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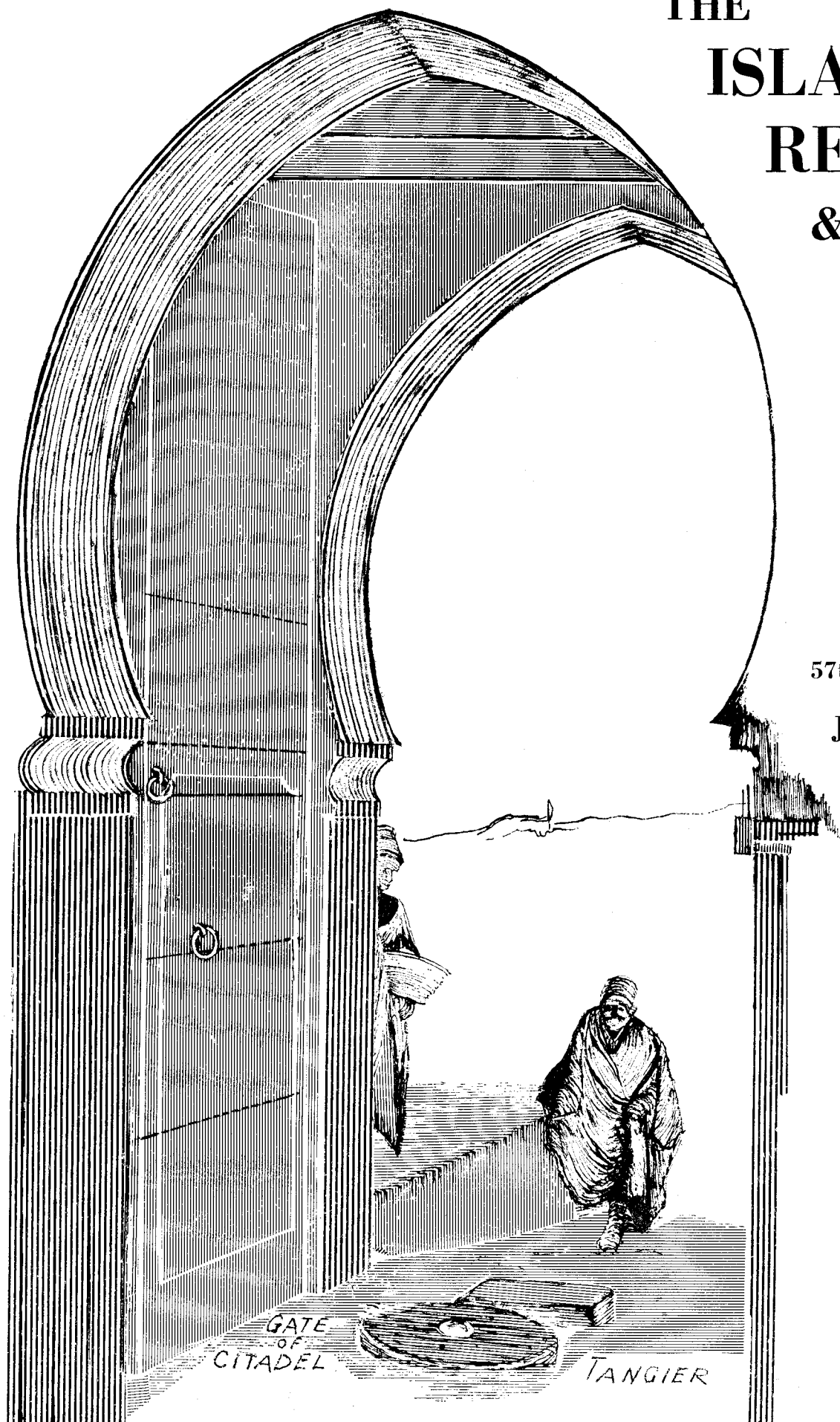
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June 1969

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&
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57th Year of Publication

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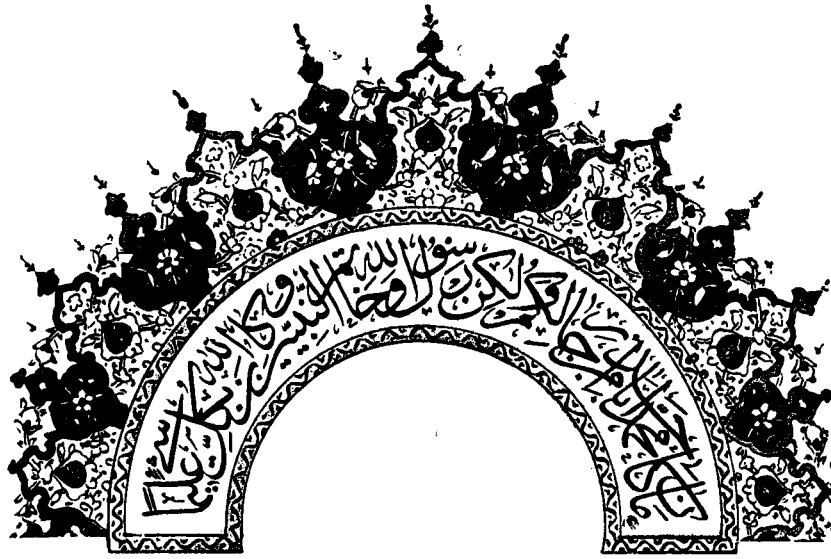
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



"Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the Prophets. And God has full knowledge of all things"
(The Qur'án, 33 : 40)

"There is no prophet after me" (The Prophet Muhammad)

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JUNE 1969 C.E.

Rabi' al-awwal—Rabi' al-thani 1389 A.H.

EDITORIAL

Time to Pause and Ponder

The Conquest of Space, the Problems it poses and Religion

Man's skill poses serious problems for him

By his skill and ingenuity, man has, in this modern age, acquired considerable mastery over nature, and intellectually risen to unimaginable heights. The phenomenon is really enthralling.

But have man's magnificent achievements in different fields made a better man of him, and brought about a salutary change in social conditions, leading to the elimination, or at least mitigation, of the exploitation of man by man, for which mankind has been thirsting since quite long and which is its prime need for a peaceful and prosperous life on earth? The answer is definitely in the negative. Rather man's material progress has adversely affected his conduct, and taken away all higher humanitarian considerations from him; so much so that he is subjecting fellow human beings to greater and greater exploitation, and doing so quite unabashedly.

This contradiction in the modern man's material advancement and his moral bearing is disquieting, and requires a thorough investigation. For, if man is to survive on earth, and live as a real human being, the cause of the contradiction in question will have to be found out and removed.

Various reasons may be, and have been, advanced for

the discrepancy between the modern man's external and internal attributes and situations. However, if we make a searching analysis of the problem, we would find that relegation, in the practical life, of moral values to the background and obsession with bodily comforts and pleasures have, in the main, been the cause of the split in the modern man's personality, and, consequently, of his unseemly, rather irrational behaviour in every walk of life. The point needs further elaboration.

Materialistic conception of life has made man self-centred

The vast amenities provided by science and technology, in modern times, and moral relaxations granted, though indirectly, by the materialistic conception of life, so enchanted people in general that they went the whole hog after material objectives, to the utter neglect of the postulates of life. The result of this was that all the energies of the modern man were directed towards the acquisition of the greatest possible measure of bodily comforts, and towards the conquest of the physical universe; while the requirements of the soul remained unattended to, and it was allowed to languish.

The intense care of the body and the deplorable neglect of the soul went to make the modern man extremely self-centred, and, naturally, impervious to all higher feelings and

considerations. Under these circumstances he could not have behaved in a different way from the one in which he has been behaving since the Industrial Revolution, and the said split in his personality could not possibly have been avoided.

Intellectual development alone cannot lift man above animalism

This means that higher learning and intellectual development, or even the conquest of space, cannot by itself lift man above animalism and make a real human being of him. Had it not been the case, the modern man would have been a human being *par excellence*.

So, if man has to be lifted above animalism and made to behave in a befitting manner, in order to save mankind from the holocaust towards which it is so rapidly heading, he will have to be intensively instructed in morality. There is no other way out of the impasse.

To be moral, however, does not mean that we renounce the world, or lead a primitive life, annulling all the scientific progress so painstakingly made by our species over the ages. This is a very cheap conception of morality, generally held these days, both by the antagonists and protagonists of it.

What the moral way of life demands of us is only this, that we do not behave in the world frivolously, doing freely whatever our carnal desires urge us to do; but conscientiously, placing higher thoughts and ideals above the demands of our self, not always but when the occasion demands.

After organising our course of action in the aforesaid manner, we are at full liberty, morally, to go ahead with our scientific and other healthy pursuits. Rather religion, the springhead of morality, exhorts man to exploit nature to the best of his capability; for, according to it, he is the pick of creation, and the universe is ordained to submit to his exploitations of it. Says the Qur'an (45 : 13) in this regard :

"And (God) has made of service unto you (O mankind!) whatever is in the heavens and whatsoever is in the earth, it is all from Him. Lo! herein verily are portents for people who reflect."

The same must be the observation of other religions in respect of the dominating position of man in nature's scheme of things.

Religious morality gives a surmounting conception of life

Now, as alluded to above, morality is closely linked with religion; rather, it is dependent on the latter. Human history amply bears out that only that morality is meaningful, and effective on all occasions, which is based on religion. Whereas the morality separated from religion is like an anchorless

ship, floating hither and thither on the crests of the individuals' whims and impulses; because there is no effective sanction behind it to give it purpose, depth and permanence.

The reason of the religious morality being profound and pervasive is that religion gives a surmounting conception of life. This conception signifies that man and other objects found in the universe have not come into existence by themselves by the process of physics and astronomy accidentally; but they have been created, with a definite purpose, by a Supreme Being, who is Omnipotent and Omniscient; and that man is responsible for all his actions to that Being, and he will be rewarded or punished for his worldly activities in the life after death. Morality based on such a conception, which is not founded on fancy or on utility, but on sound reasoning and deep observation of natural phenomena, is bound to be thorough and highly efficacious in restraining people from going astray, in all spheres of action.

In this age of scientific progress and technological development, the spiritualistic conception of life, put forward by religion, would appear fanciful and merely a product of tradition; for it is not substantiated by observable fact. But everything that is not perceptible to human senses is not fiction. Human senses are limited, and they cannot fathom all the realities of nature. "Our techniques," to quote Dr. Alexis Carrel, "do not grasp things having neither dimensions nor weight." And there are certainly things that have neither dimensions nor weight, and hence they lie outside the field of scientific observation.

Moreover, the means effective for the ascertainment of the truth of one kind are not effective for the verification of the truth of another kind. This fact is amply borne out by the experiments made in physical and social sciences. For example, the second law of thermo-dynamics, indispensable at the molecular level, is useless at the psychological level, where the principles of least effort and of maximum pleasure are applied.

So, to discard the spiritualistic conception of life, briefly given above, merely on the basis of its being metaphysical, i.e., not having scientific data in its support, is not reasonable. Spiritual realities cannot simply be established by analytical methods of observation. Such truths can be grasped only by a synthetic study of the natural phenomena, and through a probe into the elemental signs, spread all over the universe, and within man himself. It requires only dispassionate deliberations to make out these signs and get hold of the transcendental realities underlying them. Those who have observed the universe in that way have discovered the truths in question.

(Dr.) MUMTAZ 'ALI KHAN

INTOXICANTS—THE PEST OF MODERN CIVILIZATION

"O you who believe! Intoxicants and gambling . . . are an abomination of Satan's handiwork: Shun such (abomination) that ye may prosper" (The Holy Qur'an 5 : 93).

Alcohol paralyses the senses, makes one lurch, and vomit, extinguishes the feeble glimmer of reason which flickers in our poor minds. It soon overcomes the strongest man, and turns him into a raging beast who with empurpled face and blood-shot eyes, bellows forth oaths and threats against his surroundings and insults imaginary enemies. Never

in any animal species, not among pigs, nor jackals, nor donkeys, is such ignominy to be found. The ugliest thing in creation is the drunkard, a repulsive being the sight of whom makes one ashamed to belong to the same living species.

(Dr. Charles Richet, of Paris (Nobel Prize Winner for Physiology).)

It speaks volumes for the wisdom of the Qur'an that the Prophet Muhammad, fourteen hundred years ago, when the whole world indulged in drink, called attention to its evil effects and forbade its use.

On the Occasion of the 1,200th Death Anniversary
of the Imam

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An Exhibition of the Shaybani MSS held in May 1969 at Istanbul

UNESCO's French Translation of Shaybani's *Kitab al-Asl*

By Professor Dr. M. HAMIDULLAH

Introduction

Born in 132 A.H. (sometime between 749 and 750 C.E.) and having died relatively young at the age of 57 years, in 189 A.H. (805 C.E.), the Imám Muhammad Shaybání has rendered service to legal science — to Muslim law in particular — which is scarcely equalled and never surpassed in later history. He is one of the *Sáhibayn* (the Two Companions of the Imám Abú Hanifah), the two wings with which this latter soared “up to the pleiades to cull the science”, as the Prophet Muhammad is reported to have predicted.

He is dear to everybody: to the Hanafites, of course, since he is the literary founder of the Hanafite school of Muslim law; to the Málíkites also, for he was a most diligent pupil not only of Abú Hanifah but also of the Imám Málík, at Medina; and later it was he who trained Asad Ibn Furát, the literary founder of the Málíkite school of law and it is Asad's book, the *Asadiyyah*, which was later amplified into the enormous *Mudawwanah* of Sahnún, the sum total of Málíkite law. The Imám al-Sháfi‘i was also a pupil of our author, Shaybání, and hence the Sháfi‘ites have a very tender corner for him. It is from al-Sháfi‘i that the Imám Ibn Hanbal acquired his learning. Shaybání was the *qádi al-quḍát* (chief judge) of the Caliph Hárún al-Rashíd, and when this latter chose Rayy (Teheran) as his *Dár al-Khiláfah* (capital), Shaybání had to accompany him there, where he died in harness, to be buried with great honours in the graveyard of Ranbuyeh on Mount Tabarak, at Rayy. (Our Persian readers may shed some light on this aspect of topography.) Iran must be equally proud to own him.

Background

In world antiquity, Justinian is considered to be the greatest law-giver. But his work resembles the *Fatáwá ‘Alamgiriyyah*: like the emperor Aurangzib ‘Alamgír of India, Justinian, too, had nominated a committee to prepare a digest or synthesis of law, gleaning the best rules from the existing and conflicting works of Roman law. There is nothing original in this work. Shaybání, on the other hand, had

nothing before him; the Qur‘án and the Hadith were there, but no manuals of Muslim law worth the name. The *Muwattá‘* (the work of his teacher, Málík) is more a book of Hadith than of law. Of course, there were collections of *Fatáwás* of ‘Umar, ‘Alí, Zayd Ibn Thábit and of later jurists, yet they were not systematic, much less exhaustive. The small compendium, *al-Majmú‘*, of Zayd Ibn ‘Alí (d. 120 A.H. — 737 C.E.) was certainly there, yet it is doubtful if it was available to Shaybání since, for political reasons, the family of Zayd was, after his unsuccessful revolt, under strict supervision, both under the later Umayyads and early Abbásids. Abú Hanifah had certainly taught him the method of deducting rules of law, yet had not produced himself a code of law which Shaybání could copy and ameliorate. So what Shaybání has produced is all his own. He is a contemporary of Charlemagne, the “great” emperor in Europe. The law of his realm pales away in the face of the glare of the enormous and brilliant work of Shaybání. In fact, Europe at that epoch has nothing to offer in the field of law.¹

His life

His parents were originally from the Damascus region, villagers, as it appears, of military profession. Shaybání himself was, however, born at Wásit, in Iraq. Biographers report that he was not a member of the Arab tribe Shaybán, but only

¹ With the destruction of the Roman Empire, Roman law had also vanished from Europe, and the conquering Barbarians were bound by nothing that went against their discretion or desire. Justinian's codes were not recognized in Western and Central Europe. Charlemagne may be a great emperor to his countrymen. In a Latin work, *Capitularia*, there is a chapter on the edicts of Charlemagne also in a few pages, and concerns more the public law and state property than the civil law. For marriage, for instance, kidnapping and purchase were the more usual “legal” forms. Polygamy was so much in vogue that even Christian bishops of the Emperor Charlemagne practised it, the Emperor himself having not only several queens simultaneously, but also a number of concubines. We possess the budget of Hárún al-Rashíd; one does not even know approximately the revenues of Charlemagne. Europe of this time had nothing to compare with the Islamic law of Baghdad or Cordova.

a client, affiliated to it. So it is not at all sure if he was an Arab. He must have been young when his father died, since he says, "All the thirty thousand dirhams which I inherited from my father, I spent on my education of Arabic literature—grammar, the Hadith and *Fiqh*". He began his career as a teacher of law in a mosque-school. Later the Caliph Hárún al-Rashíd appointed him *qádi al-quḍát*, in place of Abú Yúsuf, who had died, and he had to work in Raqqah (Syria), which the Caliph had selected as his metropolis. Dismissed from the post, he was reappointed *qádi al-quḍát* of Khurásán (Iran), and to his post in Rayy, where Hárún al-Rashíd decided to move. There he died on 14th Jumáda al-ákhirah 189 A.H. (Monday 16 May 805 C.E.), according to an old *A'rás-Námah* (MS in the Sa'idiyyah Library, Hyderabad-Deccan).

His work

Of the 990 works attributed to him, only a very few have come down to us. Of the extant treatises, the *Kitáb al-Asl* is sufficient to establish his reputation as a great jurist. The book surpasses the Code of Justinian in many respects. Its MS in the Murát Mullá Library of Istanbul is in eight thick volumes. The *Dá'irah al-Ma'árif* of Hyderabad-Deccan has so far published two parts, and the whole may swell to five thousand pages or more. Some aspects are intriguing. For instance, I have consulted about a dozen MSS of this work in Turkey as well as elsewhere, and none seems to be complete, since the chapters on the *Hajj* and '*Adl al-qádi*' are lacking, although later writers have always referred to these chapters of the *Kitáb al-Asl*. If any of my readers happens to know a MS of it containing these chapters, he should kindly bring it to the notice of the *Dá'irah al-Ma'árif*, which is actively pursuing its publication. It is said that the chapter on *waqf* never formed a part of it, maybe because Shaybání had produced an independent monograph on the subject, which we possess in the revised and commented form of the work of al-Khassáf, etc. Leaving aside these marginal points, here it should be recalled that the subjects treated by Shaybání are far more numerous than in the Code of Justinian, and he gives also sources and reasons of the rules. Justinian promulgates his code at his will, and, of course, those of his own countrymen who did not like him for political reasons had no respect for his order — not to speak of the people of other countries — whereas Shaybání propounds God's law, deducting it from the Qur'án and the Hadith, and hence even those who nourished jealousy against Shaybání had to respect his description of the divine ordinances.

Before analysing the *Kitáb al-Asl*, it is worth recalling that this huge work was later condensed in *al-Mukhtasar al-Káfi* of al-Hákim al-Marwází, and this abridged version was still later commented by al-Sarakhsí in his *al-Mabsút*, whose bulk has required thirty big volumes to print. Sarakhsí protested against new and ever-increasing tyrannical taxes, and the Qarakhanid ruler of Turkistan imprisoned him in a pit, where he remained for about twelve years. The jailor seems to have been humane and intelligent, for he allowed students to sit on the brink of the pit and read a book aloud and Sarakhsí, from inside the pit, to dictate commentary and explanation. His *Mabsút*, *Ziyádát*, *Sharh Siyar Kabír*, *Usúl al-Fiqh*, etc., are all products of his prison life. (I cannot help wondering if Abul Kalám Azád and Muhammad 'Alí — of 'Alí brothers — would not have been more useful to humanity and to science in prolonged prison than as politicians with no time for the academic avocations.)

The method followed by Shaybání is as follows. He takes man as a single whole, and does not isolate his spiritual life from the material one, private life from the public and col-

lective one. So if he takes into consideration the affairs of a man since before his birth — for legitimacy and genealogy — he also does not neglect the effects of his acts after his death, such as heritage, testaments, debts, *waqfs*, etc. No aspect of man should prosper at the expense of another, be that spiritual matters and our duty to God or temporal ones, such as marriage, commerce, contracts, crimes and the like. Shaybání includes — as did before him Zayd Ibn 'Alí also — international law of war and peace as an integral part of Muslim law, thus laying emphasis on diverse aspects, viz (a) that the international law is a law entailing rights and duties, and not a mere question of discretion on the part of the commanders and foreign ministers, to change with gusts of whims and fancies; (b) that it is *justiciable* before a Muslim court where even the enemy at war has the right to complain and to appeal against a Muslim citizen; (c) that it is fully international and universal, and no foreigner, "civilized" or "uncivilized", is excluded from the purview of this law. Further, since the head of the Muslim State has the privilege and prerogative to officiate at the congregational Office of Prayer in the mosque, even the constitutional law does not escape. It is true that Shaybání has not treated at length the constitutional aspects of the *Imámah*, other later jurists would do that. As to Shaybání, hereunder is how he divides the material.

He begins with the ritual cleanliness, then he treats the questions of the Service of Worship and of Fasting. And before speaking of the Pilgrimage, he treats at length the public finances (*zakáh*). In fact, the *zakáh* was the only tax paid by Muslims in the time of the Prophet and the Caliphs, and it concerned not only the savings, but also agriculture, mining, commerce, herds of animals on pastures, etc., all the taxable matters; and all taxes on Muslims were called *zakáh*, *zakáh al-'ayn*, *zakáh al-arádi*, *zakáh al-tijarah*, *zakáh al-mawáshí*, etc. The logic of including fiscality in cult and rituals is simpler. Islam does not separate the spiritual from the temporal, the mosque from the citadel, both being governed by the same law, the Qur'án, and falling within the competence of the same authority, the Caliph. Again, if prayer, fasting and the pilgrimage are man's service unto God by his body, the *zakáh* is the same by his property ('*ibádáh badaniyyah* and '*ibádáh máliyyah* of the jurists).

Then come contracts of all sorts. The logic of including marriage in them is that every person, be that man or woman, is equally independent, and it can only be with mutual and free consent that a contract of usufruct could unite and bind them, and hence the necessity of the *Mahr* as the counterpart of the usufruct obtained by the husband. As any other contract, the contract of marriage could include conditions. By a condition called *tafwid al-taláq*, the wife could also unilaterally pronounce divorce. It may also be contracted that the husband would remain monogamous and would voluntarily not profit by the Islamic permission of polygamy, among other conditions recognized by law. Along with the contracts of sale, one would, of course, speak of exchange of different kinds of money, and also of lending money on interest.

Penal law, of course, includes murder, theft and brigandage. It is but natural and quite logical that international law should form part of penal laws and should follow theft and brigandage. If brigandage requires partial mobilization of the forces of order, a war — be that against rebels or foreigners, who also do "legalized" brigandage — requires a vaster mobilisation. The Qur'án (5 : 33), when treating the question of brigandage, in fact, uses the term :

"Those who make war against God and His Messenger and try to create disorder on earth . . ."

Naturally, wills and inheritance conclude the book to describe the post mortem effects of a man's acts. There are a few more sections at the end. Apparently they were an after thought. One is on insurance (*ma'âqil*), another on lawful means of livelihood (*Kashb*).

Once a book got into circulation, authors in olden times had no other means to add anything to it other than by supplementary volumes. Shaybání, too, wrote such a volume, called *Ziyádât* (i.e. Additions), and yet another called *Ziyádât al-Ziyádât* (i.e. Additions to additions).

