”, is fairly documented, comprehensive in its study, and has a bearing of a diligent and careful scrutiny. To any reader who is interested in the history and contribution of Islam to world civilizations, these chapters will provide informative reading matter. The facts about the historic role of Islam, given in these chapters, are general in character and do not offer details.

A correct emphasis has been laid on the importance of the dynamic personality of the Prophet Muhammad in the history of Islam. On pp. 61-65, a number of very interesting instances have been given, which demonstrate the extent to which the Prophet was able to wield influence over his friends and followers. On reading these pages it is plain that even in the pangs of death the followers of the Prophet would crave and pray for the safety, comfort and success of their Prophet.

One distinctive and essential point about Islam, which the author raises, is the emphasis that Islam lays on the training and discipline of the individual, which is today recognized as an important factor for the progress and stability of any society. On page 51 the author states:

“This faith was a wonderful source of moral training. It generated among its followers an amazing strength of will, self-criticism and justice towards oneself. For nothing can help to overcome the inducements of the self so successfully as a living faith in the Omnipoerence of God. Many incidents which exemplify some of the disciplined personalities produced under the influence of Islam are given in the sixth chapter. The best one is about a dispute over land between Hindus and Muslims in the early days of the British rule in India. The British had by then wrested power from the Muslims, but till then had not succeeded in subjecting them to obedience. To settle the dispute, the English District Collector asked the Muslims to name a Hindu who would be acceptable to them as an arbiter in the dispute. He failed with the Muslims, but succeeded in getting a nomination of a Muslim from the Hindus. The rest of the story is best presented in the author’s own words: ‘The Collector thereupon summoned him to his court, but he declined saying that he had sworn never to look at the face of an Englishman. The Collector said that he need not look at his face if he did not want to, but come he must, because the matter in dispute was serious and its settlement hanged on whether he came or not. At last the Maulana agreed. He came with his face covered with a mask and stood in the court, his back turned towards the Collector so that there could be no possibility of his vow being broken. The case was explained to him and he was asked to state whether he knew anything about the ownership of the plot. The Maulana declared that the plot in dispute belonged to the Hindus; the Muslims had nothing to do with it. The Collector decided accordingly. The Muslims lost the case, but truth scored a magnificent victory. A number of Hindus embraced Islam on that very day at the hand of the Maulana.’”

One would tend to agree with a considerable part of the book, particularly when the author makes the following points:

1. “Islam . . . looks upon the earthly life with calmness and respect. It does not worship life, but regards it as a passing stage on our way to a higher existence . . . Our travel through this world is a necessary, positive part in God’s plan. Human life, therefore, is of tremendous value; but we must never forget that it is a purely instrumental value” (p. 79).

2. On the term Jihad, which has been wrongly understood and used by both Muslims and non-Muslims, the author correctly observes: “Jihad literally means any effort made in a righteous cause” (p. 48).

3. Discussing one of the outstanding achievements of the Muslim era, the author makes the point that: “Though the Islamic Commonwealth was the richest and the most powerful of its time, the popular heroes and ideal personalities in it used to be drawn from among those who possessed, not earthly glory, but purity and nobleness of character. There was no disparity between power and morality. Material achievement was not allowed to outrun moral progress. That is why in the Islamic world the incidence of crime was very low in spite of the abundance of wealth and the great heterogeneity of its population” (p. 75).

The book has some very good features, some of which have already been mentioned, but it cannot be called distinctive. Its glaring failure is when the author indulges in descriptions and attacks on Western society. His views on Western society indicate that his study of Western society is not comprehensive. The books he has quoted in support of his views on the West, like those of E. E. M. Joad
Natural Movement takes the form of a series of ten essays, commencing with a preliminary survey of the theories to be advocated, progressing to a discussion of our physiological past, and the evolution of muscular habits. Against this background the author progresses through all forms of movement, from that of breathing, and the voluntary muscular movement necessary to it, to muscular balance and muscular habits. He then deals with methods of re-educating the patient in the use of his muscles, methods which he has spent years in formulating and perfecting.

