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Between Ourselves

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The Islamic Review

MARCH 1965
33rd YEAR OF PUBLICATION

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THE ISLAMIC REVIEW
The Challenge of the Second Renaissance of Islam

Modern Muslim writers on Islam or Muslim peoples are agreed on the apparent signs of the second Renaissance of Islam. The first period of the rise of Islam ushered in by the potent personality of the Prophet Muhammad began to decline with the collapse of the Abbasid Caliphate of Baghdad in 1258 C.E. But despite this terrible setback to the world of Islam its first renaissance was brought about by the very people who had destroyed the Abbaside Caliphate. This roughly brings us to the 13th century C.E. During this period Muslim peoples produced a host of geniuses in every conceivable field of intellectual thought and human activity. In this issue elsewhere we print a short note on `Umar Khayyam (d. 1123 C.E.) from a book Poems from the Persian by J. C. E. Bowen (London 1964) which throws into relief the genius of one of the many brilliant sons of Islam. Mr. Bowen says: “The calendar of Omar Khayyam is more accurate than ours which was introduced by Pope Gregory XIII in A.D. 1582. In the Gregorian Calendar an error of one day occurs during a period of 3,330 years, whereas in the Jalali (‘Umar Khayyam’s) Calendar an error is one day in approximately 5,000 years. Omar’s calendar is, in fact, the most accurate yet devised.”

Another genius whose name should be mentioned, if only for the reason that he is not often remembered, is that of the physician Ibn Nafis, who died in Cairo in 1258 C.E. He has to his credit of being the first to have discovered the principle of the pulmonary circulation of the blood more or less four centuries before the English physician William Harvey (d. 1657 C.E.). Ibn Nafis recognized the fallacy of Galen’s theory of the invisible channels between the ventricles and also refuted Avicenna’s (d. 1037 C.E.) supposition that there was some visible passage between these two chambers. He also explained that blood was purified in the lungs where it was refined on contact with the air inspired from the outer atmosphere. ‘Umar Khayyam and Ibn Nafis are not the only intellectual giants that the Muslim peoples have produced. Their shining names could be bracketed with a score of others — ‘Umar, ‘Ali Khalid, Abu ‘Ubaydah, Zarqa’li, Ibn Maajid, Hafiz, Sa’di, Razi, Mawardi, Tabari, etc.

This first period of brilliant achievements was followed by a steep decline which continued right up to the 19th century. When the whole of the world of Islam was in a mental stupor and gradually came under the full sway of the Christian West. At the beginning of this century there were only two nominally independent countries — Turkey and Iran. Today there are about thirty independent Muslim countries. As a result of this political rebirth, it is being assumed that the second renaissance of the world of Islam is on its way and that the Muslim peoples are destined to play an important role in all fields of human activity in the world of tomorrow. In discussing the importance of the study of the life of the Prophet Muhammad, Professor Montgomery Watt says in his book Muhammad at Medina (Oxford 1956) “... up till now the matter has received scant attention from world opinion but, because of the strength of Islam, it will eventually have to be given serious consideration.” This one brief quotation gives us an inkling of what the world expects of Muslims.
As against the expectation of the world, whose importance cannot be over-emphasized, it is disappointing to see that in the intellectual field the Muslims of today are nowhere. They have achieved their political freedom and the struggle for freedom from foreign domination has come to an end. Yet there are no visible signs of an intellectual activity to usher in the new era to meet the new challenges ahead and opportunities that lie at hand. They demand from every Muslim a re-appraisal of his self and his surroundings. The question that leaps to mind is, how do we go about it? We believe that the first step in this direction is to follow the dictum of the Imam Ghazzali that every Muslim when he comes of age should renew his faith by rationalization and see to it that he did not accept anything and everything blindly or foldedly. If this simple advice of this great Muslim thinker was followed, it is not difficult to imagine to oneself what mighty intellectual forces would be released in the world of Islam. As things are, an average Muslim owes allegiance to one of the five recognized schools of thought — the Hanafi, the Maliki, the Shafi'i, the Hanbali and the Imamiiyah. He is so much tied to the apron-strings of these schools of thought that his own personality never gets the opportunity to grow and flower in its own right. He has to refer himself in small matters to the opinion of others. This dependence in trivial matters leaves him completely unprepared to meet the new challenges of the new situations.

The modern world has produced many new problems — social, political and economic. The result of this impossible situation has been that Muslim political leaders and statesmen, not knowing which way to go to seek guidance to solve their unprecedented problems because to their eyes the door to taking their own decisions has been closed, and because the people around them are just not willing to think anew their own problems in their own way for themselves, go to the extremes of either doing too little or too much.

It was this kind of situation that led Mustafa Kemal Ataturk of Turkey to transplant wholesale the Swiss Civil and Criminal Codes to Turkey, replacing the Shahristan, and in more recent years President Habib Bourguiba of Tunisia to introduce some laws which seemed repugnant to many Muslims. But when looked at dispassionately one can understand the desirability and urgency of the steps taken by them.

Today, when new Constitutions are being introduced in various Muslim countries, we find that in the first place they are not allowed to be introduced because there is always something which does not correspond with the dictates of the Sharia, or if they are introduced, there is always something which hampers the full play of intellectual capacities of their citizens. There is a case in point in the new Constitution of Afghanistan, excerpts of which are printed elsewhere in this issue. Lest we be misunderstood, we wish to emphasize that it is not the Constitution of Afghanistan as such that we are criticizing: rather is it to show the bane of conformism of the type deadening all original thought. A clause in the Constitution of Afghanistan, for instance, states that “the State disposed of religious matters in accordance with the Hanafi commandments . . . the King must be a Muslim and follower of the Hanafi faith.” This places restrictions on the mental development of those who live under the aegis of this Constitution; for it posits that the “Hanafi faith” is the last word in legal thinking. It is but obvious that a Muslim under this restrictive atmosphere cannot find ample scope for a full play of his intellectual capacities, for he has got to accept that a better legalistic system than that of the Hanafi faith can never be within his intellectual power. Such a situation ultimately ends up in an explosion — a clean cut with the past. The same observations apply to the Constitutions of other Muslim countries.

It is really unthinkable that the modern man who has learnt to conquer distance in every possible way and knows the way to subserve the atom and has invented things which only a few decades ago would have been looked upon by the Muslims themselves as magic, should feel so paralyzed that he is not regarded as capable of thinking for himself. It just does not make sense that the Muslim living in the twentieth century should not be regarded as competent to solve his problems in his own way. This does not mean to say that Muslims must cut themselves adrift from their past. No people can ever hope to keep its entity without its past. Respect for one’s past is one thing and slavishness to it is another. In pointing out the spirit of independence that suffused the world of Islam in its early stage of development, the philosopher of Pakistan, Dr. Muhammad Iqbal, said: “. . . it is worthy of note that round about the middle of the first century up to the beginning of the fourth not less than nineteen schools of law and legal opinion appeared in Islam. This fact alone is sufficient to show how incessantly our early doctors of law worked in order to meet the necessities of life. A careful study of the various schools of legal opinion in the light of contemporary social and political history, reveals that they gradually passed from the deductive to the inductive attitude in their efforts at interpretation” (The Reconstruction of Religious Thought in Islam (Oxford, 1934).

Let us end up by quoting an illuminating verse of the Qur’an which, according to various writers on the laws of interpretation — the ‘Ulamaa of Usul — which permits the use of inductive methods. If it gave to the Muslims of yore the right to solve their own problems, it stands to reason that the Muslims of today have a similar right to think out their own problems in their own way. This particular verse reads: “Take a lesson, O you who have eyes! ” (59 : 2). Then there is the dialogue of the Prophet Muhammad with Mu’adh, whom he had appointed as governor of the Yemen. The Prophet asked Mu’adh as to how he would govern the people there. Mu’adh replied, “In the light of the Book of God.” The Prophet thereupon said, “But if you did not find therein the requisite guidance . . .” Mu’adh said, “In the light of the guidance of His Prophet.” But said the Prophet, “If you did not find . . .” Mu’adh said, “Then I will follow my own decision.” The Prophet said, “Praise be to God who has given to His messenger an envoy who would do things which please His messenger.”
The Arabic writing is the Kalimah, which in English means: "There is but the One God: Muhammad is His Messenger"

The Creed of Islam and the Muslims of Today

1. Moral Revolution wrought by the Kalimah in the Arabs

By Abul Hashim

"The Kalimah gave the Bedouins a code of well-defined universal principles of ethics and morality perfectly congenial to human nature. The Kalimah thus revolutionized their thinking, disciplined their behaviour and raised them to heights which inspired admiration of the then civilized world. The Kalimah made each individual sublime and great and these great individuals created a lively and beautiful society. Where positive law failed, where public vigilance and censor failed, and where uncertain supernatural authorities failed, the Kalimah succeeded. As in the past in the desert land of Arabia, the Kalimah effectively inspired the Bedouin Arabs and completely revolutionized their moral sense, the teachings of the Kalimah, teachings of the Creator, Sustainer and Evolver of the Universe as they are, can and will in future, determine private and public behaviour of individuals, societies and nations of the world without a policeman's club. . . ."

"The Kalimah gives man the correct perspective. It gives man knowledge of the Creator, knowledge of the creation and the knowledge of man himself. Subservience of man to God and subservience to the rest of God's creation to man, which the Kalimah teaches, may make man precisely conscious of his limitations and potentialities and show him the golden mean between the extremes of polytheism and atheism. By its insistence upon faith in revelations the Kalimah draws pointed attention of man to the need of culture and development of intuition and gives man the key to true knowledge of the secrets of nature. Man is to think and ponder, and he will know everything. With knowledge thus acquired man will march onwards with joy and with pleasure towards his final goal — from God he came and to Him shall he return."

Islam's conception of ethics

Ethics or morality is the sense of right or wrong which determines the behaviour of man. Since Darwin's formulation of the theory of the survival of the fittest, ethics and morality suffered a setback in Western countries. Eminent philosophers like Nietzsche are of the opinion that ethics are the creation of the weak for their protection against the strong. This is fundamentally wrong and the truth is just the other way about. The weak never create law and morality and impose them upon the strong, but it is the strong that create laws and morality for the peaceful enjoyment of their exploits and to facilitate further exploitation. This is true so far as man-made ethics are concerned. The theory of the survival of the fittest is not correct either, for the fittest never survive; they infuse efficiency into the average, improve their qualities and standard of existence, and having performed this job they perish like organisms which perish after producing offsprings.

The sense of morality is not absolute and universal. In civilized Europe promiscuous sex indulgence is treated with indifference, while formally having more than one wife is a monstrous immorality. In the East polygamy has strong moral sanction while illicit sex relation is severely condemned. This lack of uniformity is artificial and not natural, particularly the difference of this nature appears when man's material environment dominates his conscience and reason or when the ego completely overpowers man's altruistic tendency and will dominates the intellect. These artificially created moral senses more often than not help to increase the miseries of man since they are the products of inaccurate knowledge of man's natural psycho-physical needs. There can be a uniform moral code for the entire humanity only when man has the wisdom to know and the courage to acknowledge the realities of his own nature and he makes his ethics in due recognition of man's right to the satisfaction of the demands of his natural instincts without infringing similar rights of others.

1 For previous instalments in this series, please see The Islamic Review for February 1965, etc.
Islam does not teach man to dance in the air or to indulge in an absolutely flexible way of living in the name of liberalism, but keeps him tightly fastened to the hard realities of life. The verses of the Holy Qur'ān like: “Those who do mischief on earth cause loss to themselves” (2:7), and “To Us they did no harm, but they harmed their own self” (2:57) define wrong and vice as oppression of self and not as an offence against God.

There is a purpose in the creation of the Universe and the purpose is obviously to make the creation more and more beautiful by a process of gradual evolution. God created the universe not for sport, but there is a purpose in creation. The Holy Qur'ān lays down, “We created not the heavens, the earth and all between them, merely in sport; We created them not except for just ends; but most of them do not understand” (44:38-39). Any behaviour or act which helps fulfillment of this purpose is right or virtue, and which hinders desired evolution is wrong or vice, according to the ethics of the Holy Qur'ān. It is in this sense, surrender to the will of God is virtue and revolt against the will of God is vice, and again it is in this sense according to the ethics of Islam, harmony with nature is virtue and discord with nature is vice.

**Islam has one code of morals for individuals and nations**

The nature of man as a genus is fundamentally uniform, but in minor details slight variations are visible in the various species of man due to the influence of local conditions of climate and soil. Islam has laid down a uniform code of morality for the entire humanity on the solid rock-bed of uniform fundamentals of human nature and has left sufficient scope for adjustment of man’s behaviour with minor variations of the human nature due to climatic conditions.

Since a society or a nation is but an individual in the comity of societies and nations, there is a social or national conscience and ethics. Nationalism, which is the greatest menace of the age, virtually repudiates this social and national conscience and ethics. “An association has no conscience” is a favourite slogan nowadays. Nations in their dealings with other nations do not observe any principle of ethics but consider satisfaction of national will or desire by means fair or foul a great national virtue. They accept theoretically that a nation is an individual in relation to other nations but they do not behave towards other nations as they expect an individual to behave towards another within the society. Good, bad or indifferent whatever moral sense they have, their individuals from the standpoint of their own moral sense are fairly honest, but as nations judged even by their own ethics of individual behaviour are frightfully dishonest and unscrupulous. Islam has but one single code of morality for the individual and the nation: a nation is to behave towards other nations in the same way as an individual is to behave towards another.

Nihilistic materialism, here as in other spheres of human existence, minimizes the individual. Its public censor or social conscience is the creation of the exigencies of circumstances and determines individual behaviour. Islam lays the greatest emphasis on the individual and according to its philosophy of life individual conscience creates and controls social conscience. As in the case of individuals, Islam recognizes rights of nations to the satisfaction of their natural needs, but only so far as they are consistent with similar rights of other nations. Not content with this, Islam takes a magnificent step forward and makes it obligatory for humanity as such to observe the same rules of conduct in its dealings with other species of creation. Thus Islam rejects all man-made artificial sense of right and wrong and by one single and uniform ethics founded on fundamentally uniform nature of man governs uniformly the individual, the nation and humanity and establishes harmony between the part and the whole.

**Positive law and public vigilance are not capable of controlling the individual behaviour**

There is no such thing as a priori public conscience. The individuals constitute societies. In the natural course of evolution and integration public conscience would be integrated individual conscience. But unfortunately what actually happens in man-made societies is that the conscience of some powerful individual, group of individuals or class dominates and ultimately moulds public conscience. Such public conscience is hostile to nature and does not represent a common weal but merely represents the will of the powerful, and as such is a means of exploitation of the weak.

Positive law is the codified reflex of such public conscience and not of the natural conscience of the individual. This is why obedience to positive law is not spontaneous and an elaborate machinery of force and violence is needed to compel obedience to it. Man’s behaviour flows from his desire to satisfy the needs of his body and mind. Not the policeman’s club but a moral code congenial to man’s natural needs can effectively command spontaneous obedience of the people. It is clear, therefore, that positive law and public vigilance cannot effectively control, determine and educate individual behaviour. Authors of positive law themselves invent ingenious methods, tactics and procedures to bypass and circumvent law, with the result that virtual disobedience to law gets legal sanction.

**The effective and compelling force of individual behaviour springs from a moral sense born of transcendental knowledge of nature and laws of nature**

Public vigilance is more effective than positive law in determining conduct of individuals, but is not sufficient either. Public vigilance can at the most take notice of overt acts, but it cannot pry into the secrets of private life of individuals, particularly of powerful individuals who effectively regulate public conscience and public vigilance. In a vicious circle individual behaviour, public vigilance and force and violence of positive law react upon one another and produce unstable and non-uniform sense of right and wrong. The net consequence of this unnatural procedure is that at the end man becomes reckless and gives licence to his ego to go its own way so long as it can avoid public censor and the policeman’s club.

To adjust effectively individual behaviour with social requirements some compelling force which can educate and determine individual behaviour when he is sitting all alone in his bedroom is necessary. A supernatural sanction for moral principles is generally invoked for this purpose. Omniscience is an attribute of all supernatural authorities and a faith that man’s thought and action is under perpetual vigilance of these supernatural authorities having powers to punish and to reward is indeed a very, very powerful compelling force, but even this is not enough. There is a limit to everything, and even man’s obedience to supernatural authorities has its limits. If these supernatural authorities are not real, are born out of ignorance and fear or are consciously created as effective compelling tactics, then in the long run these supernatural authorities fail to fulfill the purpose just as hopelessly as positive law and public vigilance fail. This apart, in supernatural authorities thus created there
is a very great danger in as much as they do not prescribe a steady and uniform moral code congenial to man’s nature.

A steady and uniform moral sense born out of transcendent knowledge of nature and the laws of nature which determine the destiny of man and faith that any behaviour inconsistent with such moral sense, however pleasant it may appear at first sight, is ultimately and inevitably suicidal to man’s own interest and ruins his destiny, is the only natural and absolutely effective compelling force of individual behaviour whether the individual is in the solitude of his bedroom or is in the midst of a crowd. The One God of the Kalimah gives man this knowledge and faith and declares that a sin is not an offence against God but is in reality an offence against man’s own being: a sinner oppresses his own self.

Polytheism causes moral breakdown and confusion

The army of gods the Kalimah negates makes confusion more confused. Figments of human imagination as they are, they are not symbols of the Divine Being but are symbols of human genius and disposition. As such they are not a homogeneous mass but are heterogeneous elements of un-integrated human thinking. Their human creators attribute human character to them. Then again there are the glorified heroes raised to Divinity. These hero-gods are partly real men of flesh and blood and partly imagination.

As in the case of purely imaginary gods, around these hero-gods stories and myths grow. Assembly of all these gods is an assembly of men and women with diverse traits of character, diverse sentiment and emotion, and diverse likes and dislikes. There are stories of their love, war and peace. These gods have their kings and priests. To make matters more complicated a variety of philosophy has been developed to explain and justify the human conduct and errors of these gods. All the virtues and vices of man are found in the society of gods. The net result is that the worshippers of these gods find it extremely difficult to get definite guidance from them as they find difficulty in finding an ideal for themselves in the affairs of their neighbours.

There is complete moral breakdown and confusion; they call it liberalism. To deceive their wavering conscience they invent philosophy to glorify absence of a well-defined creed and code of life and go about bragging of the liberal character of their religion. In a polytheistic society, therefore, one gets sufficient scope to give full indulgence to one’s own desires and inclinations and always finds handy one or the other of his gods to lend religious sanction for his action.

Influence of the Kalimah on the Arabs

See the Bedouin Arabs in their dens. Men, women and children are recklessly drinking, gambling and swearing. They are losing their mental equilibrium as also their physical balance of movement as the wine juice overpowers them. They become boisterous and shout, quarrel and fight with one another. As the shadow of night grows deeper they drink more, they quarrel more and they fight more. All the elements of human character that make all the difference between the man and the beast disappear and they indulge in shameless debauchery and sex sensations until tired, fatigued and exhausted and they fall unconscious under the wings of slumber. When they wake up the next morning they are out on their daily errands. Theft, robbery, murder and pillage are their everyday business of life, and these crimes are their only industry and means of existence, and lonely travellers of the desert are their victims. When the fire of their crimes and sins begin to consume them they rush to the Ka’bah, the headquarters of their gods. These rabbles offer prayer, offerings and sacrifices to seek forgiveness for the past and blessings for the future. Such was the plight of the Arabs when the Voice from Mount Hira proclaimed, “There is no Deity but God, and Muhammad is His Messenger.” And lo! the army of gods installed in the Ka’bah disappeared in a moment and with them disappeared all moral chaos and confusion.