The other great work of Shaybání is his treatise on international law. Although he had treated this question in his *Kitáb al-Asl*, yet the importance of the subject in his time demanded independent monographs. He first wrote his *Siyar Saghír* (smaller book on international law). Criticism convinced him the need of an elaborate handling, and he wrote his *Siyar Kabír* (the bigger book on international law). He prepared a *de luxe* edition, which became so huge that he required a cart to transport it, in order to present it to the

Caliph Hárún al-Rashíd. The Caliph was so pleased that he burst out, "It is a thing of pride of my epoch". Muslims are the inventors of international law in the world, and Shaybání's work is one of the oldest that has come down to us. (I have spoken of it at length in my humble book *Muslim Conduct of State*.) Its importance has attracted the attention of the UNESCO so that its French translation has now been prepared and which is now in the hands of the publishers, ready to go to press. But it is a huge work, requiring four to five volumes to print.

Conclusion

The work of the Imám Muhammad al-Shaybání is a pride for humanity not only because it is full of juridical erudition, but also because at no moment of deduction and argumentation has the author neglected the moral aspect of a law, for the welfare of the human society, where nationals and aliens (provisional foreign residents) must receive justice and equity (*istihsán*).

An Exhibition of Shaybani's MSS held in May 1969 at Istanbul

In spite of all the anti-Islamic defects attributed to him, the present-day Turk is more active than other Muslims to realize whatever seems to contribute to revive the Islamic heritage. Istanbul has not only enthusiastically celebrated the Shaybání Day by learned lectures, but also by organizing an imposing exhibition of the MSS of Shaybání's works. The anniversary date was a bit advanced, to 10 May, in order not to coincide with summer vacation or even the period of annual examinations. First, a few words on the Conference.

There were four main lectures: the life of Shaybání, his place in the codification of the Hanafí law, his surroundings and his work, and European law under Charlemagne, a contemporary of Shaybání. A young professor, Dr. Sálíh Tug, who was responsible for this last *exposé*, said that the German barbarians had not only destroyed the Roman empire but also its law. Customary laws or practices had taken its place in the huge — yet tiny compared to the Abbasid realm — empire of Charlemagne (Germany, France and Italy), but there were no codes of law. The emperor issued from time to time certain orders, mostly for administration of crown lands, and these are found collected as a chapter in a later work called *Capitulária*. In that time a wife was procured essentially either by kidnapping or by purchase; the husband had the freedom to divorce, but the divorced wife had no right to remarriage. Further, one of the edicts of Charlemagne speaks of Christian bishops legally and publicly practising polygamy. If *al-Asl* of Shaybání, with its sixty chapters requires some five thousand pages (as in the Murát Mollá copy), the laws of Charlemagne are all written in a few pages.

As a further sign of their realism, the monthly Turkish journal of Istanbul, *Islam Madaniyeti*, is producing, in June 1969, a special Shaybání number, in which all the said lectures are included, along with the French version of a lecture and also details of the MSS book exhibition.

The Suleymáníyyeh Library is the central public library in Istanbul. It already houses 92 of its over a hundred public libraries, and is certainly the richest library in the world for Arabic MSS. Under the able administration of its director, Mr. Khálid Doner, and of the chief of its exhibits section, Mrs. Ni'mat Bayrakdar, an imposing exhibition of the MSS of Shaybání's works was organized in this library from 12 to 26 May 1969 and proved unusually attractive. Over a hundred MSS were collected from Istanbul and other provincial

libraries. Of *al-Asl* alone there were some 20 copies (whereas in the rest of the world there are not more than five copies of this book known up to this date). This is an example of the richness of the Istanbul collections.

Excepting *al-Amáli al-Kaysáníyát*, whose only known copy is in the Asafiyyah Library of Hyderabad-Deccan, all the dozen works of Shaybání, extant in the world, are found in Istanbul also. There were two copies of *al-Hujaj*, which is a work of comparative law showing reasons of Hanafí and Málíkí differences in legal rules.

The exhibition brought to light some interesting unknown facts :

(1) The *Kitáb al-Asl* has two versions, at least in certain chapters. In the apparently older version, the chapter on *Siyar* (international law), for instance, is compiled in the form of questions and answers : Abú Yúsuf is said to put the question and Abú Hanífa gives his opinion. There are over 800 such questions in this chapter. In the other version, the substance of the said answers is produced as in every ordinary book on *fiqh* (Muslim law). Certain sections and sub-sections of this chapter differ in the two sets of the MSS of *al-Asl*.

(2) The *Kitáb al-Siyar al-Saghír* of Shaybání was considered lost. There is a probability that we have found it now, thanks to this exhibition. In fact, a certain al-Hákím al-Marwází, finding *al-Asl* unwieldy, abridged it and gave it the name *al-Mukhtasar al-Káfi*. The chapter on *siyar* in it has the title *al-Siyar al-Saghír*, and it has no resemblance with the chapter *siyar* in *al-Asl*. The grand *al-Mabsút* of Sarakhsi (in 30 volumes), which is a commentary of the said *Mukhtasar al-Káfi*, also confirms the fact. For on p. 144 of his vol. 10, we read : "here ends *al-Siyar al-Saghír* . . ." It seems that instead of condensing himself the chapter *siyar* in *al-Asl*, Marwází found it more convenient to replace it by a smaller tract of Shaybání on the same subject.

Postscript

As a *post scriptum* I add, that Shaybání died as the *Qadí al-qu dát* of Hárún al-Rashíd at Rayy (Teheran) and was buried there on Mount Tabarak, as the biographers mention. Mr. 'Affán Saljúq, of Teheran university, has been kind enough to inform us that Tabarak is still known there and is now included in the domain of the cement factory there. The Iranian government should be interested in this heritage of hers.

The Message of Muslim Thought to the Modern World

Almost all European writers on Muslim Philosophy have failed to
understand its originality, characteristics and trends

Four important original contributions of Muslim Philosophers

By Dr. 'UTHMAN AMIN

The term of Muslim Philosophy

By "Muslim Thought" I mean such general concepts about God, man and the universe, as were held by purely classical Muslim philosophers of the tenth to the twelfth centuries, such as al-'Arabī (d. 1240 C.E.), Avicenna (d. 1037 C.E.) and Averroes (d. 1198 C.E.), and by modern philosophers such as Muhammad 'Abduh (d. 1905 C.E.) of Egypt and Muhammad Iqbal (d. 1938 C.E.) of Pakistan.

But classical Muslim philosophy has been the object of furious controversies since the appearance of Orientalist studies. Its detractors have gone so far as to dispute both its name and its existence.

For some, the terms "Islamic" or "Muslim", applied to that philosophy, are not quite adequate nomenclatures. They say that it should rather be called "Arabic" philosophy, because the works of its representatives are written in Arabic, the language which was used throughout the educated Muslim world of the Middle Ages. For others, on the other hand, this philosophy is not Arabic, because most of these philosophers are not of Arab origin. They claim that it should therefore be called "Islamic" philosophy, because Islam had an incontestable influence upon it, and because it had itself developed principally in Muslim territory and under the protection of Islam.

The disagreement is not limited to the choice of an adequate name for this philosophy. Certain Western orientalist dispute the fact that Islamic philosophy has had an independent existence; according to them, it is a sort of amalgamation of old doctrines from many and varied sources. Others claim that the Muslim philosophers have drawn from Greek philosophy, which was regnant among the Christians of Syria and the pagans of Harran, and that they added to it Hindu and Persian elements.

Others again have passed on Muslim philosophy a summary judgment, according to which it is only a deformed commentary on the systems of Aristotle and the Neo-Platonists:

Why Western writers on Muslim philosophy have failed to understand its originality, characteristics and trends

To me, however, it is not at all surprising that this question has raised so many controversies. The originality of the Christian philosophy was also subject to dispute, which is still far from being settled. *Y a-t-il une philosophie chrétienne?* (Is there such a thing as Christian philosophy?) was the theme discussed at the session of the French Philosophical Society in 1932, a session which I personally attended. And I observed that the whole Christian school of philosophical thought was divided into two groups; for instance, Professor Brehier held that there was no such thing as Christian philosophy, whereas Professor Gibson, in his published works *Philosophie Médiévale*, maintained that there existed a definite and distinct system of Christian philosophy in the Middle Ages.

Now back to Islamic philosophy. The important point to be kept in mind is that almost all Western writers on Muslim philosophy have failed to understand its originality, characteristics and trends.

On the one hand, the Orientalists, though they could read Arabic, which is the principal language in which it is written, failed to achieve a clear grasp of this philosophy; and that is due to their lack of philosophical background.

On the other hand, the Western historians of philosophy, in spite of their competence in the philosophical field, proved to be helpless when confronted with Islamic philosophy; and that is due to their ignorance of the Arabic language.

Under these deplorable and paradoxical circumstances, it is only fair that nothing should be taken for granted from either schools of Western scholars before it has been competently checked by scholars who possess a full knowledge of both philosophy and the Arabic language. For it is they alone who are able to go to the original sources of Islamic philosophy and culture. And it is high time that Muslim scholars, of this particular type, should correct such mistakes and shortcomings as we so often see in the accounts given by non-Muslims on Islamic beliefs and doctrines.

Unfortunately, even Muhammad Iqbal, in one of his early books, *The Development of Metaphysics in Persia*, echoed the views of Western orientalists and denied Muslim philosophy the credit of originality. As it has been rightly pointed out, there is no doubt that if Iqbal were to re-write this work today, he would have differently assessed their philosophical efforts.

Muslim philosophy and its relationship to Greek thought

Now as for the various assumptions concerning the lack of originality of Muslim philosophy, I shall not discuss them here. It appears to me that this antagonistic attitude of Western scholars is due partly to ignorance, partly to prejudice and sometimes to both. Since there is scarcely anything properly philosophical in what they have said except their claim that Muslim philosophy is merely a deformed commentary on the doctrine of Aristotle and the neo-Platonists, I would like to treat this point in some detail.

To be just we must recognize that Muslim philosophy contains important elements of Greek philosophy; that Greek philosophy is very necessary to understand the Muslim philosophy. What is more, Muslim philosophy, as also Christian or Jewish philosophy, cannot be conceived of without Greek philosophy. It is an incontestable fact that Aristotle, Plato, the Stoics and Plotinus were the real masters of human thought for many centuries. Every discovery of one of their works and every translation of one of their writings in the Middle Ages was, in the eyes of the Muslims, the Christians and the Jews, like the discovery of a new world. Músá Ibn Maymún (Maimonides) applied Aristotelian philosophy to Judaism as Thomas Aquinas applied it to Christianity. Since these applications of the Jews and the Christians were taken as philosophical achievements I am at a loss to understand why the Muslims are denied credit in this respect.

I thus willingly recognize that Muslim philosophy first assumes the assimilation of Greek philosophy. Nevertheless, I affirm that Muslim philosophy is one thing and the simple assimilation of Greek philosophy another. Muslim philosophy has not fared differently from the Western philosophies; the great philosophical systems of modern centuries are influenced to a great extent by Greek philosophy. The influence exercised by this Greek philosophy is shown in the doctrines of Bacon, Descartes, Spinoza, Leibniz and Hegel. But whosoever thinks of denying the originality of the doctrines of these philosophers? Now if we examine the philosophies of al-Fárábí, Avicenna, al-Ghazálí and Averroes, we shall find just as much originality as in the Western philosophers I have just mentioned.

The four original contributions of Muslim philosophers

The doctrine of al-Tawhíd and al-Tanzíh

As Ameer 'Alí says in his *Spirit of Islam*, the great object of the Muslim philosophers was "to furnish the world with a complete theory of the unity of the Cosmos which would satisfy not the mind only, but also the religious sense. And accordingly they endeavoured to reconcile the ethical and spiritual with the philosophical side of science."

(a) *The Tawhíd and Tanzíh* ; The first important and original contribution of the Muslim philosophers is their doctrine of *al-Tawhíd* (the oneness of God) and that of *al-Tanzíh* (the transcendence of God over His creatures). In its essence Islam is the recognition of one God who is the sole master of the Universe. The religion of Islam only knows two states of being above man : that of divinity in which God is, and

that of prophecy which He conferred on those He chose. Except for these two states, according to Islam, the degrees of perfection are within the power of man ; he attains them according to his capacity, hindered by no obstacle other than the insufficiency of his works or the weakness of his vision. According to true Islam, men can have, as the object of their adoration, God alone. In the same manner they cannot ask help from anyone other than God; for this would then be to commit the sin of *al-shirk billáh*, that is, the polytheistic heresy consisting in associating with God another being natural or supernatural, which means returning to the paganism that reigned before Islam. Needless to say, this doctrine, maintained by all Muslim philosophers from al-Fárábí to Muhammad 'Abduh, is inspired by the Qur'án and the *Hadith* (the tradition related from the Prophet Muhammad).

The theory of creation

(b) *The theory of Creation* : Clearly this had a great influence on their theory of creation which they developed in a different way from that of Aristotle or the Neo-Platonic pantheism. The problem is particularly illustrated by the well-known theory of al-Fárábí about the ten intellects (*al-'Uqúl*): how the One (*al-Wáhid*) creates the many (*al-Kathír*). There is only one way out of the difficulty. The Supreme Being — God — created only one thing, which led to the creation of another. God being one and pure intelligence, only one intelligence can come from him. This process is similar to the radiation emanating from the sun. From God comes the first intellect ; from this comes the second intellect, and so on until the tenth intellect or "active intellect" (*al-'Aql al-Fa'áíl*). The active intellect is the last of the ten intellects ; it directs the earthly world ; it is the bridge which connects the visible to the invisible world. Human reason or the reasonable mind is a "passive" faculty, that is capable of receiving every sort of perfection ; this passive reason in man can, by meditation, by study and by purification of the soul, become fit to unite with the active intellect. Once arrived at this perfection, the human soul attains true bliss and happiness, whatever the religion adopted and whatever the way followed in the worship of God.

Religion and philosophy

(c) *Religion and Philosophy* : The second contribution of Muslim philosophers is their attempt to reconcile religion and philosophy. For they generally believed that in all fundamental matters religion and philosophy corroborate each other. Any opposition between them is not real but is the result of the misunderstanding of both of them. In his *Fasl al-Maaál fi-má bayn al-Hikmah wa al-Shar'ah min al-Ittisál* (The Concordance between Religion and Philosophy), Averroes shows at length that Islam encourages speculation and commands the study of philosophy ; that the Qur'án enjoins the quest of learning and search for truth. "Religion and philosophy," he says, "have one common object between them. Both direct human energy towards the attainment of perfection." The study of philosophy is essential for a right understanding of religion. A true religion cannot conflict with philosophy, as a genuine philosophy cannot contradict religion.

The Islamic theory of prophecy

(d) *The Theory of Prophecy* : One of the most original contributions to philosophical thought is the Islamic theory of Prophecy. Al-Fárábí develops this theory in his *Ará' al-Madinah al-Fááilah* (The Beliefs of the Dwellers of the Virtuous City). His distinction between the same terms, as in

the *Tractatus theologico-politicus* of the Jewish philosopher Spinoza is that men differ in their capacity and intellect. Some are intelligent enough to grasp the truth by themselves, others are not. As a matter of fact only a few especially-gifted persons (called *al-Safwah* in Arabic) are expected to have a right understanding of the different problems of life and the guidance of the multitudes, the prophetic mission is necessary. The mission only seeks to remove the obstacles that stand in the way of the correct understanding of different problems and to spread the truths endorsed equally by philosophy and religion.

The difference between the Muslim philosophers and the Greek philosophers

Such are the famous questions on which the Muslim philosophers took an attitude different both from that of the Muslim theologians and those of the Greek philosophers.

The Muslim theologians wished to prove by the logical arguments of the philosophers that the world and matter are created and not eternal : they were interested in demonstrating the existence of a creative God, unique and incorporeal. In general the Muslim theologians strove to defend religious beliefs by means of weapons supplied by the philosophers.

Equally clear is the difference between the Muslim philosophers and the Greek philosophers. The question which preoccupied most of the Muslim philosophers — whatever their attitude towards Islam — was the dualism issuing from the doctrine of Aristotle, a dualism in which God and eternal matter were opposed. They could not accept this dualism, without deviating from the Community of Muslims. Every time that the Muslim philosophers noticed that Aristotle had left certain points obscure or incomplete they increased their efforts to clarify them and fill in the gaps, always taking care to preserve their doctrine of divine oneness, of the transcendence of God over matter, while avoiding to fall into a pantheism which eliminates all distinction between God and the world.

It is thus an exaggeration to say that Muslim philosophy is only a commentary on the philosophy of Aristotle and the Neo-Platonists. In reality, if in their search for truth the Muslim philosophers have occasionally followed Aristotle, they have sometimes turned away from him to accompany other philosophers, such as Plato, Plotinus and the Stoics. The Muslims were not content with adopting Greek philosophy such as it is ; they have stamped it with a certain character of their own ; they have infused it with their spirit and they have enabled it to respond to the demands of their time.

Thus we can safely say that philosophy in the Islamic world is confined neither to the system of Aristotle nor to some Greek doctrines. It has forged for itself a vast body of doctrine which does not lack originality. Also, an un-

biased Orientalist has rightly said, “it has passed through nearly all the stages of philosophy in the Western world. And the more we investigate the work of the Muslim philosophers, the more we feel that it was not a work of commentary or explanation, but, by its aim and its results, a work which represents a fundamental stage and one of the most conclusive on the path of the search for truth.”

The fundamental question with which the Muslim philosophers were concerned

Thus Muslim philosophers were concerned with this fundamental question : to be a man, or not to be a man, that is to say, whether we should strive to attain an ideal of perfection, or whether we should lead merely an existence on the plane of animals. But they rightly thought that it was a question to which no adequate answer could be given by human intellect only. Whatever development we may achieve in knowledge and intellectual power, in every moment of our life we have to make a choice of our attitudes. For, as Descartes later observed, *la vie ne souffre pas de retard* (life will not allow postponement); and sometimes we must put our whole existence at stake.

Muslim philosophers sincerely believed — just as Pascal (d. 1662 C.E.) believed after them — that everything, even in science and technology, is essentially determined by the human “attitude”; in other words, everything is dependent upon the purity of the heart and the goodness of the intention. Without these essential conditions we might see our materialistic civilisation falling into barbarism, for, as a classical writer said, “science without conscience is the ruination of the soul”.

The ideal pursued by Muslim thought seems to be the realisation of what I may call the maturity of mind. By this I mean that spiritual evolution, practised every day by men of pure hearts and minds. At that high level of their life, they would feel themselves in full solidarity, not only with their countrymen, but with all the individuals who constitute humanity, without any consideration of the differences of language, religion, race and land. Muslim philosophers thought with the Greek Stoics, that all men of virtue are citizens of one world, or, as al-Fārābī expressed it, are members of the virtuous city.

And without doubt, our present world badly needs the guidance of those thinkers who attained such spiritual maturity so as to be, in feeling and action, completely emancipated from the fetters of time and space.

To sum up, Muslim thought seems to have a definite message to communicate, not only to Muslims but to humanity in general; to urge man to seek the solution to the enigmas of the universe and to deepen his knowledge of himself, by letting his conscience direct his conduct; to give man confidence in God and in himself, so that with this double confidence he may be able to exercise fully his free-will and to go through this life steadily and without fear.

The Editors of *The Islamic Review* invite writers in all Muslim countries to send them articles on religious, political, social and other subjects in relation to their countries.

Communism and Religion

with Special Reference to Islam

By NEJAT KHALIL PALA

Communism is opposed to religion. The 1936 Soviet constitution provides for freedom to propagate atheism. "Notwithstanding Communist terrorism, millions of people in Communist countries still maintain their adherence to their religious beliefs."

PART I

Freedom of conscience in Communist countries

The principal difference between the Eastern, namely, the Communistic *bloc* of countries, and the Western democratic *bloc* of countries lies in "respect for human rights and freedoms". In the non-Communist European countries, in the United States and other countries of the Free World, and even in the newly-independent African and Asian countries, the rights and freedoms of every individual are guaranteed by law.*

There can be no doubt that freedom of conscience and religion is the most important of the rights which men have gained through centuries of strenuous struggle. In the Communist *bloc*, there exists no freedom of conscience. Communism is an enemy of religion, faith, prayer and the very idea of God. In Communist countries, atheism has replaced religion and Communist leaders have become idols.

Lenin said :

"Atheism is a natural and inseparable component of Marxism, that is, the theory of scientific socialism. Atheistic propaganda must essentially be part of our general propaganda." The basis of the Marxist view of religion is the Marxist principle : "religion is people's opiate"¹

Khrushchev said :

"Communism is opposed to religion. We are making every effort to erase the narcotic effects of religion."²

In Communist countries, every means of pressure is resorted to in order to weaken and undermine religious beliefs. The 1936 Soviet Constitution provides for freedom to propagate atheism.³

Mass liquidation of religious groups and tortures inflicted on them have no precedence in history. In the Soviet Union alone, more than 270,000 men of religion were killed. V. Murskiy recorded in his book on the Ukraine that "priests were impaled in the Ukraine".⁴ Hundreds of temples were sacked and burnt down.

In Communist China, to believe in God is a great sin.⁵ Ali Bek Hakim, an East Turkestani nationalist, said the following about the Chinese attitude towards religion :

Communism is a system of terror and torture. In Communist China, not only to be a man of religion, but even to believe in God is a crime liable to capital punishment. Communist soldiers once caught two persons praying in a temple, and said to them : "Tell your God, if He really exists, to save you now. The God to whom you are praying is in our hands. It is the weapon which we are holding." Then they killed one of the men, letting the other free. But, before letting him go, they warned him : "It is not your God who saved your life. It is we who let you free. You must pray to us, not to Him. You are free now, but don't forget that if we catch you or any of your friends saying your silly prayers, we shall not let you go ; we shall kill all of you."

"In March 1959 the Communist Chinese Occupation Command in Tibet tried to arrest the Dalai Lama, the political and spiritual leader of world Buddhists. But Buddhist priests could not stand this insult; they took to arms. The sporadic armed clashes soon developed into a general uprising. Tens of thousands of Communist Chinese soldiers were killed. Meanwhile, the Dalai Lama had escaped to India with the help of the Buddhists. But guerilla fighting continued for months, and it was only with the help of large reinforcements that the Chinese could suppress the uprising in a most cruel and bloody manner. Hundreds of Buddhist temples and monasteries were destroyed and Buddhist priests were killed.

"Notwithstanding Communist terrorism, millions of people in Communist countries still maintain their adherence to their religious beliefs."⁶

Religion despised

"Communists describe religion as something 'indescribably base and disgusting'. In the Soviet Union, there exists

* Exceptions to this rule are : Northern Ireland, South Africa, Rhodesia, the Negroes of the U.S.A., the Australian aborigines and the Red Indians of Canada and the U.S.A. (Ed. I.R.)

1 Dr. Fred Schwarz, *Can One Believe What Communists Say?*, p. 139.

2, 3 George W. Cronyn, *On Communism*, pp. 54, 57.

4 V. Murskiy, *Ukrainian Struggle for Independence*, Istanbul, 1930, p. 190.

5 *Dergi*, No. 20, pp. 23-34, article by A. Kasin.

6 George W. Cronyn, *On Communism*, p. 56.

an immense propaganda army assigned to carrying out atheistic propaganda and to eradicate religion. This propaganda army consists of trained elements selected from government organizations and schools, and it is being continuously enlarged. To support it, a network of agents has been set up, consisting of members from youth organizations and secret police, whose duty is to spot religious persons through methods of provocation and slander.”⁷

One of the duties of this propaganda army is to arrange anti-religious meetings and conferences and to work on certain individuals in order to “bring them in line”.