The author believes in helping the patients to help themselves, and to this end analyses with each individual patient what it is he finds difficult to do. This is put against the context of what can normally be expected from the muscles under discussion, and with the patient a system is evolved of how best the muscular parts can be re-educated. The increased awareness of the function of his body in itself acts as an encouragement to the individual patient.

Emphasis is placed on an awareness of sensation, and to illustrate this essay number seven is devoted to the special problems connected with re-educating the bedridden patient to walk. It is shown how he can be taught to assimilate the sensation of walking, while actually remaining in bed. This is achieved with a specially designed "artificial floor". Its use allows the patient to experience the sensation of the feel of the floor on the soles of his feet, and to exercise the appropriate muscles prior to being actually got out of bed. This limits the confusion of reactions and fears he would otherwise experience on being out of his bed, and actually speeds up his rehabilitation. This process is especially valuable in the treatment of the elderly, who are not only more fearful, but often are more difficult to re-educate in walking. Diagrammatic instructions on how to construct this "artificial floor" would have facilitated better understanding of the verbal instructions given.

This collection of essays is finalized by a synopsis on the role the psychologist must play in physical re-education, and while it is recognized that the psychologist seems to give very little thought to the everyday use of the muscular system, the interest taken in the study of the acquisition and use of bad habits and their possible subsequent reversal to something more constructive has a direct relationship to voluntary muscular re-education. It is therefore feasible that their co-operation in this branch of medicine can only result in constructive progress, and subsequently to the speedier rehabilitation of the patient.


As described on the blurb, "Educational Voyaging in Iran is the report of a distinguished educator in the founding of a university of the American type in Shiraz. It deals with the export of American educational practices to underdeveloped countries, and has particular topical interest in forming an external view of Iranian higher education, and as additional interest illustrates the involvement of an American University in the U.S. foreign aid programme."

The author, Dr. Gaylord P. Harnwell, is a distinguished internationally known atomic physicist, at present President...
of the University of Pennsylvania — a position in which he has served since 1953. During World War II he served as Director of the University of California Division of War Research, U.S. Navy Radio and Sound Laboratory. In 1958 Dr. Harnwell received the Navy's Distinguished Public Service Award for his outstanding contributions to the Navy in the field of scientific research and development.

As can be generally observed, especially in the light of the cold war, political policies are greatly involved in the granting of aid to under-developed countries, in whatever form it may be, educational or economic. The frequently occurring crises in the American Departments of Defence and State, tending to shift the emphasis of importance for the granting of aid according to the political climate. The request of the International Co-operation Administration in this case, however, represented an advance in the governmental and university relationship, and largely because of this Dr. Harnwell thought the request worth consideration. Whereas the economic aid programme in respect of armaments and other material aids tend to be sterile in the sense that once given they cannot reproduce themselves — as the author writes, “Knowledge, and the education leading to it, stimulate to new life and effort, and beget self-starting societies that can then make or acquire the material things they need.”

The difficulties to be encountered in creating an educational centre of the American type in a completely differing environment were fully realized by Dr. Harnwell and his team; however, one element which seemed indicative of the venture’s success was that the initiative had come from the Government of Iran, from the Shah, and from his Court, who realized that often they lost their young people, who, on going to universities abroad, felt reluctant to return home on the completion of their studies, where conditions and opportunities did not suit them. Their talents and newly-acquired knowledge thus being lost to their homeland. The discourse to restrict exit visas and curtail travel subsidies was not one which appealed to the Shah or his Government, it having to be of necessity a dictatorial policy. Instead it was realized that the best method of retaining the services of the young people was to provide an opportunity equal to that found abroad for them to pursue their higher education in their own country.

The author introduces the subject matter of his book by describing the structure of the American University system, and its role in society, and the manner in which the two are interlinked, thus showing how each, to a certain extent, control and influence the other. This analysis is then set against the background of society as found in Iran.