The Kalimah gave the Bedouins a code of well-defined universal principles of ethics and morality perfectly congenial to human nature. The Kalimah thus revolutionized their thinking, disciplined their behaviour and raised them to heights which inspired admiration of the then civilized world. The Kalimah made each individual sublime and great and these great individuals created a lively and beautiful society. Where positive law failed, where public vigilance and censor failed, and where uncertain supernatinal authorities failed, the Kalimah succeeded. As in the past, in the desert land of Arabia, the Kalimah effectively inspired the Bedouins and completely revolutionized their moral sense, the teachings of the Kalimah, teachings of the Creator, Sustainer and Evolver of the Universe as they are, can and will in future, determine private and public behaviour of individuals, societies and nations of the world without a policeman’s club.

II. INTELLECTUAL REVOLUTION WROUGHT BY THE KALIMAH IN THE ARABS

Liberation of the intellect by the Kalimah

Spiritual and moral contents of the Kalimah liberate intellect steeped in the prejudice and superstition of polytheism and the ego of atheism. Intellect is a powerful faculty capable of guiding man in the right path if it is free from the bondage of the will and does not depend solely upon external sense organs for its information. So long as it has to depend solely upon external sense organs for its information and guidance it has no freedom and is not at all reliable. But when it is assisted by a developed intuition it is free and reliable.

External sense organs collect data from material phenomena and transmit them through the mind and the will to the intellect, and these data form the basis of inferences and decisions of the intellect when intuition is not effectively alive and vigorous. The mind is not always free; more often than not it is a slave to the will either of egoism or of altruism. When in the struggle between egoism and altruism, the ego has the upper hand, the mind obeys the dictates of the ego and when altruism succeeds, it is under the control of the altruistic tendency of man. It is free only when there is peace and harmony between egoism and altruism. So long as the internal conflict between egoism and altruism continues, facts in the process of transmission of the data gathered from material phenomena from material sources to intellect, are censored and distorted at every stage by man’s egoism or altruism according as the one or the other of them is dominant.

External sense organs are not free instruments of sensation when the mind chooses to control them. The eyes do not see when the mind desires them not to see and the eyes see just as much as they are permitted to see. So the ears do not hear all that can be heard if not so desired by the mind. So it is with other sense organs. This limitation of external sense organs is attributed to inattention and carelessness, but in fact this is due to concentrated attention and carefulness of the
mind in its active control of external sense organs.

The mind functions at the command of the will and the will functions at the command of egoism or altruism, as the case may be. So material sense organs gather information as directed by the mind and the mind knits them together and gives them a form as desired by the will, and the will, as desired by its master, egoism or altruism, forms its own subjective conscience and ideas and then passes on such conscience and ideas so formed to the intellect together with information and forms which are constituent elements of such conscience and ideas. The poor intellect as a docile slave formulates theories and principles with these subjective materials of knowledge and as such it is thoroughly unreliable. Thus when the ego dominates the will and wants sanction for murder or rape these faculties of man, namely, external sense organs, the mind, the will and the intellect, marshal and mobilize all their resources to furnish the ego with a philosophy of life in support of murder or rape. In like manner, when altruism dominates the will the intellect invents another made-to-order theory in support of unqualified charity and forgiveness. Such a philosophy and such a theory is subjective and unreal.

But when intuition is developed and receives real and objective knowledge of things through direct perception and transmits such knowledge to intellect, intellect is liberated from its bondage and is free. The free intellect dominates the ego and altruistic tendency of man and makes peace between them. Harmony and peace between egoism and altruism eliminates the will and then perception of the mind and conception of the intellect become will-less or objective. The intellect, the mind and the external sense organs function objectively in perfect co-ordination with one another. The liberated intellect is then competent to seek knowledge and truth.

In the terminology of Indian philosophy the will is known as Ahankar. The famous German philosopher Schopenhauer (d. 1860 C.E.) describes what Kant calls Pure Reason as will-less thinking. For correct perception and conception of things not merely a vision but a right angle of vision is necessary. This can be acquired only by true knowledge of the being and the becoming of self. From where I come, where I am and where I go are the highest and the ultimate investigations of philosophy. Man can have the right approach to the solution of these questions by perfectly co-ordinated efforts of his instruments of sensation, perception and conception when they are free from the influence of the will or Ahankar. The Kalimah declaring existence of the One God, Who is the Beginning and the End of all creation, demands elimination of the individual will, or in other words, its complete surrender to the Will of God. The Kalimah gives the fixed centre around which the universe revolves and thereby it teaches the purpose of elimination of Ahankar, or subjectivity, and gives a focus for concentration of the co-ordinated faculties of sensation, perception and conception. Surrender to the will of God is described in Sri Vagvati Geeta as Nishkam Karma, or will-less action. An action does not merely mean overt acts but also includes thinking and feeling. Weakness or absence of faith in God develops subjectivity in progressive degrees and casts a veil between man and nature and ultimately makes him completely blind. This veil of ignorance the Vedantists call Avidya, or nescience, and the Buddhists call it Maya. Referring to the fall of the powerful peoples of the 'Aad and the Thamud, the Holy Qur'an thus sums up the whole thing: “And We had firmly established them in a power which We have not given to you and We had endowed them with hearing, seeing, heart and intellect but of no profit to them were their hearing, sight and heart and intellect, when they went on rejecting the Signs of God; and they were encircled by that which they used to mock at!” (46 : 26).

Thirst for knowledge

What an unlettered Arab, the Prophet Muhammad, uttered in his trances made the unlettered children of the desert teachers of the then world. The mighty spiritual and moral transformation of the Arabs makes him a noble creature. The Kalimah makes him conscious that he is to bow down before none but God and seek help from none but Him, that he is the best of creation, the vicegerent of God on earth and that the rest of creation has been made subservient to him. He knows that when he is prostrate before his Creator, the rest of creation falls prostrate before Him and the blessings of the Creator like rains from the clouds fall from heaven. The noble Arab looks round and marvels at the beauty and magnificence of the world of creation and celebrates in profound gratitude the praise of God. The sky with countless stars, the moon and the sun and the earth with its colourful trees, plants and herbs, its “flora and fauna”, its hills, mountains, rivers and oceans make him conscious of his destiny.

The clarion voice of the Creator, “There is no Deity but God and Muhammad is His Prophet,” vibrates and reverbates in his ears. Only yesterday he was a slave of the forces of nature. How to appease their anger and wrath was his constant concern. Today he is the master and they are his slaves. Such was the change the Kalimah made in his attitude towards the wealth of nature. He is now to harness the forces of nature to increase his happiness and to get pleasure and joy in his struggles. He thinks and he ponders.

Does it require much intuition to see that the only way to employ the forces of nature for the benefit of man is to discover the secrets of nature and know precisely the fitrat or the nature of all these forces of nature? For instance, is it not necessary to have with precision a systematic and well-formulated knowledge of the fitrat of electricity for the use of electric energy for the benefit of man? Acquisition of knowledge is, therefore, one of the contents of the faith in the Kalimah. Faith in the Kalimah is to ignorance what light is to darkness. The Kalimah thus creates an ever-increasing thirst for knowledge. One who is unmindful of learning is unmindful of the teachings of the Kalimah and a society or a State which does not make serious and sincere efforts to give right and opportunity to each and all to acquire knowledge is not a Muslim society or a Muslim State.

“Acquisition of knowledge is mandatory for every man and woman,” says the Prophet Muhammad, and directs, “Go to China, if necessary, for acquisition of knowledge,” and again, to enlarge the vision and outlook of his disciples, he further adds, “Travel on earth”. The learned theologians of Islam in their habitual ignorance and stupidity have declared a crusade against the free pursuit of knowledge, perhaps to thrive upon the credulity of their neighbours. They say acquisition of knowledge means acquisition of knowledge of theology. They conveniently forget that when the Prophet advised his people to go to China to acquire knowledge, China had no school or institution to teach Islamic theology to the Companions of the Prophet. This attitude of the pundits of theology explains intellectual and educational backwardness of the so-called Muslim nations of the world of today.

To the early Muslim, the Kalimah was not a lip profession but was a reality like breath, the very means of his sustenance. The Arabs, inspired by the gospel of the Kalimah.
made an all-out campaign and effort to acquire knowledge; learning became a jealous mistress. The Arabs go out into the wide world in search of knowledge. They go to the East, West, North and South, they conquer the waves and their boats and ships carry them to strange lands and peoples to learn and to teach. Their liberated intellect guides them in the right path and they shake off all prejudice and superstition. They discovered the lost treasure of the Greek knowledge and learning as the whole nations of Europe have discovered the wealth of philosophy, art, science and literature of ancient India. The Arabs sit to translate into their mother tongue the wisdom of Socrates, Plato and Aristotle and thus make accumulated wealth of Greek learning available to all. They are not content with knowing themselves but consider it their duty to let others know. Thus they produced great talents — a galaxy of philosophers, scientists and historians who revolutionized thinking, feeling and action of man by the might of their pen. They made inventions and discoveries and made original contributions to all the branches of knowledge, art, science and literature and laid the foundation on which has been raised the magnificent superstructure of modern knowledge and advancement of learning.

Black-out of the East

The sultans and theologians of Muslim nations exploited Islam for the advancement and promotion of interests of their ego. Their un-Islamic expansion of their empire, oppression and exploitation of the people and their indifference to the contents of the Kalimah ultimately demolished the house of Islam. They lost on the cloth of gold what they earned on the scaffold, for in the affluent of their empires they forgot the lessons of struggles and sacrifices of the pioneers of Islam. In spite of their conquests, expansion of their kingdoms and such other superficial signs of progress, they fast deteriorated and showed definite signs of decay. The fall of Constantinople (1453 C.E.), on the other hand, to the peoples of the West was a blessing in disguise.

Mysterious are the ways of Providence. In a thundering voice of warning God says in the Holy Qurān: “I glorify whomsoever I please and make low whomsoever I please” (3:26). The pleasure of God is the consequence of man's own actions and man is the architect of his own fate. The Muslim nations lost faith in the Kalimah and they became low. The peoples of Europe, who accepted the vital force of the contents of the Kalimah, it does not matter with or without grateful recognition of it, as a guide to their thought and action, were seen rising on the horizon.

The ingress of an army of priests and scholars of Greece into Europe after the fall of Constantinople changed the outlook of dark and superstitious Europe, and Europe had a renaissance. The seat of learning was transferred from Damascus, Baghdad, Alexandria and Cordova to London, Paris and Berlin. The machine-god found congenial temples and devoted worshippers in Europe. Trade, commerce and industry developed and soon phenomenal expansion of European empires followed. The East became an excellent pasture ground for the West. For political reasons the white guardians and custodians of modern knowledge made a dishonest blackout of the East. Although the contributions of the Saracens to the wealth of human knowledge is the top-layer of the foundation of modern knowledge of European scholars, they in their conceit and arrogance deliberately concealed the achievements of the Arabs in the field of learning. They assumed the role of the teachers of the East and imparted knowledge to them just in the same manner as they present to the East attractive finished goods manufactured in their factories from plundered and looted raw materials of the East.

Every educated man of today will tell you that the crafty Machiavelli (d. 1527 C.E.) was the first original thinker in politics and sociology, and Chancellor Bacon (d. 1626 C.E.) the first philosopher after Socrates, Plato and Aristotle. Nowhere in the textbooks of Europe is there mention of intellectual giants like Farabi (d. 950 C.E.), Ibn al-'Arabi (d. 1240 C.E.), Ghażālī (d. 1111 C.E.) and Ibn Khaldūn (d. 1406 C.E.). Nearly two thousand years passed between Aristotle and Machiavelli. According to the Western exponents of knowledge there had been a complete deadlock of cultivation and culture of intellect during those years. We hear so much of the sociology of Spencer and Marx, and we hear so much of the social interpretation of history, but whether the West has the honesty and courage to admit it or not, Ibn Khaldūn is the father of sociology and social interpretation of history.

The role of polytheism, atheism and the Kalimah in the domain of the intellectual development of man

The grandeur of the Saracens in the field of knowledge and learning was the creation of the teachings of the Kalimah. Polytheism breeds ignorance and superstition; it minimizes the man, makes him the slave of the low, subverted to the forces of nature. In a polytheistic society for the satisfaction of needs one need not know the secrets of nature, but only to invoke the blessings of his gods. In spite of a specific god or goddess of learning, polytheism encourages and intensifies superstition and prejudice so much so that it virtually blinds reason and intellect and generates insensitivity for intellectual pursuits. None of the intellectual giants of ancient India was ever a polytheist; polytheism thrived in India during the post-Buddhist period.

Atheism, on the other hand, totally ignores intuition as a source of knowledge. It depends solely upon intellect cut off from intuition. Intuition is not cultured and developed, and the intellect in the absence of guidance from intuition loses its freedom and becomes a creature of its immediate material environment. Such an intellect makes machines and destroys the man and looks at everything through coloured glasses manufactured by the ego of the flesh. Such an intellect sees only the blind nature and not the working of the will of the conscious creator of nature; it plays Hamlet without the Prince of Denmark — it knows grammar but not the language.

The Kalimah gives man the correct perspective. It gives man knowledge of the Creator, knowledge of the creation and the knowledge of man himself. Subservience of man to God, and subservience of the rest of God's creation to man, which the Kalimah teaches, makes man precisely conscious of his limitations and potentialities and shows him the golden mean between the extremes of polytheism and atheism. By its insistence upon faith in revelations the Kalimah draws pointed attention of man to the need of culture and development of intuition and gives man the key to true knowledge of the secrets of nature. Man is to think and ponder, and he will know everything. With knowledge thus acquired man will march onwards with joy and with pleasure towards his final goal — from God he came and to Him shall he return.

The Kalimah defines with precision man's relation with God, nature and the rest of creation, and thereby acquaints him with his own fitrah, nobility of his status in creation and his unlimited possibilities. This knowledge and consciousness
of self develop in man a deep sense of his duties and responsibilities to God, to his own self and to his fellow creatures. He must, therefore, lay the greatest emphasis on an all-round growth and nourishment of his own human materials and thus must necessarily be the basis of his philosophy of education if he has to perform his threefold duties with honesty and efficiency. Any system of education which tends to ignore the need of a perfectly balanced development of man and encourages or influences exuberant growth of one or some of his faculties at the cost of others, will not be consistent with the intellectual content of the Kalimah. For such a philosophy of education would betray colossal ignorance of the message of the Kalimah and should signal fail to fulfil the purpose of man's creation.

The present conception of education is creating imbalance in man's development

Generally speaking, the prevailing systems of education of the civilized world care mainly for the brain and the intellect. The net result of these systems of education is that man as a genius in creation is fast deteriorating. A man is what his education makes him, and it is a universally accepted theory of evolution that use, abuse and disuse of the various organs and faculties of all living organisms have been responsible for the development and under-development of all the genera and species of living creatures. The characteristic feature of the evolution of man is that his head is growing bigger and bigger out of all proportion, while his other organs and faculties are losing their strength and vigour. The modern guardians of education are not, in fact, quite aware of the existence of a fairly large number of organs and faculties of man and so their methods of education do not and cannot teach how to make proper use and culture of the organs and faculties which lie hidden from the eye. Their deterioration is, therefore, due to their disuse. Then again, all the visible gross organs are not educated to make such use of themselves as was originally intended for them but on the contrary they are systematically trained to make improper and unnatural use of themselves. For instance, teeth were made for crushing and grinding bones, nuts, and other hard foodstuffs, but not for chewing highly-cooked soft food. Their deterioration is, therefore, due to their abuse.

Another very great evil of the modern system of education is that it makes man frightfully individualistic. In these days of socialism and socialization of the living conditions of man, this may appear at first sight as an anachronism or a contradiction in terms, but that is the fact. Modern humanity, which is the product of modern systems of education, has practically no external morality, and to him whatever is necessary for the protection and advancement of the immediate interest of an individual man, class or nation is moral. The family life is the primary school for fostering altruistic tendencies of man is thoroughly vitiated; now a son does not care much for his old parents. With the gradual decay of human materials, animal instincts of man are steadily developing. The capitalists and the socialists of the West are now biologically animals with highly enlarged brains and subjective intellects and morality, minus the natural powers and instincts of non-human animals. The only difference between a capitalist and a socialist of the materialistic West is that the latter is a herd animal whose only concern is the welfare of his own herd, while the former as an individualistic animal, like snakes and reptiles, moves singly or in pairs and is concerned with the welfare of his own self or at the most of his own pair.

The five "H" basic education of Japan makes a real attempt to some extent for an all-round development of man. The five "H" represents Health, Hand, Head, Heart and Heaven. More often than not, in the mad craze for some immediate advantage schemes of education are introduced which ultimately injures almost irreparably many a vital organ and faculty of man. There are some drugs and medicines like aspirin which act as excellent palliatives to some specific ailments, but their actions and reactions adversely affect the heart, the lungs or some such vital parts of the body, and in these cases cure is more fatal than the disease. In similar manner unscientific and unnatural education mar the destiny of man and spoil his life here and in the hereafter.

Literacy and acquisition of knowledge from books are but a very small part of education. A man gets his education mainly from his actual circumstances of his being and becoming. The quality of his education is, therefore, determined by the quality of his philosophy of living. Since life is a composite whole, education of man cannot be healthy if and when other aspects of life remain unhealthy. Hence the philosophy of education of the Kalimah must necessarily be perfectly consistent with and be an integral part of the totalitarian view of human existence which the Kalimah teaches.

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A Short History of the Arab Opposition to Zionism and Israel

The Arab League’s New Responsibilities

By Dr. Sayyid Naufal

(Continued from The Islamic Review for February 1965)

The London Conference

When the British Government notified Arab Governments in August 1946 that it agreed to negotiate and fixed the 10th of September 1946 as a date for starting such negotiations, the Foreign Ministers of Arab States held a meeting in Alexandria to discuss the question. Britain announced that the London Conference would be tripartite: Arabs, English and Jews, and that the discussions would proceed within the framework of a federal partition plan, prepared by the British Government and approved by the American Government, since such plan included the admission of one hundred thousand Jews into Palestine. The Arab Ministers decided that they would not sit round the same table with the Jews, that they would not recognize that the Jews had any right to negotiate or that America had any right to intervene and that they would not accept any plan leading to partition. After several contacts had been made, the British Government decided that the Conference would not be tripartite, that the discussions would be free and untied to any plan, that it would submit its plan to the Conference and that it would welcome any corresponding plan the Arabs might submit.

In this Arab official attitude, one could see manifestations of the new conflict between Britain and America in the Near East zone and also how Arab official authorities sided with Britain, which, they considered, had the decisive word as regards Palestine.

The Conference held two sessions: the first lasted for three weeks, from 10 September to 2 October 1946. The British Government submitted the Morrison project, which was founded on the recommendations of the Anglo-American Commission. The Arabs submitted a project calling for the termination of the Mandate and the declaration of Palestine as an independent united State.

The Arab League Council was, in the meantime, following up the proceedings of the London Conference. The Council held its fifth session from 30 October to 12 December, i.e., during the period of the London Conference. It discussed the plots and the conspiracies made against Palestine. In its last meeting it adopted a resolution rejecting any plan aiming at the partition of Palestine or making any change therein. “The Council of the League of Arab States reaffirms the determination of member-States to continue their defence of the rights of Palestine Arabs until such rights are restored to them. The Council is determined more than ever to reject any project leading to the partition of Palestine or to the establishment of a Zionist bridgehead. It will exert every effort in order to maintain the Arab character of Palestine, which is a vital part of the great Arab homeland.”