In Tadjikestan alone, there exist 1,200 branches of the Atheists’ Union, with 27,000 members, and in the year 1951 about 10,000 anti-religious meetings and conferences were held in that country.⁸

Atheists constitute the majority among the younger generations, as a natural result of the atheistic Soviet education. But no one can tell whether they will remain so till the end of their lives. It is interesting to know what Khrushchev told the French socialists visiting the Soviet Union: “Our comrades are atheists in the Party and pious at home.”⁹ Do not these words imply that in spite of the continuous struggle against religion and the intensive atheistic campaign, the Soviets are far from achieving complete success? In fact, the magazine *Naukai Religiya*, which is published in Moscow, emphatically writes that religion is the biggest enemy of Communist ideology in the Soviet Union today.

Reasons for Communist enmity towards religion

Karl Marx described religion as “people’s opiate”. Lenin defined it as a “drug”. Stalin considered religion as a “stupidity” which must be eradicated. To Khrushchev, it is “a means of deception to exploit the proletariat”.¹⁰ Stalin’s disciple, Mao Tse-tung, shares the same atheistic views and pursues a most ruthless policy towards religion.

As in the press of Communist countries, in the Free World, too, Communist writers infiltrating various magazines and newspapers carry out a systematic struggle against the idea of God and religious beliefs.

The reasons why Communists are such deadly enemies of religion are, mainly :

(i) Communism calls for unconditional obedience to a single authority, that is, the Communist Party. Religions preach the omnipotence of Almighty God, and hold the divine power above any authority. Therefore, Communists believe that it is necessary to erase the idea of God and religious beliefs from the minds of people in order to rule the masses more easily and to make their régime survive.¹¹

(ii) Religions preach individual liberty. All religions condemn slavery. They defend individual rights and freedoms. The Holy Qur’án says :

“Wrong not mankind in their goods, and do not evil, making mischief, in the earth.”¹²

Similarly, the Bible says : “To turn aside the right of a man in the face of the most High, to subvert a man in his cause, the Lord approveth not.”¹³

Communism does not value individual rights and freedoms. Under the disguise of proletariat dictatorship, a Communist régime turns individuals into robots without conscience. Religion rejects class domination, preaches fraternity. It is, therefore, a natural enemy of Communist dictatorship.

(iii) Religious and nationalist feelings constitute the basis of freedom and independence. In every part of the world, religion is an inseparable part of national entity and the foundation of moral values. History has shown us that nations failing to preserve their national values easily lost their national characteristics as a result of foreign invasions and merged their identity with the invaders, as, for instance, was the case with Pecheneks and Kumans; while nations that preserved their religious beliefs and national traditions, even if they lost their political independence, sooner or later, re-emerged as separate nations, as was the case with Poland, Ireland and Algeria.

The awakening of religious feelings

The virtues of sacrifice, self-denial and ability to fight, which are the essential qualities required for a nation’s survival, are closely connected with religious beliefs. This can be illustrated by an example from recent Soviet history. In 1941, the conscientious and well-trained German troops were crushing Soviet armies, much bigger than theirs in number but lacking any moral tie to unite them. The Soviet Empire was collapsing. At a crucial moment, Communist leaders decided as the last remedy to re-awaken religious feelings of the people. All the churches and mosques in the Soviet Union were re-opened.¹⁴ Communist leaders, who had been cursing religion and God, were now inviting people over the radio to pray to God. Meetings and masses were being held in churches. Thus, the atheistic propaganda had failed and the fact had come to light that a nation without religion and faith in God cannot overcome such big crises and faithless armies can never win.

This example illustrates the important rôle of religion in a nation’s structure. Nations whose freedom and independence were at stake always turned to God, as men do when faced with death.

(iv) The right to private ownership is respected by all religions. The Prophet Muhammad said : “A person whose property is taken by force and is killed while rescuing his property will rise to martyrdom.”¹⁵

The Bible says : “Behold the Lord thy God hath set the land before thee : go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not neither be discouraged.”¹⁶

All religions order men to respect one another’s property and right of having property.

“You, the faithful, do not grasp one another’s property through illegal ways”, “Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much — a legal share” (The Holy Qur’án).¹⁷

7 N. A. Teodorovich, *Dergi*, Nos. 26/27, pp. 63-64.

8 G. A. Von Stakelberg, *Dergi*, Nos. 23/24, p. 87.

9 Dr. Fred Schwarz, *Can One Believe What Communists Say?*, p. 139.

10 Joachim Von Krause, *Manual on World Revolution*, pp. 87-90.

11 George W. Cronyn, *On Communism*, p. 56.

12 The Holy Qur’án 102 : 183.

13 The Bible, Lamentations 3 : 36, 36.

14 *Dergi*, Nos. 26/27, p. 71.

15 Prof. Sayyid Qutb, *Social Justice in Islam* (tr. Yasar Tunagör — Dr. Adnan Mansur), Vol. I, p. 142.

16 The Bible, Deut. 1 : 21.

17 The Holy Qur’án 4 : 7.

The Bible says : "Thou shalt not cast a covetous eye on thy neighbour's possessions."

Communism is the enemy of private ownership :

"Socialist revolution covers the whole period of the struggle to end bourgeois ownership and the ever-intensified class struggle" (Lenin).¹⁸

"We have a most dangerous enemy, more dangerous even than other overt or secret anti-revolutionary forces. This deadly enemy of the Socialist republic is the force of small property-owners" (Lenin).¹⁹

In Communism the right of property belongs to the state alone. Religion, which encourages people to acquire wealth through legal means is naturally against Communism.

(v) There exists an "ideological opposition" between Communism and religion. The Communist philosophy is dialectic materialism. Karl Marx laid down his philosophy by combining Hegel's dialectics with Feuerbach's materialism. Dialectic is an art of persuading one's opponent by oratory and demagoguery. Communists are materialists. They maintain that the universe is nothing but matter in motion. Communist materialism is based on the German philosopher Feuerbach's basic principle : "man is what he eats ; we are nothing but matter in motion".²⁰

"Everything on earth, including thinking, which is the highest form of matter, is born of matter." On this subject, Stalin explained the Marxist materialistic views in his book *The Problems of Leninism*, as follows : "As the Greek philosopher, Heraclitus (d. 500 B.C.) said, the universe is a whole. It has not been created by God, or by anybody else. It is a mass of fire which flared up in accordance with certain laws and became extinguished according to the same laws ; it will remain so till eternity."

Although the Communists accept the idea of universal order, they never speak of the divine power which started this order and rules it. The philosophy of materialism has now been disproved and it is anachronistic. The theories laid down by the 20th century philosophers and physicists reject "matter" as an essential element. According to them, matter is a manifestation of energy. In Communist countries, scientists who accept the Einstein and Quantum theories rejecting matter are accused of "bourgeois fantasy".²¹ Religion preaches that God is the Omnipotent, the creator of the universe and the source of all energies. Therefore, Lenin said, "To fight religion is the ABC of materialism and of Marxism." Thus, Communism and religion are diametrically opposed ; they are like fire and water. Communist opposition to religion is an ideological inevitability.

(vi) It is natural that Communists, while building their imperialist state with the slogans of equality, social justice, world revolution and proletariat dictatorship, should come into conflict with religion. For, all religions preach social justice and mutual support among the members of a society.

The Bible says : "Beware that there be not a thought in thy wicked heart, saying, the seventh year, the year of release, is at hand : and thine eye be evil against thy poor brother, and thou givest him nought : and he cry unto the Lord against thee, and it be sin unto thee."

"Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him : because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."²²

"When thou hast made an end of tithing, all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates and be filled."

"Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house and also have given them unto the Levite, and unto the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me : I have not transgressed thy commandments, neither have I forgotten them."²³

In Islam, to help the poor is an essential part of worship. One of the five principles of Islam is the *Zakah*, which means giving away one fortieth of one's income for social assistance. "The *Zakah* means recognition of the poor's share in the wealth of the rich. Islam not only encourages men to do good for others and help the poor, paupers and widows, it demands this as an obligation. In various phases of history, Muslim nations observing the *Zakah* have erased poverty from their countries, at the same time preventing hatred of the poor towards the wealthy."²⁴

"In Islam, the *Zakah* is a sign of faithfulness."²⁵

Both in the Holy Qur'an and the Hadith there are many rules governing social help in order to banish poverty. In Islam, to help the poor is a commandment of God, a noble act described as "spending one's wealth for the sake of God". Here are some passages from the Qur'an, teaching men not to be greedy, to help one another and to do so with altruistic motives.²⁶

"Spend your wealth for the cause of God, and be not cast by your own hands to ruin ; and do good. Lo ! God loveth the beneficent."²⁷

"Those who spend of what We have bestowed upon them may expect endless bounties. God will reward them and shower blessings on them."²⁸

The following passage from the Hadith illustrates that in Islam social assistance is a public service :

"Those who abide by the limits of God and those who transgress them are like passengers of a ship who by casting dice are either on the upper or the lower deck. When those of the lower deck feel thirsty they ask those above to give them water. They say : 'If we open a hole under the ship, we can have as much water as we want, and thus we shall not bother those above us.' If you let them do so, all the passengers will perish. If you take them by the hand (give them water), then all passengers will be saved."²⁹

18 Lenin, *Complete Works*, Vol. 22, 4th edition, p. 133, Moscow, 1949.

19 Joachim von Krause, *Manual on World Revolution*, p. 113.

20 Dr. Fred Schwarz, *Can One Believe What Communists Say?*, pp. 132-133.

21 *Dergi*, No. 8, p. 22, article by Ahmet Magoma.

22 The Bible, Deut. 15 : 9, 10.

23 The Bible, Deut. 26 : 12, 13.

24 Omer Riza Dogrul, *God's Commandments*, Vol. I, p. 161, Istanbul, 1955.

25 Omer Nasuhi Bilmen, *Büyük İslam İlmihali* (Islamic Doctrine), p. 434.

26 Dr. Fehmi Cumalioglu, *Communism and Islam*, p. 127, Istanbul, 1963.

27 The Holy Qur'an 2 : 195.

28 The Holy Qur'an.

29 Sayyid Qutb, *Social Justice in Islam*, Vol. I, pp. 88-89.

Communism, being a system set up by those who want to open a hole under the ship in order to get water, it is essentially a deadly enemy of religion, particularly of Islam, which preaches mutual assistance, love and unity as the fundamental principle of worship.

The era of Religious Tolerance and its results in the Soviet Union

In the critical days of World War II, Soviet leaders adopted a more tolerant attitude towards religion, hoping to raise the morale of the people and increase their fighting capacity. Also underlying this change of policy was the propaganda purpose to prove to the world, particularly to the Soviet Union's allies — the Anglo-Saxons, that religious freedom existed in that country. After the war, religious tolerance continued in the Soviet Union in order to carry out Soviet propaganda more effectively in the newly-created Afro-Asian countries and in Muslim countries.

Efforts were made to prove to delegations invited to the Soviet Union that freedom of religion existed there. Religious programmes were broadcast, men of religion were made to talk over the radio. But this freedom of religion was received with unforeseen public enthusiasm. The captive nations, who were subjected to persecution and torture for twenty years because of their religious beliefs, began to re-open their places of worship. In a short time, hundreds of such places were restored. Men of religion who were either in exile or had been living in disguise had now come into the open. New *madrasahs* were built, institutes of theology were set up. But, ironically, along with this so-called religious tolerance, an intensive campaign against religion was also being continued by the atheist committees. In various newspapers and magazines, a struggle began between men of religion on the one hand and the Atheists' Union and anti-religion committees on the other. Religion was becoming more and more popular among people, particularly the younger generations. Muslim preachers began to give lectures on the high principles of Islam, on the brotherhood of world Muslims and the need for mutual assistance among Muslim peoples. Such views were naturally detrimental to Communist-internationalism and dialectical materialism. Soviet leaders soon saw that freedom of religion was developing into a big menace to their régime. This led to restrictions on religious tolerance and soon the old cruel methods of fighting religion came back.

From 1958 onwards, the harsh measures taken to fight religion were comparable to those of the Lenin and Stalin eras. The anti-religious policy adopted in 1920 thus came back with all its cruelty. An intensive campaign of slander against men of religion was launched. Cartoons, humorous articles, false reports ridiculing men of religion began to appear in the press in order to disgrace them in the public eye. In recent years, there has been a significant increase in the number of the men of religion thus slandered, deposed or arrested. Mosques have again been closed down or destroyed on this or that pretext.

The persecution of religious-minded persons and the pressure put on them have intimidated people to such an extent that they have become even scared of entering their places of worship.³⁰

In the Muslim Soviet Socialist Republics, the Ramadan and the Sacrifice 'Ids are regular working days.

The Communist Party Central Committee's 1961 programme mentioned the struggle against religion as a compulsory element of Communist education. Although the new programme called for gradualism and avoidance of rashness in fighting religion, in practice the methods adopted were entirely different. On 21 September 1959 *Pravda* wrote: "The efforts of all the Soviet ideological establishments should be directed towards total eradication of religious beliefs."³¹

On 17 January 1961 Khrushchev explained his views on religion in the following words:

"In fighting religion it is necessary to combine methods of persuasion with severe punishment."³²

It is thus clear that the Soviet leader not only completely withdrew the religious freedom which had been granted as a result of wartime exigencies, but also ordered the use of force in fighting religion.

The Communist régime in the Soviet Union today cannot even tolerate the mentioning of the name of God.

PART II

Attacks on religious beliefs, particularly on Islam, by anti-religious propagandists in the Soviet Union

Theoretically, the Communists have failed in challenging basic religious doctrines convincingly. The ideas put forth by anti-religious propagandists are based on the aphorisms of Marx, Lenin and Stalin cursing religion. They often distort the holy books, and attribute to these books figments of their own imagination. As a matter of fact, "Soviet propagandists are not equipped with the knowledge and training required for a scholarly criticism of Islam." This was admitted in the eighth issue of *Nauka-i Religiya* in 1961. The magazine said: "A detailed study of Islam in the light of the Marxist-Leninist doctrines has not been made up to the present day."³³

What the *Soviet Encyclopaedia* (18th Vol., p. 516) says on Islam is in utter disregard of positive thinking:

"Like other religions, Islam, too, has been an instrument in the hands of the exploiting classes for keeping the working class under constant spiritual pressure, and it has played a reactionary rôle in the hands of foreign colonialists invading Eastern countries." "The Qur'an is being used as a means of deception by reactionary Muslim leaders."³⁴

Brief statements of the following type, bearing the names of individuals, frequently appear in Soviet newspapers and magazines:

"Do not believe in God. There is no God. It is a mere deception. I have freed myself from this error."³⁵

Distortion of Islam

Here are some examples of the most popular Soviet statements aimed at debasing the lofty Islamic ideology. I simply quote them without making any comment or criticism. For a Muslim, no matter how ignorant he may be, has the common sense to rebut these absurd statements. Here are a few examples:

30, 31 N. A. Teodorovich and G. A. von Stackelberg's articles in *Dergi*, Nos. 23/24, pp. 77-90; Nos. 26/27, pp. 61-74.

32 *Dergi*, Nos. 26/27, p. 64.

33 *Op. cit.*, Nos. 23/24, p. 88.

34 *Op. cit.*, Nos. 23/24, p. 87.

35 *Op. cit.*, Nos. 23/24, pp. 64, 65, 66.

"Islam was born in Arabia ; it spread to other countries not with the will of God and His Prophet Muhammad, but as a direct result of the development of socio-economic relations (i.e. development of private ownership)."

"Islam has served, and still serves, the interests of tribal aristocracy and merchants, of bourgeoisie and feudalism. The campaigns of banditry by Arab, Mongolian, Tartar, Turkish and other invaders were all carried out as *ghazavat*, that is, battles fought for the cause of Islam."

A false picture of Islam

"Throughout history Islam has been a deadly enemy of science and education. The defenders of Islam have curbed all scientific and progressive views."

"The claim about the holiness of the Qur'án, its infallibility and its having descended from the Heavens is a mere lie."

"Modern science has proved that the text of the Qur'án was written by various authors in different periods of time."

"Muhammad is a semi-mythical person. Even his biography is not known. Muhammad did not take part in the composition of the Qur'án."

"The Qur'án was created by barbarous Arabs and it served the interests of the Sultans, Amirs and feudal lords."

"Whatever page of the Qur'án you may turn, you will see the greedy eyes of the Arab merchants peeping through."

"The Qur'án makes man suspicious of his power, shakes his self-confidence."³⁶

"Islam has encouraged plunder and pillage, violence and despotism, and developed Arab ambition for banditry."³⁷

These lies and insults by Soviet propagandists simply show their ignorance about Islam and their irresponsibility, and they arouse the indignation of Muslims.

In Tsarist Russia, the main weapons used against Islam were Christianization and Russification. In the Communist régime, it is the propagation of atheism. It can be said with conviction, however, that the atheistic propaganda aimed at killing the Islamic spirit has been a complete failure. The same thing can be said about the policy of assimilation of Muslim population. Efforts to create a socialist nation out of Muslim peoples have also failed. Figures of the 1959 census disprove the claim that the last remnants of Islam have been completely wiped out. These and other statistical figures demonstrate that in spite of the tremendous efforts, during the last forty years, to eradicate religion and to colonize non-Russian regions, Islam still survives in the U.S.S.R.

Muslims withstood persecution and never gave up Islam

Islam and national languages have proved to be spiritual forces which Communism has failed to overcome. Ninety-eight per cent of the Muslim peoples which remained under Tsarist domination for one hundred years, and under the Communist régime for forty years, still preserve their national languages. Only by strictly adhering to their religious beliefs and national tongue these Muslim peoples have effectively resisted the subversive effects of Communism.³⁸

The following statement appeared in one of the well-known magazines published in Moscow :

"Most of the intellectual Mullás have answered anti-Islamic propaganda, by describing Islam as the most important development in history and by providing strong evidence to prove the high values of Islam."³⁹

The appearance of a number of similar statements in the Soviet press shows that despite the conditions of terror and violence, there are some who openly challenge Soviet propaganda against Islam.

Resistance against Soviet atheistic campaign

Notwithstanding the contradictions between Communist and religious principles and despite all the terroristic measures to erase the idea of God and religious beliefs, people are constantly struggling to preserve their religion and pass it on to younger generations.

Reports and articles appearing in the Soviet press throw some light on this resistance and secret struggle against the anti-religious campaign.

A newspaper in Kazakhstan has reported that the Chechen-Ingush Muslims exiled to North Turkestan still adhered to Islam and performed their religious duties under the guidance of Imams.

The Azerbaijan Communist Party Secretary, Akhundov, reported that in many parts of Azerbaijan, "Muslims hold religious meetings in their homes saying their prayers, and they open secret worshipping houses in utter disregard of the law."⁴⁰

In spite of the intensive atheistic propaganda, funerals are held according to religious rites in most of the cases, even in the case of Party members.⁴¹

The Soviet Circassian radio, in its broadcast on 15 June 1962, severely criticized the Circassian people's adherence to their national and religious traditions, quoting as example the fact that in one village in North Caucasia alone, more than one thousand people, that is, the overwhelming majority of the population, observed fasting in the month of Ramadhan that year.⁴²

In the satellites, the Communists have been unable to close down churches. In Poland, Hungary and Baltic countries, people perform their religious functions by paying heavy taxes imposed on churches. "In spite of anti-religious propaganda carried out in schools, parents give their children religious training at home."⁴³

The young Turkestan poet, Oljas Suleyman, has written such religious poems as "A Good Muslim Should . . .", "The Night of *Qadr*", and Orazbek wrote a poem entitled : "Asia — Homeland of Prophets". These poems indicate that in spite of the heavy pressure, religion can still be used as a subject of literary effort. These poems have been the target of severe criticism by Soviet anti-religious authorities.⁴⁴

36 *Op. cit.*, Nos. 23/24, p. 87.

37 *Op. cit.*, Nos. 26/27, p. 71.

38 *Islam in Soviet Russia Today*, publications of West European Muslims' Association, Germany, 1964.

39 *Dergi*, No. 30, p. 103.

40 *Op. cit.*, Nos. 26/27, p. 73.

41 *Op. cit.*, No. 29, p. 100.

42 James A. Michener, *The Bridge of Andau*, p. 67.

43 *Dergi*, No. 33, pp. 29-30.

44 *Op. cit.*, Nos. 26/27, p. 72.

Circumcision is still observed among Muslims in the Soviet Union, even among Communist Party members. For example, "the circumcision ceremony held by Turkmenian Communist Party member, Hamidov, for his three sons, was described in the local press as a reactionary act."⁴⁵

It is a fact that in the Soviet Union a number of men of religion have sold their souls to the Communist Party, and have become instruments for Communist propaganda. But the captive nations belonging to various religions and sects inhabiting vast areas in the Soviet Union are longing to believe in some divine power, despite the cruel and atheistic creed of their rulers, and their very instinct helps them find the path of God.

"Soviet woman teacher, Zyaveza, after a painstaking research, arrived at the conclusion that religion is the highest value of humanity. She wrote: 'The only thing that gives light and warmth to one's soul is religion.'⁴⁶

To express such views in a democratic country where human rights and freedom of conscience are respected would be considered quite normal. But in a country ruled by an atheistic dictatorship where people are punished for their beliefs, Zyaveza deserves praise for throwing a heroic challenge to Communism.

At every stage of history, necessity has led to the invention of new ways and means.

Itinerant Imams

"A new type of secret or roaming Imam has emerged in the Muslim Soviet Socialist Republics. They play a very important rôle by preaching at homes or in business centres, encouraging people to observe their religious functions. According to Soviet press reports, in the Aravan region of Kirghizia alone, there exist thirty-five roaming Imams."⁴⁷

"The newspaper, on 18 September 1960, reported the arrest of one such roaming Imam, who had been preaching Islam in barracks and among members of the Red Navy's Black Sea Fleet."⁴⁸

Women Mullahs

A public reaction to the intensive atheistic propaganda has been the emergence of women Mullahs.

"These women preach at homes, teach children religion and recite the Holy Qur'an among women. The Soviet anti-religious propagandists are resorting to every means in order to spot and arrest them."⁴⁹

It is thus clear that religious people in the Soviet Union preserve their religious beliefs in spite of all sorts of pressure.

Particularly, men of faith resist the anti-religious campaign, regardless of what disaster may await them, and they often embarrass the Communists with the arguments they put forward in defence of religion.

For instance, Communists maintain that positive thinking cannot be reconciled with Islam.

Muslim scholars

"Muslim scholars in the Soviet Union explain Islam's favourable attitude towards science in the following words: 'Science, in its very nature, is created to prove the truth of Islam. In every scientific invention God's wisdom is reflected.' On the making of sputniks, one of the chief weapons of Soviet anti-religious propaganda, Muslim scholars give the following argument from the Islamic point of view: 'Sputniks were made by men with the will of God. God is Great and Merciful. He has allowed men to enter into the cosmic space so that they can realize His greatness and the universal laws governing universal order.'"

Muslim scholars in the Soviet Union, with the help of the *ayahs* and *surahs* of the Holy Qur'an, have proved that science can be reconciled with religion. The truths of science and Islam are on different levels. Religious truth is supernatural and para-scientific; it belongs to a higher category and therefore no scientific invention can shake religious belief.

At the Muslim Scholars' Conference in Daghestan, in 1960, a young Muslim scholar made the following argument against atheistic Communist materialism: "We must know in what period we are living. The Arab commentator of the Holy Qur'an Zamakhshari had said: 'Those who cannot adapt themselves to the conditions of the time will suffer.' We live in an era of great achievements in the fields of science and technology. Man will soon discover space. But it must not be forgotten that, as on earth, in cosmic space, too, man will need God's help."