The new project was faced with several handicaps of varying type and degree, some peculiar to the Iranian scene. One was the shortage of a fully qualified permanent teaching staff — though it was an accepted fact that once the students become qualified they themselves would form a body from which further educators could be taken. It then became apparent that the insufficient salaries being paid to teachers were not attractive, and this led to another problem, that of eliciting dependable and sufficient financial backing for the project. For the elimination of this problem the team looked to private sources, from philanthropic-minded merchants, and to the oil companies. On another plane, prejudice against female education had to be overcome, and consequent to this, prejudice against co-education, both these involving national and religious sentiments. To aid in this, and the problem of possible teaching staff deficiency, an exchange of tutors between America and Iran was advocated, it also being regarded as the most effective means of aiding educational assimilation. The author deals with several more difficulties peculiar to Iran, the last but not least being that of the students themselves, who had a tendency to acquire degrees purely as a status symbol, and who thereafter never put into practice the knowledge they had gained, tending instead to enter unrelated family or other businesses.

Dr. Harnwell concludes his report with a brief account of how the ideas formulated by himself and his team were accepted by H.R.H. the Shah, and with the assumption that the official channels would now put into motion the necessary moves for the acquisition of land, building plans, materials, and obtain suitable tutorial personnel. It is too soon as yet to see the new university completed and functioning, but it is to be hoped that when it is, further written accounts could be made, perhaps by Dr. Harnwell himself. If the standards desired by all concerned are attained, it would be interesting to be able to refer to authentic historical documentation relating to the formulation of the educational centre, and to reflect on whether it has accomplished the ideals its founders set for it.

J. W.

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Short Notices

PILGRIMAGE OF ETERNITY (Versified English translation of Iqbal’s “Javid Nama”) by Shaikh Mahmud Ahmad. Published by the Institute of Islamic Culture, Lahore, Pakistan, 1962. Pp. 187. Price Rs. 12.00 (1/2-).

“Javid Nama” is an eloquent record in Persian verse of Iqbal’s visionary conquest of space. He scales the heights, traverses the planets and meets great spirits of all times who resolve for him the problems that confront him. He enjoys the company of men who sought, and were given leave, to live out of Paradise, engaged in constant soaring of the soul. He is led by his guide, Rumi, to read the engravings of a moonstone wall in the firmament of the moon giving the substance of the message of great prophets for the present age. He enriches his faculties by meeting men so wise as Vishwamitra, great leaders like Sa’id Halim Pasha and Jamaluddin Afghani, who explain cardinal principles of Islam as a social philosophy, mystics like Qurratul ‘Ayn Tahira and Hallaj and the Seer in Mars who sheds light on the meaning of Fate. He is led by his guide to Paradise, where he meets poets like Bartari Hari and Tahir Ghanj, kings like Abdali and Tipu Sultan, and an eminent spiritual leader, Shah-i-Hamadan, whose exposition of the problem of liberation of Kashmir has a surprisingly relevant ring even today.

Throughout, Iqbal appears to be concerned with giving a universally acceptable tone to his particular spiritual heritage. And this is exactly what some of the greatest of poets before him like Dante, Milton and Goethe did at their best.

“To do full justice to the charm and beauty of Iqbal’s poetry,” says Justice S. A. Rahman in his Foreword, “perhaps required the genius of a Fitzgerald, but with the limitations he had to contend against inherent in the nature of the work, Professor Mahmud Ahmad appears to have acquitted himself admirably well in his difficult task . . . . This translation is a commendable attempt to introduce it to the Western reader.”

OCTOBER—NOVEMBER—DECEMBER 1962 35

Al-Hajj Sir Ahmadu Bello, the Premier of the Northern Region of Nigeria, is thought by many to be the most powerful figure in Nigeria today. The descendant of the great reformer Shehu Usman dan Fodio, the Sardauna grew up in the atmosphere of the Fulani conquerors of Northern Nigeria. He reached maturity in a Nigeria that was rapidly advancing towards independent nationhood, with political institutions deriving largely from the traditions of the Christian West.

As leader of the Northern People's Congress, the majority political party in Northern Nigeria, the Sardauna became the first Premier of that region in 1954. How far should the North compromise with the Southern regions in the interests of Nigerian unity? What is to be the place of the Emirs, the traditional rulers of the North, in the new parliamentary system of government? What form of education is suitable for the Northern Region? Should institutional education and the franchise be extended to women in the predominantly Muslim society? Can Islam coexist without limiting the liberties of the substantial communities of different faiths? These are some of the questions which the Premier and his colleagues have had to face.