When the London Conference resumed its sittings on 28 January 1947, the British Government, after many deliberations, announced that it could not accept the Arab scheme. It went back to the Morrison project, introduced a few amendments thereto and called it the “Cantons Project.” When the Arabs rejected this, the British Government produced a new project which it called the “Bevin Scheme.” This scheme was based on the continuation of the Mandate for another period of five years. The Arabs as well as the Jews rejected this scheme. The British Government adjourned the Conference and declared its intention to submit the issue to the United Nations.

U.N. Commission of Enquiry to Palestine

When Britain declared this intention, U.N. circles began to think of sending another Commission of Enquiry to Palestine. Trygve Lee, the U.N. Secretary-General, was an ardent pro-Zionist. In its sixth session from 17 to 29 March 1947, the Arab League Council discussed this development. Now that the true facts had become clear to Arab public opinion, the Council decided that the U.N. discussion of the issue should be based on proclaiming Palestine an independent State.

On 1 April 1947, the the British Government asked that the Palestine issue should be discussed in a special U.N. session. The Assembly met on 28 April and adopted a resolution establishing an Enquiry Commission whose membership should not include the five big powers so that the neutrality of the Commission might be guaranteed. When the Commission came to Palestine in June 1947, it was boycotted by the Palestinians but not by the representatives of Arab Governments. The Commission met the representatives of these Governments on 22 July 1947, and listened to a Memorandum read by the Lebanese Foreign Minister in the name of all the representatives of Arab Governments. The Memorandum refuted all the arguments of the Jews and contained arguments and international historical evidence proving the Arabism of Palestine. It pointed out the dangers and evils which would result from the policy of supporting the Jews and denying Arabs justice. It emphasized that the only natural solution was the establishment of an independent government in which
Arabs and Jews enjoyed rights and constitutional duties.

The Commission left the Lebanon for Geneva, where it prepared and published its report. The Commission was unanimously agreed on the partition of Palestine, but it was divided on how partition would be implemented. The majority were of opinion that there should be two independent States: one Arab and the other Jewish. The opinion of the minority was that there should be two self-governing States joined in a central federation under one presidency and with one constitution and one nationality.

The Arab League and the Commission of Enquiry

The report of the Commission disappointed the hopes of the Arabs. They became more resentful, and particularly after Zionist aggressions on the Arabs of Palestine increased in violence.

The Political Committee of the League of Arab States met in Cairo on 16 September 1947, and adopted the following resolutions:

1. The Committee is of opinion that the proposals of the U.N. Enquiry Commission are a treacherous denial of the natural rights of Palestine Arabs to independence and a violation of all the pledges given to the Arabs and of the principles on which the U.N. is established, that the implementation of such proposals constitutes a real menace to the security and peace of all Arab States. In order to realize the independence and freedom of Palestine and to defend the entity of Arab States, the Committee is determined to resist, by every effective practical means, the implementation of such proposals as well as any measure that does not realize the independence of Palestine as an Arab State.

2. The Committee recommends member-States to address a note to the British as well as to the American Governments pointing out, to both, the grave danger which threatens security and peace in the Middle East, and holding them both responsible for the consequences which take place in case any resolution is adopted which affects the right of Palestine to be an independent Arab State.

3. The Committee recommends Arab States to make urgent diplomatic representations to the U.N. in order to convince that organization of the Arab point of view in refusing the proposals of the Enquiry Commission and the necessity of supporting the Arab demand submitted to the U.N. for the realization of Palestine independence.

4. The Committee recommends member-States to provide every possible assistance in the form of money, materials and men to the inhabitants of Palestine.

A Technical Committee, composed of representatives of member-States, should be established to organize and co-ordinate the contributions made by member-States. These States are: Jordan, Syria, Iraq, the Kingdom of Su'udi Arabia, the Lebanon, Egypt, the Yemen and Palestine. The headquarters of the Committee should be in Cairo. Its functions are:

a) to find out what Palestine needs for strengthening its defence;

b) to organize and co-ordinate the material aid provided by member-States; and,

c) to supervise the use and the expenditure of funds contributed by member-States.

This Committee should present its reports to Arab Governments and to the Secretariat General of the League.

The Committee should present its first report within a period not exceeding three weeks.

5. The Committee recommends member-States to maintain and support the children, the women and the aged of Palestine Arabs in case the events of Palestine render this necessary.

6. The Committee also decided that the next meeting of the Arab League Council should consider communicating the secret resolutions of Bludan (the Lebanon) to the British and American Governments.

The Technical Committee submitted its report to the Arab League Council meetings held in Beirut and Aley from 7 to 15 October 1947. The report pointed out the military potentialities of both the Arabs and the Jews in Palestine. In the light of the report, the Arab League Council decided that the Bludan secret resolutions should be implemented in case any solution affecting the right of Palestine to be an independent Arab State was applied and that member-States should take military measures on the borders of Palestine.

The Council also recommended member-States to provide material and moral aid to Palestine Arabs to enable them to defend themselves and their existence.

As a result of consultations between the heads of delegations, it was decided to form a technical military committee to provide the means for defending Palestine and for mobilizing and training Palestinians. This Committee was actually formed with its headquarters in Damascus. It proceeded at once to carry out its task.

U.N.'s Adoption of Palestine Partition Plan

In the U.N. session held from 23 to 29 November 1947, the Palestine issue was discussed. The right of the Arabs to their country was pointed out. Nevertheless, the false demands of the Jews were sponsored by imperialist powers and by world Zionism. The U.S.A. played the biggest role in this respect. It exerted every effort and resorted to manoeuvres, inducement and even threats until the General Assembly finally adopted, by a majority of two thirds, the Palestine Partition Plan.

The adoption by the U.N. General Assembly of the Partition Plan opened a new page in the history of the Arab struggle against Zionism.

The Political Committee of the League of Arab States held in Cairo a meeting which started on 8 December 1947 and lasted for two days. The meeting was attended by the Prime Ministers of Arab States. It adopted detailed resolutions. These included the following:

a) All efforts should be exerted to defeat the Partition Plan, to oppose the establishment of a Jewish State in Palestine and to maintain Palestine as a united independent country;

b) The Permanent Military Committee should be provided with the necessary arms. The quantity of arms
required from each member-State should be fixed. Arms should also be given as soon as possible to the people of Palestine and particularly to those who were more exposed to danger;

(c) All facilities should be made to send Arab volunteers to Palestine. Such volunteers should be in camps before the middle of January 1948;

Owing to the difficulty of communication between Palestine and the Yemen, the latter was not required to send volunteers. It provided financial aid instead.

(d) A Military Committee and a Financial Committee should be established at the headquarters of the League to organize and co-ordinate military and financial affairs.

The end of the British Mandate

Events rapidly followed each other after that, until 15 May 1948. At midnight the British High Commissioner left Palestine, declaring that the British mandate was at an end. Thus did Britain enable the Jews to occupy Haifa, Tiberias, Acre, Safad and many other important strategic positions. Soon after the High Commissioner’s departure, the Jews proclaimed the establishment of a State which they called “Israel” in that part of Palestine which was allotted to them in the partition plan as well as in those parts of Palestine which they were able to seize by force and terror. The area of Israel thus became three-quarters of the territory of Palestine.

From the day Israel was proclaimed, and even before, the Arabs were forced to fight a defensive war against Zionist aggressions on the people of Palestine and against the campaign which aimed at the extermination of the Arab people of Palestine.

After a temporary truce during which the forces opposing Arab nationalism and backing Zionism both within the Arab world and without it intervened and during which strenuous efforts, hostile to the Arabs, were exerted in the U.N. and with the appearance of differences in the Arab world which had the most dire effects on the defensive action of the Arabs in Palestine, the Palestine war came to an end. The Truce Agreements between Israel and the Arab States surrounding Palestine were signed. A black page in the history of the Arab struggle against Zionism thus ended and a new page began.

The establishment of Israel

A few minutes after Israel had been proclaimed, the U.S.A. recognized it. Other States followed suit.

Since the Palestine issue was one of the principal causes of the establishment of the League of Arab States as a means for opposing Zionist ambitions which were allied with those of imperialism, and despite the fact that imperialism sought by every possible means to exploit the establishment of the League for calming the rising tide of Arab nationalism, the League has proceeded from the outset to tackle the Palestine issue in all its aspects and to organize joint Arab action in this field, thereby defeating the continuous efforts made to liquidate it. It is enough to state that the Arab League Council adopted more than 550 resolutions on the question of Palestine, or 90 per cent of the total number of resolutions adopted on all Arab issues.

New responsibilities of the Arab League

The Arabs realize that their dispersion, their divided leadership and their hesitation, enable foreign conspiracies to overcome them and made them lose the battle for making Palestine for ever Arab.

The Arab League has, since then, faced this fundamental problem as well as the new responsibilities which have fallen upon the Arabs as a result of the establishment of Israel and the expulsion of the Arab people of Palestine from their home country.

In the political field the League has drawn up a detailed Arab plan, binding upon all Arab States as regards the Palestine issue. In the military field, a Treaty for Joint Defence and Economic Co-operation has been concluded. It provides for the unification of Arab policies and Arab leadership. It establishes within the Arab League an effective military body to which member-States give part of their sovereignty by accepting a two-thirds majority for the adoption of resolutions. The treaty also organizes Arab economy in such a way as to make it finance military efforts.

In the economic field, the Arab League has been instrumental in the conclusion of such conventions as the Convention of Economic Unity, the Arab Common Market Convention and several other financial and trade agreements tending to bring about Arab economic unity and co-operation in this field which is essential for any successful military or political action. The Arab League has, moreover, opposed the continued attempts which aim at the joint exploitation of the waters of the River Jordan between the Arabs and Israel, whether such attempts are direct or indirect, since such exploitation is bound to impair Arab economy and is a recognition of the present position of Israel. The League has also prepared a technical, military, and political plan for countering Israeli efforts in diverting the course of the River Jordan.

The League has, furthermore, established an efficient and effective system for boycotting Israel. It has laid down a comprehensive plan for checking Israel’s economic ambitions in the Arab world and in all parts of the Afro-Asian world.

In the cultural field, a Treaty for Cultural Unity has been concluded. It provides, among other things, for the standardisation of cultural programmes and educational systems as much as possible.

In the social field, great efforts have been exerted to unify, as much as possible, the social, health and sports activities of Arab peoples of member-States and to strengthen the ties between all parts of the great Arab homeland.

Thus has the Arab League laid the true foundations of Arab unity, whether political, military, economic or social. Such unity is essential for the liberation of Palestine, for raising the voice of the Arabs in all their issues and for their progress in all fields.

But the real position of the Arab world at the present time, the inconsistency of Arab official attitudes and the foreign imperialistic forces working against the Arab world, all these have rendered the military and economic arrangements made by the League purely theoretical. These arrangements have not yet passed from the stage of legislation to that of ratification and implementation. Thus have the fundamental factors in the Arab struggle against imperialism and Zionism lost their effectiveness. Arab nationalism has not been able to proceed towards its natural objective in creating for the
Arab nation, on both the official and the popular levels, free, forceful and united attitudes capable for imposing their just demands in the Palestine issue, of realizing the common interests of Arabs and of repelling the dangers that threaten all Arab countries.

In the United Nations, the Arab League has tried to regulate and co-ordinate Arab policy before the annual meetings of the General Assembly, to make Arab delegations work together in defending the Palestine issue; in defeating the attempts made to liquidate it; in opposing the various efforts made by Israel in the United Nations agencies, Conferences and Commissions; in seeking to isolate Israel from the Middle East area as an alien aggressive element; and in defeating Israeli attempts to meet the Arabs in conference in order to make them accept the fait accompli.

The Arab League Council has also devised the most effective means for stopping Jewish immigration to Israel. It considers such immigration a grave danger to the Arabs. It has adopted several effective resolutions to that effect. It has established a Committee of Palestine Experts as well as strong Palestine offices stemming from the Governments of member-States. The function of these offices is to follow up the developments of this principal Arab issue, to propose the measures to be taken concerning it and to watch over the implementation of the Council resolutions in this respect.

The Council has also paid great attention to appraising world public opinion of the justice of the Palestine issue and of Arab policy therein. It has aroused international interest in the question of Palestine. It has established information offices belonging to the League in the most important capitals of Europe, America and Asia. It has drawn up an effective programme of publicity for the Arab cause. This programme has been implemented as much as the limited resources of the offices permit. There is great need for further funds.

As regards the Palestine people themselves, the Council has drawn up a plan for safeguarding Palestine entity, for developing it and for rendering it capable of undertaking its responsibilities more effectively in national and international fields. Yet this plan, like the other Arab plans which aimed at economic and defensive unity, was not destined to be effective or carried out.

The Council of the League has also regulated the policy of Arab States regarding the affairs of Arab Palestine refugees in Arab countries as well as the relations between Arab States and the United Nations' Palestine Refugees Relief and Works Agency. It has striven to maintain the nationality of Palestinians and to provide them with facilities to earn their living.

The League of Arab States has defeated the attempts made by Zionist and foreign interests to make the refugees migrate to other countries, to terminate the work of UNRWA, and to liquidate the problem of the refugees and deny them their legitimate rights.

The League has, moreover, paid great attention to the affairs of the Arab minority in occupied Palestine, and especially of the Arabs of Negev, who are groaning under Israeli military rule, which empowers Israeli authorities to confiscate Arab lands and suppress Arab freedom. The League has devised ways and means of defending them in the U.N. and world Councils, for raising their morale and tightening the bonds that tie them to other Arabs.

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**DRINK AND CRIME**

Sir Donald Finnemore, recently retired High Court Judge and now a Vice-President of the United Kingdom Alliance, spoke in forthright terms of the relationship between alcoholic indulgence and crime, at the Annual Meeting of the Temperance Council of the Christian Churches in London.

"Is drinking just a harmless social habit, attended by relatively few excesses, or is it Enemy No. 1 in our national life — especially where young people are concerned? Judges come face to face with this problem day by day.

"Over and over again there is one reason only why the man before us is there in the dock charged with some serious crime.

"We live in an age of affluence and material advance," said Sir Donald, "and yet in this country crime today is higher than it has ever been. Is drink concerned? Consider the newspaper reports. Do you read of the houses of vice? Drink is there. Do you read of violent crime? Drink is there. Do you read of broken homes? Again and again drink has played a part."

Sir Donald said that he considered, without hesitation, that incomparably the greatest cause of serious crime in this country is excessive drinking.

Sir Donald said he believed that the public conscience is beginning to wake up on one matter — drink and death on the roads. A great many of those, however, who are charged with "drink and driving" offences elect to go before a jury. "I am a great believer in trial by jury," said Sir Donald. "It is one of the great bulwarks of individual liberty; but I am bound to say to you that in this particular case I think that trial by jury has broken down. The rule they have in Sweden, making it an offence to drive with more than a certain percentage of alcohol in the blood, has great advantages. It is fair. It is just. I only make this plea in passing — I think that in fixing the percentage you should give the benefit of the doubt to the public rather than the driver. In other words, you should make the permitted level low rather than high."

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THE WAY TO PEACE
A Muslim Point of View

By S. M. Iqbal

"It is psychologically important to believe in the inherent sinlessness of human nature and to have complete faith in its capability to establish the Kingdom of God on earth. Honest belief in the Unity of God and the equality of mankind will automatically promote the great qualities essential for the human race to live fraternally and peacefully side by side."

Belief in the brotherhood of mankind is an essential part, not only of the Islamic faith, but of all the great monotheistic religions of the world. All the great prophets, who came to various nations as Messengers of God, gave the same message to their followers. It is one of the most important parts of Islam to believe in and respect the prophets of all the religions, from Confucius, Krishna, Zoroaster and Buddha, to Abraham, Moses, Jesus and Muhammad.

A prophet is not a person who merely foresees the future and prophesies. With Divine inspiration prophets can diagnose what is wrong with us and warn us to mend our ways. It is only by analysing the psychological background and conditions that create an atmosphere of instability of mind, national unrest and international wars, that we can hope to do the right diagnosis. It is only then that we can discover the way to peace.

The first great Commonwealth

The first great Commonwealth of Nations was established by Islam over 1,400 years ago, which not only repeated and re-asserted the message of true democracy and peace given by all the previous Messengers of God, but also succeeded in illustrating it by actual practice. The teachings of the Hebrew prophets and the maxims of the Sermon on the Mount were not superseded by the last Messenger of God. On the contrary, Muhammad strengthened and put new life into the teachings of the previous prophets by refashioning them to give dynamic initiative and vision to create the first really democratic constitution of a true commonwealth and a world brotherhood. With this mighty impetus to civilization he broke down the barriers between nations of different colours and races. He destroyed and abolished all narrow conceptions of caste superiority, national sentiments and racial prejudices. He recapitulated and confirmed the sermons of Moses, Jesus and Buddha, and demonstrated their true greatness by establishing the first great commonwealth, based on pure motives and charitable deeds; on the highest principles of honour and justice for all; for the material as well as spiritual welfare of the entire human race; for the equality of status and freedom not only for the rich and the dominant, but also for the poor and the oppressed. In that great commonwealth, he trampled under his feet all distinction of caste, colour and nationality.

Modern civilization

Unfortunately, the entire structure of the so-called modern civilization is in danger of collapse practically all over the world because it is built on the sands of self-seeking dialectical materialism, instead of on the solid foundation of selfless faith and moral values.

In the ultimate analysis, the soul of a nation is more important than its physical welfare. Belief in the immortality of soul carries a man farther than his terrestrial destiny. In the history of mankind the eventual downfall of a nation has never been long delayed after its moral degradation. A great Christian, Bishop Brent, says:

"Civilization as we have known it is on its death-bed. It is not a disputable question, whether or not civilization has broken down. It has broken down in government, education, religion, society and industry. There are phases of life that cannot stand the strain put upon them. They are dead or on their death-bed. Nothing will save them. Dying is a hard business. Those who are dying are less likely to know it than those who stand by and watch.

"Education is a failure. It has amassed information and failed to produce character.

"As for religion, it is complex where it should be simple; at war, where it should be at peace; earnest about indifferent things, apathetic where it should be earnest, timid instead of bold and adventurous, led where it should lead, individualistic where it should be social.

"It failed to make not only a moral world but also a moral church. It was the broken soul of a broken human family. It will not suffice for a world that is setting for itself an ideal of unity and universal peace. The social world is built up on luck, artificial culture, and money. The pride of chance, of veneer, and of possessions, has taken the place of the pride of fellowship. Man is not measured as man but by what he has by fortune rather than merit.

"We must prepare for tomorrow by a definite programme, examining anew the foundations of government, education, religion, society and industry."

Narrow-minded materialism

It is useless to proclaim the virtues of non-violence and attack a neighbour at the same time. We must live up to our ideals. A code of ethics is not enough. It must be backed by religious conviction and supported by action. We need a spiritual spark to light up our materialist torch so that we can see our way through the dark disorderliness of material-
ism, when not accompanied by spiritual ideals, can lead us only into a worse mess. To a materialist, the world is just a meaningless jumble of matter. Take the materialist creed of Bertrand Russell. He says: "... the Universe is all spots and jumps, without unity, without continuity, without coherence or orderliness. ... Indeed, there is little but prejudice and habit to be said for the view that there is a world at all." This is typical of a mind striving in the darkness, without the guidance of that Heavenly Light.

Without faith in our destiny we cannot discover even the purpose of life. We must have high ideals and learn to discover God again — God that is love, the Divine spark within us.

A religion of peace and toleration

There is no illusion in the hearts of Muslims today about neglecting the teachings of all the prophets. We are sufficiently awake once again to realize the value of the spiritual guidance given not only by the Prophet Muhammad but by all his illustrious predecessors. It is a pity that a large number of the followers of other religions still refuse to acknowledge the great debt they owe to Muhammad — the last Prophet of God. Such people, on the contrary, should be proud of having taken a page from Islamic history. A person who follows the true teachings of Jesus Christ is a good Christian and a good Christian is a good Muslim. If a good Christian believes in one God and in all His prophets, and in their teachings, then he is a Muslim, because that is all a Muslim is.