To conclude, notwithstanding fifty years of a régime of terror and oppression, religion has not yielded to Communism. The Communist dictators who have exiled millions of people from their homes, who have deprived hundreds of thousands of men of human rights and made them work like slaves of the Middle Ages, who have exploited and even killed them, have failed to obliterate their religious feelings; religious beliefs have defeated Communism in the hearts of men.

⁴⁵ *Op. cit.*, No. 31, p. 102.

⁴⁶, ⁴⁷, ⁴⁸ *Op. cit.*, Nos. 26/27, pp. 71-72.

⁴⁹ *Op. cit.*, No. 29, p. 95.

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IQBAL (d. 1938) AS A POET

Iqbal stands head and shoulders above all Muslim Poets, Arab and non-Arab, as the Embodiment of Muslim Internationalism

Iqbal changed the whole Spirit and Content of Urdu Poetry

A brief review of his important poems in Urdu and Persian

In the days when Iqbal began to write, Urdu poetry was considered no more than a pastime, an elegant pursuit of the cultured class. No doubt the Indian Muslim poet Hálí (d. 1914 C.E.) had written a great epic, *The Musaddas*, on the downfall of the Muslim people, but, by and large, Urdu poetry continued to flounder in a sea of sentimentality, far-fetched concepts and verbal jugglery. Iqbal's greatness as a poet lies in the fact that he changed the whole spirit and content of Urdu poetry. Poetry for him had to serve a definite purpose. According to him, the true aim of poetry, as of all arts, is to make human life rich and beautiful, and poetry or any other art that fails to do this, fails in its great mission, he says :

"O thou who have the precious gift of poetry,
"Test its gold on the touchstone of life."

For Iqbal, art that fails to contribute to the fullness and exuberance of life, and fails to provide guidance for humanity in solving the various problems that baffle it, is meaningless.

The very first poem that won him public notice was entitled *Náláh'e Yatím* (*The Cry of the Orphan*). It shows the deep social awareness and thoughtfulness that were to be the mark of his poetry.

The first collection of his poetry was published in 1924. It came out under the name of *Báng-e Dará*, or *Sound of the Caravan*. The first section of this contained poems written from 1901 to 1905, when he left for Europe for higher studies. This section contains some beautiful adaptations of English poetry, also some charming verse for children, and also a section of love lyrics or *Ghazals*, more or less in the traditional style.

The next section contains poems written in Europe up to 1908. Some of it is purely descriptive, like the lines written on the bank of the Necker River in Germany, some are exhortative, like the lines addressed to the students of Aligarh University (now the Muslim University of Aligarh). But the more remarkable are the lines written on Sicily. The memories of the lost greatness of the Muslims which he recounts in this poem, presage the poetry that he was to write later.

The third section of Iqbal's first published work contains the poems written from 1908 to 1924. In it are longer poems *Khizr-e Rah* (*The Guide*) and *Tulú'-e Islam* (*The Rise of Islam*), in which Iqbal developed his ideas about the causes

of Muslim decline and downfall, and suggested a way for the future. They are full of deep feeling for the nation and show a remarkable use of traditional poetic imagery and metaphor to express new ideas and feelings.

Meanwhile, Iqbal had started writing his long philosophical poem in Persian, called *Asrár-e Khudí* or the *Secrets of Self*. This book was published in 1915, and an English translation by Professor R. A. Nicholson was brought out in 1920. There is in this collection a presentation of his ideas on the Ego, which became the basic philosophical concept of Iqbal's poetry.

One small quotation may serve to illustrate :

"The luminous point called Self
Is the life spark within our dust.
By love this dust is made to endure,
Alive, burning, glowing.
Be a lover constant in devotion to the beloved.
Thou mayst yet cast thy noose and capture God
Himself."

His book-length poem *Rumúz-e Bekhudí* or *Secrets of the Non-self*, was published in 1917, and it emphasized the social aspects of man's existence, as *The Secrets of the Self* had analyzed his individual growth and progress as a personal Ego.

"The Message of the East"

In 1923 Iqbal published his beautiful collection of Persian poems called *Payám-e Mashriq* or *The Message of the East*. This was meant to be a response to Goethe's *West-Oestlicher Diwán*. The book contains a superb presentation of the Oriental and the Islamic point of view on life. There are also lovely lyrics, like the song of the Camelteer and The Firefly. The verbal music and artistry of some of the songs and lyrics are magical. The book shows the wide horizon of Iqbal's thought. It contains poems about world figures and historical celebrities, poets of Europe and Asia, and perhaps the finest of all the poems herein is the personal address and tribute to Goethe.

The Zabúr-e 'Ajám; The Jávid Námeḥ

Two years after, a collection of Persian poems called *Zabúr-e 'Ajám* was published. Later, in 1932, came Iqbal's magnum opus, *Jávid Námeḥ* or *The Book of Eternity*. This is a long poem on the pattern of Dante's *Divine Comedy*. The

poet travels from planet to planet in the company of his guide and teacher, Rûmî, the great Persian poet, and meets historical figures of the recent and the distant past. Questions are asked by Iqbal on events and spiritual problems connected with each, and Rûmî, or the historical personage, gives the answers. The book has been acknowledged as one of the masterpieces of world literature, and has been translated into English by Professor A. J. Arberry, and also by a Pakistani scholar, Mr. Mahmûd.

In the outer-most heaven, the poet meets Ahmad Shâh Abdâlî, the victor of the Third Battle of Pânîpat, who destroyed Marhatta power in India, and indirectly hastened the domination of the European powers in the Indo-Pakistan sub-continent. Says Iqbal :

*"The strength of the West is due to knowledge and science,
Her lamp is alight from this fire only.
Knowledge does not depend on the style of your garments,*

And a turban is no obstacle to the acquisition of knowledge."

The Bâl-e Jibril

In 1935 Iqbal published his *Bâl-e Jibril* or *The Wings of Gabriel*. This was mostly a collection of *ghazals* or love poems written in a series of couplets; there is also a section of quatrains, and some superb long poems, like *The Mosque of Cordova*, *Zauq-o Shauq* and *Sâqî Námeh*.

The style of his writing in *Bâl-e Jibril* had acquired epic grandeur. The words of each verse roll like thunder and there is a passionate quality in the writing which cannot fail to inspire the reader.

There is in the opening verses a dramatic and startling beginning. Iqbal says :

*"My cry has troubled
The innermost sanctum of the Highest,
Sycophants, praising His attributes alone,
Plead 'God save us,' 'God save us.'
All the time. They are those
Who lie beyond the furthest limits."*

The publication of *Bâl-e Jibril* was a major event in the literary world of Indo-Pakistan. It imparted a new grandeur and nobility to Urdu poetry, both in thought and diction. Hundreds of verses have become part of daily idiom, such as :

*"As lie Worlds beyond the stars, you see.
So tests and trials in the path of love,
indeed."*

Or :

*"Arise and awake the poor ones of my world,
Shake the doors and walls of the mansions
of the rich."*

And many more.

After *Bâl-e Jibril*, Iqbal published another collection, *Zarb-e Kalâm* or *The Rod of Moses*, a continuation of *Bâl-e Jibril*, although it has nothing so striking. However, by now Iqbal's verses have acquired an even deeper spiritual quality. The book is replete with references to history, philosophy and Islamic teaching.

The Armughân-e Hijáz

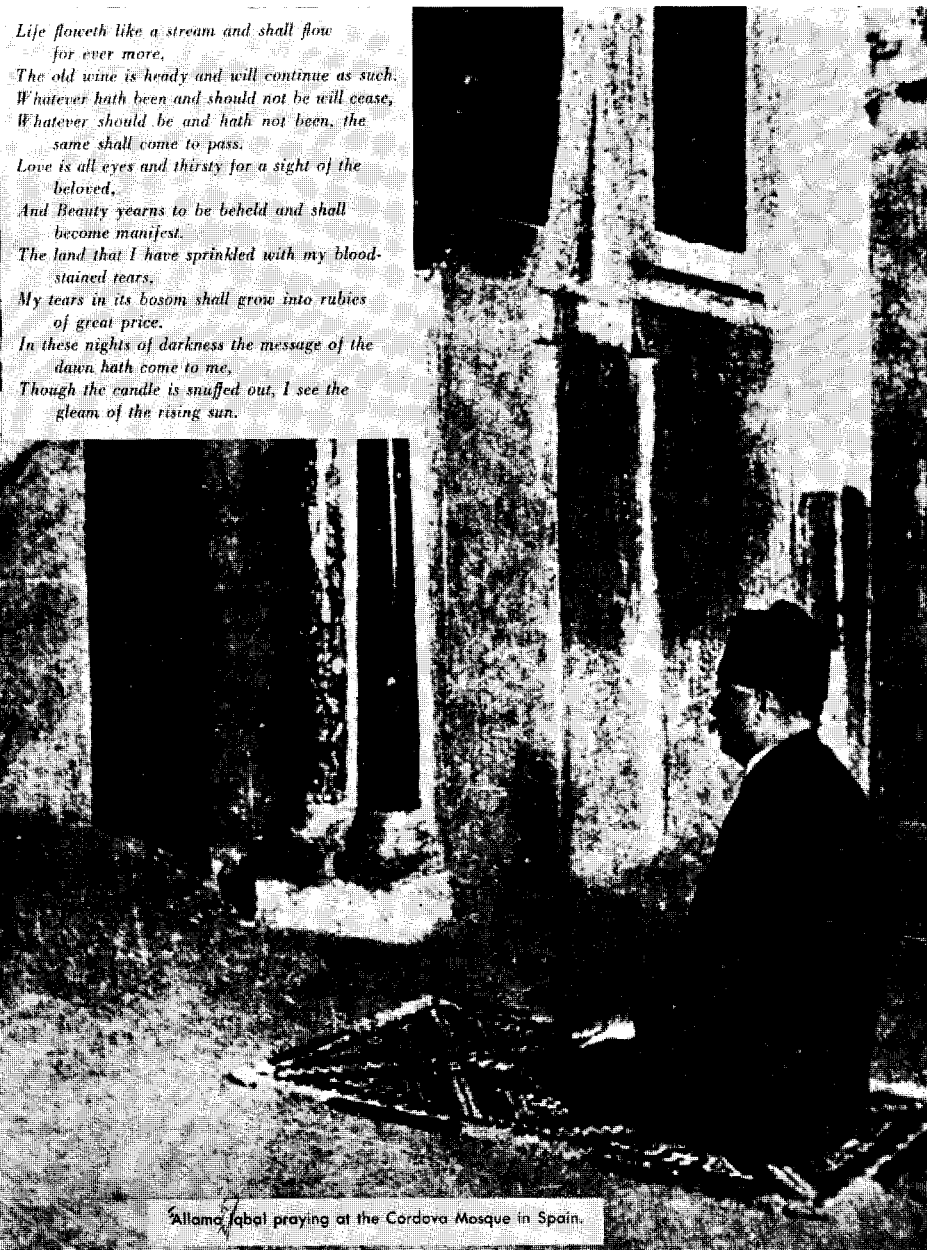
In 1936 appeared a slim volume in the *mathnavi* metre, containing the reflections of the poet during a journey to Afghanistan. Then, soon after his death, was published a collection that contained both Urdu and Persian poems, called *Armughân-e Hijáz*.

It contained such remarkable pieces as the dramatic poem called *The Parliament of Satan*, which reminds one of the assembly of the fallen angels described by Milton in his *Paradise Lost*, Book I.

Iqbal made poetry something akin to prophecy. It changed the outlook of a nation, imbuing it with a nobler ideology. The famous Indian Muslim poet, Girámî, who died in 1927 C.E., has paid a fitting tribute to Iqbal by saying :

*"The great Iqbal looked deep into the eyes
of Reality,
He did the work of a prophet, though he
is not called one."*

*Life floweth like a stream and shall flow
for ever more,
The old wine is heady and will continue as such.
Whatever hath been and should not be will cease,
Whatever should be and hath not been, the
same shall come to pass.
Love is all eyes and thirsty for a sight of the
beloved,
And Beauty yearns to be beheld and shall
become manifest.
The land that I have sprinkled with my blood-
stained tears,
My tears in its bosom shall grow into rubies
of great price.
In these nights of darkness the message of the
dawn hath come to me,
Though the candle is snuffed out, I see the
gleam of the rising sun.*



Allama Iqbal praying at the Cordova Mosque in Spain.

A STEEL PLANT IN SU'UDI ARABIA

Su'udí Arabia is forging ahead in all spheres of life as a result of the mineral wealth with which God has blessed it and the wise and benign guidance of His Majesty King Faysal. Su'udí Arabia is now the fourth largest oil-producing country in the world.

The Government at present are concentrating their attention on the exploitation of the mineral resources of the Kingdom. It has been established by mineralogists that there are to be found in the country more than 30 kinds of precious and non-precious minerals like iron, copper, gold, silver, zinc, phosphates, granite, gypsum, marble, salt, silica, asbestos, etc. The Government have set up an organization known as Petromin for their exploitation. Petromin has actively started preparing blueprints for its operations. Realizing the importance of steel and its products in the present-day world and the part they play in the economic development of a country, and because iron-ores are plentiful in the Kingdom, Petromin has, to begin with, erected a steel plant near Jeddah which has already gone into partial production. The project was conceived about four years ago, when His Majesty King Faysal laid its foundation-stone at Jeddah on 8 April 1966 C.E. — 17 Dhú al-Hijjah 1385 A.H.

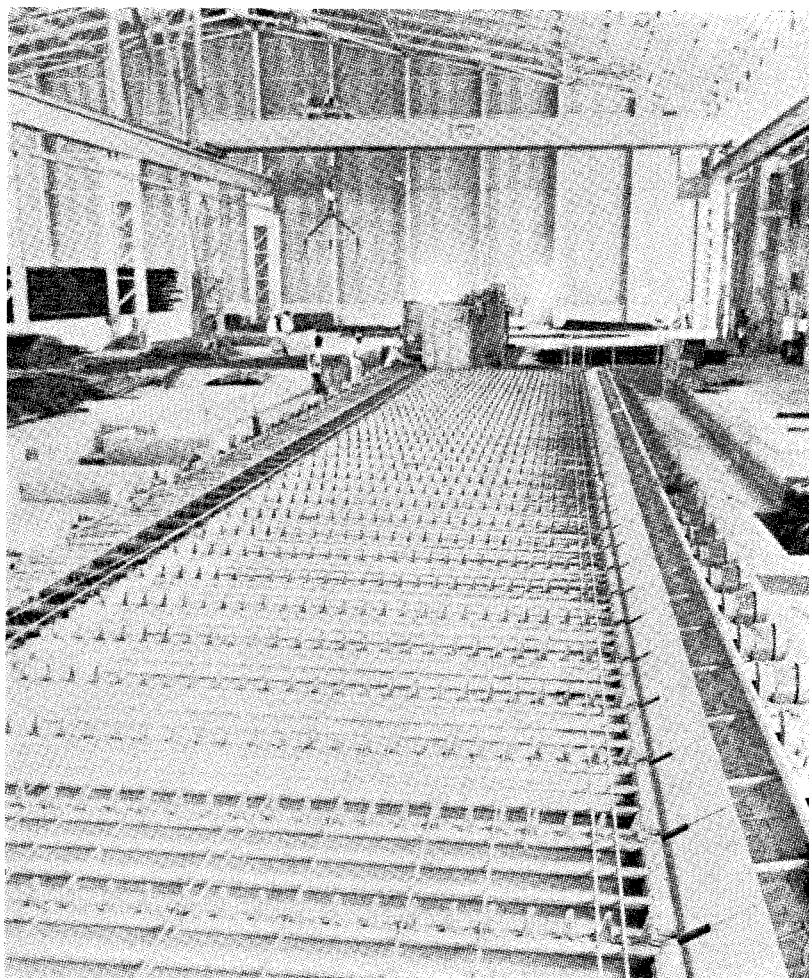
In Su'udí Arabia, iron-ores are to be found in its three different regions :

(1) The Sawáwín region, which is considered to be the richest. It covers an area of 52 kilometres square. The ore of this region is of the hematite kind and of good medium quality. The percentage of iron in the ore is 49%. The region is not far from the sea, about 20 kilometres.

(2) The Wádí Fátimah region, which lies about 40 kilometres from Jeddah. The iron-ore deposits are estimated to be about 50 million tons. The deposits of this region, too, are of the hematite kind and of fairly good quality. This is the region which is being mined by Petromin to feed its iron-works at Jeddah.

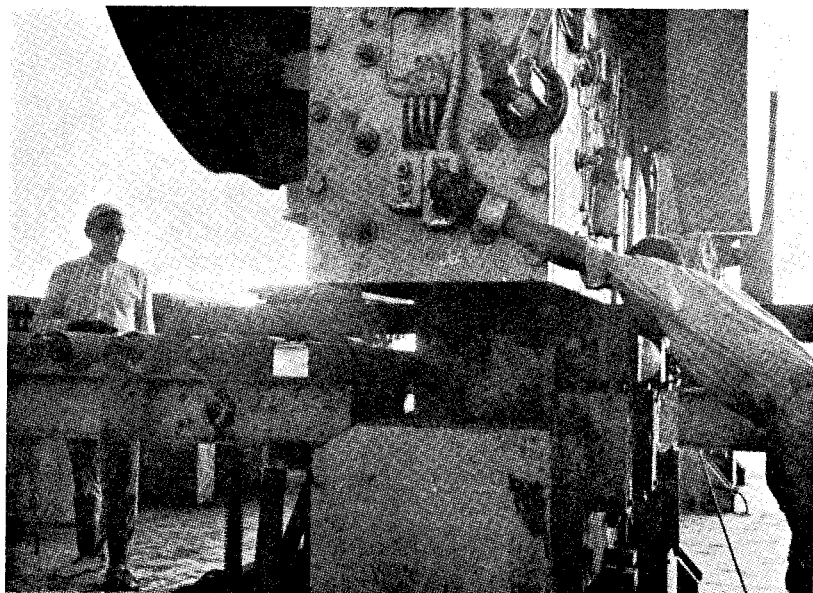
(3) The third region is that of Jabal 'Idsás. This is a rich minefield and contains about 6½ million tons of very high grade iron-ore of the magnetite kind. Further exploration in this area is proceeding apace with a view to discovering some more.

The steel plant erected at Jeddah will be completed in three stages. That this procedure has been adopted is principally due to a restricted home market and also lack of skilled labour and the know-how. As the first stage is completed, the plant is now producing steel rods, expanded metal and angles used in house building operations.



A view of the steel plant near Jeddah, Su'udí Arabia, showing the finished steel products ready to be cut into required lengths and sizes. The foundation-stone of the plant was laid by His Majesty King Faysal on 8 April 1966 C.E. — 17 Dhú al-Hijjah 1385 A.H.

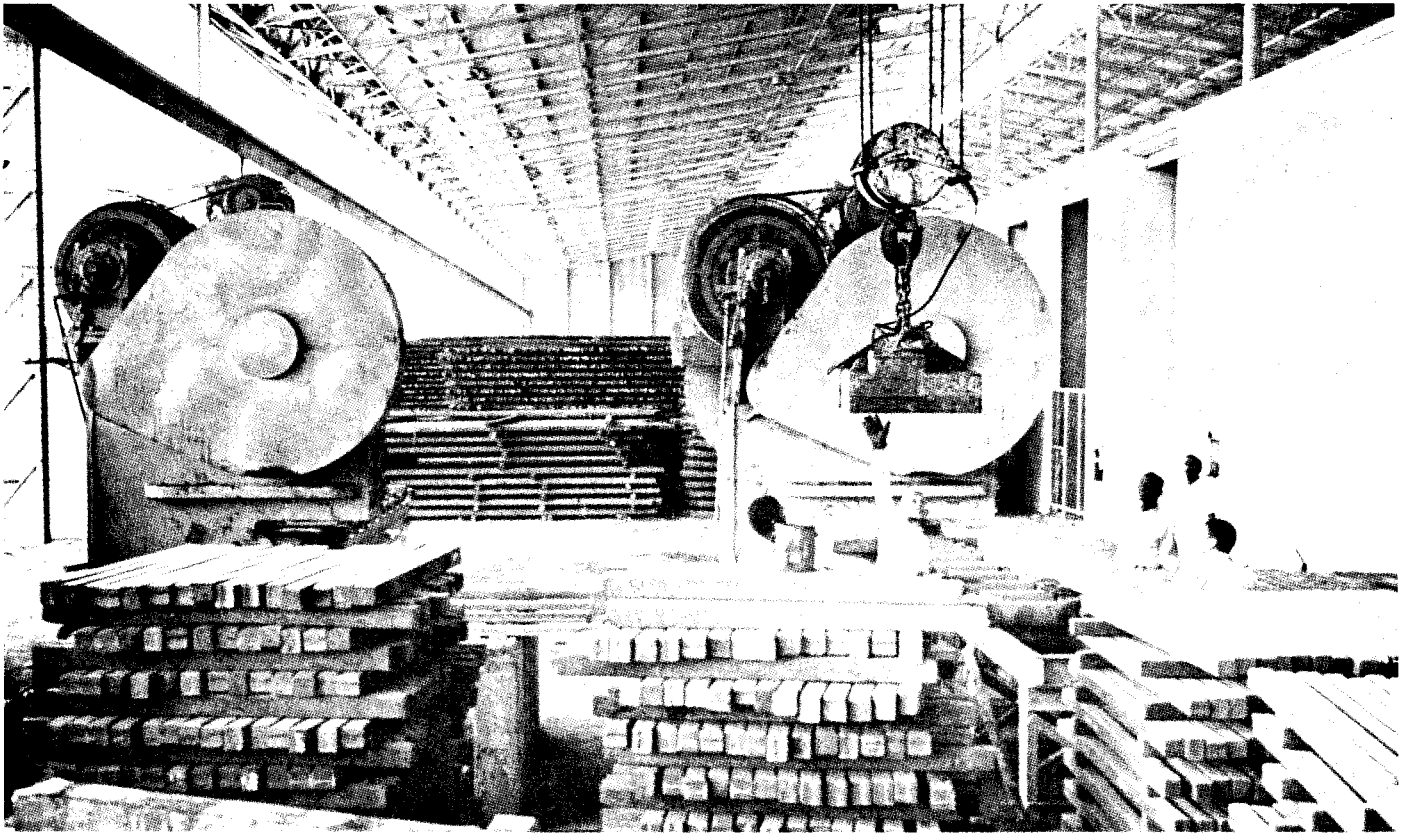
Steel ingots are being cut before being fed into the furnaces with a view to shaping them into specified thicknesses and lengths.