Although this is primarily autobiography, the Sardauna discusses these and many other of the problems facing the leader of a country moving from colonial status to sovereign independence with an immensely important place in the modern world. It is an important document for those concerned to know more about the social and political attitudes of emergent Africa.
and repression of Arabs, Circassians, Kurds, and others. He was hated by the Turkish intelligentsia as well as by Arabs of the whole of the Arabian peninsula and the Tigris valley, and detested even by the Muslims of Bosnia, Montenegro and Albania. And what does the author mean by "Islamic policy"? Was there such a thing? In the early part of the 19th century (as now) there were many "Islamic policies" and opinions. The Arabs rose against the Turks; the Syrians likewise, and there was no unity between Shi'a and Sunni in Persia, Afghanistan or in India.

Dr. Mufic writes disparagingly of the efforts of the Serbs and other Balkan people to achieve freedom. Why should they be denied what the Muslims of the old Turkish empire also sought? Or the Armenians and the Kurds?

The "Young Turks" were orientated at first towards the West, but got into difficulties through the Balkan wars, the Libya campaign, and as a result of their involvement with the ambitions of the Germans. Enver, Talaat and Djamal were 100 per cent pro-German and made no serious attempt to reduce German influence in Turkey.

Enver was never regarded as a good son of Islam. He was an ambitious politician and soldier, and only turned to pan-Turanianism and pan-Islamism after the defeat of the Turks in 1918. He was detested by many prominent Turks and was mistrusted by Mustafa Kemal and his group.

The author refers to Abdul Hamid as giving "distrustful citizens an historical lecture"! The lecture consisted of the wholesale massacre of thousands of Kurds, Armenians and Arabs and the imprisonment of as many more.

The last paragraph of page 35 of Dr. Mufic's article is quite meaningless, both as to what he seeks to convey and in English. There is evidently considerable confusion in his mind as to what happened during the summer of 1918 after the Russian collapse and the signing of the Brest-Litovsk Treaty (in which the Turks took part). In spite of this Treaty, the Germans invaded the Ukraine and the Caucasus in search of food, oil and manganese, and German troops occupied Georgia. Turkish troops seized Batum and advanced into Armenia and towards the Caucasus. The Soviet government protested, but to no avail. The Russians appealed to the Germans to try to prevent General Nuri Pasha’s army from occupying Azerbaijan and seizing Baku, but despite all their efforts the Germans failed to do this.

Dr. Mufic refers to Germans occupying Baku. No Germans ever arrived in Baku, or even approached the city. Baku declared itself neutral after the Russian revolution and for a time was under a local Dashnak-Musafatist government. There were constant disputes between Muslim Azerbaijanis and the Armenians and Russians, and in July 1918 the government was re-formed. In September 1918, the Turks occupied Baku, and massacres of Armenians followed. The Turks did not imprison German officers and soldiers and place them in prison camps because there were no Germans, military or otherwise, in Baku.

In October, as a result of the Turkish collapse in Syria and Mesopotamia and the Bulgarian surrender (cutting Turkey off from the Central Powers) Turkey surrendered, and the Turkish army in Baku surrendered to the British, whose troops arrived in Baku from Enzeli in N.W. Persia.

After the revolution in Istanbul in November 1918, Enver fled to Moscow. He was seen by Lenin, who distrusted him, but he was persuaded by Enver to let him (Enver) go to Central Asia to help rally the Muslim peoples of Turkistan in a jihad against the British in India. At that time the whole of Turkistan was in Soviet Russian hands with a Soviet government at Tashkent.

Enver went to Turkistan, but instead of following the plan put before Lenin, he conferred with the Emir of Bokhara and tried to induce him to co-operate in setting up an independent Turkish State in Central Asia under the flag of Islam. Enver had very little success, and after efforts to rally the different Uzbek, Kirghiz and Turkmen leaders, he tried to make the field himself and formed a rebellion of the Uzbeks, Kazakhs and Kirghiz tribes against the Bolsheviks, known as the Basmachi revolt. It was unsuccessful, however, and Enver was killed in a skirmish. The Basmachi revolt continued for several years, but was finally suppressed by the Red Army.