Muslims welcome such activities as the London Mission, or Dr. Buchman's Moral Rearmament, and wish them luck, because they confidently hope and expect that they will not allow ambitious politicians to abuse Christianity by starting another wild goose chase of crusades or another witch hunt or Spanish Inquisition (when two million people were brutally exterminated under the cloak of Revivalism) and thus blot the fair name of our Prophet Jesus. Muslims have always been proud to declare their wholehearted faith and great respect for Jesus Christ. But the great religion preached by the Prophet Jesus must not be confused with the recent reactionary 'churchiness' of those who advocate the creed of hatred towards Islam. No other religion has ever been distorted and misrepresented to such an extent as the religion of Islam.

According to the teachings of the Qur'an, a Muslim must defend the places of worship of all other sister religions. When Sultan Muhammad II won the Battle of Constantinople, he was asked how he would treat the Christians. He replied: "By the side of every mosque a church will be erected so that the Christians can pray in complete freedom."

Never before in the history of mankind has the need for mutual tolerance and broad-mindedness been so great as in this era of materialism. It is indeed only through the search for and the adoration of a universal "Religion of Peace" and brotherhood that humanity can rescue itself from its present predicament. Let us clear our hearts of malice and enmity towards other religions and search for such a religion with a light of guidance from the prophets and with all the wisdom and scientific knowledge that Providence has given us.

Militant atheism will continue to advance ruthlessly, leading us eventually to another world conflict of ideologies. For the way to peace is to remove the causes of war from the hearts and minds of men. That is the first essential for the peace and the sanctity of the world today. The issues of peace mean more to the millions than some of the pet doctrines of pagan origin that are still dividing the human race.

If, however just a cause against however unjust an enemy prompts the nations to indulge in another total war, the collapse of all civilized institutions will be the only result. Unless we close the gap between our scientific advance and spiritual backwardness, the gulf between our material achievements and power of wisdom will go on widening. We cannot find happiness if we spend all our energy in search of worldly prosperity and lose our souls in the process. In other words, it is essential to have spiritual zeal and moral advancement side by side with our scientific progress.

Once we believe in the unification of the entire human race, our loyalty cannot be limited to the narrow conception of nationalism which was described by Dr. Johnson as "the last refuge of a scoundrel."

We need not agree entirely with the learned doctor's sweeping denunciation of nationalism. There is obviously no harm in loving one's native land or in being a true patriot, provided that this love is not accompanied by a hatred of other countries.

Unfortunately, that has been the case throughout the ages, and hence the time must come when we shall have to discard the lesser love for a tiny piece of land around the place where we happen to have been born, and instead learn to regard the whole world as our motherland, and to devote all our affection and energies to the betterment of the whole world and the entire mankind.

Within the twentieth century there have been several devastatingly bloody wars, all started under the cloak of patriotism and short-sighted allegiance to one's native territory.

The history of all wars is the same. For example, during the Boer War both sides regarded it as their sacred duty to fight for the so-called noble cause of upholding the dignity of their respective far-flung empires. Two years later, everybody concerned was convinced that the same result could have been achieved without wasting a single drop of human blood.

Having learned no lesson from the previous futile conflicts, within a few years practically the whole world was engulfed by the greatest and fiercest war in its history. It cost the world ten million human lives and over twenty million wounded soldiers and civilians. It was the First World War, a war to end all wars. And yet as soon as it was over, before the ink had dried on the scraps of paper on which the high-sounding treaties were written, the world was once again convinced that all the sacrifice and suffering had been in vain. We saw our bright dreams disappear and our stirring slogans became the jest of the cynical. Again, we have not forgotten the devastations of the Second World War.

State of the world today

Today, we are living in a world still torn by as many quarrels as there were before the Second World War. A large part of the world lies exhausted under the nationalist impulses, cultural degenerations and the economic and social dislocations that are always incidental to a post-war period.
In spite of this the nations are once again drifting towards a suicidal war, as if in a state of coma. There is something terribly wrong with the present set-up. We must find out what it is. It is no good shutting our mind’s eye and burying our heads, like an ostrich, in sand. Civilization cannot survive much longer in the reveries of football pools, escapist films and sensational journalism. The whole world is seething with unrest and suffering, with depressions of trade cycles and unemployment, with poverty and want, and with corruption that is creeping into our economic system and undermining the entire structure of human relationships. We have to face these facts before we can find a solution.

Colour and racial segregation in some countries have degenerated to such an abysmal low level that if Jesus Christ lived today and wanted to walk on the same pavement or sit in the same railway carriage as his worshippers, the law would not allow him to do so. And yet these fascist protagonists of race exclusiveness and caste superiority have the brazen cheek to call themselves followers of Christ — the very purpose of whose mission was to remove all hatred.

Referring to the notorious “Apartheid” or “Racial Segregation” Bill in South Africa, a member of the South African opposition party declared: “This would be a beautiful Bill if we were dealing with cattle, but we are dealing with human beings.”

It seems that the real trouble is that we have lost sight of the real purpose of living! It is true that in an ideal religion, conquest of matter is encouraged, and not the flight from it. But when we talk about closing the dollar gap, reaching an output target, breaking an efficiency record, we should remember that all these things are only a means to an end, and not the end by themselves. In the annals of mankind, blind pursuit of physical joys and emotional amusements has seldom brought true recreation to body or soul, especially if moral values have been lost sight of, and hence it fails in its main object of achieving real happiness.

Universality of religion

Great lives of all the prophets and a very large number of their true and loyal followers shall forever serve as a shining torch to enlighten our path through this mortal life.

Let us therefore proceed to examine the aims and objects of a universal religion, according to the teachings of all the prophets and in the light of the accumulated experience of mankind, and see if it will help to solve at least some of our problems today.

What have been the physical and spiritual requirements of mankind throughout the ages? What are the essential features of human philosophy that can help to evolve a universal system of peace? In short, what are the fundamentals of a true religion? It does not matter what name we give to such a religion, as long as it gives us physical as well as spiritual peace. We might call it a “Religion of Peace”. Such a religion will obviously have these fundamental principles:

An ideal religion should be more than just a set of traditional rituals: it must establish a rational code governing our social and economic, national and international behaviour. It should not only solemnly affirm the principles of equality of privilege and of obligations, it must in fact implement those principles.

An ideal religion must not leave a moral vacuum, and yet it must appeal to the young as well as the old. Above all, it should appeal to common sense and it must be fairly amenable to rational judgment. It is no good teaching religion to our children unless we can make sure that it would appeal to their intelligence when they grow up. Otherwise they will only deride it. A religion whose dogmas are incapable of being rationally demonstrated can have no appeal to modern thinkers.

In other words, it must conform to the laws of evolution, otherwise it will be in danger of being outmoded and sterile. An ideal religion must enable us to solve the problems of a simple individual as well as the complex national problems of social, political and economic character. The inspiration of its spiritual and moral philosophy must enable us to form one global nation, without any petty distinctions of caste and colour. The cornerstone of such a religion must be a belief in a Beneficent and Merciful God, a Loving and Generous God Whose Kingdom in Heaven is reached by us only if we can build His Kingdom on earth, by first building it within our hearts. To Him we are directly responsible for all our actions on earth. By our own actions alone can we be judged. Man is made in the image of God and his salvation is entirely in his own hands and not through the agency of a priest or any other intermediary body. We cannot reserve a place in Heaven or in any other Kingdom of God merely by uttering an inexplicable and mysterious formula of mumbo-jumbo or even by asking somebody else to utter it for us.

In an ideal religion, sovereignty ultimately resides in God, and one of its primary objects is to establish peace of the physical body as well as of the mind. The only way to achieve peace of mind is through complete submission to the commandments of God as given to us by all the prophets.

The best way to establish physical peace is to have respect for the rights of our fellow-beings, even if it means a little personal discomfort. Lack of belief in an Almighty, All-seeing, All-hearing God is the main cause of the current unrest in the world.

It is psychologically important to believe in the inherent sinlessness of human nature and to have complete faith in its capability to establish the Kingdom of God on earth. Honest belief in the Unity of God and the equality of mankind will automatically promote the great qualities essential for the human race to live fraternally and peacefully side by side.

Religion of Islam

Islam is not just a religion in the ordinary modern sense of the word. It is more than that, it is a way of life. It is a living factor in the national and international life of Muslims and not just a private opinion to be expressed once a week. Its worship is meant for moulding the mind of man in the Image of God and not just to sing praises of the Almighty Creator. Being a universal religion, national prestige, dictates of acquisitive ambitions, economic exploitation or love of power have no place in it. Its belief in the Unity of God and the principle of human unification and its conciliatory attitude towards all religions is destined to be the fountainhead of co-operation among the nations of the world.

Islam laid the foundation stone of modern democracy; ethical, moral and spiritual traditions; the sanctity of the home; the dignity of the individual and his labour; emancipation of women; and the great advancement in social laws during the last fourteen centuries. Numerous examples and conclusive proofs of this historical fact are to be found in the
vast literature available for those who wish to search for truth.

Following the middle course of moderation, Islam maintains a balance between all extremes. It encourages individuality and private enterprise. But its laws leave no room for monopoly-capitalism, cartels, restrictive practices and abuse of personal power. Nor does it favour accumulation of unearned wealth and idle capital. George Bernard Shaw was echoing the teachings of Muhammad, Jesus and all other great prophets when he explained half a century ago that we have no right to consume happiness without producing it; for we cannot claim rights and privileges without accepting the resultant obligations and responsibilities. Islam encourages love for one’s motherland, but abhors the anarchy and egotism of aggressive nationalism which has proved to be the curse of humanity. Islam encourages discipline and social responsibility without recourse to totalitarianism. Islamic economy, with its fine blend of the best of both capitalism and socialism, is the only remedy for the coming ideological class-war because it brings about a synthesis of all that is good on God’s earth. The structure of Islamic institutions has the quality of all known systems, without any of their faults. Lessons of history come to our aid, again and again, and we see repeatedly democracy degenerating into plutocracy under the misapplication of an originally sound economic system. But in purely Islamic economy, the institution of Zakat and the prohibition of usury safeguard the democracy against similar death blows. The economic, social, intellectual and spiritual aspects of Islam are in complete harmony with the progressive movements of all ages. A religion whose primitive conservativism has lost all contact with the realities of life fails to understand even the meaning of religion. Islam solemnly affirms the principle of equality of privilege and of obligation and successfully reaees all the idealistic forces of service. When followed faithfully, it creates spiritual virility not only among its saints, apostles, poets and philosophers, but also among its statesmen, politicians and the masses.

There is everything in the religion of Islam that a modern intellectual can desire in an ideal and universal society. Owing to its lofty idealism and practical, moral, physical and spiritual code, Islam can serve to form the nucleus of a universal religion of peace and tolerance, as originally taught by all the prophets. As Bernard Shaw says in his Getting Married: “The whole British Empire will adopt a form of Mohammedanism before the end of the century”; and as H. G. Wells once remarked, “[that] is as inevitable as is 1950”.

Thus, through the Islamic system of living, the world can reach its spiritual as well as physical zenith. Peace is indivisible! Before we can expect a political body, such as the United Nations Organization, to succeed in its mission of peace, the individuals and nations that form such a body must achieve peace within themselves, through an ideal religion of a universal moral code. It was due to a lack of this primary condition that the League of Nations failed. Absence of the same essential quality has already resulted in the U.N.O. acting as though it was against certain particular aggressors, only and not against aggression as such. Behind the colossal veneer of superficial “airs and graces” and a gigantic façade of materialistic pomposity, the real crux of all the problems at Lake Success will be found in spiritual readjustment. Only then can the U.N.O. hope to make a decisive contribution towards the solution of the problems of peace. All such organizations will go on failing until the East and the West, the North and the South, decide to compromise all extreme political ideologies and to follow the principles enumerated in an ideal religion of peace, and place their trust in moral values rather than in nuclear weapons. Only then can the prestige and authority of the U.N.O. be sufficiently strengthened to command true respect and achieve real peace.

The seal of all the prophets

The seekers of truth, the students of human psychology, all those who genuinely aspire to promote peace through justice; tolerance through equality; and spiritual and physical happiness and contentment through a spiritually healthy mind in a physically healthy body, know that all the great prophets laid the foundation of a great religion of peace and brotherhood. Each one of them acted as a Messenger of God and enlightened his followers with guidance, following the laws of evolution. The Prophets Moses and Jesus came during those stages of the evolutionary process when the Almighty God was helping mankind to perfect a universal religion and was thus gradually unfolding the divine purpose of life. And finally came the Prophet Muhammad. He brought the latest and the last revealed Message of God, confirming, codifying, completing and perfecting all the previous messages; analysing, coding and stating in specific words an entire set of rules and ethics — a complete code of practice, a comprehensive framework of ordinary as well as special laws, so that we may be able to mould the pattern of our existence according to the natural process of evolution, leaving us free to adapt those logical and scientific laws to our everyday requirements, carrying on with the progress of true civilization, but extolling us for all times to keep within the framework of high ideals and noble principles laid down for our guidance by the last great Messenger of Divine Laws.

To sum up, the indisputable fact is that the only way to peace, peace within and peace without, peace of body as well as of soul, peace between men and peace between nations, can be achieved only through an ideal religion of moral and spiritual values.
THE FLIGHT
(of the Prophet Muhammad from Mecca to Medina)

But the light is a foe, as well as a friend,
For a bedouin chief will now send
His thoroughbred mare far over their track
To attempt to bring Muhammad back.

And the Messenger sees Suraqa come,
And he hears the string of his great bow hum
And sees the flight of the arrow of death
Intended to end the Prophet’s breath.

But the hand of God is on the mare;
She rises swiftly and paws the air,
And Suraqa is thrown to the desert floor
To menace the fugitive no more.

Muhammad, thinking his thoughts of God,
Now turns to consider the valley’s sod
And the horseless nomad upon the plain
And the bow and the lance that he carried in vain.

“What do you wish to do, my Friend?
Will you follow me to the journey’s end?
Or have you come to welcome the men
And offer them food and drink again?”

“So Muhammad,” says Suraqa, penitent now,
“I quail in the look of thy noble brow.
Give me forgiveness and let me go.
I promise thee — no one shall ever know.”

So Muhammad gives the required word
And resumes the journey. No friendly bird
Sings in the treeless waste of sand.
Afar fades the menacing nomad band.

On, day after day, and night after night.
The cold of the darkness, the blast of the light.
Alike tax the strength of beasts and men.
Onward, onward, ever again.

The seventh morning, the long trail bends,
An oasis looms, the desert ends,
And Muhammad has reached a watered place
And ended the thirsty desperate race.

So Muslims honour the flight of one
Whose God is above the moon and sun,
The God of his faith now sheltering him
Afar from the desert’s scorching rim.

NORMAN LEWIS.

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OLD MONUMENTS IN THE
II - POST - ISLA
Where are the Precious Gifts presented to Sacred Places in Su‘udi
By M. ABUL FARA

The importance of the Hijaz on archaeology

In my last article I emphasized the importance of the old monuments in the Arabian Peninsula of the Pre-Islamic Period. I drew attention to the need of uncovering the ancient heritage and to fill the present gaps in the history of the Arabs before Islam, so that many an unexplained and dim period of their history becomes clear. Despite the fact that much has been written about the Arabs, it remains as true as ever that an exact knowledge of their past, the changes that their language, their script and their art, etc., have undergone is, so to speak, still obfuscated.

The post-Islamic old monuments in the Arabian Peninsula are really of great importance if the researches and excavations are made on right scientific lines; for a study of the changes in the ancient buildings is a highly technical subject. Invaluable pieces and objects of art collected from here and there, when studied with great diligence, can yield results of great import. We are pretty certain that in this way we will get valuable knowledge which would illumine many a dark corner of the Islamic period of history of the Arabian Peninsula and inform us about the various changes through which the Arabian civilization has passed.

It is interesting to see that important studies are under way in various Arab countries. Scholars have made progress whose importance cannot be over-estimated. Even so, I believe that the study of the ancient monuments in the Arabian Peninsula is most important, for it will yield data more minute and more profound. My reasons for maintaining this thesis are:

1. The Arabian Peninsula, especially the Hijaz, in which are situated the two Holy Cities of Islam, contains in it the Arab heritage, whether it be in the form of buildings or some manufactured objects, the precious specimens of the art of all parts of the Muslim and the Arab worlds; for the Peninsula was and still continues to be the meeting-place of the Muslim nations and peoples from everywhere.

2. In the Arabian Peninsula there have got concentrated many important monuments and historical objects. As a result of this we believe that if excavations were carried out, we will be in possession of useful data and information which will put the old information in true perspective. To add to this we have to remember that in the course of such excavations there will come to hand many small pieces. For the goods that have been transferred from time to time to the Holy Cities must have been of very high quality and fine texture. They are sure to bear some names and dates which would help us to specify the period to which they belonged.

3. In view of the exalted position the Holy Cities hold in the hearts of the "Believers", the Caliphs, kings and the rich always wanted that they should leave behind them some important things by which they would be remembered. They reserved for these cities the choicest of presents. They founded in these cities a large number of charitable institutions. This leads us to the conclusion that the old monuments existing in these cities are a veritable register of events and a kind of album which will unfold to us the stages of the development of the Islamic art. In spite of the loss of many of the gifts brought to these Holy Cities of the Arabian Peninsula and extinction of many of the ancient landmarks which have not been preserved, for instance on occasions when repairs, additions and alterations to their edifices were carried out, there is every possibility that we would stumble across some useful information and knowledge.

History books, travel records, writings of great Muslim legists and some of the books of literature help us to understand some events and occurrences and what happened.

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1 For the first part of this article, see The Islamic Review for February 1965.
to the historical monuments and some other expressions of Arabic Islamic civilization.

Some important books on the Holy Cities of the Hijaz

Now we would like to mention some of the important books which describe the Holy Cities and give us important information with regard to their monuments and precious objects brought to them. The oldest book on the subject is *The History of Mecca*, by Azraqi (d. 832 C.E.).

Also there are the books by travellers and geographers — Hamadaani, al-Muhallabi, al-Maqdisi, Ibn Jubayr, Ibn Battuta, al-Idrissi and Istakhri. Besides these, we have the books of chroniclers like Sibt Ibn al-Jauzi, al-Tasqiy al-Fasay, the Qadhi Jamaal al-Din Muhammad Ibn Diqmaaq, al-Samhudi, al-Hanjaari, the Qadhi Salaaah al-Din and al-'Ayyaash. To add to this list, there are others of a later date which contain old, new and contemporaneous information, the most important being the book by Battanuni, Ayyub Sabriy Pasha, Muhammad Saadiq Pasha and Ibraheem Rif'at Pasha, the author of the *Miraat al-Haramayn* This book is most important; for it is written in a scientific style and lends itself to scientific discussion.

A study of these books enables us to understand the various principal features of the regions that contain the historical monuments and also the changes that have taken place as a result of the passage of time — destruction, renovations and extensions. As all these have taken place in historical times, many of the traces of these changes are apparent on these monuments. Similarly, some inscriptions on them guide us to the discovery of some facts. Also, it is equally true that the damage by destruction and renovation have obliterated for ever some important things which we would have cherished to exist today. But all this happened at a time when the importance of archaeology had not yet dawned upon us.