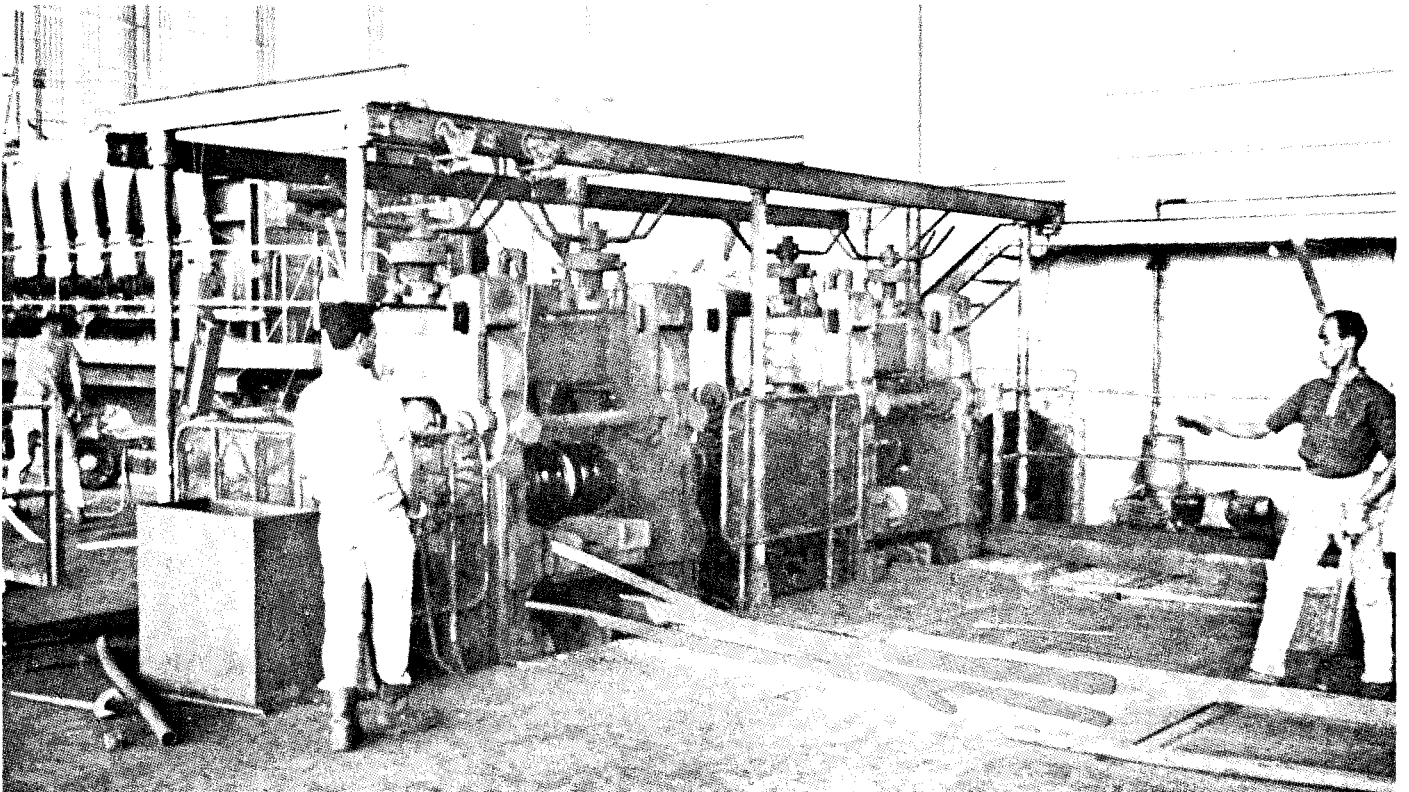
“And We have given iron in which there is great

Some views of the Su'

The plant, already in production, when completed will have cost £13,000,000. It will



Steel ingots are being transferred by electro-magnetic overhead hauliers.

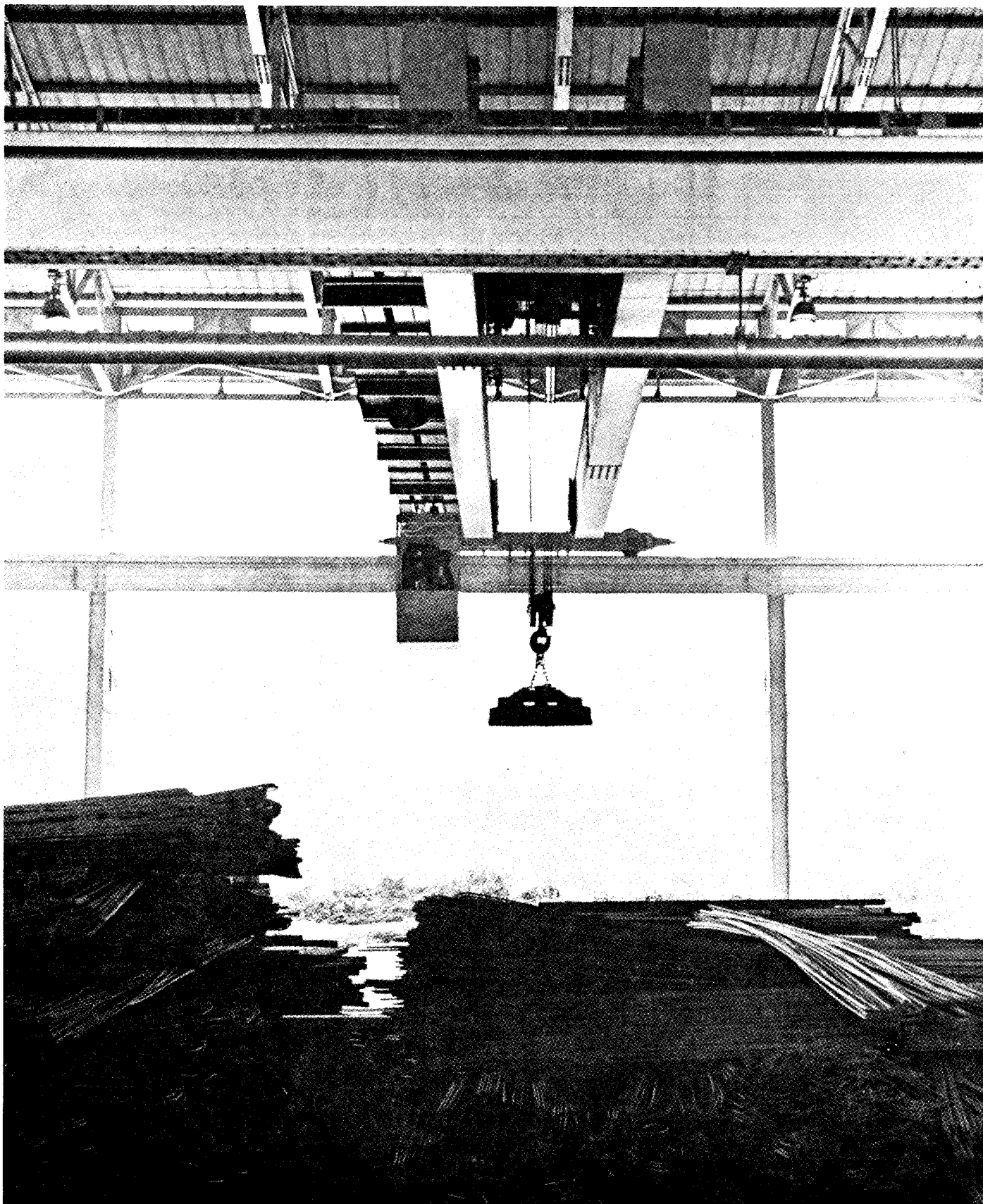


Heated ingots are passed through manifold processes before they get the desired thickness and shape.

length and uses for mankind" (The Quran 57:25)

di Arabian Steel Plant

duce 70,000 tons of steel per year, which will meet the requirements of the Kingdom



Steel lengths are being transported to the store-house.

Tenders for the erection of the new plant were invited from all over the world. The choice ultimately fell upon a British firm, which also agreed to train some Su'ūdīs as technicians for the plant. It should be mentioned that the first stage has taken three years to complete. At present the plant, working with one shift, is producing 15,000 tons of steel annually. But when working at its full capacity, it can turn out 70,000 tons in one year.

The works occupy a superficial area of 200 by 23 metres and is 12 metres high. The building is divided into two wings, the southern wing being used as a store-house for the steel rods. Its furnaces are heated up to 1200° C. In the building there is the modern overhead electro-magnetic transportation system to lift and move the steel ingots. Also attached to the factory are water-cooling and electricity generating plants.

The plant manufactures at present reinforcing wires of various thicknesses from 6 to 10 millimetres and also from 10 to 12 millimetres. It also manufactures expanded metal of various widths and lengths.

The second stage, when completed, will enable the plant to turn out hollow steel rods in the "U" form in four sizes, F.B. rails in three sizes and B.S.E. steel angles in four sizes. It will also produce B.S.T.U. steel in four sizes.

A view of the Su'ūdī Arabian steel plant which shows the steel rods being rolled into coils for ease in storage and transportation.

In the third stage the plant will specialize in exploiting the Wādī Fātimah iron-ore. With this the stage will be reached when all requirements in steel of the Kingdom will be met by the Jeddah steel plant.

The first stage of the plant has cost about £3,000,000 and when completed it will cost the national exchequer about £13,000,000.

It is proposed to erect ancillary plants also in other parts of the country. For instance, one such plant will be situated at Riyadh, the capital of Su'ūdī Arabia, for the manufacture of pipes. Petromin is studying the project of manufacturing helical pipes of 40 centimetre and 120 centimetre diameters. There is a great demand for these pipes from the oil producing companies in the Kingdom.

Huge deposits of phosphates have been discovered near the town of Tarif (Turayf) in the northern part of Su'ūdī Arabia. Phosphates are used principally in the manufacture of manures and other chemicals. Petromin also has under consideration the exploitation of magnesium, silver and copper ores.

Petromin, which is barely five years old, has to its credit great achievements in the fields of oil and other metals.





*God is free from all defects. And (I begin) with His praise.
God Almighty is free from all defects.*

Initiation into the Holy Qur'an

The Beautiful or Literary Aspects of the Holy Qur'an

By the late Dr. M. A. DRAZ

"There is depth, flexibility, meaning, a veritable scintillation in all directions, as from the facets of a diamond, to such a degree that for centuries this Book of Books has given to Islamic science and arts their rules and principles. It is a noteworthy fact that everybody, whether distinguished or ordinary, unlettered or intellectual, has always found in the Qur'an a common meeting-ground, as if each passage were expressly written to suit the mental level of each."

The significance of beauty to the average man

Is the arrangement of the Qur'an incoherent?

As we have previously said, there is in the depths of the human soul a kind of inner vision or perception, by means of which man is able to distinguish the true from the false, the good from the bad, in whatever form they may appear, provided he sees clearly and is not influenced by emotion. Those with spiritual insight, those virtuous souls dedicated to the truly religious life, will accept a new doctrine, provided it fulfils this twofold condition — that it teaches truth and enjoins virtue. They will not be attracted by its external appearance, but will quickly penetrate beneath its outer covering, will find its essence and recognise its value. Although the Roman emperor Heraclius had no knowledge of Arabic, this did not prevent him from recognising certain moral aspects of the Prophet Muhammad's message which he regarded as necessary and adequate enough to establish, in his eyes, the divine origin of a mission.¹

But this has little significance in the case of the average person. When something is offered to us, that which draws our attention is the charm of its form rather than the solidity of its contents. A novelty which is shabbily-dressed repels us and we turn away. We are quick to assess things from their outward appearance before we actually know what they are.

With most of us the senses take precedence over the intelligence, and it is through the intermediary of the senses that we are led to examine the intelligible, wherever it is offered for our consideration. We all know of the valuable help given by literature to science and philosophy, thus ensuring the triumph of the truth and the virtue which they set out to teach.

The literary qualities of the Qur'an

And here the Islamic doctrine is in no way found wanting. By its form, as also by its subject-matter, it gives complete satisfaction to those who hear it expounded. The Qur'an, its vehicle, has been, and remains, the type *par excellence* of Arabic literature. The beauty of its style is universally admired. If we consider, in the abstract, the literary qualities which it embodies, we might well say that it represents the ideal of what good literature should be. We should emphasize here that the beauty of the language of the Qur'an is sublime and majestic — it is not the alluring siren voice of seduction. It stirs the heart more than it flatters the ear, it arouses admiration but not infatuation, it impresses more than it excites, and brings pleasure in repose and calm rather than in activity and movement.

¹ See Bukhrārī (Kitāb al-Jihād). See also J. B. St. Hilaire, *Mahomet et le Koran*, pp. 150, 151.

During the Golden Age of Arab eloquence, when the Arabic language reached the zenith of its purity and force, titles of honour were awarded to poets and orators at annual contests. But when the splendour of the Qur'án was introduced the enthusiasm for poetry and prose was swept away, the "Seven Poems", written in letters of gold and hung on the door of the Ka'bah, were taken down, and everyone listened with rapt attention to this marvel of Arab literary expression, a euphonious recitation which had neither the smoothness of the city speech nor the roughness of the nomadic tongue, but which gracefully combined the softness of the one with the vigour of the other, producing, thanks to its harmonious sonority, that charm about which the poets could only dream.

The syllables were embodied in an arrangement which was somewhat more emphatic than prose, less rigorous than poetry, sufficiently varied during the recital of a verse to hold the enthusiasm of the listener, but, at the end, homogeneous enough not to spoil the effect of the pause, which was a feature of each chapter.²

The vocabulary came from among the words recognised to be those in most common usage, without being too hackneyed or commonplace, and from those of the most dignified, only occasionally attaining the rare and sublime. There is an admirable economy of words, and by this means the least number of words is used to express ideas which are so rich and meaningful that they cannot usually be expressed except by the use of much longer phrases.

The Qur'án when it came brought the creation of a language as well as of a style

With this purity of expression, this extreme compactness, not only free of all superfluous terms, but at times very elliptical, there is a clarity so challenging, so striking, that even the unlettered "man in the street" can truthfully say: "I have understood this perfectly". But at the same time there is depth, flexibility, meaning, a veritable scintillation in all directions, as from the facets of a diamond, to such a degree that for centuries this Book of Books has given to Islamic science and arts their rules and principles. It is a noteworthy fact that everybody, whether distinguished or ordinary, unlettered or intellectual, has always found in the Qur'án a common meeting-ground, as if each passage were expressly written to suit the mental level of each.

Further, the subjects dealt with do not figure among the themes which were current in pre-Islamic literature, and to which poets and orators had barely made allusion, and then only in very vague terms. In fact, one can rightly say, that from the linguistic point of view the Qur'án, when it came, brought the creation of a language as well as that of a style.

But what appears to us to be truly supernatural in this Qur'anic outpouring is that it overrides or evades the psychological law according to which intelligence and feeling will function normally only in alternation and in inverse proportion — the plenitude of the one will inevitably bring about the temporary eclipse of the other. And so we see here that there is, on the contrary, a constant co-operation in all domains between these two opposing powers. Besides the eternal musicality which covers, albeit indifferently, this varied background, we see that the words themselves, by virtue of their real meaning, whether we are dealing with a narration, a piece of reasoning, or a rule of law or morals, are imbued with a strength and a quality which are not only instructive, but persuasive and emotional as well. Thus both the heart

and the reason are given almost equal importance. And what is more, while acting uniformly on our various faculties, the Qur'anic message always and everywhere maintains a wonderful solemnity and majesty which nothing can disturb.

Here we would like to terminate this abstract description, which can have no value or significance unless verified by a study of the text.³ A pure-blooded Arab, who has in his make-up the instinct for his language, has no need of this analysis to appreciate the inimitable character of the Qur'anic expression. That which emerges from this slow and discursive reasoning he grasps at once by intuition. He experiences it as something coming from Above, which pierces his heart and dazzles his eyes. At the time of the Prophet the sceptics noticed this immediately, and were at a loss to find an explanation. They found it such an extraordinary phenomenon that they called it "magic". Even now, in spite of the passage of time, the mixing of races and the deterioration of their linguistic instincts, the Arabs, whatever might be their religious confession, recognise that particular nobility which characterises this Book, not only in relation to Arab literature in general, but also in relation to the words of the Prophet himself, already famous for his distinguished eloquence. In fact, we have thousands of texts which came from the Prophet — there are some which were the result of a prolonged period of meditation, of one month or so (e.g. *Hadith al-'Ifk*) and others which came at the end of an unwritten or non-textual revelation (e.g. *isna' fi 'umr-ik má tasna'u fi . . .*). What is striking is that, among all the sentences spoken by the Prophet, we can perceive the revealed text clearly defined, as if we were catching a glimpse of a ray of sunlight shining through a bank of candles. And we are immediately aware of a special tone which does not seem to come from the heart of man, and can only be an inspiration from the Divine.

Is the arrangement of the Qur'án chaotic and incoherent?

But before leaving this chapter we must make special reference to a point which has been overlooked, not only by "orientalists", but also by certain Oriental scholars — the manner in which the Qur'án usually deals with different subjects in the same chapter. Some people, at first glance, have not found either homogeneity or natural "liaison" between several subjects dealt with in one and the same chapter — in their eyes this Book is a chaotic muddle of widely-different ideas, thrown together pell-mell, without any attempt at logical arrangement. Others have justified this disparity by the need for relieving the ennui of uniformity and the boredom of monotony, which are repugnant to the ideal of the Arabic language. Others have claimed to find in the poetic unity of each chapter a unity impossible to convey by any kind of translation, a counter-balance, an adequate compensation for this lack of basic unity. Others — they include the majority of "orientalists" — have tried to exonerate the author, whom they consider as having given each fragment in the form of an isolated whole. They attribute the so-called "incoherence"

2 There are a few exceptions — sometimes this pause-arrangement occurs only at intervals, and varies from one group of verses to another in the same chapter (e.g. chapter 69 *et seq.*).

3 In addition to the commentaries and the Introductions to the Qur'án, many private treatises have been devoted to this same task. Among others, we can mention: 'Askari, *Sin'd'ateyn* (Istanbul, 1320 A.H.); Djordjani, (1) *Dal'il al-I'jaz*; (2) *Asrar al-Balaghah* (Cairo, 1912 and 1925); Baqillani, *I'jaz al-Qur'án* (Cairo, 1915); Rummání, *al-Nuqat fi I'jaz al-Qur'án* (Delhi, 1934). Among contemporary writers, we should make special mention of Rafi'i, *I'jaz al-Qur'án wa al-Balaghah al-Nabawiyyah* (Cairo, 1928). More recently, in 1936, Dr. Kamil Husayn wrote a study of the plasticity of the Qur'án. (There is a typewritten copy in the Bibliothèque Massignon.)

of chapters to the mistakes made by the compilers, whom they accuse of having evolved this unhappy mixture by assembling these isolated passages, and forming them into chapters.

How to appreciate the beauty of a design

In our view, none of these explanations appears to be satisfactory, because every known tradition agrees that the chapters, as we read them today, were both compiled and named (titled) during the lifetime of the Prophet. We must therefore conclude that there was some original fault or imperfection not fully explained by the above-mentioned motives, if, indeed, the unity of a chapter is only a series of letters and sounds covering a basic framework of scattered material, leaving illogical breaks in the continuity of ideas, and jumping unexpectedly from one subject to another.

To appreciate properly the beauty of a design, we must not confine our view to one small corner, where various colours run side by side, and in fact sometimes seem to clash. We must step back a little, enlarge our field of vision, and take a comprehensive view of the whole. This is the only way in which we can pick out the symmetry of the parts and the harmony of the composition. It is under similar conditions that we should envisage the study of each chapter of the Qur'án if we are to appreciate it properly. Some time ago, during our lectures at al-Azhar, we endeavoured to apply this rule to the study of three chapters, one a Medina chapter (No. 2), and two Meccan chapters (Nos. 10 and 11), which we did not select expressly, but which figured on the lecture programme. Strange to relate, we actually found more than we were looking for. Our aim was to find out if there was a certain continuity in ideas. We were astonished to find that there was a well-defined and well-arranged plan, consisting of an Introduction, a development of the theme, and a conclusion. In several verses at the beginning of the chapter, we found general indications as to the subject which was to be dealt with. Then followed the development. This was so harmoniously arranged that not only did no part of it encroach upon or overlap any other part, but each fragment was in its correct place in the *ensemble*. Then came the conclusion, which was in exact conformity with the introduction.

Some considerations about the arrangement of the Qur'án

When we consider the very intermittent character of the Qur'anic revelation and the "fragmentary" nature of many of the passages, and that these revelations were usually definitely applicable to certain particular circumstances, we are led to ask ourselves to what particular period in history we can attribute this assemblage, this unification, of each individual chapter. And here we encounter a dilemma. For if we suppose that this work was carried out before the completion of the Qur'án, then we must conclude that it was based on chronological sequence, but if it took place after the completion, then it would simply have followed the logical order, taking as a basis the homogeneity of the subjects dealt with. The unrelated and disconnected aspect of the chapters, which has no relation with either of these two orders, since it is neither straightforward nor natural, might lead us to think that there was an elaborate plan conceived some time previously, that is to say, before the actual text had impinged upon the consciousness of the Prophet. But this theory did not seem a valid one. For it would seem presumptuous, not to say absurd, to try to establish, *a priori*, an arbitrary sequence to the discourses which would be made during a period of twenty years, especially as the innumer-

able sets of circumstances which would govern such discourses would be neither foreseen nor foreseeable. And yet this strange theory is confirmed by Tradition. It informs us that, as each passage of the Qur'án was revealed, whether it was long or short, it was allocated to one or other of the unfinished chapters, to a definite place in that chapter, and to a definite position among the verses, in an order which was not always that of the chronological date. Once it was given a place, it stayed there permanently and could not be rearranged or transferred elsewhere. Thus there must have been not only a plan for each chapter, but also a general plan for the whole of the Qur'án, by virtue of which each new revelation was immediately put into its destined place in one of the chapters still remaining "open".

This way of compiling the Qur'án was absolutely unique of its kind. No work, whether literary or otherwise, had ever before been put together under such conditions. One could have described it as a collection of "spare — and numbered — parts" from an old building which one was simply going to reconstruct on another site in the same form as before. For how are we to explain the immediate and systematic arrangements of material, in several chapters simultaneously, if the "furnished" and the "unfurnished" rooms of this building did not constitute, in the mind of the author, an indivisible whole?

But, in trying to decide on this question, what historical guarantee can man have, not only about events of the future, their legislative problems and the solutions necessary for their settlement, but also concerning the linguistic form under which these solutions must appear and their stylistic relationship with one chapter rather than with another? And how, in spite of their natural diversity and historical dispersion, can these scattered pieces, having once been merely brought together, without being retouched or welded to other parts, or linked together by intermediary joints, form an organic body which fulfils our demand for cohesion and beauty? Would not such an ambitious project necessarily have emanated either from a chimerical dream or from some superhuman power? In other words, if logical disorder or rhetorical hiatus is the inevitable result which one would expect from a human project so complicated and so audacious, should we not conclude, from the same premises, that the implacable result of such a plan pre-supposes the intervention of a superior power, having the means of carrying out this co-ordination? For what is this creature which would be capable of directing events so expertly, to the profit and advantage of such a project? Or, how could we produce such an artistic masterpiece from a heterogeneous jumble of "spare parts"?

The Qur'án is a miracle of miracles

Having evolved under these conditions, the logical and literary unity of the Qur'anic chapter is, in our opinion, the miracle of miracles. And the principle of this unity has already been proclaimed by countless competent authorities. Among others, we will mention: Abú Bakr al-Naysábúrí, Fakhr al-Dín al-Rází, Abú Bakr Ibn al-'Arabí, Burhán al-Dín al-Bakká'í,⁴ Abu-Isháq al-Shátibí. And in order to verify this from a few samples, the reader may with advantage consult our work, previously mentioned — *al-Nabá al-'Azim*.

Continued on page 40

⁴ 'Abú al-Hasan Ibráhím al-Bakká'í a Sháfi'ite of the 9th century A.H., was the teacher of Suyútf. The latter has devoted to this subject a chapter in his *Iqán*, Vol. 2, p. 108.



Children's Page

He wanted to be a Haji



By OLIVE TOTO

Ahmad and Rasheedah were a rich man's son and daughter.