Enver did not attend an Islamic Congress in Baku, because none took place there. He attended a Congress in Moscow, a "Union for the Freedom of the Orient," in December 1919, but was not elected leader. Early in 1920 an organization known as the "Society for the Unity of Islam" was founded by Enver in Moscow, but this was closed down by the Bolsheviks.

The only Congress in Baku was the famous "Congress of the Toilers of the East" convened in September 1920. This was not an Islamic conference but entirely a Bolshevik sponsored revolutionary meeting. Enver was not present. The only Turks present were Ismail Hakki, Suleiman Nuri, Bashauddin Schaki. The Muslim representatives were disgusted because the sponsors of the Congress refused to allow it to be used for pan-Islamic purposes. A committee was formed with its seat at Baku and with a branch at Tashkent to conduct propaganda and agitation against the British and other "imperialists" in the East. This committee was controlled by the Executive Committee of the Communist in Moscow.

Enver was never recognized as a supreme military leader in Central Asia. The Turkistani leaders were divided in their aims and methods, and Enver failed to gain the support of the Bokharans or more than a small group of the Muslim Turkistani leaders. He was a "lone wolf" with very little popular support. To say he was "recognized as a leader from the Syr Darya to the Ganges" is nonsense.

Enver did not attack the Red Army. The Red Army, which remained in firm control of most of Turkistan from 1917 onwards, attacked Enver and finally killed him with several of his followers. To say that 5,000 "Reds" were forced to withdraw from Turkistan is also nonsense; also to say that "all Russian colonies were destroyed and the Reds obliged to leave the country" is also quite untrue. The Red Army remained in Turkistan throughout the period in question, and succeeded in destroying the Turkistan Nationalist movement and its government at Kokand. Russian "colonists" remained in Turkistan and are still there, nearly 5,000,000 of them.

Dr. Mufic refers to "Basmachi Ibrahim Bey". "Basmachi" means "bandits", and was the name given by the Bolsheviks to the Muslim Nationalist bands which were in revolt in Semirechia and Ferghana between 1918 and 1924. There were no "Turkman and Uzbek troops" in operation against the Russians, but bands of horsemen, mostly in the mountain country and the steppes of Kazakhstan.

The author also refers to the killer of Enver as one Agabekov. Agabekov was a Soviet official in Persia and
Tashkent, and who subsequently went to Istanbul and defected to the Americans. He had nothing to do with the death of Enver.

To refer to Enver as a great heroic Islamic figure is stretching truth to the utmost. Enver was an ambitious and quite unprincipled politician who worked closely with the Germans, and when the Central Powers were defeated and Turkey withdrew from the war, he tried to make a new career with the Red Russians, whom he betrayed as he betrayed his own countrymen. He has no reputation in Turkey.

Dr. Mufic is fully entitled to his opinions, but in writing one is expected to have regard for truth and facts. This article of Dr. Mufic will do little to enhance the reputation of Enver, or of his associates Talat and Jamal, both of whom were assassinated by Turkish Nationalists in Tiflis and Berlin respectively some years later. The article will also do little to raise the reputation of your quite excellent and influential journal.

I am, Sir,

With great respect,

C. HOWARD ELLIS.

P.S.—The following books give an accurate and circumstantial account of Enver's career and adventures, and his death:


Lenczewski, G. *Russia and the West in Iran,* New York, 1949.


Babakhtodzhaev, A. K. *British Aggression in Central Asia* (in Russian), Tashkent, 1955. (In this book, Enver is described as a British agent!)

Khodzha Fayzulla. *Sora Orta Asijasing millij va mulkij egerdalanis masalasi.* (The question of national and territorial union), Bokhara, 1924.


* * *

JESUS — MAN OR MYTH?

54 Ruychrooklaan,
The Hague,
Holland.

16th November 1962.