The Ka'bah and its changes through the centuries

However, it is interesting to note that the Ka'bah, despite the fact that many renovations have been made to it from time to time, has not undergone material changes. In the year 1022 A.H. (1613 C.E.) considerable improvements were made in the Ka'bah. It was demolished by a torrential deluge in 1039 A.H. (1629 C.E.). It was rebuilt by the Ottoman Sultan Murad III in 1040-1630 C.E., and also in 1295 A.H. (1878 C.E.) the floor of the Ka'bah was paved with stones. The interior of the Ka'bah had been embellished many times, beginning with the days of the Abbasids with gold and silver tablets. Also many times the Ka'bah was divested of its ornaments as a result of the penurious circumstances of its rulers or for suppressing turmoil and troubles there. The rulers of Mecca, when faced with poverty, used to remove from its gates and pillars the golden tablets. The Caliph used to replace them, as, for instance, was done by al-Mu'tadhid Billaah in 251 A.H. (765 C.E.) and 268 A.H. (881 C.E.).

As to the Sacred Mosque at Mecca, many changes have come upon it. When we examine its various parts, its gates, minarets and pillars, we observe that they belong to different periods. Nevertheless, the major part belongs to the days of the Mamluke and Ottoman periods. Where are the ornamental objects and the remnants of the buildings which go beyond the days of the Mamulkes and the Ottomans? We may by way of an example mention here the pulpits of wood which were set up in the Sacred Mosque of the Ka'bah, and which have been so often mentioned in history books of reference — the pulpit of Mu'aawiyyah of three steps, set up in 44 A.H. (664 C.E.), the pulpit of al-Rasheed, of nine steps, presented by his governor of Egypt, Musa Ibn 'Isaa, in 171 A.H. (787 C.E.), and those of al-Waathiq in 227-232 A.H. (831-846 C.E.) (al-Waathiq gave three pulpits — one to the Sacred Mosque at Mecca and the other two to Minaa and 'Arafah respectively); the pulpit of al-Muntasir (247-248 A.H. — 761-762 C.E.), which has been described as of exquisite beauty; the pulpit of al-Muqtadi (467-487 A.H. — 1074-1094 C.E.), which was burnt by the Fatimids with a view to destroying all chances of leadership for the Abbasids; the pulpit of al-Ashraf Sha'bana set up in
766 A.H. (1368 C.E.). This pulpit was repaired a number of times and was described by al-Taqiyy al-Faṣṣi in 815 A.H. (1412 C.E.). Then there are the pulpits of al-Mu'ayyad Shaikh, set up in 818 A.H. (1415 C.E.); of al-Nasir Khushqadam, set up in 866 A.H. (1461 C.E.); of al-Ashraf Qaṭṭāba, set up in 877 A.H. (1472 C.E.); of Sulaymaṇ the Magnificent, set up in 966 A.H. (1558 C.E.). The last one was made of stone.

If parts of these various pulpits had been saved for posterity, their wooden relics would have been of inestimable value. They would have enabled us to follow the changes in the Islamic art of carving in wood during the last nine centuries.

The Prophet's Mosque at Medina

The Prophet's Mosque at Medina has also seen considerable changes, which have been well described in pictures in colour by Ibraheem Rif'at Pasha in his book Mir'a[q al-Haramayn. The pictures in this book are drawn by a Turkish artist, and it was printed in Germany at the expense of Khalīl Aaifandi al-Qaṣṣa[q. A smaller reproduction of this book was printed by an Egyptian artist, Hasan Husayn Yusuf, in 1321 A.H. (1903 C.E.). This important edition was consulted by the French Professor Sauvaget in his dissertation on the Umayyad Mosque at Damascus. From this book one can follow the stages of changes through which the Prophet's Mosque has passed since the days of the Prophet, the days of the Caliph 'Umar, 'Uthman, the Umayyad Caliph al-Waleed, the Abbasid Caliph, al-Mahdy, the Mamluks Qaṭṭāba and the Ottoman Sultan 'Abd al-Majeed.

The traces of these additions made in successive periods were removed by fire and destruction. For instance, the Prophet's Mosque at Medina was burnt down in 654 A.H. (1256 C.E.), when nothing of it was left excepting the present dome in the courtyard which contained stores, and which was built by the Abbasid Caliph, al-Nasir li Dinillah (576 A.H. — 1180 C.E.). The last Abbasid Caliph, al-Musta'sim Billa[h, undertook to build it again. He accordingly sent during the Hajj season money, artisans and other appurtenances to Medina. In this undertaking the King of the Yemen, al-Muzaffar (647-694 A.H. — 1249-1294 C.E.), the Ruler of Egypt, Nur al-Din 'Ali, also took part. The building operations were completed by the King of Egypt, al-Zaahir Baybars (658-676 A.H. — 1260-1277 C.E.).

The Mamluke Ruler of Egypt, Muhammad Ibn Qalaawun, added two galleries to the Prophet's Mosque in 729 A.H. (1328 C.E.). They were repaired by Barsbaaiy in 831 A.H. (1427 C.E.). The ruler of Egypt, al-Zaahir Jaqmaq, renewed the roof of the Mausoleum of the Prophet and also the other roofs in 853 A.H. (1449 C.E.). But al-Ashraf Qaṭṭāba started renewing it in 879 A.H. (1474 C.E.). He re-covered the roof, rebuilt the pillars and minarets. The building was struck by lightning in 776 A.H. (1471 C.E.). It was burnt down and destroyed, with the excretion of the mausoleum and the present dome in the centre of the courtyard. Ashraf Qaṭṭāba rebuilt it, including the whole of the Mosque. The cost was 120,000 dinars.

The Ottoman Caliph, Sulaymaṇ the Magnificent (926-947 A.H. — 1520-1566 C.E.), carried out some improvements. He built a minaret known after his name in the north-east corner of the Prophet's Mosque. He was followed by the Ottoman Sultan, Saleem II, who built the beautiful dome in 980 A.H. (1572 C.E.) and decorated it with mosaics. The Ottoman Sultan, Mahmud II, instituted some further improvements in 1233 A.H. (1808 C.E.). But of all of them the Sultan 'Abd al-Majeed carried out huge building operations between 1265 and 1277 A.H. (1849 and 1860 C.E.) because of the weakness which had been discovered in the building. He pulled down the whole of the Mosque with the exception of the Maqṣurah and some sound walls. He saw to it that the demolition work was done in sections and replaced so that prayers and visits to the Mosque were never discontinued. It took twelve years to complete the job.

Similarly, works of renovation to important places connected with historic persons and places of public welfare, for example the Zubaydah Spring, have been carried out.
Many existing writings point to successive improvements. Even at the present time works of improvement are being instituted in these Holy Cities. It should not be forgotten that heavy demands made by modern life and the increase in population places a great strain on the responsible authority of these Holy Cities, for it has to be on constant guard to see to it that the historic monuments are preserved and the special requirements are also satisfied. The importance of some historic palaces in the Hijaz. Are they still there?

We know that excavations in the ruins of the palaces and sites of dilapidated buildings and ancient cities are being continued. I shall say a few words about them in accordance with their respective importance.


The runs of these palaces were there at the beginning of this century. I have no knowledge of their present condition. Are they still there? Or have they been removed? Have their foundations been repaired? What is certain is that if scientific explorations are carried out, we would know about their plans and ornamentation. We are certain that on their sites we will come across some writings, various pieces of earthenware, pebbles, glass and coins which will tell us of the changes that have come upon them through the ages and also of those who lived there and who repaired them from time to time and to what point of period of time they were being lived in.

If these buildings are good for restoration and improvements, pride demands that they should be restored to their original condition so that the people would know of the style of their ancient buildings. Even if the powers that be do not think it profitable enough to restore them wholly, it would be of great benefit if some parts are preserved and pillars and ornamentations are cleaned and exposed to view. Such a step will enable people to get acquainted visually with their past.

Excavations on the sites of these buildings or a group of the dilapidated buildings will give useful and important information about their plans. They will also make us independent of the various museum collections. Of course, excavations entail heavy expenditure and are laborious. The ruins of these buildings have remained buried under earth for centuries. It is but certain that they would suffer no damage if they remained there undisturbed for another ten years or so.

We must point out here that history and travel books mention often the precious gifts and articles that were presented to the Sacred Places at Mecca and Medina. I am of opinion that they are still extant in these cities to which they were brought. Judged in terms of their historical, artistic and architectural importance, one just cannot place a price on them. One cannot but be unhappy over what happened in the past. Let us hope that what can be saved can yet be saved for posterity and records kept and their pictures in colour are preserved and published for the use of scholars for their further researches.

A description of some of the objects presented to the Ka’bah and the Prophet’s Mosque.

I would like to mention here that some of the objects placed in the Ka’bah and the Mausoleum of the Prophet at Medina have been described in some records. It is said that Saasas Ibn Baabak (a Persian king) sent before the advent of Islam to the Ka’bah two golden deers and some jewels and swords, and that they were interred in the Zamzam Well. The grandfather of the Prophet Muhammad recovered them. It is also related that Kilaab Ibn Murrah stored in the Ka’bah a number of swords inlaid with gold and silver, and that the second Caliph ‘Umar hung two golden crescents which formed part of the booty at the conquest of the Persian territories. ‘Abd al-Malik Ibn Marwaan sent to the Ka’bah two cups and two plates made of glass. The Umayyad Caliph Waleed Ibn ‘Abd al-Malik is also reported to have sent two cups and Waleed II (d. 744 C.E.) a throne and two crescents. Abul ‘Abbaas al-Saffaah sent a green plate. The Caliph al-Mansur sent a Pharaonic glass bottle.1 The Abbasid Caliph

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1 I believe that this bottle, if found, is too valuable to be priced in terms of money. Perhaps it was one of the same kind of glass bottles which were discovered in Tall al-Amaarr and in other historical places in Egypt. Some of these treasures are preserved in the Louvre, Paris, France, whereas others are in the American museums and private museums. There are yet others that can be seen in the History Museum, Brussels, Belgium. These historic pieces date back to 2000 B.C. It is possible that the glass bottle given by al-Mansur may have found its way to one of these museums from the Hijaz.
al-Maa'mun also sent to the sacred places sapphires. The Caliph al-Mutawakkil sent a plate made of gold, studded with pearls, sapphires and topaz, and a chain that was hung on the front wall of the Ka'bah. The Caliph al-Mu'tasim presented to the Ka'bah a gold lock; one of the kings of Tibet had a golden idol whose head was studded with jewels and which was seated on a square silver throne. This king sent this unique gift to the Ka'bah after having embraced Islam.\(^\text{3}\) A king of Sindh, Pakistan, also sent a gold necklace studded with emeralds and diamonds and green sapphires after having accepted Islam. It is stated that its weight was 24 mithqals (about 5 oz.) and was hung in the Ka'bah in 259 A.H. (872 C.E.). The Caliph al-Mu'tamid sent a gift of a silver tube in which was enclosed his oath of allegiance and that of Abu Ahmad al-Muwaffaq Billaah. This tube was hung in the Ka'bah in 262 A.H. (875 C.E.). Al-Mutee' sent in 359 A.H. (969 C.E.) some candles made of silver with the exception of the one made of solid gold weighing 600 mithqals (about 120 oz.). The King of the Yemen, al-Mansur, sent in 632 A.H. (1234 C.E.) candles of gold and silver. The Egyptian Mamaluke King, al-Zaahir Baybars, sent to the Ka'bah a gold lock and a key. 'Ali Shaah, the Vizier to the Kin El-Khaani Abu Sa'eed Bahaadur Khaan, sent two gold rings studded with pears and balkhash (sic), each ring weighing 1,000 mithqals (about 200 oz.). In each one of these two rings there were seven pearls separated by six pieces of balkhash. They were kept hanging in the Ka'bah for a very long time. They were ultimately usurped by the ruler of Mecca, Zameenah Ibn Abu Numay, who ruled at intermittent periods between 701-746 A.H. (1301-1345 C.E.). The ruler of Baghdad, the Shaykh 'Uways al-Jalaathuri (740-759 A.H.),

-- 1339-1357 C.E.), gave to the Ka'bah four candles,\(^\text{2}\) two of which were of gold and the other two of silver. The ruler of Mecca, 'Ajlan Ibn Ramee'ah, who ruled at intermittent intervals between 746-774 A.H. (1354-1372 C.E.) seized possession of them.

Al-Taqiyy al-Faasiyy mentions in his book, Shifa' al-Ghara'um, that in his time not more than sixteen candles, one of which was of gold, three of silver, one of crystal, two of copper and nine of the Halabi glass,\(^\text{1}\) were present. He also says that another one like this is not extant anywhere as a result of the rapacity of the governors of Mecca and those who had access to them.\(^\text{5}\)

These are but just a few of the articles presented to the Ka'bah which have been recorded in history and travel books. There must have been besides these others that were placed in the Prophet's Mosque at Medina and other places of importance, as for instance the gold candles which the Ottoman Sultan Suleyman the Magnificent offered in 963 A.H. (1555 C.E.) -- two to the Ka'bah and one to the place of birth of the Prophet in Mecca.

At the beginning of the last century there was a large number of candles, 1,088 in all, in the Meccan Sacred Mosque and 620 in the Prophet's Mosque, 106 in the Maqsura of the Prophet's Mosque and around the Mausoleum — all hung by chains made of precious metals. Out of these, 31 candles of gold were studded with diamonds and saphhires. This list does not include the chandeliers of gold and other valuable articles, lamps, incense burners and scent flasks, made of gold studded with jewels and other precious objects. Let us hope some honest and loving hands have saved them from spoliation for posterity.

Where are these gifts that have now disappeared? If they have migrated to foreign countries, then it is next to impossible to retrieve them. But if they are still in the possession of the local people, it is but right that they should be bought from these people at adequate compensation and preserved in a special museum. It makes no difference to their invaluableness even if they are broken, disfigured or incomplete. For a knowledge of the monuments and relics in Mecca is worthy of being pursued; for knowledge is not concerned

\(^2\) I cannot vouch for the truth of this narrative

\(^3\) I believe the candles here mentioned are what we nowadays call lampshades.

\(^4\) I am of the opinion that the Halabi glass is the glass which is silvered with gold. For its craftsmanship Halb (Aleppo) had become famous during the 7th and 8th centuries A.H. (13th and 14th C.E.). Today you can see a similar lampshade preserved amongst the many in the Museum at Damascus, Syria (see the picture on page 23).

\(^5\) Jammaa' Ibn Hibah al-Husayni, the ruler of Medina, usurped many of the precious articles in 811 A.H. (1407 C.E.). Burghuth Ibn Jarees al-Husayni and Dabbas Ibn Sa'id al-Husayni also took away many of the lampshades from the Ka'bah in 860 A.H. (1455 C.E.)
so much with beauty and perfectness as with the scientific and artistic value of the objects.

**What should be done now**

Su'udi Arabia is without doubt full of these gifts which now are in the possession of individuals and groups of individuals. It is perhaps possible that all those individuals who have these things are not aware of their priceless treasures they have with them. In talking of these things, I am not referring to such precious articles as weapons and utensils made of precious metals. These are probably treasured more by their present owners than those things of which I have been writing in this article. For instance, I am referring to the Covering of the Sacred Ka'bah, the curtains of the doors and interior walls. Where are the pieces of the old Coverings which used to be cut and sold to people or presented and given away? Where are the old emblems, the *firmans*, the official documents, the precious robes of honour, and weapons? Where are the tables defining the timing of prayers and other astronomical instruments? Where are the beautiful manuscripts? Where are the *likhaat* and the bones on which they used to write? Where are the old coins emanating from all periods of Muslim history? Without doubt they are present in plenty in the Hijaz. For instance, only recently we learnt — this prompted me to write this article — that these are being sold away openly like any other merchandise! It is but certain that a considerable part thereof is being exported to foreign countries.

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**OMAR KHAYYAM**

(Died in 1123 C.E.)

His Solar Calendar is More Exact than the Gregorian Calendar introduced in 1582 C.E.

On the whole surface of the earth, and in every region of the habitable world, I never encountered a man who was his equal. Nizami² of Samarkand

Ghias ud-Din Abul Fath 'Umar Ibn Ibrahim al-Khayyami, who is known to us as Omar Khayyam, was born and died at Nishapur, which in the eleventh century C.E. was one of the four mighty cities of the great eastern province of Khurasan.

Omar Khayyam, who in Europe and America is generally regarded as a poet with an essentially hedonistic attitude to life, was in fact the profoundest scholar of his day. He was probably the most learned mathematician, and was certainly the most celebrated astronomer of medieval times, and although he was by no means a prolific writer — probably preferring to devote himself to teaching rather than to the written word — the titles of such of his books as have survived the intervening eight and a half centuries give an inkling of the majestic sweep of his wisdom and knowledge.

They are: (Mathematics) *A treatise on Algebra* and *On Euclid’s Axioms*; (Physics) *A short treatise on Physics, Researches into the specific weight of silver and gold*, and *On methods of ascertaining the value of jewellery set with precious stones*; (Geography) *On methods of determining the cause of different climates of various countries*; (Philosophy) *On Being and Obligation*, and *On Existence*, as well as *Diwan* of Persian and Arabic poetry.

Furthermore, Omar Khayyam, assisted by a small committee of learned men, compiled the Astronomical Tables, which enabled a new Calendar to be introduced in the realms of Sultan Jalal ud-Din Malik Shah at Na'uruz (New Year’s Day), the 15th March, 1709 C.E. This Calendar is more accurate than ours, which was introduced by Pope Gregory XIII in 1582 C.E. In the Gregorian Calendar an error of one day occurs during a period of 3,330 years, whereas in the Jalali Calendar the error is one day in approximately 5,000 years. Omar’s Calendar is, in fact, the most accurate yet devised.

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1 Reproduced with kind permission of John Baker (Publishers) Ltd., London, S.W.1, with slight changes to conform to The Islamic Review style, from J. C. E. Bowen, Poems from the Persian, London, 1964, pp. 119, 21/.

2 Nizami, author of a famous twelfth-century literary commentary, entitled *Chahar Maqala* (Four Discourses), had been a pupil of Omar Khayyam.

3 The others were Balkh, Merv and Herat.

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I have paid tribute in my Introduction to A New Selection from the Rubaiyat of Omar Khayyam to the wit, the beauty, the profound philosophy and the extraordinary variety of the poetry of Omar Khayyam. As his first English interpreter, Edward FitzGerald wrote: “He sang, in an acceptable way, it seems, of what all men feel in their hearts but had not express in verse before.”

For scattered petals never sigh,
Nor for To-morrow vainly cry.
Be happy now, Dear Heart, and do not fear
That any moment of our love can die.

* * *

The Mullah to a harlot said:
“When you entice men to your bed.
Do you not in your heart repent
To live a slave to lust and wine?”

But she upon his words broke in:
“I am adept in every art:
’Tis my career—can you profess
To follow yours with like success?”

* * *

The arch is broken and the splendid hued fell
Where every aspect once was brave and fair,
This Palace none inhabits save the dead
Whose ivory bones the desert breezes stir.
The Hall of Audience desecrated lies—
Though Princes came to make obeisance here—
And from a ruined tower an owl cries:
“The glory is departed—where? where? where?”

* * *

The winds that wanton in the vale
Have suddenly grown colder:
The errant clouds which by us sail
Weep on the green hill’s shoulder;
But we, whatever griefs or fears
Make other men repine,
Will drink, in spite of April’s tears,
The red, the sun-warmed wine.

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3 Al-Likhaat are pieces of stones or gypsum on which they used to write in ink. Some pieces (the *likhaat*) were found on the sites of the palaces of the ’Umayyads in Syria and Jordan.