Ahmad was twelve years old and Rasheedah nearly eleven years. They had everything money could buy. Their house was wonderful and so was the servants' part of the house. In the servants' part lived another little boy and girl, called Akbar and Zuhrah. These four children were playing on the lawn. Rasheedah was sharing her doll with Zuhrah whilst they pushed the large dolls' pram together around the lawn. Ahmad and Akbar were playing football together. Akbar's father had been a servant in the family for many years, serving faithfully the father of Ahmad (whose name was Anwar). Akbar's grandfather had also served Anwar's father. So you see they were all part of the family and had been so for many years. But somehow or other Rasheedah and Ahmad had been spoilt, especially by their aunt, who had no children of her own.

Now on the lawn sat these four children. Ahmad and Akbar were just talking and resting for a while. The girls were also busy with the dolly, dressing it in a new dress.

Ahmad turned to Akbar and said, "I am going to Mecca for the Hajj."

"Oh!" said Akbar.

"Yes, when it is nearer the 'Id al-Adhá, my daddy and all the family will go to Mecca *Inshá Alláh* (God willing) to perform the pilgrimage.

Akbar said, "I wish I were going too. Oh! You are lucky."

"Well, you cannot go and that's that," said Ahmad. "And when I get back you will have to call me Hájí."

"I won't *have* to call you Hájí."

"Oh yes you will," said Ahmad. "Anyone who goes on the pilgrimage must be called Hájí and I am not going to play with you any more, unless you promise to call me Hájí when I come back from Mecca."

"That's a threat," said Akbar, "And now because of this I will *never* call you Hájí — *never*."

"If you don't, then you are not a Muslim," said Ahmad.

"Whoever told you that?" asked Akbar. "While you have been wasting your time I have been learning my religion each day. Please tell me where you read that a Muslim having performed the Hajj must be called a Hájí. You cannot answer me because there is no law such as that. Yes, I might have honoured you with that title, if you had not been a bully, and there is yet another thing — I cannot afford to go to Mecca. Are you better than I because you have money and can afford

to make the pilgrimage? The answer is no! And another thing, my dear Ahmad, who are you to say I am not a Muslim? Don't you know that it is not for you to say that I am not a Muslim. If I say that I believe in One God and Muhammad to be His Last Prophet, you or anyone else cannot say that I am not a Muslim, if I say I am. And I tell you God will punish you if you take such things into your own hands. The other day my daddy was saying that it is a bad habit of some of us to say, 'Oh! So and so is not a Muslim.' My daddy said the other day he heard a little boy, old enough to know better, ask an English Muslim visitor if she had fasted. Her answer was no. The boy said, 'Then you are not a Muslim.' The visitor replied, 'My son, God is my judge, not you. Leave it to Him, my dear! There are too many people declaring who is Muslim and who is not according to them. Again I say, leave that to God.'

"The Muslim visitor then went on to say, 'My son, if a man says *Lá-il áh-há Ill-la láh, Muhammad dur Rasul Lul-láh* (God is one and Muhammad is His Prophet), that should be enough for you and me.' She added, 'Let us look after our own actions first, little boy.'"

"Oh you are jealous of me," said Ahmad. "All because I am going to be a Hájí."

Ahmad gave Akbar a push and started to fight him, both rolling over and over. The two girls screamed and ran over to the boys. They tried to pull Ahmad off, but they could not. Out rushed Ahmad's father and pulled his son away from Akbar.

The girls told the story and, being good Muslims, they told the truth.

Ahmad's father was very angry and said, "Did I ever tell you that I must be called a Hájí? No. And I would never tell you that. I am very much ashamed of you. You are not fit to go to Mecca, let alone be called a Hájí."

"Oh! Daddy," said Ahmad, "I was only fighting Akbar and why not? His father is only our servant."

"Ahmad! How dare you say such things, when you know how our Prophet treated his servants with great love and respect? May God forgive you and me," said the father with a sigh and tears in his eyes. "Pray hard to God, my boy, to help you, and promise me that you will never say such things again."

Ahmad's mother and aunt, who had heard this conversation, now came out.

The father turned to them and said, "I am now determined not to take Ahmad with me for the pilgrimage." To his son he said, "I am going to make sure you will never forget this day, even when you are a grown-up man. You

and all of us know that anyone, if possible, should perform the Hajj (pilgrimage), not for the sake of being called a Háji. That is never done, my son. Friends may call one Háji as a mark of respect and many a man truly deserves this honour. Ahmad, you have behaved like an animal. I am going to take Akbar with your mother and sister; he shall go in your place."

"Why should Rasheedah, a girl, go?" Ahmad yelled. "Boys should go first."

"You are wrong, Ahmad," said his father. "Boys and girls and men and women can all go to Mecca for pilgrimage. In the Qur'án, my son, you see both men and women are mentioned — the believing women and the believing men, the fasting women and the fasting men, and so on. Your sister has a full right to go to Mecca."

The father then said to his wife and sister, "These boys have been having a long talk and Ahmad could have learnt something if he had not started fighting. He then told the story about the Muslim woman visitor from England. "Now I know that woman," said he, "and I assure you that she helps the poor, feeds the hungry, and the servants love her and you never hear her saying who is a Muslim and who is not. She also teaches poor children. Actions speak louder than words. She is truly a Muslim."

Ahmad started to grunt and mutter.

"Remember this, my son," said his father, "I am punishing myself as well in not allowing you to go to Mecca, because this was my greatest wish in life. It is true you have learnt to read your Qur'án by heart in Arabic. Now I want you to learn the Qur'án by heart in your own language. This task I give you whilst I am away and I hope the meaning sinks right into your brain and heart. Please enjoy reading and learning this Book. There is no compulsion in Islam. I am only guiding you as a father who wants his son to try to be a good Muslim."

Ahmad started to stamp his feet in temper and then his father said, "I can see I have failed in my duty having a son behave as you do. By God! I will try and make things right if it is the last thing I ever do. But you will not go with us in a few days' time. No. As I have said before, my son, you must stay behind."

"I don't want to go," yelled the boy. "And I won't be a Muslim any more."

The father looked sadly at his son and said, "I cannot compel you to be a Muslim. One does that because one loves Islam. Ahmad! It is you who will lose a gem if you give up Islam. God gave you a present when he gave you Islam. You are not giving Him much. The way you are behaving you need God. Oh, how you need Him!"

Ahmad got up and ran off.

"Oh! My God!" said Ahmad's father. "Where have I failed? Do forgive me. Have I pushed my son too much? Or have I been too strict and also too slack?"

The father's cry was a cry of woe. What an unhappy man he was, with a heavy load on his mind!

The family started off the next day, all except Ahmad who stayed at home and in his place went the servant's son, Akbar. They travelled to Mecca, first arriving at Jeddah, which is the seaport. Here they all put on the regulation cere-

monial clothes for the Hajj, dressed in white. The boys and men took two large pieces of unsewn white calico and placed one piece around themselves like a skirt, the other piece around the top half of the body, keeping the right shoulder bare, while the women went with heads covered by a scarf and their clothes were also white by choice.

They all arrived in Mecca on the next day. The Ka'bah (the House of God) looked so great and massive. It was just wonderful.

Akbar wondered how Abraham and Ishmael felt when they rebuilt this massive building.

They started to walk around the Ka'bah. The father felt he could die. His great dream had always been to bring his son here. Suddenly he thought of Abraham, who had also been willing to sacrifice, even kill, his son, Ishmael, at God's wish, whilst he, Anwar, only wanted to teach his son to be a good boy and a true Muslim. Yet he felt he could die because his son was not with him. But what about Abraham? If God willed it, he would have lost Ishmael for ever. What a sacrifice! "I must try and get a little of Abraham's spirit in my heart," he said to himself. "God help me!" he said.

Suddenly a voice within him said, "You were right in the way you acted. Just trust in God and pray for peace."

The father felt as though a great load had been lifted from his heart. He walked around the Ka'bah with a light heart, saying, "O God! Here I come at Thy service." He knew that he had done the right thing for his son by not bringing him with him.

At home the little son, Ahmad, was thinking about the whole affair. He felt very sad. His aunt felt sorry for him. But she (with a heavy heart) told him how wrong he had been and that he must be a better boy.

He looked at her and said, "My dear aunt! I am truly sorry."

"Now go to bed," said she, and after prayers off he went. He soon fell fast asleep and dreamt that he was living 1,400 years ago in the time of the Prophet Muhammad and was in Medina. In his dream he walked along the road and, feeling tired, sat down. A man came up and sat down beside him. His clothes were different. This man had a very serene look on his face. He said to Ahmad, "You look unhappy, little man."

Ahmad cried and told his story and all about his wanting to go to Mecca. "Don't cry, little one!" said the man. "Those little diamonds dropping from your eyes and rolling down your face are the greatest jewels shining in the sun. Their value is priceless. Don't be ashamed of them. These tears are from your heart. You are truly sorry. But let me tell you, here we are not so far from Mecca. But we cannot go there because if we professed Islam there we would be killed by the idol-worshippers."

"Oh!" said Ahmad, "But why?" (As you know, dear children, dreams are often mixed up. But to the dreamer at that time they seem all right and this dream had a lot of truth in it. One minute Ahmad was living today whilst telling this man his life story and the next minute he had gone back to 1,400 years ago. But that is how dreams go.) So back we go to Ahmad and his dream.

"Oh!" said the stranger, "we cannot even pray in the open today. Things are very bad. We may be attacked

at any time. As we are between Medina and Mecca a party of idolators may find us and stone us, especially if they hear me repeating one of my Prophet's revelations from God which are going to make a Holy Book, called the Holy Qur'án."

"What kind of place have I come to?" asked Ahmad. "You cannot even go to Mecca. You cannot recite the Qur'án and you cannot say your prayers in peace. I have never appreciated home so much before and there was I worrying about not being called a Hájí and here you are facing death because you mean to be called a Muslim."

"Are you a Hájí?" asked Ahmad.

"Here, my son, we have no such thing. One day we know God will lead us back to Mecca and my Prophet will give us Mecca free of idols (with God's help). But in the meantime, my son, many of us must die for Islam first. Those who live, live only for the day to be able to cry out aloud to everyone, God is One and Muhammad is His Last Prophet, and if a man says I am a Muslim, we shall never doubt him for our Prophet said the other day that a man who calleth another Muslim a *Káfir* (non-Muslim), the same shall return upon him."

"I will remember that," said Ahmad. "Of course, it is slander and a lie, when one says a man is a *Káfir* when he is not. And I know," he said, "that the Prophet has said, 'a keeper of the fast who does not stop lying and slanders, God careth not for his leaving off his eating and drinking' (in other words, fasting)."

"Please go back home," said the old man. "Remind your people of all these sayings. Tell them to live by the word of God and the advice of our Last Prophet and remember also these words from our Prophet, 'Be persistent in good actions and refrain from evil deeds.' *Assalám 'alaykum!* (Peace be with you!) Go home, little boy, in peace."

With those words ringing in his ears Ahmad woke up from his dream. He was quite worried for a minute and then he knew he had been dreaming and so he would not have to be persecuted for his religion.

He would tell people all about his religion, also talk to the many visitors who came to see his father. But what a lucky boy he was that he could worship in peace and some day go to Mecca in peace and to think that he had been such a bad boy to his father and disturbed him.

"But in my heart," said he to himself, "I did not really mean I was not a Muslim. But now by my actions my father shall know that I am a Muslim in word and action, because I know that all I learnt about Islam in my dream is true."

He told his aunt about his life-like dream. She said, "You have learnt your lesson, young man! Please do tell your dream to some of the older people also because all the sayings of the old man in your dream are true."

Ahmad went all through the Qur'án in his own language but he did not seem to be able to learn it by heart as he did with the Arabic. But he read and re-read it and his aunt said that he had become perfect in his knowledge of Islam.

The day came for the family to arrive home. Ahmad rushed out to meet them. He gave Akbar a big hug saying, "I am so glad to see you a Hájí." Then he took Akbar into the garden to hear all the news. Of course, first of all, he thanked his father for leaving him at home. His father was astounded.

"Daddy," he said, "I have seen and learnt many things which some people would never learn in a hundred years,"

and with that he laughed and said to his sister, "Ah! I have been places and learnt much."

"Oh! Oh! Do tell me," said his sister.

"I will tell you later," said Ahmad, "but first of all, I must listen to my Hájí friend and hear about his pilgrimage."

The aunt said to the mother and father, "Ahmad has been wonderful whilst you have been away. I have heard that he has been giving his pocket money to a poor boy and helping the sick."

"Alláh (God) be praised," said the father.

In the garden sat Ahmad and Akbar.

"I prayed for you," said Akbar.

"And your prayers were heard," said Ahmad and so he told about his wonderful dream and ended it by saying, "and now we are all together once more, one big happy family."

Ahmad's father looked out of the window on to the same awful spot where Ahmad had been so naughty. Everything in the garden now looked the same as it had often done, with two girls in it and two boys playing — but was it? No. Not quite. Love and understanding now were there. The true Islamic feeling had been restored amongst these four again with two Hájís amongst them and all of them determined to grow up into good Muslims (which is not such a difficult task).

The father heaved a sigh of relief. Life was sublime and from his lips came the words, "I thank Thee, God, for Thy great mercy and for the dream which You sent to my son."

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"But the devil persuaded them (to the contrary) saying: O Adam, can I show you the tree of immortality (and) of a kingdom which decays not?" (20 : 120)

The Qur'an on the cause of the Fall of Man

Hallucinogenic Drugs are the TREE which Adam is asked not to eat

Why Revelation from God for the Guidance of man is necessary

By Dr. MAHMUD MUFTIC

Use, abuse and misuse of hallucinogenic substances an outstanding mark of this century

An outstanding mark of this century is certainly the growth in use, abuse and misuse, in sophisticated cultures, of hallucinogenic substances of vegetal and synthetic origin. Primitive cultures, where sickness and death are usually ascribed to a supernatural cause, have long attributed to psychoactive plants a high, even sacred, rank in their magic, medical and religious practices. About 3,500 years ago the Aryans swept from the north into India, bringing with them the cult of a plant called "soma". They deified the plant as a holy inebriant, drinking its juice in religious rites. More than 1,000 hymns to "soma" have come down intact in the *Rig Veda*. For over 2,000 years, during which period the Aryans abandoned the original plant and forgot it, the identity of "soma" has been a deep mystery. For a century scientists have been puzzled by the identity of "soma". It seems that it was the general name for the plants which contain hallucinogenic stuffs which are very sparsely distributed in the vegetable kingdom.

In view of the number of plant species, variously estimated at between 400,000 and 800,000, those that have been used as hallucinogens are few; probably no more than 60 species of cryptogams and phanerogams. Only 20 of these may be considered important. Hallucinogens occur nearly throughout the plant kingdom. Although most are spermatophytes, some of the biologically, chemically and sociologically most fascinating are cryptogams. L. Lewin, in his *Phantastica-Narcotica — and Stimulatory Drugs*, London 1931, writes: "The passionate desire which leads man to flee from the monotony of everyday life has made him instinctively discover strange substances. He has done so, even where nature has been most niggardly in producing them and where the products seem very far from possessing the properties which would enable him to satisfy this desire."

The Qur'an on the use of hallucinogenic drugs in the story about Adam

The use of hallucinogenic drugs seems to be always very disastrous for human society, so that one of the first taboos given to man was that he should not use such plants. The Holy Qur'an (2 : 35) describes this stage of human pre-history thus :

"And We said : O Adam ! Dwell you and your wife in the garden, and eat from it in abundance whatever you wish, but approach not this (particular) tree and (then) become unjust (to yourself)."

The same taboo is repeated again in the Holy Qur'an

(7 : 19) in these words :

"O Adam ! Dwell you and your wife in the garden, and eat from whence you desire, but not of this (particular) tree, and become unjust (to yourself)."

In recent times, within about the last few years, there has emerged in the Western world a new social movement. Its adherents go under the name of the "hippies". An American sociologist calls them as "the Freudian proletariat". Another observer sees them as "expatriates living on our shores but beyond our society". Professor Arnold Toynbee describes them as "a red warning light for the American way of life". Hippiedom is a cult whose *mystique* derives essentially from the influence of hallucinogenic drugs. The hippies have popularized a new word, psychedelic, which the Random House *Dictionary of the English Language*, published by Random House, New York, the U.S.A., defines as : "Of or noting a mental state of great calm, intensely pleasurable perception of the senses, aesthetic entrancement and creative impetus; of or noting any of the group of drugs producing this effect". We read in the Holy Qur'an (2 : 20) the same thing when it says :

"But the devil persuaded them that he might show them hidden sensual pleasure, and he said : Lord has forbidden you this tree (just to prevent you) to be like angels or to become immortals."

The Qur'an on the effects of marijuana and LSD on man's mental capacities

The most known hallucinogenic drug is marijuana — the green-flowered cannabis herb that has been used by man since time immemorial. Known as *khif* or *hashish* in the Middle East, *bhang* or *ganja* in India, *ma* in China, *maconha* or *djama* in South America, pot, grass, boo, maryjane and "tea" in the United States of America, it is ubiquitous and easily grown; it can be smoked in cigarettes, baked into cookies or brewed in tea. Usually marijuana produces a feeling of euphoria and exaltation, subjective judgment of time and distance when the vision and hearing are prolonged. It can also cause paranoid episodes. As to the hallucinogenic LSD (Lysergic acid diethylamide), it may be mentioned that its action is 8-12 hours and is highlighted by profound changes in thought, mood and activity. Colours become intensified, sounds take on preternatural shades of meaning or un-meaning; the "trip passenger" (the intoxicated person) feels that he can see into his very brain cells, hear and feel his blood and lymph coursing through their channels. How close this description is to that of the Holy Qur'an 20 : 120, where we read :

"But the devil persuaded them (to the contrary) saying: O Adam! Can I show you the tree of immortality (and) a kingdom which decays not?"

But there is the reverse of the medal, namely, those manifested damaging qualities as the mood changes which can range from tears to laughter, to intense anxiety, panic and a psychedelic paranoia that duplicates psychosis to the last doted shriek — and can last indefinitely. A man after intoxication with hallucinogens loses consciousness and the paroxysm proper begins. It is divided into four periods, which are quite clear and distinct. In the first the subject executes certain epileptiform convulsive movements. Then comes the period of great gesticulation of salutation, which are of extreme violence, interrupted from time to time by an arching of the body, the trunk being bent bow fashion, sometimes in front (emprostotonos), sometimes backward (opisthotonos), the feet and head alone touching the bed, the body constituting the arch. During this time the subject utters words and cries in relation with the sad delirium and terrifying visions which pursue him. The Holy Qur'an 7 : 22 has depicted this stage in these words :

"(He) misled them by deceit. So when they had tasted of the tree (they stripped themselves of clothes) enjoying hidden sensualities and (after that effect) they began to cover themselves with leaves of the garden. And their Lord called out to them: Did I not forbid you (use) of that (particular) tree, and say to you that the devil is surely your open enemy?"

It is well known that hallucinogens act upon the subject inciting him by feeling the heat to strip himself of his clothes, as was recorded in the past about the effect of medieval witch drinks. The Holy Qur'an mentions that man became repentant after using these plants which changed considerably his mind and led him to anti-social, indecent behaviour and created enmity in him towards other humanoid species, living in the same territories.

"So they both ate of it and (after) they realised their nakedness, started to cover themselves with the leaves of the garden. So Adam disobeyed his Lord and felt guilty" (The Qur'an 20 : 121).

The pre-historical man's placements

Now all the earliest discoveries of pre-historical man's placements are practically on the border of tropical and sub-tropical forests.

"O Adam! Dwell you and your wife in the garden, and eat from whence you desire, but not of this (particular) tree, and (so) become unjust (to yourself)" (The Qur'an 7 : 19).

This area was very suitable for living and food was easily found, as it is mentioned in the following verses :

"Surely it is granted to you therein that you are not hungry, nor naked" (The Qur'an 20 : 118) and

"And that you are not thirsty therein, nor suffering from excessive hot climate" (The Qur'an 20 : 119).

Even today there are areas in tropical zones, especially in Polynesia, which are called "the terrestrial Paradise".

That such suitable environment has attracted all hominids is completely reasonable. Even today the anthropoid apes are

living only in tropical and sub-tropical forests, and they never inhabit other areas. The peaceful co-existence which was usual between the population stopped after they indulged in use of hallucinogenic plants. By intuition Almighty God has forbidden to humans the use of such plants, in the same way as many other living beings today avoid certain plants containing various alkalies. Another hominid race, which was already jealous of the *Homo sapiens* for his skill, intelligence and reasoning, probably the Neanderthal man or any other similar species which already indulged in abuse of those plants, suggested to the *Homo sapiens* to try such plants himself.

"But the devil persuaded them (to the contrary) saying: O Adam! Can I show you the tree of immortality (which produces) a kingdom which decays not?" (The Qur'an 20 : 120).

The warning of the Holy Qur'an against the use of hallucinogenic drugs

The abuse of these plants perverted the human kind, let him fight other hominids and finally he was obliged to leave his agreeable abode on the rand of the tropical forest, and was rejected and exiled in desert areas where there is no more an abundance of food, water and where there is no shadow to protect him from insolation and hot climate. The Holy Qur'an 20 : 103 says :

"He said: Descend forth herefrom all of you (from now) you are enemy each of the other. But there will come to you guidance from Me; then whoever follows My Guidance, he will not go astray and he will not have (reason) to complain."

In another place in the Holy Qur'an it is stated that this exodus is only temporary :

"He said: Descend (away from here) you are enemies each of the other. And there is for you (that particular) earth (as) abode and living for time being."

"He said: Therein you shall live, and therein you shall die, and therefrom (your future generations) shall (once) get away" (7 : 24-25).

The confusion which was created between human beings after use of hallucinogenic plants can be realised from the following verse of the Holy Qur'an (7 : 26) :

"O children of Adam, We have given to you clothing to cover your nakedness, and feathers (for decoration), clothing (is a sign) of discipline (and for this reason) is better (than nakedness). This is a sign of God that you may be mindful."

The use of hallucinogenic drugs reversed the progress of the human kind, and man has moved backwards, without having interest in clothing and other signs of culture which he developed earlier. The Holy Qur'an 7 : 27 advises the future generations not to indulge in this evil practice any more, otherwise they will suffer like their forefathers.

"O children of Adam! Let not the devil seduce you, as he expelled your parents from the garden, pulling off from them their clothing, that he might seduce them to hidden sensualities. He surely sees you; He as well as his tribe, from whence you see them not. Surely We have made the devils to be the friends of those who believe not."

"Then were revealed to Adam words from (his) Lord, and his repentance was accepted because He is Merciful to repentants" (The Qur'an 2 : 37).

Revelation from God necessary for human evolution

Repentance of the human kind of the abuse of hallucinogenic plants, and all misdeeds caused by its misuse, was accepted, and God sent then His Message to the human kind :

"We said : Descend (away from) here all of you, and (once) my guidance will come to you from me, and whoever follows My guidance, no fear shall come upon them, nor shall they grieve" (The Qur'an 2 : 38).

The only way which remained for the further human evolution is through Revelation from the Almighty, and by the conformity of the human society with the divine legal code. The phase of physical evolution in which the individual's instincts decided upon further advancement was now replaced by the intuitive behaviour developing and leading to the discovery of symbolising and the creation of language. It came after long mistakes and pitfalls of an evolving human society which tried to repent and which followed from now onwards the Revelations given from the Almighty to His chosen servants — prophets and messengers.

"Then his Lord chose him, and (he) repented and (found out) the right way" (The Qur'an 20 : 122).