Dear Sir,

Although I had never been able to accept the “Gospel-truths” about the “Son of God” and his sacrificial death, yet all my life I had been intrigued by the question, “Was there ever a living person Jesus, a prophet or preacher, around whose figure the Christ-cult had been built up?” For neither was I convinced by the assertions of learned professors, who denied Jesus the Christ — figure all authenticity or his-
“Jesus” is the Greek form of the Hebrew <i>Jeshua</i>, which is short for <i>Jehoshua</i> — helper, saviour. “Joses” was the Greek form of either Joshua or Joshua. “Joshua” has the same etymology and meaning as “Jeshua”, so it also means helper, saviour. Joshua is short for Joshijahu — “Healed by God”. So the full name, Joshua Barnabas, translated, means: "The God-Healed Son of the Holy Ghost". What name could be more applicable than this to a Jesus, who (as we know from the story in Where did Jesus Die?) was almost surely crucified, but was taken from the cross either unconscious or in a state of apparent death; who was hidden and nursed back to life by Joseph of Arimathea until he had recovered sufficiently to go about again, of course under an assumed name and also otherwise camouflaged?

That he was also called “the Cypriot” finds a simple explanation in the surmise that when after a time he was again in danger of being recognized and persecuted, he had to flee and sought refuge in Cyprus, where he may have remained a few years.

From there he may later have gone to Damascus, where he, maybe, founded a Nazarean community of such fervour that it elicited Paul’s wrath (see the Acts); in the neighbourhood of which city he then had an encounter with this persecutor of Nazareans, this same Paul. The story in the Acts has it that Paul had a “vision”, or rather that he saw a great light and heard Jesus’ voice. The simple reality of what happened, shorn of all embroideries, may have been as follows: Jesus-Joses, hearing of Paul’s evil intentions, went out to meet him in the vicinity of Damascus; as Paul was sitting at his last camp-fire before reaching that city he suddenly heard a voice — Jesus’ voice — speaking to him from the dark: “Paul, Paul, why persecutest thou me?” Thinking he heard a voice from the dead, he received such a shock that he may well have become temporarily blinded, and anyway, became converted on the spot. Afterwards he will have met Joses Barnabas in Damascus (not knowing that it was his voice that he had heard in the dark), joined him on his return to Jerusalem, to be introduced by him to the Apostles, who had had reason to greatly fear and distrust him before. Subsequently, Joses and Paul travelled together through Asia Minor, visiting cities where there were Jewish communities and founding Nazarean groups there.

Of one thing we can, I think, be certain: Joses never revealed his true identity to Paul. For during the first years when for safety’s sake he had had to conceal his identity, the legend about his death and miraculous resurrection had become firmly established, and on the strength of it many converts had been made, and even Paul’s conversion entirely depended on it; and with the progress of time it became increasingly impossible for him to do so.

Together with Paul he founded the first “Christian” community or “church” at Antioch; before that they had always been called Nazareans (those dedicated to God).

Later, when Jesus became aware of Paul’s growing tendency to neglect the esoteric side of his teachings, and to incorporate heathen elements (sacrifice of a good for the salvation of man) into them, and so prepared the way for his (Jesus’s) deification, the two parted.

The Acts continue quite a bit about Paul, but there is not another word about Joses Barabbas. Probably he will have returned to Kashmir (where according to the Lhasa scroll he had lived before, from his 14th to his 29th year, and also travelled through India) and stayed there until the disquieting news about Jewish uprisings against the Romans reached him and occasioned his return to Jerusalem from 65-70. After the city’s destruction by Titus, discouraged and disillusioned, he will have returned to Kashmir, this time to stay and to die there, 120 years old.

In the scope of this letter I have only been able to give a short summary of my discovery, leaving out some other corroborative evidence. But in case anyone should be interested in this matter, and in the rest of Jesus’s life, too, in chronological order and viewed in this new rational way, he can apply to me for a copy of my booklet One in All.

Yours faithfully,

Mrs. E. S. MOLLINGER.

* * *

“A MUSLIM VIEW OF THE FAMILY”

c/o Sayyid Maulana Abul Ala Maudoodi,
5A Zaiddar Park, Ichhra, Lahore.

7th October 1962.

Dear Sir,

Although your magazine has published several editorials and articles with which I totally disagree, these are more than compensated for by the many good articles which conform to Orthodoxy and from which I have learned a great deal. Also I cannot forget that your magazine was the very first to publish my articles.