4 Published by the Unicorn Press, London, 1961.
The Draft Constitution of Afghanistan

Students of Afghanistan’s history will not fail to appreciate the significance of this draft constitution. In the modern political language, words like “Constitution Reforms” and “rights of the individual” have become rather commonplace expressions. But every line of the Afghanistan’s draft constitution bears an historical significance. It means a landmark in her national life — a bloodless revolution which shows every sign of gathering momentum. It is regretted that shortage of space does not permit us to reproduce the full text of this constitution. We are, therefore, giving here a few of its significant excerpts. (Ed., I.R.)

Preamble

In the name of God Almighty and Just:
For the purpose of reorganizing the national life of Afghanistan according to the requirements of the times and on the basis of the realities of national history and culture;
To realize justice and equality;
To establish political, economic and social democracy;
To organize the powers of the State in order to insure the liberty and welfare of individuals and to maintain general order;
To develop, in a balanced way, all phases of life in Afghanistan;
And, finally, to form a prosperous and progressive society based on social co-operation and preservation of human integrity;

We, the people of Afghanistan, conscious of historical changes which have occurred in our life as a nation and as a human society, while considering the above-mentioned values to be the right of all human societies, have framed this constitution under the leadership of His Majesty Muhammad Zahir Shah, King of Afghanistan and leader of its national life, for ourselves and the generations to come.

CHAPTER I

The State

Article 1

Afghanistan is a Constitutional Monarchy, an independent unit and indivisible. National sovereignty in Afghanistan devolves upon the nation.

Article 2

The religion of Afghanistan is the sacred faith of Islam. The State disposes of religious matters in accordance with the Hanafi commandments. Those members of the nation who do not follow the Islamic faith are free to conduct their religious ceremonies within the limits of the laws formulated to maintain the decorum and tranquillity of the public.

CHAPTER II

The Sovereign

Article 6

In Afghanistan, the King is the exponent of national sovereignty.

Article 7

The King is the protector of the sacred principles of the religion of Islam, guardian of the land’s independence and integrity, custodian of the constitution and centre of Afghanistan’s national unity.

Article 8

The King must be an Afghan national, a Muslim and follower of the Hanafi faith.

Article 11

The name of the King shall be mentioned in Khutbas (religious sermons).

Article 13

The royal expenses are fixed in the State budget in accordance with the Royal Expenditures Act.

Article 15

The King is not responsible to anyone and shall be respected by all. He takes the following oath in the presence of members of the royal family, the government and members of the Supreme Court before joint sessions of the two houses of parliament:

“In the name of God, the Compassionate, the Merciful:

“I swear to keep Him before me in all my actions: to protect the sacred principles of the religion of Islam; to guard the constitution, to guard the integrity of the land, independence of the country, laws of the State and the rights of the people; and by invoking divine assistance, to reign in accordance with the provisions of the Constitution of Afghanistan and to devote my efforts to the well-being and progress of the Afghan nation.”

Article 16

Afghanistan’s monarchy will be transferred among the members of the family of His Majesty the late King Muhammad Nadir Shah in accordance with the provisions of this constitution.

Titles are limited to the royal family and shall be assigned according to the provisions of law.

Members of the royal family cannot become:
(1) Prime Ministers or Ministers;
(2) Members of People’s Council;
(3) Members of the Supreme Court.

THE ISLAMIC REVIEW
CHAPTER III

Basic rights and duties of the people

Article 25

The Afghan people, without discrimination and preference, possess equal rights and obligations under law.

Article 26

Freedom is the birthright of man; this right has no limits except those affecting the freedom of others and public interest as defined by law.

The freedom and dignity of man are immune and inviolate.

The State is obliged to respect and protect human freedom and dignity.

No act is considered a crime except under a law that has been enforced before its commitment.

No one can be punished except after a sentence is passed by a competent court of law following an open trial.

Confession of a crime is the admission of facts made by an accused willingly and in full possession of his faculties before a competent court of law.

Every person is entitled to engage and appoint a defence counsel in order to refute the charges made against him under law.

Default in paying the debt of another person cannot deprive the defaulter of his liberty or restrict his freedom; the ways and means of recovering debts are defined under law.

Every Afghan is entitled, in accordance with the provisions of law, to travel within the territories of the State and to take up abode therein, except in the areas prohibited to enter into by law.

Every Afghan has the right to travel outside Afghanistan and return to Afghanistan in accordance with the provisions of law.

No Afghan can be sentenced to exile from Afghanistan.

His Majesty King Muhammad Zahir opening Afghanistan's Grand National Assembly (Loya Jirga) at the Salaam-khaana Palace to discuss the Draft Constitution

No one can be punished except under the provisions of the law that has been promulgated before the commitment of the act imputed to the accused.

No one can be prosecuted or arrested except in accordance with the provisions of law.

No one can be placed under custody except on orders passed by a competent court in accordance with the provisions of law.

Acquittal is the original state; the accused is considered to be innocent unless convicted under a definite order passed by a court of law.

Commitment of a crime is a personal deed; prosecution, arrest or detention of the accused and the passage of sentence against him do not affect any other person.

Torturing a human is impermissible. No one can torture, or issue orders to torture a person even to discover the truth and even if the person involved is under prosecution, arrest, detention or undergoing punishment.

Awarding punishment that is contrary to the dignity of man is impermissible.

Evidence obtained from an accused or any other person by coercion or intimidation is invalid.

Article 27

No Afghan accused of a crime can be delivered into the hands of a foreign State.

Article 28

Personal residence is immune from molestation. No one, including the agents of the State, can enter or search anyone's home without the resident’s consent or orders passed by a competent court of law or in the absence of causes and conditions defined under law.

In the case of a proven crime, the official responsible can enter or search the home of a person without his consent or the prior permission of the court and on his own responsibility. However, the official concerned must, after entering or searching the premises, obtain the decision of the court within the time limit prescribed under law.

Article 29

Personal property is immune.

No one's personal property can be confiscated without the provisions of law and the decision of a competent court of law.

Requisitioning personal property is permissible only if
it is in the interests of public and against payment of an equitable compensation set by law.

Personal property can be limited and its utilization can be ordered and directed by law in the interests of the public.

No one shall be detained from acquiring property and utilizing the same except within the limitations of law. The method of using property shall, for securing public interest, be regulated and guided by law.

Investigations about the declaration of personal property can be made in accordance with the provisions of law.

Article 30
The freedom and confidential character of communications made by persons either by post, telephone or telegraph or other means, is immune from interference.

The State has no right to search personal communications except in accordance with the decision passed by a competent court in conformity with the provisions of law.

In cases of emergency defined by law, the official responsible can search personal missives on his own responsibility and without the prior permission of the court, but he is bound to obtain, after carrying out the search, the decision of the court within the time limit set under law.

Article 31
Freedom of thought and expression is immune.

Every Afghan has the right to express, in accordance with the provisions of law, his thoughts orally, in writing, in pictures and by other such means.

Every Afghan has the right to print and publish material in accordance with the provisions of law and without submitting it in advance to the authorities.

The permission and the concession to establish public printing houses and to issue publications are granted only to the State and citizens of Afghanistan in accordance with the provisions of law.

The State alone is entitled to establish and operate radio and television stations.

Article 32
Afghan nationals are entitled to congregate, unarmed, for the attainment of legitimate and peaceful purposes in accordance with the provision of law and without previous permission of the State.

Afghan nationals are entitled to establish, in accordance with the provisions of law, associations for the attainment of material or non-material purposes.

Afghan nationals are entitled to form political parties in accordance with the provisions of law provided that:

1. The aims and activities of the party and the ideas behind it are not opposed to the values embodied in this constitution; and,

2. The organization and financial resources of the party are disclosed.

A party that is established in accordance with the provisions of law cannot be dissolved without legal reasons and the decision of the Supreme Court.

Article 33
Anyone who has suffered, without cause, any loss at the hands of the administration, is entitled to compensation and can file a suit in a court of law for its recovery.

The State cannot, except under conditions prescribed by law, resort to the recovery of its dues without the order of a competent court of law.

Article 34
All Afghan nationals are entitled to an education which
is provided free by the State and the citizens of Afghanistan. The aim of the State in this sphere is to reach a stage in which adequate facilities of education for all Afghans will be made available in accordance with the provisions of law.

It is the duty of the State to guide and control education.

Primary education is compulsory for all children in places where facilities for this purpose have been provided by the State.

The State alone has the right and duty to establish and administer public schools and institutions of higher learning.

Outside this sphere, Afghan nationals are entitled to establish private schools and literacy courses. Conditions for establishing such schools, their curricula and terms of education, will be determined by law.

The State grants permission, in accordance with the provisions of law, to foreign nationals to establish private schools for the exclusive use of foreigners.

Afghan nationals are employed by the State on the basis of their merits and in accordance with the provisions of law. The selection of a profession and craft is free within the limits prescribed by law.

Forced labour is impermissible even in the event that such labour be required for the State. Banning forced labour cannot prevent the enforcement of laws issued for organizing collective efforts in the interest of the public.

Article 38
Every Afghan is bound to pay taxes and dues to the State; no dues and taxes can be levied without the provisions of law. The amount of tax and method of payment will be determined by law in accordance with social justice.

These provisions are also implemented in the case of foreigners.

Article 39
It is the sacred duty of all Afghan nationals to defend their homeland. All Afghan nationals are bound, in accordance with the provisions of law, to perform military service.

A view of the members of the Afghanistan Grand National Assembly (the Loya Jirga)

Article 35
The government shall prepare an effective programme and enforce the same to strengthen and develop the national language of Pakhtu.

Article 36
The State is bound, within the limits of its resources, to provide facilities for medical treatment and prevention of diseases for all Afghans. The target of the State in this sphere shall be to reach a stage in which adequate medical facilities will be available to all Afghans.

Article 37
Every able-bodied Afghan has the right and duty to work. The main purpose of laws formulated for organizing labour is to attain a stage in which the rights and interests of different classes of workers would be protected, favourable chances of employment would be provided and relations between the workers and employers would be organized on an equitable and progressive basis.

CHAPTER IV

Parliament

Article 41
The parliament in Afghanistan is the manifestation of the will of its people and represents all classes. The people of Afghanistan take part in the political life of the country through parliament.

Article 42
The parliament has two houses, the People's Council (National Assembly) and the Council of Elders (Senate).

Article 43
Members of the People's Council are elected for four years; this being one term of the legislature.

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Article 46

Conditions for voters are laid down in the Electoral Law. Persons appointed or elected to parliament must, in addition to fulfilling electoral conditions, also possess the following qualifications:

1. Must have acquired Afghan nationality at least ten years before their nomination or election.
2. Must not have been deprived of their political rights by a court after the promulgation of this constitution.
3. Must be able to read and write.
4. Members of the People's Council must have attained the age of 25 at the time of election and those of the Council of Elders must have attained the age of 35 at the time of selection or election.

Article 47

The head and members of the government, military officers and personnel, officials and other administrative employees, cannot be nominated or elected to parliament while holding official jobs.

Article 48

No one can serve as a member of both houses at one and the same time.

Article 52

Members of the houses cannot engage in other occupations; this provision does not include agriculture and other free occupations.

Article 54

Every member of the two houses is entitled to express, in the house to which he belongs, his views on the subject under discussion, but in accordance with the rules of procedure of the houses.

Article 55

Both houses meet separately at one and the same time.

A joint session of both houses is held when the King inaugurates the legislative term or annual session of parliament.

Article 58

Except in cases clearly defined in this constitution, decisions in each house are made by a majority vote.

Article 63

The parliament can be dissolved on orders issued by the King.

The dissolution of parliament includes the non-elected members of the Council of Elders.

Article 64

No laws shall be passed contrary to the principles of the sacred religion of Islam and other principles which are enlisted in this constitution.

Article 65

The government is responsible to the People's Council.

Article 68

The People's Council are empowered to appoint, on a proposal made by one-third of its members, an enquiry commission to probe into the actions and conduct of the government. The composition and functions of the commission will be set forth in the rules of procedure.

Article 69

Excepting those conditions to be dealt with for which special methods have been prescribed in this constitution, law means a resolution approved by both houses of parliament and endorsed by the King. Where such a resolution does not exist, the law means the provisions made in the Hanafi faith of Islamic Law.

CHAPTER V

The Loya Jirga

Article 78

The Loya Jirga consists of members of parliament and chairmen of provincial councils.

In the event of the dissolution of parliament, its members retain their position as member of the Loya Jirga until a new parliament comes into being.

Article 82

The President of the People's Council, and in his absence, the President of the Council of Elders, will serve as Chairman of the Loya Jirga. The Loya Jirga will, at its first meeting, elect a person from its members as secretary of the Jirga.

CHAPTER VI

Government

Article 85

The Government of Afghanistan consists of the Prime Minister and Cabinet Ministers.

The Prime Minister is the head and ministers are members of the government. The number of ministers and their duties are fixed by law.

Article 86

Every person who, according to the provisions of this constitution, is qualified to be elected to the People's Council, can be appointed the head or a member of the government. The head of government must be an Afghan by birth. The head and members of the government can be appointed from among the members of parliament or from outside. Every member of parliament who is appointed the head or a member of the government loses his membership in parliament.

Article 87

The Prime Minister and Cabinet Ministers cannot engage in other occupations during their tenure of office.

Article 89

The government is formed by the person appointed as Prime Minister by the King.

The members and policy of the government will be introduced to the People's Council by the Prime Minister and the council will, after discussion, resolve whether to give a vote of confidence to the government.

After the vote of confidence is given, a royal decree is issued concerning the appointment of the Prime Minister and members of the government.

The Prime Minister then presents the policy of the government to the Council of Elders.

Article 92

The no-confidence motion against the government should be adopted clearly, directly and by a two-thirds majority vote of the members of the People's Council.
If more than one-third of the members of the People's Council should demand that the Prime Minister or all members of the government should be tried on a charge of treason, and if the People's Council approves of this demand by a two-thirds majority, the government ceases to function and a meeting of the Loya Jirga is called to set up an enquiry commission. If, after studying the report of the commission, the Loya Jirga should consider by a two-thirds majority vote a trial to be necessary, then it will authorize a member of the Peoples Council to file a suit against the accused in the Supreme Court.

The provision of the above paragraph will also be applied if one or a number of ministers are accused of treason. In this case the accused is suspended from service, but the government shall not fall.

The Prime Minister and ministers are collectively responsible to the People's Council for the general policy of the government: they are individually responsible to the said council for their own prescribed duties.

The Prime Minister and the ministers are also responsible for the acts of the government for which they receive, in accordance with the provisions of this constitution, a royal decree.

CHAPTER VII

Judiciary

The judiciary is an independent organ of the State and discharges its duties alongside the legislative and executive organs.

The judiciary consists of a Supreme Court and other courts, the number of which is fixed by law.

No law can, under any circumstances, exclude a case or sphere from the jurisdiction of the judicial system as defined in this chapter and delegate it to another authority.

The judges are appointed by the King on the proposal of the Chief Justice. If a judge commits a crime, the Supreme Court will attend to the case involving the judge and, after hearing the defence, it can put up a proposal to the King concerning his dismissal. If the proposal is endorsed by the King, the judge is dismissed from service. Transfer, promotion, impeachment and retirement of judges are within the jurisdiction of the Supreme Court in accordance with the provisions of law.

Suitable salaries for the judiciary are fixed by law. No judge can be engaged in any other occupation while in office.

Trials held in courts in Afghanistan are open and everyone has the right to attend in accordance with the provisions of law.

The courts are bound to mention, in the decisions passed by them, the reasons for their award.

The courts, in the disputes brought before them, apply the provisions of this constitution and State laws. In the event that no provisions exist in the constitution and the State laws for dealing with an issue, the courts will pass decision in accordance with the principles of the Hanafi faith in Islamic Law and within the limits set by this constitution.

The Supreme Court consists of nine members appointed by the King. The King appoints members of the Supreme Court.

The King appoints one of the members of the Supreme Court, whose age is not less than 40 and not more than 60, as Chief Justice. The King can renew the appointment of the Chief Justice and other members of the Supreme Court after a lapse of ten years from the date of their appointment. On the basis of this order, and also the provisions made in Article 106, the Chief Justice and members of the Supreme Court cannot be removed from their posts in any other means.

The Chief Justice and members of the Supreme Court cannot, after the end of their term of service, become the head or member of the government, a member of parliament or a government official.

If more than one-third of the members of the People's Council should demand the prosecution of the Chief Justice or one or more members of the Supreme Court on criminal charges stemming from their duties, and if the People's Council should approve of this demand by a two-thirds majority, the accused is suspended from service and a meeting of the Loya Jirga is called to appoint an enquiry commission. If, after studying the report of the enquiry commission, the Loya Jirga decides by a two-thirds majority that the prosecution of the accused is necessary, it will nominate one member to file a suit and a panel of eight persons to serve as a tribunal. This panel, headed by the President of the Council of Elders, will try the accused in accordance with the criminal procedure followed in the Supreme Court. If the accused is found guilty, he will be dismissed from service and punished.

The Supreme Court is the final court of appeal in Afghanistan. The Supreme Court will regulate judicial organization and procedure in accordance with the provisions of this constitution and the laws. The Supreme Court adopts necessary measures for organizing the administration of the courts.

Regulations and laws enacted by the government for government employees shall also apply to the administrative officials and employees of the judiciary but their appointment, promotion, dismissal, prosecution and retirement shall be made by the Supreme Court in accordance with law.

CHAPTER VIII

The Administration

The administration of Afghanistan is based on the principle of centralization in accordance with the provisions of this chapter. The central administration, in accordance with law, is divided into a number of administrative units each headed by a minister.

In each province a provincial council is formed whose members are elected by the people of the province in free,
general, secret and direct elections. The provincial council elects one of its members as chairman.

The provincial council takes part in attaining the development targets of the State as described by law. Similarly, this council advises the provincial government on matters concerning the welfare and general development of the province.

The provincial council discharges its duties with the co-operation of the provincial government.

Article 111
Municipalities are established to administer the affairs of cities. The municipal boards are established by free, general, direct and secret elections. Municipal affairs are organized according to law and the provisions of this chapter.

CHAPTER IX
State of Emergency

Article 113
Whenever protection of national independence and life becomes impossible through the medium set under this constitution due to war, danger of war, serious uprising or any other situation which may endanger the country, then a state of emergency is proclaimed by the King.

If the state of emergency should continue for more than three months, the approval of the Loya Jirga must be obtained for its extension.

Article 114
In a state of emergency the King can transfer all or part of the powers of parliament to the government.

Article 118
The constitution cannot be amended during a state of emergency.

CHAPTER X
Amendment

Article 120
The principles pertaining to adherence to the tenets of Islam, the basis of Constitutional Monarchy in accordance with the provisions of this constitution and the values embodied in Article 8 cannot be amended.

Amendments to other contents of the constitution can be made on the proposal of the Council of Ministers or one-third of the members of the People’s Council or the Council of Elders in accordance with the provisions of this chapter.

Article 122
The King convenes the Loya Jirga following the opening of parliament and the formation of the government. The Loya Jirga will approve of or reject the text of the draft amendment after studying it. The decision of the Loya Jirga in this regard will be taken by a two-thirds majority vote and it is enforced after endorsement by the King.

The Everyday Life of the Arab Doctor Cont. from page 34

opposite point of view. If there was a dispute the high shaikh himself intervened and used his authority in having the last word.