Human nature if it is to fulfil itself needs certainty, because the peace of mind comes only with certainty. In our present time the quest for certainty is done by reasoning. This was achieved either through common sense scientific approach to truth and philosophical speculation. Both of them have one thing in common — both are mental processes. Each relies in its own way exclusively on the mind for its findings. Both are also rational. There is another channel to truth which we call intuition. Intuition does not spring from sense data and speculative reason. It is the "immediate" instinctive extra-sensory knowledge. It is a feeling we have that such and such a proposition must be true or such and such a course of action must be right. Intuition is, in a sense, non-rational as intuitive truths cannot be verified by intellectual means. But in spite of this we cannot ignore intuitive knowledge.

Intuition and reason

If we do, how can we account for values? How can reason tell us what is ultimately good or bad? Reason may be able to explain why such and such a course of action is good for, say, human welfare, but it cannot tell us why human welfare itself is of value. Human welfare is an end in itself which we intuitively believe carries its own justification. We rely on intuition for more than common sense would like to admit. At deeper levels intuition merges into instinct. The Holy Qur'an 12 : 88 mentions it in these words :

"And your Lord gives intuition to the bee to make hives in the mountains and in the trees and in (the housing) what they (men) build."

The difference between the highest form of intuition, as in prophetic pre-cognition and the scientist's hunch and a primary instinct like the instinct of self-preservation, is one of degree, not of kind. Both provide us with extra-sensory knowledge. Although a hunch and instinct are the opposite poles of intuition, both are fairly reliable guides to truth. But they seem to serve different purposes. A hunch very often leads to new knowledge, whereas instinct, in the main, is concerned with the knowledge of how to preserve life, with maintaining the evolutionary *status quo*. The former is progressive, the latter is not. The lower animals, such as insects, rely exclusively on instinct. Their actions are automatic. They have apparently no choice. In the higher animals there are glim-

merings of intuition at a higher level, as when a lioness intuitively knows that it has to teach its young to hunt. This form of intuition may seem to us to be instinctive — we may classify it as such — but the intuition or the instinct to teach its young is at a higher level than the lioness's own need of self-preservation. Intuition gives tantalizing glimpses of what lies beyond experience. However erratic and unreliable it may seem to be, it leads the way in all philosophical and scientific thinking. It is the spearhead of progress. The long unsuspected fact is that intuition is an unconscious function. It is now recognized that while intuitive phenomena are known to occur, for the most part, only with conscious individuals as subjects (including dreaming, trance, etc. as states of restricted consciousness), the basic process itself is unconscious. Unlike sensory perception, in intuition the individual in his conscious recognition of the phenomena gets only a converted after-effect or secondary result. Dr. Louisa E. Rhine, in her essay "Subjective forms of spontaneous psi Experiences", printed in *The Journal of Parapsychology*, Vol. 17, 1953, p. 77 (published by the Duke University Press, Durham, North Carolina, the U.S.A.), has classified different types of intuition, which she finds largely assignable to four main categories :

(1) There are intuitive experiences in which the subject just knows in an unaccountable way of some event he could not have perceived sensorially or known from memory, reasoning, or lucky guess.

(2) He may experience a veridical or meaningful hallucination, that is, the truth conveyed to him is projected in such a way that he sees, hears, smells, or "feels" the essential message, much as if the actual occurrence were present to his senses.

(3) He may, in some symbolic way, dramatize the message in a dream (or day-dream) experience so that he has to interpret it to get at the meaning conveyed.

(4) He may dream (or day-dream) the scene itself in all literal detail, experiencing a pictorial realization of a meaningful event.

All four of these mechanisms are only ways of translating the underlying intuitive message into meaningful information. The awareness of intuition itself remains unconscious, and therefore obscure, even though there is often in the subject's consciousness a definite conviction or sense of the meaning of the experience. This feeling of conviction, too, appears to be a secondary or translated effect.

The Qur'an on the form of revelation

About the first two categories of intuition the Holy Qur'an 43 : 51 says :

"And it is not (granted) to a mortal that God should speak (directly) to Him, except by (way of) intuition or (like) from behind a veil (e.g. indirect voice or clair-audience) or by sending a messenger (spiritual guide) and he reveals (intuition) by His permission what He pleases. Surely He is High (and) Wise."

For category No. 3 I shall refer the reader to the Holy Qur'an 12 : 4-5 :

"When Joseph said to his father : O my father ! I saw (in dream) eleven stars and the sun and the moon. I saw them submitting to me. He said : O my son ! Relate not your dream to your brethren lest they devise a plan against you. The devil indeed is an open enemy to man."

For category No. 4 I shall refer the reader to the Holy Qur'án 37 : 102, which reads :

" But when he (Ishmael) had grown up to an age to work with him (Abraham), he said : O my son ! I have seen in a dream that I should sacrifice you. So consider what you think. He said : O my father ! Do as you are commanded, if God please, you will find me patient."

Intuition

Let us now ask whether intuition is a natural function of personality or whether it is part of the normal equipment of the individual, so that the lack of it would call for the investigation of too large a sample of the human species in the present stage of science. Any judgment made now will have to depend upon only incidental samplings and the results taken for what they are worth. The experimental studies have confirmed intuition ability in different ethnic, national and sub-racial groupings, albeit only in a very exploratory way. While no group of any size has been found completely devoid of capacity to demonstrate intuition, at the same time no subdivision of the human species has been found to stand out in any really distinctive way as either possessing superior intuition powers or superior control over them. This indicates that as yet no class or group has been able to acquire a practical mastery over the ability either by reason of an exceptional mastery or inherited gift or through special cultivation of the normal endowment. The Holy Qur'án (128 : 7) mentions that intuition was given to the ordinary people, and not only to prophets or messengers, as, for instance, to the mother of Moses :

" And We revealed to the mother of Moses, saying : Give him suck ; then when you fear for him, cast him into the river and fear not, nor grieve ; surely We shall bring him back to you and make him one of the messengers."

Or, as it is mentioned in the Holy Qur'án 5 : 11 about the disciples of Jesus :

" And We give intuition to the disciples (of Jesus), saying : Believe in Me and My messenger, they said : We believe and bear witness that we submitted !"

The fact then that the ability of receiving intuition is present in man is matched by the equally obvious fact that it can be expressed only to a limited degree. However, this capacity is, therefore, part of the normal equipment of the human species. The phenomenon of prophethood is also natural and is a normal occurrence in human evolution. The human kind was evolutionary bound to follow its cultural evolution through prophethood, till the Last of the Prophets, Muhammad (peace be upon him!). In the words of the Prophet Muhammad "there would be no more prophets after me" and human evolution will develop further through scientists and positive sciences. Thus the human evolution has followed these steps : instinctive, intuitive, prophetic and scientific.

A FEW WORDS BY THE AUTHOR TO HIS READERS

The writing of the above article was not the result of a sudden decision. It was done after many years of thinking and meditating. The author has at his disposal several "translations" of the Holy Qur'án in English, as well as in other European languages. During his studies several university

libraries with all lexicons and dictionaries were at his disposal. The author has the conviction that a literary translation of the Holy Qur'án into other languages is impossible. But for the sake of the hundreds of millions of Muslims who do not understand the classical Arabic an interpretation of the meaning is necessary. In general, all those so-called "literary translations" are in reality only unsuccessful interpretations of meaning. For such interpretations and interpreters, verse 6 of chapter 3 of the Holy Qur'án must be the best guide :

" He it is Who has revealed the Book to you ; some of its verses are veridical — (and) they are the basis of the Book — and others are allegorical. Then those whose mind is perverted follow (literally) the part of it which is allegorical, seeking to mislead (the people), and seeking to give it (their plausible) interpretation. And none knows its interpretation except God, and firmly rooted scientists. They say : We believe in it, it is all from our Lord. And only reasonable people don't object (to their interpretation)."

The writer thinks that verses concerned with astronomy should be interpreted by astronomers, those concerned with geology by geologists, and those of life science by biologists, and all of them must be essentially firm believers in the divine origin of the Holy Qur'án. Almighty God revealing allegorical verses of the Holy Qur'án does not intend to confuse people by mysterious wording. Even in the rich classical Arabic there were no expressions at that time for the objects and nouns which were discovered centuries later. For such expressions in every language neologisms were created. Almighty God, just to remind us of His All-encompassing knowledge, described certain things (which would be discovered later) in allegoric terms. And after exact interpretation of allegoric meaning, it appeared to us always as realisation of a prophecy of the Holy Qur'án, with further proof for agnostics and disbelievers of its divine origin.

All literary translations of the Holy Qur'án never preserve the original beauty of it, and are in many places stylistically ridiculous and devoid of the rhetoric requirement of the corresponding languages and sometimes devoid of sense. For an unbeliever they can be more repugnant than attractive. A weak believer can swallow it up thinking that there is no solution to this situation, while a strong believer tries to correct mistakes and insufficiency of other interpreters and commentators.

As all the verses of the Holy Qur'án concerned with the creation of life and of man are not veridical (it means have nothing of legalising or juristic content) but are evidently allegorical, the author, who is a research worker in life sciences, dared to give such interpretation of allegoric wording which corresponds to scientific overall accepted terms. Only ignorants and obscure bigots can try to convince a reasonable and learned person to the contrary. It is true that for publication of such an article a certain degree of audacity is necessary but somebody must do it, just to break up medieval decadent obscurantism which has ruined the progressive scientific spirit of Islam, and brought its people again on "the pit of fire".

These few words are by way of a timely answer to several "reminding" letters sent to the Editors and to the author.

Palestine Liberation Movement*—The *Fatah*

By RANDA KHALIDI AL-FATTAL

“We want to liberate not only ourselves from Zionism but also the Jews, who are being used by the malignant Zionist doctrine.”

(A Fatah spokesman)

The leader of the Fatah, Mr. Yásar ‘Arafát, 39, known as Abú ‘Ammár — the name of the first martyr in the history of Islam



Fatah's first revolutionary communiqué in January 1965

“We declare to the world at large our attachment to the soil of Palestine and our claim over the generous bounties of our land. Our resort to armed struggle is motivated by our belief that it is the only path towards the rescue of our cause from the state of isolation and forgetfulness in which it has been dormant for the last twenty years. We appeal to the Palestinian people, in particular, and to the Arab nation and freedom loving people, in general, to lend their support to our revolutionary struggle. To the Palestinian people, we vow to keep our oath to liberate the land, and not to relinquish our arms until such time when Palestine is reinstituted in its natural place in the Arab homeland.”

This revolutionary *communiqué* was signed by the Military Command of the forces of *al-‘Asifah*, military wing of the Palestine Liberation Movement — also known as *al-Fatah* — and distributed to Arab newspapers early in January 1965.¹

The exhortation to guerrilla warfare was directed at the Palestinian masses in order to reactivate them and test their dormant potential. Since the choice of guerrilla warfare, as a means to achieve national liberation, had come to be regarded as a popular and romantic part of this generation's culture, the promoters expected it to generate optimism and arouse to action. The choice proved a success; for, after a brief period of hesitation, the masses began reacting favourably. Both the objective and the subjective conditions were propitious; every Palestinian alive had, for the last two decades, been either in exile or under occupation. The years that had elapsed since 1948 had gradually decreased the Palestinian's hope of regaining his usurped rights. Year after year, he watched the *status quo* — Israel — being slowly but surely enforced. In desperation, he incorporated himself into the Arab host states, often proving to be a tough competitor.

Though the Palestinian in his diaspora was restless, he

was never an agitator. Uninvited to participate in the shaping of his destiny, he grew suspicious of those he regarded as professional Palestinian politicians prostituting his case. Thus, the Palestinian individual was generally polite and obedient, though he was fully aware that he was being excluded from the arena of the conflict. He watched the confrontation grow from a conflict between Zionist Jews and Arabs in Palestine — an intra-community confrontation — into an inter-state conflict — a confrontation between the Arab states, on the one hand, and Israel, backed by the Imperialist states, on the other.

Fully aware of his deprivation, the Palestinian, in what has become a typical Palestinian characteristic, set about to improve his individual lot and advance his social status, but never becoming reconciled to the usurpation of his rights.

Zionist propagandists have been at pains to portray the Palestinian during this period as a professional beggar living off international charity and incapable of helping himself, a helpless refugee under an UNRRA-donated tent, who neither deserved a sovereign status nor aspired to self-determination. The multiplying numbers of Palestinian university graduates, skilled labourers, civil servants, teachers and others, were ignored by those same propagandists.²

Fatah's inspiration from Algeria

In the beginning of the sixties, news of the Algerian success over the French colonialists thrilled the Arabs, but more specifically, caught the imagination of the Palestinian. As a result, he started to reassess his case: if the Algerians could

* Courtesy, the Editor, *The Arab World*, New York, the U.S.A., for May 1969.

1 The Lebanese newspaper *Al-Jaridah* published a commentary on 19 January 1965 and the weekly *al-Usbu' al-Arabi* on 25 January 1965.

2 See, for example, John H. Davis, *The Evasive Peace* (London; John Murray, 1968), p. 54.

prevail against the French, so could he against the European Zionist settlers. *Fatah* came forward with the answer: the only way to find out would be to pursue the same path as the Algerians, that of a national war of liberation.

If we expect a revolution to be sparked off when an oppressed people becomes acutely aware of the evils inherent in its present condition, and reacts to the character of its oppressor, then such awareness was bound to be translated into action by a group of young Palestinians who lived through the six months of Israeli occupation of the Gaza Strip in 1956, following the tripartite aggression against Egypt.

Fatah's first official cell formed in 1958

Fatah's beginnings were modest and shrouded in secrecy. However, we are told that the first cell was officially formed in 1958, the first publication, in the form of a daily newspaper called *Falastīnūnā* (Our Palestine) was launched that same year, but that the first military operations were not carried out until January 1965.³

Like all revolutions, the Palestinian revolution had to progress in stages: stage one would entail the emergence of the revolutionary vanguard, stage two, the organization of the revolutionary masses. It is up to the vanguard to galvanize the masses by its example and activate their forces. The third and final stage would demand the formation and organization of the Supporting Arab Front.

While still at the first revolutionary stage, *Fatah* had to argue its two strategies on the military and political levels, both radical reactions to conventional Arab strategies. On the political level, the Arabs had advocated the theory that Palestinian rights could not be achieved until the Arabs set their house in order. The prevailing doctrine was that the Arabs should aim first and foremost at unity in goal and action. Until Arab unification was achieved, the Arabs should limit themselves to the containment of Israeli expansionism. On its part, *Fatah* theorized that precedence should be given to the struggle of liberation over all other internal and external considerations, and that in order to melt the dissensions, fuse the contradictions and mobilize the masses, the Arabs had to pursue a war of liberation.

On the military level, *Fatah* argued against conventional warfare as a means of restoring Arab rights, and defended its predilection for a national war of liberation. The arguments *Fatah* advanced against conventional warfare were as follows:

1. Israel can, at any given time, stage a *blitzkrieg* that would paralyze a conventional army. With its superior capability and its access to the more sophisticated war arsenal of the Imperialist powers, the balance would remain tipped in favour of Israel.

2. *Fatah* expressed its fears that Arab numerical superiority would not be an immediate determining factor in conventional warfare, since the vast majority of Arabs would be excluded. More significantly, the Palestinian individual might be denied his true militant rôle in conventional warfare.

3. *Fatah* argued that having learned their lesson, Israel's supporters would be less likely to intervene in guerrilla warfare, than they would in the event of a conventional war — the hard lesson was administered in Vietnam.

Fatah began to implement its strategy in 1967

In the year that followed, 1965-1967, *Fatah* began implementing its strategy, while expecting the Arab armies to act as a deterrent to Israeli armed attacks. *Fatah* was gradually moving into the second and third stages of the revolution. On

the Palestinian and Arab levels, the Movement was gaining momentum and regenerating a devotion to the Palestinian cause, while on the international level, it was attracting attention among the more progressive intellectuals the world over.⁴

Fatah's reaction to Israel's third war of expansionism in 1967

On 5 June 1967 Israel waged its third war of expansion. The result: occupation of more territories, dislocation of hundreds of thousands of Arabs, a near destruction of the conventional Arab armies; an unprecedented state of shock and despair prevailed in the Arab world.

In this sea of despair, *Fatah* emerged to the surface advocating the theory that the occupation of more territories by Israel, while presenting a greater challenge, might nevertheless, offer a new opportunity — the bigger the sea, the more the fish. A new situation was created by the presence of a large population capable of waging a war of national liberation from within.

From a relatively obscure underground movement *Fatah* surfaced to form the nucleus around which the Arab masses, now convinced that in the new situation a people's armed struggle was the only viable strategy, rallied. The proof of *Fatah's* accurate perception of the situation was the mushrooming of numerous resistance organizations,⁵ and a decision on the part of the old ones, such as the Palestine Liberation Organization, that priority should be given to armed struggle as a means of repulsing the invader.

Fatah was called upon to expound its doctrine both to its growing ranks and to the Arab masses who were identifying themselves with the Movement, and were strongly demanding a more active rôle. The Movement responded by issuing a series of manifestos entitled *Revolutionary Lessons and Trials*.⁶ In those manifestos, the Palestinian revolution admits its indebtedness to the Algerian, Cuban and Vietnamese revolutions, considering these precedents as guarantees of its own future success. Tribute is likewise paid to the exponents of guerrilla warfare and philosophers of the century such as Mao Tse-tung, General Giap, Che Guevara and Régis Debray.

Fatah's aims

Fatah explains that it is most anxious to protect the unity of the Movement, and in order to do so, it refuses to become affiliated with political ideologies advocated by the outstanding number of parties in the area. It emphatically states that it is not a party movement, but that it had no quarrels with parties. "We do not adhere to any particular political ideology," is a statement that is often echoed by *Fatah* representatives and can be explained as follows: the battle of destiny presently conducted by *Fatah* demands the rejection of all conflicting political ideologies and the avoidance of all byzantine arguments concerning the social image of liberated Palestine. It concludes that the social context necessary for the growth of political ideologies is presently not available to the Palestinian people. The unity of the National Liberation Movement should remain beyond and above factionalism. It proceeds to state that, at this historical stage, *Fatah's* only ideological pursuits are the reactivation of the Palestinian

3 Antoine Botrous, al-Fidā'īyyūn, *al-Nahar* Supplement, Beirut, for February 1968.

4 The Hijāzī trial in Israel and the participation of the Franco-Algerian lawyer Jacques Vergès in the defence created an interest in French intellectual circles.

5 Estimates indicate that in 1968 there existed no less than twelve major Palestinian resistance organizations.

6 Ten of these manifestos were either published or republished in February and March 1968.

problem through action, the prevention of its distortion from an issue of a sovereign people to that of a refugee problem, and its preservation from fragmentation into side issues which detract attention from the main one.

Of the Palestinians, the Movement demands an unwavering devotion to the cause and a rapid transformation from passive onlookers to active freedom fighters. *Fatah* explains its emphasis on Palestinizing the issue on the grounds that the preservation of the Palestinian identity and the gradual intensification of the struggle between the Arabs of Palestine and the Zionist occupation forces are two of the fundamental tenets of the revolution.⁷

Future Arab generations may agree that the greatest achievement of *Fatah* and its most revolutionary contribution to the shaping of their characters and destinies has been the constructive but realistic analysis of the movement's objectives and goals. In the past, Arab objectives were translated into inflammatory and vague terms, and therefore subject to misinterpretation. We have all witnessed the damage that a metaphorical, but nevertheless demagogic statement, quoted out of context, such as "throwing the Jews into the sea", can cause the Arab image abroad.⁸

Fatah avoids notorious statements, and shies away from inflammatory declarations. In word and deed, *Fatah* can never be accused of coveting genocide except by those who purposely try to distort its image. It stresses that its objective is limited to the destruction of the political structure of the state and not the people. Over and over again, it emphasizes that its fight is against Zionism as a political movement and not against the Jewish people. "In fact," a *Fatah* spokesman explains, "we want to liberate not only ourselves from Zionism but also the Jews who are being used by the malignant Zionist doctrine."

The liberation action thus involves the elimination of the factors which sustain Zionist society, whether they be military, industrial or agricultural. While theorizing that the state of Israel is an artificial phenomenon imposed in the midst of the Arab nation by the combined forces of Imperialism and Zionism, *Fatah* arrives at the conclusion that the existential traces of this phenomenon have to be eliminated. A democratic Palestinian state where Arabs and Jews enjoy equal rights and opportunities would supplant the Zionist racial state.

Can Fatah alone achieve its objective?

Doubts have arisen as to whether the Palestinians alone can achieve this objective. *Fatah* answers the question by expressing its trust in the Arab masses and its belief in the endurance of the Palestinians. It demands of the Palestinians that they spearhead the future unified struggle for liberation from Zionism.

The thoughtful consideration that *Fatah* assigns to the eternal question regarding the fate of Jews in liberated Palestine, demonstrates the Movement's human understanding of the dimensions and humanitarian aspects of the conflict. Whether it is due to the belief in strict discipline or the respect of international laws and regulations, *Fatah* has invariably chosen to play the game fairly and honourably, the same cannot be said of the Zionist opponent. *Fatah* turns its attention to the Jews who sincerely wish to live in peace in a democratic society free from Zionist racism and promises them peaceful co-existence.

All signs on the Arab and international fronts indicate that the Palestinian revolution is gaining momentum. Closer ties have been established with progressive movements; *Fatah* considers itself committed to the struggles of other

peoples against oppression such as the liberation movements in Africa, Asia and Latin America.⁹

Though temporary differences do develop between the commandos and some Arab states, *Fatah* continues to place its full trust in the masses, and often overcomes obstacles through the volunteered efforts of the masses themselves. In a sincere effort to avoid differences with Arab governments, *Fatah* has kept its dignity without having been forced to compromise with other forces or allow interference in or obstruction of its struggle for liberation. Consequently, *Fatah* does not interfere in the internal politics of any Arab nation, nor does it turn down help, so long as it is unconditional. This admirable discipline has helped *Fatah* widen the base of the Supporting Front, now equally active in all fourteen Arab states.

Fatah's achievements and its future

No matter how hard Israel tries to belittle the commando operations, progress can be pinpointed at all levels. Militarily speaking, improvement can be noted in the type of weapons used, the increasing number of operations and the sophisticated methods employed. In the new policy of the Israeli military establishment one detects a note of panic, which in turn, is translated into irrational behaviour.¹⁰

In recent months, a commando operation near Jericho echoes in Gaza, an armed confrontation in the Golan Heights resounds in the hills of Hebron. Very slowly, the myth of the invincible Israeli giant is being shattered, and Israel's attempts to picture the occupied territories as a peaceful paradise are foiled. None but the unsuspecting American tourist may still plan to honeymoon in the Holy Land.

Final victory may still lie a long way ahead; however, *Fatah* can well be congratulated on its preliminary achievements. The Movement is confident, and the confidence is shared by many, that by maintaining the present ratio and calibre of commando operations within the occupied territories, the following results can be expected: the existing atmosphere of instability in Israel may give more impetus to Jewish emigration from Israel and stop immigration to it. It will eventually paralyze the economic growth of Israel and burden the Israeli budget with a permanent commitment to keep troops deployed on the borders. Consequently, such conditions are bound to curtail foreign investment in Israel, and may eventually stop it.¹¹

In the Spring of 1969, *Fatah* is still a nascent movement but with the passage of years, history will record that *Fatah* came as the unavoidable response to the Zionist incursion.

7 *Revolutionary Lessons and Trials*, a publication of the Palestine National Liberation Movement, Vol. I, March 1968.

8 Statement is attributed to Ahmad al-Shukeiry, former chairman of the P.L.O.

9 *Revolutionary Lessons and Trials*, Vol. IX, states on page 47: "The defeat of the forces of Imperialism and Colonialism in any place in Asia, Africa or Latin America, can be considered a victory for the Palestinian battle of liberation."