I have read carefully the article by the Maulana Abul Hashim, “A Muslim View of the Family and the Place of Women in Islamic Society,” and agree wholeheartedly with it. I might only add that “Purdah” which includes the veil and seclusion, although not ordained as obligatory by our Shari’ah, are nevertheless compatible with Islam when they promote its values. In the days of our holy Prophet and his Companions, women could be allowed more liberty than in later times when the general moral standards of the community deteriorated. At present the strictest and most rigid enforcement of Purdah is needed more than ever before.

Mrs. Jeanette D. Wyatt’s criticism of the Maulana Hashim’s article represents the typical Western point of view. Indeed, if my mother or father read his article and were asked to give their opinion, I am sure they would say exactly the same thing. The important question is not whether Mrs. Wyatt agrees but if it is in conformity to Islam. The answer is in the unequivocal affirmative.

Yours faithfully,

MARYAM JAMEELAH.

* * *

48 Ladysmith Road,
Enfield, Middlesex.
23rd September 1963.

Dear Sir,

I was very pleased to read Mrs. Wyatt’s criticism in the May-June 1962 issue of the article written by the Maulana
Abul Hashim in the April issue on the subject of “The Muslim View of the Family and the Place of Women in Islamic Society”. Her letter entirely expresses my own reaction to this article, which I am sure must be shared by all thoughtful Muslim women, and Mrs. Wyatt has done us a great service by expressing this view with such force and clarity.

I know that this article does not represent the typical viewpoint of modern educated Muslims; I can only imagine that it was published in your otherwise excellent Review to illustrate that such attitudes do still prevail within Islam. It would seem to me that perhaps our worst enemies are not the indifference of materialism and scepticism, but those within, who are even prepared to cripple the prospects of Islam in the modern world in order to maintain such distorted views.

Yours faithfully,
MALIKA FRANCES CITRINE (Mrs.).

* * *

DISCOURAGING SMOKING
Gerona, Spain.

Dear Sir,

Being a keen smoker, but ignorant of surgery, I thought the first part of Mr. Geoffrey Flavell’s paper (3rd February, p. 284), which dealt with the prevention of bronchial carcinoma — in other words the discouragement of tobacco-smoking — most timely.

Discouragement should be directed at the rising generation, as confirmed smokers are generally addicts who will not be dissuaded by a one-in-ten chance of reducing their expectation of life. Of the reasons suggested by Mr. Flavell why in fact so little is done, the fact that the tobacco tax (£700,000,000) just pays for the National Health is probably a bigger political obstacle than that “the custom is hedged around with sanctions”, the interests of the growers, manufacturers, and retailers also have to be considered.

Nevertheless, it remains a remarkable anomaly in our “free” society that the manufacture and sale of the potential carcinogens of tobacco should be allowed to proceed almost hand-in-glove with the Government, while a firm selling “Brighton Rock” recently had to pay £368 (The Times, 2nd February 1962) because it included the potential carcinogen rhodamine B; the defence that a million sticks would have to be eaten before any possibility of danger arose was of no avail.

Some political party will have to grasp the nettle sooner or later, and the solution may be on the lines of the unique good idea I saw in Russia. I went into a State shop to buy a bottle of vodka; it was cheap and there were many brands to choose from. But instead of advertisements the shop was plastered with horrific posters; of those I remember one showed a drunken man returning home and kicking his wife and the other was a gaily coloured representation of a cirrhotic liver.

Yours faithfully,
C. J. COOPER.

(British Medical Journal, 3rd March 1962, p. 643.)

PEN PALS

Mr. A. RASHID, 27 Hailey Hostel, West Pakistan Agricultural University, Lyallpur, West Pakistan. Age not given. Hobbies: stamps, coins and first-day covers and reading. Would like to correspond with students of either sex all over the world.


Miss REHANA NELO FER, student of 1st year, Government College, Mirpur, Azad Kashmir (via West Pakistan). Age 15. Wants girl friends from any part of the world excepting India and Israel. Hobbies: View cards, sewing, walking and history.

Mr. ‘ALI AKBER, 2409/L Lahori Gate, Peshawar City, West Pakistan. No age given. Wants boy and girl pen friends from all over the world.

Mr. SYED MASHOOD IBN ‘OMAR, 36 Kedah Road, Penang. Age 18. Hobbies: Gymnastics, playing music, social activities and reading. Wishes to correspond with Muslim youth from all over the world.

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