How the day of such an Islamic scholar was spent we can learn from the account of the life of Muwaffaq al-Din ‘Abd al-Latif Ibn Yusuf al-Baghdadi, who, born in 1162 C.E. in Baghdad, received his basic knowledge of philosophy and philology from the most famous teachers. During the morning he held his lectures in the Azhar Mosque; at noon medical students came to his house to practise; his evenings he again spent teaching in the mosque, while the hours of the night were given to his private study. ‘Abd al-Latif excelled through his unusually independent and critical way of thinking. He was in no way a mere follower, as he shows in his criticism of Avicenna, which became sharper the more he occupied himself with his writings. In his studies of skeletons, which he made during a journey through Egypt, he even managed to clear up some errors of the Galenic anatomy. Later on we find him in Damascus, Jerusalem and in Salah al-Din’s (Saladin) camp before ‘Akka (Acre). After the fall of Jerusalem in 1192 C.E. Saladin employed him at the Umayyad Mosque of Damascus. After an active life between Damascus, Jerusalem and Cairo, ‘Abd al-Latif settled in 1227 C.E. as a doctor in Aleppo. He died in 1231 C.E. and was buried in the cemetery of al-Wardiyah (The Rose-garden) of Baghdad.

However close to tradition the scholastic life of an Arab doctor may run, yet we cannot fail to notice in these sketchy outlines a world of their own experiences, which also has often been made the object of poetry. Thus, for example, have the doctor’s diagnostic abilities been praised: “The hidden illness appears to him, like a flaw on the polished surface of the sword appears to the eye.”

But any striving after miracles was strictly repudiated by these scholars, also towards the people, usually with reference to the Qur’an (17: 110): “I am a man like you.” And it is just this human outlook, lived out soberly and emphatically, which brings these scholars so near to us.
The Everyday Life of the Arab Doctor in the 9th - 12th Centuries

By Kurt Vordermaier

"But any striving after miracles was strictly repudiated by these scholars, also towards the people, usually with reference to the Qur'an (17: 110): 'I am a man like you.' And it is just this human outlook, lived out soberly and emphatically, which brings these scholars so near to us."

The Arab doctor used to be so close to learned tradition that in classical times the names for a philosopher, scholar and doctor were synonymous, while originally only the guardians of the theological tradition were called scholars ('ulama). Medicine, which, apart from theology, was the only other faculty recognized by the Prophet Muhammad, was to play a special part in this Islamic tradition. In both faculties the real scientific criterion showed itself, which according to al-Mutahhar al-Maqdisi, allowed the scholar to differentiate between the dubious and the certain, the genuine and the false, and which keeps his reasoning always sharp and clear.

well-known imposing figures like Avicenna, Abulqasim Averroes, 'Ali Ibn al-'Abbas, Isaac Judaeus, Maimonides or Rhazes; though just a man like Rhazes and his 200 writings could serve well to illustrate the life of Arab doctors. But we want to look for the more obscure personalities of Islamic culture between the 9th and 12th centuries. C.E.

Al-'Ibadi

Hunain Ibn Ishaq al-'Ibadi was born in 809 C.E. in Hira, the son of a Christian pharmacist. He studied first in Basra with al-Khalil, afterwards in Baghdad with Yahya Ibn

The remnants of al-Mustansariyyah at Baghdad, Iraq, named after the Abbasid Caliph, al-Mustansir, built in 1234 C.E. as a seminary for higher learning. This structure is almost the only one surviving from the Abbasid days

Al-Mutahhar Ibn Tuahir al-Maqdisi (d. 996 C.E.) tells about the high ethical level of the man of letters in those times: "Science reveals her countenance only to him who dedicates himself to her wholeheartedly, keeping his senses pure, his vision clear. To him, who asks God for his help, who drives himself hard, working through nights, tired out by his efforts."

As in this treatise we are aiming at showing the less-known facts and situations, we want to refrain from making any general historical remarks, also from dealing with the Masawaih, the Latinised Mesue, whose assistant he became. In pursuit of his studies he also went on a journey to Asia Minor, where he acquired excellent knowledge of the Greek language. After his return he settled in Baghdad as a teacher of medicine and house-surgeon to the Caliph al-Mutawakkil, who supported him and his ideas generously. It was there that he did his translations from the Greek, which were to be of such consequence for the Occident as well as the Orient. Hunain is said to have worked on at least three manuscripts simultaneously, collating them carefully in order to make
sure of the correct text. Later on the Christian Hunain got involved in an argument with the Bishop Theodosius, concerning the iconolatry and iconoclasm, was excommunicated, and, in his grief is said to have poisoned himself. 30 November 873 C.E. is recorded as the day of his death.

Al-Juwaini Imam al-Haramain

Another brilliant figure was Abu 'I-Ma'ali Abd al-Malik Ibn 'Ali Ibn Yusuf al-Juwaini, the Imam al-Haramain. He was of such talent and early maturity that, when in his twentieth year his father suddenly died, he was able to continue his lectures with the help of the notes of the deceased. Later he was forced to take refuge in the Hedjaz, where he worked for four years in the mosques of Mecca and Medina, an activity which brought him the title of the "Imam of the Two Holy Towns".

After the return home of this Imam al-Haramain, the Vizier Nizam al-Mulk had a school of his own founded for him in Nisabur, the Nizamiyyah, where he worked for three years. After his last illness he went back to the place of his birth, which was famous for its mild air and fresh water. He died there on 30 August. On the day of his death all shops and markets of the town were closed. His place in the mosque was pulled down and about 400 students of his broke their inkwells and pens and took a one-year holiday in memory of him. Poets praised his name and extolled his writings. From his life and works it becomes clear that his teaching was done publicly — in the widest sense of the word. The scene of this learned life was the room in the mosque, where the Madrasa was built in, though certainly not as a private room for teaching. Even after the ancient faculties, al-Ulam al-qadima, were accorded, the mosque remained the official place of teaching, like the Christian church and monastery school.

Al-Djahiz

It is also probable that 'Amr Ibn Bahr al-Djahiz, born in 767 C.E., the son of a Negro of Basra, was teaching there. He is said to have been so ugly that a woman who wanted to have the devil engraved on her signet-ring chose this man with his protruding eyes, as her model, and took him to her to the goldsmith. The Caliph al-Mutawakkil, who had him called to Baghdad as teacher for his son, was so repelled by his ugliness that he dismissed him immediately, giving him 10,000 dirhams. Yet he was famous for his great knowledge and left behind a wealth of writings. This Djahiz, who is supposed to have read every book right to the last page, who rented whole bookstalls, died in 863 C.E. as a scholar of world-wide fame. Tradition has it that in his 97th year he was buried under a collapsing heap of books.

Al-Tamimi

Along with the public academies there existed the possibilities for private education. In Jerusalem, for instance, where his grandfather held the position of a doctor, young Muhammad Ibn Ahmad Ibn al-Sa'id al-Tamimi studied medicine under a Christian monk. In 970 C.E. Tamimi went to Egypt and entered into the service of the Vizier of the Fatimides, where he died after 980 C.E. His favourite work was the discovery of a universal remedy against poisoning. He wrote several treatises upon this then most topical theme, concocted some pills against the plague and found some medicine to aid digestion, which, in the flowery language of the Arabs he called Key to Joy for the Man and his Soul. With the Arabs a young doctor could learn better than any-

where else how to make his medicines tasty and attractive — even to the name.

Al-Lakhmi

One of the most famous Spanish doctors, Muhammad Ibn 'Abd al-Karim Ibn Yahya Ibn Wafid al-Lakhmi, born in 999 C.E., had for a time held the office of the Vizier to Ibn Dhu 'l-Nun of Toledo. Payment to doctors being voluntary, or even being looked down upon, a scholar either had to have private means or work as a craftsman, unless of course he had his princely protector, in which case his salary could change with the moods of his patron. These offices were much sought after, subject to far-reaching academic intrigues. But here there were some famous exceptions. So the story has it that Abu Hanifa preferred to suffer physical ill-treatment and even death in prison rather than accept the well-paid and honourable position of supreme judge in Baghdad. The name of Ibn Wafid, who died in 1068, appears quite frequently in Latin manuscripts as the early unidentifiable name of Abenguefit or Albenguefits. Dioscurides too became well known amongst wider circles by his concise and clear arrangement of the Simplpecia. The Middle Ages also have to thank him for their knowledge about the Arabian hygiene of the bath.

Al-Baghdadi

The general demand that medical practice should be carried out without payment was voluntarily continued later on. It is said that Abu 'Ali Yahya Ibn 'Isa Ibn Djaazla al-Baghdadi, a Christian doctor who was converted to Islam in 1074 C.E., gave away his remedies without payment and even supported the poor, which made him well known and popular throughout the town. We owe him a Tractatus de laude Medicinae as well as a contribution to the Taqweem (Latinised Tacwin), a branch of literature popular in those days which consisted of tables which, like those in the laws and astronomy, gave clear charts or schemata of microbiotics. Ibn Djaazla died in 1100 C.E. He had bequeathed his books to the chapel of the Abu Hanifa, as it was the way of these scholars to turn over their private libraries or even their fortune to mosques and schools.

Institutionalism of the academic life

The tendency to reform the schools must have had in its wake an ever-growing institutionalism of the academic life. We learn more about the details of the scholastic life, its Byzantine glamour, the scholastic attitude of Persian knighthood, as we read about the great Fakhr al-Din Muhammad Ibn 'Umar al-Razi, who like Rhazes, was born in Rai (Iran), son of the preacher Dhiqaan' al-Din. First his father and Kamal al-Din were his teachers, afterwards Madjd al-Din, whom he also accompanied on his journeys. Later on he was the head of his own academy in Herat, and after his death in 1209 C.E. he was so highly esteemed that even his descendants were spared at the time of the Tartar invasion.

While in the early days of Islam the teachers rarely sat on a pedestal, but rather on a carpet or a skin at the base of a column, surrounded by their pupils who were seated on mats, Fakhr al-Din the teacher had his seat high up in the aula. To the right and left there stood slaves in two rows leaning on their swords. Next to the teacher the older students were seated, behind them the other listeners in strict order of their rank. An older student interpreted a passage from the works of an authority, others had to represent the (Continued on page 32)
The much maligned JIHAD in ISLAM
By Mahmud Ibrahim

"Mentioning these and other facts and anecdotes, Sir Thomas Arnold concludes: 'In view of the toleration thus extended to their Christian subjects in the early period of Muslim rule, the common hypothesis of the sword as the factor of conversion seems hardly satisfactory, and we are compelled to seek for other motives than that of persecution.'"

"We know about a community by a study of its laws and institutions, and not the casual breach of these laws and institutions."

The word Jihad, mentioned many times in the Qur'an, cannot be said to mean only "fighting"

Many of the Muslims who come in contact with Western audiences about Islamic institutions tend to be apologetic. This is because they are aware of the trends of thought in Western societies towards Islam, and so they prefer to be too cautious, and go so far as to interpret Islamic texts in a way they deem more appealing to Western minds. I am not going to take such an apologetic attitude, since people want to know things as they are and not as they like them to be. The misconceived word "Jihad" is one of those things.

The traditional idea of Westerners about Jihad is represented by a picture of a Muslim carrying a sword in the right hand and the Qur'an in the left. Thisimplies two notions about Jihad: (1) that it means only fighting, and (2) that it signifies converting non-Muslims to Islam at the point of the sword. Both notions, I am afraid, do not correspond to facts, as these are shown in Muslim history and Muslim practice. For Muslim theory our earliest, most reliable and authentic source is the Qur'an itself. In it we find the term Jihad used, as it is indeed used in Arabic lexicography in general, to describe men "striving for a high purpose, or exerting utmost power in contending with an object of disapprobation." The word itself is mentioned several times in the Qur'an, and in none of them can it be said to mean only fighting. The simple fact that it is included in verses revealed in Mecca, before Muslims migrated to Medina where they were able to defend themselves by force, is sufficient evidence. Among these verses is the one (25:52) which runs:

"So do not follow the unbelievers and strive against them a mighty striving (i.e., jihad) with it."

"It" here refers to the Qur'an and not to the sword, and this is another signification of the word. Another Meccan verse in which Jihad is mentioned is to be found in the Qur'an (16:110), while in 29:6 it is used to indicate persistence in the face of persecution. Both in chapters 9 and 66 Jihad is mentioned in connection with unbelievers and Muslim hypocrites. Thus the Qur'an (9:47; 66:9) says:

"O Prophet! Strive hard against the unbelievers and the hypocrites."

It is evident that "strive hard" cannot possibly mean fighting, because never did the Prophet Muhammad fight against insincere Muslims. The harshest punishment advised by him against Muslim hypocrites was to have them isolated in the Muslim community.

The sayings of the Prophet Muhammad on the word Jihad

"We have returned from the smaller Jihad to the greater one."

"It is the striving against tempting desires."

Indeed, he went further when he told a man who was supporting his parents and who was anxious to take part in Jihad by fighting for his faith, that he was actually doing a Jihad by striving to support his elderly parents. Furthermore, martyrdom, which is usually associated with dying for one's faith, especially in fighting, was connected by the Prophet with any noble cause. Thus a Muslim scholar who dies away from his country while striving to acquire knowledge is, according to a tradition of the Prophet, a martyr. Another tradition goes further by placing a higher value on the name of the scholar than on the blood of the martyr. Martyrdom is also associated with Jihad against sensuous desires, as we are told in this tradition of the Prophet:

"He who loves, hides his love, abstains and keeps pure and dies, that man is a martyr."

The tradition may or may not be authentic, but it could not have been ascribed to the Prophet a short time after his death if no such notion about the inner striving of the soul was existent in early Muslim circles.

Conversion to Islam by force is denounced categorically by the Qur'an

"Let there be no compulsion in religion."

It is to be noted here that the verse belongs to the Medina period, when the Muslims were no more a persecuted minority, but both a political and military force.

Another verse says plainly that Muhammad's role was only to preach:

"Obey God and obey the Messenger; but if ye turn away, yet is our Messenger only charged with plain-spoken preaching." (64:12).

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In 14:13 this injunction is given to the Prophet:

“Tell those who have believed to pardon those who hope not for the days of God in which He purposes to recompense men according to their deserts.”

Even the way in which arguing with the Christians and Jews should be carried on was to follow a certain pattern of decorum, according to the Qur’an (29:46):

“Dispute ye not, unless in kindest sort, with the people of the Book, save with such of them as have dealt wrongfully (with you); and say ye: ‘We believe in what has been sent down to us, and has been sent down to you. Our God and your God is one, and to Him are we self-surrendered.’”

Another verse (10:99) speaks plainly of inevitable different attitudes among people:

“But if thy Lord had pleased, verily all who are in the world would have believed together. Will thou (O Prophet!) then compel men to become believers?”

In still another verse (42:47) it is said to the Prophet:

“But if they turn aside from you, yet We have not sent you to be a guardian over them. ‘Tis yours but to preach.”

The reasons that led the early Muslims to fight back

However, although we have shown that Jihad did not signify only fighting for faith, and did not mean conversion by force in as far as the text and theory go, still this does not mean that Muslims did not actually fight for their faith under the banner of Jihad. But here still, the idea of fighting for the faith was completely different from the idea of imposing the faith on others. But, before proceeding to provide evidence in support of this, it might be useful first to point out the incentives for fighting among early Muslims.

It is an historical fact that Muslims were first allowed to fight back after they had been persecuted and then turned out from their home-town by the Meccans. Thus robbed of their inherited abodes and then threatened with extermination, they were permitted to meet force by force in such verses as 22:39:

“Those who have been wronged are permitted to fight (for their rights) and verily God is capable of giving them victory.”

These were referred to in another verse (59:8) as:

“Those who have been evicted from their homes with no offence given by them save their saying: ‘God is our Lord.’”

As for carrying the call of Islam outside the boundaries of Arabia through different ways, this was an outcome of the claim of Islam to being a universal faith. Islam was not meant for the Arabs alone, but for all peoples in the different parts of the world. The Prophet Muhammad and his successors and, indeed, ordinary Muslims as well, believed it to be their duty to spread Islam throughout the whole world. The universality of the Islamic faith is expressed in the following verses:

“We have not sent thee, O Prophet, save as a mercy to all created beings” (21:107).

“And We have not sent thee otherwise than to mankind at large, to announce and to warn” (34:27).

“One day We will raise up a witness out of every nation” (16:86).

This general call was put into practice by the Prophet Muhammad by his sending envoys carrying the message of Islam not only to Arabian chiefs in the different parts of Arabia, but to such rulers as the Chosroes of Persia, the Emperor of Byzantium, the Negus of Abyssinia and the Ruler of Egypt.

Shortly after the death of the Prophet Muhammad, Muslim armies were sent by his successor to lands outside Arabia under the banner of Islam. The leaders of these armies were explicitly told by the Caliph that it was not their job to coerce people to adopt Islam, but to summon people to the faith and explain to them. Such calling to faith addressed to all peoples by Muslims was a duty. Converting these people by force was not. A positive response to such a call automatically made the new converts equal in rights and status to the other Muslims. A second alternative to the acceptance of Islam was the payment of a fixed tribute in return for protection and exemption from military service, and only the last alternative would be war.

Why did the Muslims deem it their business to go to other peoples in other countries to ask them to adopt the faith of Islam?

Before explaining how these steps were actually carried out, we would like to answer a contemplated question which might pass through the minds of some people in an age which propagates non-interference in other people’s affairs. The contemplated question is: "Why should the Muslims deem it their business to go to other peoples in other countries to ask them to adopt their faith or live under an Islamic system, or fight it out with them?" As promised at the beginning of this essay, our answer is meant to be candid, true to history, and not apologetic. These early Muslims ardently believed that they were doing those people the greatest service by guiding them to a faith in which they wholeheartedly believed. As they used to put it, “The faith secures for its adherent the happiness of the two worlds. They were ready to give up their lives for propagating their faith, but not for forcing it on those who declined it. Few wars in the long history of man had been of that type. It would interest me to know of other wars since the time of Alexander the Great until the twentieth century that had such high motives. In our day people might agree or disagree about the justification of Muslim wars as they are looked upon some thirteen centuries after they had taken place, but all, nevertheless, will appreciate the high motive that impelled the early Muslims to fight and die for a belief and an idea. Doubtless these wars are different in their motives from those carried on only a few decades ago.

For some European historians, however, these conquests, had economic rather than religious motives. Still they hold the notion of accompanying conversion by force. This is evidently self-contradictory, for the one notion rules out the other. A Muslim convert is immediately exempted from the capitation tax and so there is no economic gain, while taking a capitation tax from a non-Muslim means allowing him to retain his faith and not become a Muslim! It might be interesting here to recount that an unscrupulous Umayyad Caliph transgressed Muslim rules by issuing a decree in 700 C.E., which stipulated that the new converts should continue to pay the tax. Shortly after his death, when the Caliph ‘Umar Ibn ‘Abdul ‘Aziz (d. 720 C.E.) took over, the decree was revoked, and when a provincial governor wrote to the Caliph about the decrease in the state revenue owing to many people accepting Islam, he sharply wrote to him, rebuking him and saying: “Verily God had sent Muhammad to guide people and not to collect taxes from them!”

No war permitted against non-Muslims by the Qur’an

It is a characteristic of Islam to face the realities of life rather than ignore them altogether. This is clear in its attitude to war and fighting. While it stresses peace as an
ideal towards which Muslims should strive as mentioned in many Qur'anic passages and in the very name of Islam which indicates "peace", it recognizes that humans, being what they are, are apt to fight from time to time. It therefore, besides calling to peace, puts certain rules which govern both the causes and the conduct of war. These are too elaborate and many to be related here. I am therefore giving some examples only, without even attempting to give a systematic account of them. Most of these are adapted from a book written by al-Mawardi, a Muslim legist who died in 1058 C.E.

No war is permitted against non-Muslims who were not first summoned to Islam, and to whom the Islamic creed was not expounded in full. If any fighting takes place prior to that and some non-Muslims are killed, their closest relations should be compensated for in accordance with the terms applied to Muslims killed by mistake. It actually happened that the Muslims captured a town in Central Asia before summoning its inhabitants to Islam, but they had to evacuate it by orders from the Caliph when he knew of the circumstances of its capture.

A Muslim should not be the first to call for a duel, for this was deemed to be injustice and aggression, but he can respond to defiance when called by an antagonist to such a duel.

Prisoners of war and Islam

The general rule that governs the treatment of the prisoners of war is embodied in the Qur'anic verse 47:4. The latter part of the verse is directly connected with prisoners and might be rendered as follows:

"When you beat the enemy in battle, take prisoners. When war is over, you either set them free as an act of benevolence or have them ransomed."

Both procedures were practised during the lifetime of the Prophet Muhammad. After the battle of Badr, the first battle fought by the Muslims, the heathen Quraysh prisoners were set free by paying ransom. On another occasion, the Prophet ordered the release of a prisoner of war from the tribe of Tayy without any ransom, when the daughter of Hatim, the deceased chief of the Tayy tribe who was famous for his extreme generosity, pleaded on his behalf. Later during the rule of the Umayyads and the Abbasids, the system was developed on the same lines. Prisoners in Muslim hands were exchanged for Muslim prisoners, and ransom was paid by either side for surplus prisoners. The exchange usually took place on river sites, where a bridge used to be built over the river, and prisoners from both sides would set out at the same time from two opposite directions. This system of ransom was applied to eminent as well as to ordinary people. Louis IX, known as St. Louis, was set free by Egyptian Muslims by the payment of a ransom after he had been captured while leading a Crusade against Egypt.

Saladin's example in the matter of Christian prisoners of war

When Saladin recaptured Jerusalem from the Crusaders after the decisive battle of Hittin 1187 C.E., he paid from his own money the ransom for those captives who could not afford to do so. Then he sent captives and families under guard of his own men to the nearest outpost still in the Crusaders' hands. This he did in the same city which had witnessed the indiscriminate slaughter of its inhabitants who took refuge in its Aqsa Mosque when the town capitulated to the first Crusaders less than a century before. A part of a letter sent back to a European dignitary after that massacre read as follows: "If you want to know what has happened to the enemies of God (meaning the Muslims), it is enough to say that our horses were wading up to their knees in a sea of the infidels' blood, in the courtyard of the temple of Solomon."

Muslims' conduct in a war

According to the express instructions of the Prophet Muhammad and his successors to their army commanders it was forbidden to kill women, children, old people, monks and priests and the weak. The first Caliph, Abu Bakr, also made it plain to Yazid Ibn Sufyan that he should not allow his men to kill animals, cut trees or rob when in enemy lands. Indeed, some Muslim legists prohibited killing enemy horses during engagements.

Mishandling of enemy women was strictly prohibited too, and we find instructions to this effect given by the Prophet himself. It was also plainly explained, as Mawardi quotes from the early companions of the Prophet, that the objective of fighting should always be something other than material gain; namely, the upholding of high ideals.

Fighting is not the thing to be liked and sought, although men have sometimes to fight. Peace therefore should be clung to as far as that is possible. This is embodied in these Qur'anic verses:

"Fighting is decreed upon men, although it is something disliked by them" (2:216).

"But if they resort to peace, you too should accept peace" (8:62).

Covenants and treaties of peace should be kept. They can be broken by the Muslims only if they were first broken by the other side. This was first put into practice in the Hudaybiyyah Treaty (628 C.E.) between the Muslims of Medina and the heathen Meccans.

Hostages cannot be killed, even at the breach of a treaty. This was actually followed during the time of the Mu'awiyyah when the Byzantines broke the treaty with the Muslims while Greek hostages were kept in Damascus. These were released and sent back to their country in compliance with the tradition of the Prophet:

"Give back the trust to him who entrusted you with it, and be not unfaithful to him who acted unfaithfully towards you."

This treatment of hostages was further elaborated by the ruling that men hostages should be conducted to a safe place in the event of war, while women or children should be conducted to their own families as a further precaution for their protection.

Then there was the system of amnesty in application of a tradition by the Prophet according to which the humblest Muslim, even a slave, could give amnesty to a non-Muslim enemy. The tradition says that "The humblest of Muslims can give amnesty in the name of all Muslims."

In fact the Qur'án itself ruled that a non-believer should be given amnesty if he asks for it. The text, which is of particular significance since it comes from the chapter which was delivered last, runs like this:

"If anyone of those who join other gods with God asks an asylum of you (Muhammad), grant him asylum in order that he may hear the word of God; then let him reach his place of safety" (9:6).
Non-Muslim scholars' evidence on the conduct of Muslims in a war

A natural question that might be asked here is whether the Muslims actually put into practice these teachings relating to fighting and to non-Muslims. For the purpose of avoiding the suspicion of bias, I hope to rely upon the works of Western writers in this respect, particularly the valuable book of Sir Thomas Arnold entitled *The Preaching of Islam*. I choose first to quote his translation of the security given by Caliph 'Umar the First (d. 644 C.E.) to the people of Jerusalem when it capitulated to the Muslims:

"In the name of God, the Merciful, the Compassionate: This is the security which 'Umar, the Servant of God, the Commander of the Faithful, grants to the people of Ayla (the old name of Jerusalem). He grants to all, whether sick or sound, security for their lives, their possessions, their churches and their crosses and for all that concerns their religion. Their churches shall not be changed into dwelling places, nor destroyed, neither shall they nor their appurtenances be in any way diminished nor the crosses of the inhabitants nor aught of their possessions, nor shall any constraint be put upon them in the matter of their faith, nor shall any one of them be harmed."

Sir Thomas then relates how the Caliph, while shown around the Church of the Holy Sepulchre by the Patriarch, had refused to pray inside the church, lest it should be said by later Muslims that this was the praying place of their Caliph and consequently claimed by them. He also tells us that 'Umar ordered that food and money should be issued from the State Treasury to Christian lepers in the town. When the Caliph was dying he gave this last behest to his successor:

"I commend to his care the dhimmis (the non-Muslims living in the Islamic State) who enjoy the protection of God and the Prophet; let him see to it that the covenant with them is kept."

The much misrepresented capitation tax paid by the non-Muslims

Speaking of protection, we have to point out here that the capitation tax paid by the non-Muslim subjects was in return for their protection against any transgression and for exemption from military service, and not for retaining their religion. Thus it was not a penalty for their refusal to adopt Islam. This view is corroborated by the fact that the Christians of Hirah in Iraq mentioned plainly when they gave the tax that they were paying it in return for protection against anyone who might oppress them, be he a Muslim or a non-Muslim. When the Christian tribe of al-Jarajimah, which used to live near Antioch, fought on the side of the Muslims, they were exempted from the tax, since they shared military service with the Muslims. The Ottomans did the same with the Christians of Albania, Rumania and Greece who offered to fight with their army, while they taxed the Muslim Egyptian peasants who chose to be exempted from military service. On the other hand, when the Muslim general, the conqueror of Iraq, Abu 'Ubaydah, had to retreat in 636 C.E. from North Syria after Heraclius gathered a large army to recover the province, he returned to the Christian people of the region from which he had to withdraw the money they had paid as a tax, telling them that the money was taken against their protection, adding that he would take the money back if he could beat the enemy back and again extend protection to them.

Mentioning these and other facts and anecdotes, Sir Thomas Arnold concludes: "In view of the toleration thus extended to their Christian subjects in the early period of Muslim rule, the common hypothesis of the sword as the factor of conversion seems hardly satisfactory, and we are compelled to seek for other motives than that of persecution."

Toleration by Muslims was not confined to early Islam

Indeed, this toleration was not confined to the very early eras of Islam. During the Crusades, Odo of Deuil, a monk of St. Denis (France) who accompanied Louis VII in the Second Crusade in 1148 C.E., told a story of a group of Christian pilgrims who had to be left under the care of the Byzantine Greeks, but were betrayed by the latter and left to the mercy of their Muslim enemies. The Turks first attacked them, but seeing that they were helpless they gave them shelter and food after the Greeks had robbed them of their money. Consequently a large number of them adopted Islam. The monk deprecates this outcome in the following words: "Avoiding their co-religionists who had been so cruel to them, they went in safety among the infidels who had compassion upon them and, as we heard, more than 3,000 joined themselves to the Turks when they retired. Oh kindness more cruel than all treachery! They gave them bread, but robbed them of their faith, though it is certain that, contented with the services they performed, they compelled no one among them to renounce his religion." Moreover, the literature of the Crusades is rich in such appreciation of Muslim conduct, while the Ottoman Turks in the early days of their rule in Europe received many a tribute of praise from Christian lips.

If further evidence is needed to support the idea of the peaceful spreading of Islam, one can point to those territories in the Far East, East, Central and West Africa to which Muslim armies never came. Indeed, we are told that the first introduction of Islam into Eastern Europe was the work of a Muslim jurisconsult who was taken prisoner, probably in one of the wars between the Byzantines and the Muslims, and was brought to the country of Pechenegs in the beginning of the 11th century C.E.

Having said all that, I do not at all claim that the ideals of which I talked were put into practice by every Muslim ruler or army commander. There were among the Muslims bigots and fanatics who at times ignored these ideals in handling their subjects or in fighting with their enemies. But these were few, and they had been excited by some special and local circumstances rather than inspired by a settled principle of intolerance. Certainly St. Louis did not represent all Christians when he gave this advice: "When a layman hears the Christian law ill spoken of, he should not defend that law save with his sword, which he should thrust into the infidel's belly as far as it will go." Anyway, we know about a community by a study of its laws and institutions, and not the casual breach of these laws and institutions.

Finally, I would say that in a country like Spain, for instance, where the Muslims ruled for 800 years, not one Muslim was left less than half a century after its conquest by the Christians, while the very existence of non-Muslim communities that have lived for centuries under Muslim rule is an abiding testimony to the toleration they enjoyed. The welcome of Pope Paul in Jordan in the autumn of 1963 was no more than a revival and an exhibition of the Islamic spirit of toleration that survived ages of military decline and political disintegration in the lands of Islam.
What our Readers say . . .

A NON-MUSLIM'S CHOICE OF BOOKS ON ISLAM TO READ

21 King's Road,
Mexborough,
Yorkshire.
1 December 1964.

Dear Sir,

It has been my good fortune to visit the Woking Mosque on rare occasions. As a keen student of the religions of mankind for over thirty years, I am specially concerned with keybooks that may help kindred Western seekers.

In many ways, it has not been easy to assimilate the spirit of the Holy Qur'an. My fellow Christians have reached a stage of self-criticism but find inspiration from certain Christian classics. It seems to me that the following books ought to be far better known for being an excellent bridge towards the understanding of Islam:

1. The Message of Islam, by A. Yusuf 'Ali, enables the critical English reader to get a comprehensive idea of the teaching of the Qur'an.

2. The Faith and Practice of al-Ghazzali, by W. Montgomery Watt, speaks to the condition of Western man in search of truth.

3. A Moslem Saint of the Twentieth Century, by Dr. Martin Lings. As Shaikh Ahmad al-'Alawi passed to the Great Beyond within living memory, this glorious life is a great testimony to the fact that Islam produces great saints as well as other religions. This is a wonderful book because it clearly shows to those with open minds and hearts the mighty truths behind and beyond sayings from the Holy Qur'an. It has helped to deepen my own faith in the ONE God — Allah, and how comforting are these words: "He is with you whereso'er ye be" (The Qur'an, 57: 4). Dr. Martin Lings' book, with its apt quotations and expositions, bears repeated reading, and deepens my respect and reverence for one of the great religions of mankind.

Yours truly,

GEO. HARRISON.

THE LOT OF MUSLIMS IN ETHIOPIA

Imperial Ethiopian Embassy,
17 Princes Gate,
12 January 1965.

Dear Sir,

I have read the article entitled "The Lot of Muslims in Ethiopia", printed in the December issue of The Islamic Review, with great interest.

However, I feel that your readers are also entitled to know what actually exists in Ethiopia today. To this effect, I am requesting you to be so kind as to include in your next issue of The Islamic Review the following comments.

The story printed in your December issue of The Islamic Review on the conditions of Ethiopians of Muslim faith is grossly prejudicial and misleading.

Your source of information must have, either deliberately or out of sheer ignorance, confused past history with present actuality. That at one time or another, when leaders of certain religions thought it to be their duty to spread their faith by all means, including force, religious antagonism and conflicts existed in almost every country in the world cannot be denied. The same was also true centuries ago in Ethiopia. But this remains as history, and does not give the true picture of the present situation.

In fact today, Ethiopia is one of the few countries in the world where people of different religions, races, etc., live in complete harmony and genuine brotherhood.

There is not a grain of truth, therefore, in the assertion that religious atrocities or discrimination of any kind exist in Ethiopia today. Far from closing down Muslim religious and educational centres as alleged in your article, the Government not only encourages the Muslim section of its population to build and maintain such centres, but itself builds mosques and other Islamic institutions. The Great Mosque at Massawa, recently built and inaugurated by the Emperor, is only an example of these facts. It is also a fact there is no discrimination in education. Both Christians and Muslims, as well as others, not only are encouraged but also helped to maintain their religious schools, while education in Government schools at all levels is given free of charge to children with no qualification based on religion, race, etc. Nor is there any truth whatsoever in the allegation that Muslim land is appropriated to the benefit of the Christians. The fact is that there are in Ethiopia, as in all other countries, Christian and Muslim landowners, as there are Muslim and Christian landlords. Religion is no criterion to own land.

One of the glaring examples in the confusion with which your article is replete is your reference to the 1906 secret treaty concluded among the three Western colonial powers. Menelik was never a party to that infamous treaty. In fact, in December 1906 he wrote to the three signatory powers upon receiving information of the conclusion of such a treaty that Ethiopia would never be bound by it.

I hope the above comments will clarify at least some of the confusions created by your informer about conditions in Ethiopia.

Yours truly,

ASSEFAW LEGGESE,
First Secretary.

(One of the major functions of The Islamic Review is to keep the Muslim world informed of the current position of Muslims in their respective countries. While publishing articles on controversial subjects we make sure that the writer is a responsible person or organization. The writers of the article "The Lot of Muslims in Ethiopia", which we published in our December 1964 issue, are a very responsible organization.

In publishing the comments of our correspondent on the article we, while believing in a balanced view of disputed opinions, feel that they have not succeeded in refuting some of the serious allegations which were made in it against the Ethiopian government and are based on statistical information.—Ed., I.R.).
Book Reviews


Under the Five Shahs is the autobiography of General Hassan Arfa, an Iranian soldier, diplomat and statesman. It covers the events up to 1962 when the author left Pakistan on 6 December 1962 as the Iranian Ambassador. It will be a misnomer to call it an autobiography as it is more than that; it is a history of modern Iran, of which the author is at times a spectator from a closer angle and at times is the maker of it.

The author starts off by explaining why he had to write a book of this kind, "I should render a service to my country by writing my reminiscences and making known the truth about certain events in which I had taken part," and also because "an old and valued friend" had himself published an autobiography. We are glad for this course of action as the book will make an invaluable source of information for a student of Iranian history. The book is all the more remarkable because it is written by one who is equally remarkable in his antecedents. The author is not a hundred per cent Iranian by birth. His mother was a Russian, yet he does not seem to suffer from any handicaps. On the contrary, he justifies to have been benefited by the best of two sides — both Iranian and European. In his preface he gives a detailed account of family history, especially the exploits of his father. It tends to be to an extent boring, but the usefulness of it is that it gives the background to his life story, proving how well connected he is because of his family. He was born abroad in 1895 as his father was a diplomat, and because of his connections with his mother's side of the family he travelled widely in Europe and did not come into contact with Iran until 1914. He is the better for it in a way because the narrative does not give the impression of prejudice or bias of a partisan. The book is very well written in a pleasant style, giving a wealth of information on contemporary Iran. His description of incidents not in the remote past is a peep-hole to look through at things more intimately. He is a person of balanced opinions with no apology for a democratic outlook. In this respect he never believed in Dr. Mosaddeq and that he was doing good either to the country or to the people. He, throughout the unsettled period of the crisis, remained a firm royalist, and it was mostly due to the loyalty of officers like the author that the Shahinshah of Iran could return to Iran after being forced out of the country. In 1946, when the Communist Tudeh Party was at the height of its activities, the author was arrested, but this leaves him with no bitterness — but makes him more conscious of the fact where his duty lay.

Some of the events which have been described — it is remarkable the author was on the spot — show how observant he must have been; for example, when he describes the overthrow of the Turkish Prime Minister; he makes it poignant when the news of the assassination of Feisal of Iraq is received; on another occasion he describes how he received the gold Military Medal from the Shah of Persia after he was wounded in action. He was taken to the Summer Palace. The Prime Minister was present and told the young officer (the author) to tell the Shah about the situation in Mazandaran, as it would interest His Majesty. The Prime Minister, Moshir al-Dovle, announced the Shahinshah. Ahmed Shah appeared. He was short and fat, with a half-bored and half apprehensive expression on his clean-shaven face. For a few moments we stood facing each other in silence. Then Moshir al-Dovle leaned towards the Shah and whispered, "Ask him what happened'.' What happened,?' repeated the Shah mechanically, looking at me. I began describing the operations — the Shah was completely uninterested, his thoughts far from me and farther still from Mazandaran. I finished somehow, and the Shah gave me the Gold Medal and allowed me to depart. In spite of my loyalty to the throne I felt rather sad and dispirited after the interview, as Ahmad Shah did not impress me as a worthy representative of royalty."

No wonder the success of the coup d'etat of Reza Shah was assured which brought some semblance of law and order.

The author, well connected as he was, made excellent use of his opportunities right from the time he was a cadet at Istanbul in 1912 to the time when he became Chief of Staff in 1944 of all Iranian Armed Forces. From his military career he rose to ministerial appointments, culminating in diplomatic service abroad. As such he talks with intimacy in regard to circumstances affecting him; may it be the Iranian dispute with Russia; oil negotiations with Great Britain and the U.S.A.; the CENTO meetings in the capitals of the member-countries or internal tribal or political dissensions and wranglings, the author has the inside information of the events as they rapidly changed. The knowledge and authen-ticity makes the book both readable and indispensable to a student of Iranian politics. To a casual reader the book tends to be tiring and too full of irrelevant details.

The book ends with a sub-title "Mohammad Reza Shah." For a loyal Iranian this is an apt and auspicious ending. The chapter is devoted to not only the importance of His Imperial Majesty of Iran but also what has been done by the Shah of Iran. The book could have as well been dedicated to the Shah of Iran.

* * * * *


In the field of Islamic art, as in other areas of human research, there is much material still waiting to be uncovered. The growth of our knowledge is both through the intensive analysis of artefacts and literature, and through assessments of total scope and character. The author of the book under review, Mr. Jairazbhoj, has adopted first the one and the,
the other in his various essays.

It is not an easy matter to put just the right finger on the pulse of Muslim art; for instance, it could easily mean different things to different people. But when the guide is a scholar, and one is aware that beneath the paens of praise there is a disciplined and discerning mind, then there is the distinct possibility that the vision is not a purely private thing.

Small though this book is in format, there are in it not a few new revelations — many of which might stand the test of time. And there are in it so many singing phrases that, though the text is not illustrated, the words bring pictures to the mind.

The latter part of this book is devoted to describing the various physical components of the medieval Muslim city, and how these affected the modes of life of its population. Though not claiming to be an Arabist, the author has tapped a wide selection of original sources.

Mr. Jairazbhoj is a frequent contributor to The Islamic Review. His articles include "Arabic Lettering in Medieval European Ornament" (November 1956), "The Architecture of the Haroms of Mecca and Medina in the Middle Ages" (January-February 1962) and "Islam and Modern Architecture" (October 1964).

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