10 Michael Adams, in a series of articles in *The Guardian*, the first of which appeared on 25 January 1968.

11 Antoine Botrous, al-Fida'iyyūn, *al-Nahar* Supplement, 1968.

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Islamic Studies as a University Discipline*

Syllabus

By Dr. A. M. MOHAMED MACKEEN

II

The concept behind this new discipline has provoked considerable discussion of problems concerning organization of courses and staff of which only brief reference can be made here. The study of Islam in the classical Muslim tradition postulated a "cut and dried" syllabus⁵³ in which studies on the Qur'án and the Traditions (*hadīth*) occupied a central place, while those on Islamic law, scholastic theology, grammar, rhetoric, and logic formed ancillary, though essential features. The teaching programme of al-Azhar, as it has evolved through centuries of growth and reform⁵⁴ to the latest drastic innovations, has adhered to this archetype with its curriculum⁵⁵ organized into the three faculties of Islamic law, Islamic theology and Arabic language. A four-year study in any of these faculties will lead to the 'ālimiyyah award, the holder of which may pursue further professional training⁵⁶ in either Education, Islamic law or Preaching, leading to the 'ālimiyyah diploma.⁵⁷ Post-graduate academic studies⁵⁸ after the 'ālimiyyah degree may be prosecuted over a period of five years in one of the following fields of study: Law and Jurisprudence; Qur'anic exegesis (*tafsīr*) and Hadīth; Theology and Logic; History; Rhetoric and Literature; and Syntax and Morphology (*sarf*). Then, on the successful completion of a dissertation, a candidate is granted the diploma of 'ālimiyyah with the status of *ustādh*, which qualifies him to teach at university level.

This curriculum, as seen in the medieval, post-medieval, and even in the present-day definition of traditional Muslim education, owes its origin and structure to the political, social and intellectual patterns in the expansion of Islam and, above everything, to orthodoxy, the master criterion of Muslim thought and practice. But this range of studies is not totally different from that which obtained in Medieval Europe, where the trivium⁵⁹ — namely, grammar, logic and rhetoric — formed the basis of a system in which Biblical studies, scholasticism, theology and law figured prominently. The grammar was Latin, the universal language of the all-powerful Church. Logic furnished the weapon for argument as well as a convenient method of escape to erudite obscurities. Rhetoric provided the foundation necessary for disputation and oratory in an era of the spoken word. A fact which is not often realized even by the Muslims themselves is that the major disciplines like scholastic theology and law were the ultimate outcome of a genuine urge to pin down with precision the terms of a civilization and were not in themselves wanting in

intellectual content or value. There were centuries of hard thinking and application behind them. Scholastic theology (*'ilm al-kalām*),⁶⁰ for example, is an independent scientific discipline based on rational concepts and the use of scientific tools, namely, logic and physics. As has been aptly remarked

* For the first part of this dissertation see *The Islamic Review* for May 1969.

53 See Mervyn Hiskett, "Problems of Religious Education in Muslim Communities in Africa", *Oversea Education*, Vol. XXXII, No. 3 (October 1960), pp. 121-123.

54 See *Al-Azhar fi ithnay 'ashara 'amm* (Azhar publication, Cairo, n.d.), pp. 75-90, for the range and content of reform in the planning of studies at al-Azhar.

55 S. and N. Ronart, *Concise Encyclopaedia of Arabic Civilization* (Amsterdam, 1959), p. 74. These three faculties, named *kulliyah al-shari'ah*, *kulliyah usul al-din* and *kulliyah al-lughah al-arabiyyah* respectively, were instituted only by the Law of 1930, for, prior to it, this part of the studies at the Azhar University was generally called, according to the Law of 1908, *al-marhalah al-'ālimiyyah* and *al-marhalah al-thānawīyyah*. Cf. *Al-Azhar fi ithnay 'ashara 'amm*, pp. 83, 87; from 1930 onwards the primary, thenceforth termed *ibtidā'i*, and the secondary sections were grouped under the name *al-ma'āhid al-diniyyah* (cf. *ibid.*, p. 88) and represented all the smaller Azhar schools affiliated with the University.

56 This course was primarily intended to train the candidate for a profession and hence was called *takhassus al-mihnah* and normally extended for two years. Cf. *Al-Azhar fi ithnay 'ashara 'amm*, p. 92. In the case of Education, it would appear that the course was reduced to one year.

57 The Law of 1896 provided for two types of degree: *al-shadādah al-ahliyyah* involving eight years of study in eight subjects, and *al-shahādah al-'ālimiyyah* spread over twelve years of study (*Al-Azhar fi ithnay 'ashara 'amm*, pp. 81, 82). The Law of 1930, however, superseded all earlier amendments and retained the 'ālimiyyah and the 'ālimiyyah as the two major degrees awarded by the University. It is worth remarking here that there always existed a distinction between the titles, and perhaps in standards also, of the degrees awarded to the local and foreign candidates, the latter being able to obtain only the category meant for the foreigners (*ghurabā*). See also *Encyclopaedia of Islam* (new edition) s.v. "Al-Azhar".

58 This was mainly an academic course and was named *takhassus al-maddah* (lit. specialization in the subject); although this course, too, led to the 'ālimiyyah award, it differed from the professional 'ālimiyyah diploma in that the holder of the latter was entitled to the status of *ustādh*, which is the privilege of those who opt for an academic career. Cf. *Al-Azhar fi ithnay 'ashara 'amm*, p. 92.

59 W. Boyd, *The History of Western Education* (London, 1954), p. 117.

60 H. A. R. Gibb, "Law and Theology in Islam", *The Muslim World* for July 1948, p. 191.

by Professor H. A. R. Gibb, it was with the rationalist approach of scholastic theology that "Islam came to terms with scientific methods and modes of thought".⁶¹

The academic content, utility and topicality of the syllabus of traditional Muslim education as outlined above have been subjected from time to time to the searching criticism of many a Muslim scholar in revolt against a system now ill-adapted to provide for the training of the mind that enables man to understand and make proper decisions, and inadequate to furnish the necessary stimulant to thought and talent that he may harness his resources for useful ends. To the Muslims of the present age, this curriculum has appeared as the sacred relic of a decadent age at once sterile, over-rigid and totally unrelated to the needs of contemporary society. The generation of intellectuals it produced, the Muslim divines, were looked upon as being ill-equipped, un-inquisitive and provincial in outlook. Education in the classical version as preserved in these theological seminaries lapsed through the ages into a formalism somewhat similar to that of both the Catholic and Protestant institutions in the wake of the Reformation in Europe. Studies generally became an end in themselves and were deprived of almost all vitality, being fixed and stereotyped in nature. It was against this static and constricted atmosphere of the curriculum and methods that led, at the initiative of leaders like Muhammad 'Abduh and his contemporary, the Shaykh 'Abd al-Karīm Salmān, to a series of changes, in organization and planning, which began in the year 1896 C.E. and continued until 1925 C.E., when a special committee for Azhar reform (*lajnah islāh al-Azhar*) was constituted.⁶² The subsequent laws of 1930 C.E., proclaimed during the office of the Shaykh Muhammad al-Ahmadī al-Zawāhirī, and of 1936 C.E., during the period of Shaykh Muhammad Mustafā al-Marāghī, remain landmarks in the reform movement of al-Azhar.⁶⁴

To what extent the fears of the modern critics are based on a lack of thorough appreciation of the problem before us is not clear. I suspect that in most cases they are devoid of any philosophical content and reflect an attitude of complacency with the prevailing situation rather than one of introspection. It was not so much the intrinsic nature of these components of classical Muslim education that barred progress in the past as the tragic dichotomy in its system which resulted in the virtual divorce of liberal education from the so-called ideal of Muslim learning and intellectualism. It was in protest against this ill-conceived educational ideology that Sir Sayyid Ahmad Khān (1817-1898 C.E.),⁶⁵ that great Muslim educationalist of India, urged his fellow Muslims to return to modern science and learning. At the same time his contemporary in the Russian Empire, 'Abd al-Qayyūm al-Nāsirī⁶⁶ (1825-1902 C.E.), the Tartar, was preaching, amidst formidable 'ulamā' opposition, the virtues of Russian as the language of modern knowledge. What these advocates of educational reform strove to achieve was the integration of a shattered thought-world, the establishment of lines of communication between the artificially created compartments of knowledge, and the reinforcement of Muslim civilization with the stupendous potentialities of modern thought and knowledge. They visualized a system of education which would produce scholars possessing an intellectual curiosity sufficient to challenge them to seek new answers to new problems.

In the twentieth century a curriculum for Islamic studies could include a number of topics of great value and interest. Increasing research and study provide scope for comprehensive planning. Treated as a major branch of the humanities,

the range of studies may be spread out over the following fields of interest: religion; philosophy and ethics; Sūfism and music;⁶⁷ literature; art, archaeology and history. Each of these subjects may carry certain courses of common value to all, and may further be defined historically as early, medieval, classical, modern, and so on. Studies in the Qur'ān, for example, would have equal bearing on almost all the courses outlined above, and would justify in themselves the establishment of a whole department or chair of Qur'ānic studies. Such a field of study would involve, in terms of thorough scholarship, profound knowledge not merely of theology and the sacred law, but of languages like Syriac, Hebrew and South Arabic, and disciplines such as semantics, epigraphy and archaeology. Scholars have pointed out that no proper justice could be done to scholarship in Islamic studies without knowledge of some modern languages, such as English, French, German, Italian, Spanish and Russian, for in each of these media there are studies of immense interest and sometimes indispensable to the student of Islam. Commenting on the prerequisite for the proper study of a subject like Sūfism, Professor A. J. Arberry, of Cambridge, has these revealing observations to make:

"Whichever course we may decide upon, it will be necessary for us to be equally well qualified in Arabic and Persian, and we may find it indispensable to acquire either Greek or Coptic or Syriac or Hebrew or Sanskrit or other languages in which our background material is written; on the Islamic side we shall not be able very well to dispense with Turkish and Pushto and Punjabi and Urdu; and in any case we shall find it difficult to do our subject full justice without a working knowledge of English, French, German, Italian and Spanish, to which Russian might well be added. It goes without saying that the most important of all preliminaries must be a very thorough knowledge of the Qur'ān, Traditions, and the important schools of Muslim theology. Unless we are prepared to undertake the very arduous mental discipline imposed by these conditions of our studies, we cannot hope to produce work that is likely to have a permanent value, and would be more profitably employed in some other study making less exacting demands. Stern and selfless discipline has ever been required of all aspirants to the mysteries of the Sūfī way, and it is but appropriate that we who may not be practising Sūfīs but rather theoretical investigators should find our path no less beset by hardships. Finally, I may perhaps be permitted to say something on the psychological approach to Sūfī studies. Having regard to the nature of mysticism, which is surely at once the most profound and the sublimest of human activities, it will not be extravagant to require of those intending its study at least some natural inclination towards the higher metaphysic, some sincere understanding and sympathy for the upward strivings of the spirit, so that their researches may be undertaken not out of mere curiosity, even the curiosity of the scientist, but because

61 H. A. R. Gibb, *loc. cit.*, p. 192.

62 *Al-Azhar fi ithnay 'asharah 'amm*, p. 80.

63 *Ibid.*, p. 86. Muhammad 'Abdullāh 'Inān, *History of the Mosque and University of al-Azhar* (Cairo, 1958, in Arabic), pp. 238-266, deals with the period of development and reform in al-Azhar.

64 See *al-Azhar fi ithnay 'asharah 'amm*, pp. 87-89, for the content of the Laws of 1930 and 1936.

65 Bernard Lewis, *The Middle East and the West* (Bloomington, Indiana, 1964), p. 100.

66 *Ibid.*, pp. 100, 101.

67 Sufism (*tasawwuf*) and music (*al-mūsīqā*) were two subjects included in the teaching programme of al-Azhar in an official government declaration issued in 1864 in the time of Ishā'fī. Cf. *ibid.*, p. 77; M. A. 'Inān, *op. cit.*, p. 251.

believing themselves that mystical knowledge is the goal of all science, they desire to apprehend how far the great initiates within Islam have penetrated to the essence of such knowledge, and thereby to increase their own inward comprehension of its mysteries. It follows as a natural consequence that they are not best qualified to study Sūfism whose attitude to religion in general, or to Islam in particular, is conditioned by hostility or bigotry; nor, in truth, if I may be allowed to make this point, will those Muslims be ideally fitted to take up this research who find themselves unable to appreciate the mysticism of other faiths than their own. In brief, the student of Sūfism ought himself to be something of a Sūfī.⁶⁸

It has often been said that Islam is not merely a faith but also a civilization. This would make it possible to trans- pose Islamic studies in terms of social sciences. There are sufficient original sources to justify subjects like economic ideas in Islam, political science, sociology, international affairs, and so on. To this may be added the dialects, folklore and cultures of the various Muslim regional entities. What- ever be the theme of study, whether theology, music, history or sociology, a specialist in Islamic studies must display the highest standard of scholastic integrity. He must be compe- tent in the use of the primary sources of Islam and in Arabic philology and semantics. To depend on secondary sources and forms of field techniques would be to circumscribe the area of scholarship to lamentable limits. In the present century research is progressing on all fronts with tremendous results. The founding of the Central Institute of Islamic Research⁶⁹ in Pakistan in July 1960 and the envisaged scheme for a massive Indian Institute of Islamic Studies⁷⁰ in New Delhi, are two major institutional developments that appear to fore- shadow coming trends in Islamic scholarship and learning.

This reformulation of the academic potentialities of Islamic studies and the over-rapid expansion of interest in the establishment of departments of Arabic and Islamic studies in the universities of the world have not been paralleled by a proportionate output of scholars prepared in this field. The present limited quota of specialists in Islamic studies emanates from either the modern universities in their homelands, where in most cases this discipline as understood in the present context was neither fully formulated nor pro- vided for, or from the centres of traditional Muslim learning. In both cases these scholars, realizing the need of further refinements in their qualifications, were drawn or sent out at government expense to the major universities in the West, where they received training in methods of research, interpre- tation and analysis. A visit to the School of Oriental and African Studies in the University of London, or to the Uni- versities of Oxford and Cambridge, would enlighten the nature of this exodus to the West. That august Eastern Muslim assemblage in the West is an international community, the

bulk of it comprising the seekers of knowledge from the great universities of the Middle East — Cairo, Alexandria, al- Azhar, Damascus, Baghdad and the Sudan. Under the patient, painstaking and expert supervision of erudite and dedicated supervisors, they accomplish their missions and return to their lands to face the challenges of the time. To the pan-Islamist Jamāl al-Dīn al-Afghānī, Europe, especially Great Britain, was the enemy from which Islam must be saved.⁷¹ What a paradox indeed it is! The weapon of the enemy is being sought to fight the enemy.

Closely allied with the problems of the dearth of quali- fied staff is the question of methodology in planning, teaching, and research concerning Islamics. Traditional Muslim educa- tion in the renowned theological academies means today, as did education in medieval European universities like those of Bologna and Paris, knowledge of certain texts and of the recognized commentaries on them. In teaching, memory has been stressed more than reason, and the acquisitive rather than the inquisitive attitude. The tendency has been to dis- play an uncritical and obedient attitude to dogma, and reason has not always been accorded its legitimate place. In the West the transition from medieval to modern times was punctuated by recurrent outbursts of fresh thinking and agitation — the humanistic movement that followed the Renaissance, the Reformation and its impact on education, the seventeenth- century realism, the revolt against absolutism and ecclesiastic- ism of the eighteenth century, to mention only a few of the major factors that paved the way to the present century. In the past, Islam, unlike Christianity of the Middle Ages, en- joyed far more latitude in the matter of intellectual freedom than one may suppose. There was no Roman Catholic Church from which to break, and no papal authority to oppose. Although orthodoxy fixed the boundaries of all intel- lectual and religious activity, the area of permitted freedom was extended to the utmost limits of one's confession of the root creed.⁷² Failure to utilize this freedom for progressive expansion in the intellectual realm is perhaps due to a situa- tion that inhered in the political and economic accidents of world history. But recent trends have posed serious prob- lems to all scholars. Their solution will, no doubt, be watched with great interest.

68 A. J. Arberry, *History of Sūfism* (London, 1942), pp. 60-61.

69 This institute publishes quarterly a journal devoted to research and entitled *Islamic Studies*.

70 The administration of this Institute is already functioning and publishes the quarterly journal *Studies in Islam*.

71 Bernard Lewis, *op. cit.*, p. 103.

72 Bernard Lewis, "Some observations on the significance of heresy in the history of Islam", in *Studia Islamica* (1953), Vol. I, pp. 58-59. The author has pointed out that nothing but renunciation of the basic creed can imply what might be considered heresy. Al- Ash'ari, great Muslim dogmatist (d. 935 C.E.), is quoted as having said: "I testify that I do not consider any who pray towards Mecca as infidels" (*ibid.*, p. 59).

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'Ali Ibn Abi Talib (d. 661 C.E.) and Pascal's (d. 1662 C.E.) "Bet"

By 'ABD AL-RAHMAN BADAWI

The merit of creating the idea of the argument of the *Pari* goes to 'Alí Ibn Abí Tálib

We all know the famous argument of Pascal (d. 1662 C.E.), called the *Pari de Pascal* (Pascal's bet), by which this famous French mathematician wished to prove to those who did not believe in the Other World, that in any case it was better to believe in it. His argument can be briefly stated in this way: if you believe in the Other World, you will gain everything since it really exists, and you lose nothing if it does not really exist. It is better then to bet that it exists (Pascal, *Pensées*, edited by Y. Brunschircey, Paris, 1912, p. 439).

Strangely enough, we find this same argument advanced by 'Alí Ibn Abí Tálib, the fourth Caliph of Islam, who died in 661 C.E., that is to say, one thousand years before Pascal. In fact, we find in *Mizán al-'Amal* of Abú Hámid al-Ghazálí (d. 1111 C.E.) the following passage: "'Alí (may God have mercy on him!) said to a man who contended the existence of the Other World: 'If the truth is as you claim (that is: there is no Other World), then we shall all be saved; but if the truth is what I have said (that is, there is another world), then you will be condemned and I shall be saved.'" (*Mizán al-'Amal*, pp. 12-13, Cairo ed., 1327 A.H.)

Did Pascal get the idea of his "Bet" from al-Ghazálí?

Is this a mere coincidence, or is there any influence on Pascal's views? It is known that some people claimed that Pascal got the idea of the bet from other people of his time (R. Sebond), but this view is not correct, as is shown by F. Stroroskin in his book *Pascal et son Temps* (Vol. 11, p. 279, Paris, 1922). But the first scholar who drew attention to this coincidence that it had its precedent in Islamic thought was the Spanish Arabist Asin Palacios (author of *Islam and the Divine Comedy*, London, 1927) in a famous article, published afterwards in his book *Huellas del Islam*. Palacios retraces this argument back to al-Ghazálí himself, because he found it mentioned by the *Hujjah al-Islam* al-Ghazálí, in his monumental work: *al-'Ihyá'* (Vol. 111, p. 365; cf. *Itháb al-Sa'áda* of al-Murtadá, the great commentary of Ghazálí's *Ihyá'*, Vol. VIII, p. 429), and in his *al-Arba'in* (p. 213). But Palacios did not pay attention to the fact that al-Ghazálí himself refers, in his *Mizán al-'Amal*, to 'Alí Ibn Abí Tálib as the author of the argument. This means that the essential idea of this argument goes back to 'Alí Ibn Abí Tálib.

Al-Ghazálí, in *Mizán al-'Amal*, explains that 'Alí did not propound this argument in order to cast a shadow of doubt on the reality of the Other World, but it is merely an argument for the ignorant who are incapable of knowing that by logical demonstration. Curiously enough, he adds: "He ('Alí) encouraged us to follow this way, in order that it may be easy for the *libertines* (*Ahl al-Bitáláh*) to think and understand" (p. 13).

We have translated the word *Ahl al-Bitáláh* as *libertines*, which we believe was used by Pascal to describe those with whom he was engaged in bringing his point home.

Did Pascal get the idea of his *Pari* (bet) from al-Ghazálí? This was the opinion of Asin Palacios, who believes that Pascal must have read it in the *Puyio Fidei* of Raimundo Martin, and it is well established that Pascal benefited much from this book when he was writing his *Apologie* of the Christian faith.

The difference between 'Alí Ibn Abí Tálib's argument and that of Pascal is merely a question of wording. That of Pascal is a little bit developed; and that of 'Alí is too laconic. Ghazálí's more developed exposition in his *'Ihyá'* does not resemble much the wording of Pascal. In fact, Pascal is a great mathematician, who did develop the argument in a mathematical manner more akin to the calculus of probability, a science which owes much to him. To explain this we may quote a passage of Pascal, and follow it by a passage of al-Ghazálí.

Pascal says: "As there is a similar chance of gain and loss. If you had to gain only two lives for one, you could also bet; but if there were three to gain, then you must play (because you are obliged to play), and you would be imprudent if you do not stake your life in order to gain three in a game where there is a similar chance of gain and loss. But there is an eternity of life and happiness."

Al-Ghazálí states his argument somewhat differently: "Those who are seduced by this world say: the cash is better than a promised loan; this world is the cash; the Other World is a promised loan; therefore this world is better than the other. We should, then, prefer this world. They also say: certitude is better than doubt; the pleasures of this world are certain, those of the other are doubtful; therefore we should not leave certitude and accept doubt . . . But this argument is sophistry. It is true that this world is the cash, and the Other is a loan. But it is not true that the cash is better than a promised loan because if the two sums are equal, then the cash is better; but if the loan is much bigger, then the cash is not better . . . Measure a man's life in this world, and his life in the Other; and you will find that the latter is infinitely longer; if he chooses this world, he takes only one against an infinite number." Thus it is not true that the cash, in any case, is better than a loan. It depends always on the quantity of both (of the *'Ihyá'*, Vol. III, p. 365).

We see from this that 'Alí's laconic phrase is much more similar to that of Pascal, that the merit of creating the idea of the argument of the *Pari* (bet) goes to this great and wise companion of the Prophet, 'Alí Ibn Abí Tálib.

We will not go so far as to guarantee that these samples will serve as an exact model for all the others. That would be to decide an empirical question by an *a priori* judgment. It is not impossible that, in this or that chapter, it is more difficult for us to distinguish between the principal idea and the accessory ideas, that one perceives less clearly the relationship between these ideas themselves, and between them and their central nucleus. We even have no knowledge of the circumstances which determined their association with the relevant thought. And we can appreciate that the solidity and the richness of the Qur'anic expression could give to each passage several useful indications and numerous possible "conductor-leads". And this would sometimes lead commentators to furnish different explanations regarding the liaison between the various parts of a passage. But in one way or another, whether we know precisely or not, whether the Prophet himself knew it or not, a plan of this kind must have existed and have governed this predetermined arrangement.

Style

Those who have little interest in discerning in the text an organic plan of this kind will, however, marvel at another plan, a plan in the domain of style, by means of which the fragments which were intended to come next to each other were previously prepared and rendered capable of fitting in neatly, side by side, without shock or damage, in spite of the diversity of their subject-matter and the distance separating them in time.

But our admiration will be great indeed, when we bear in mind that these same fragments have, during the processes of their appearance, followed very different paths. Let us review, from beginning to end, the gradual stages of the Qur'anic revelation during its time-span of twenty-five years.

From prophecy to the Messengership (from "Read!",

96 : 1, to "Preach", 74 : 2); from private conversion to solemn public warning (15 : 94); from the appeal addressed to near relations (26 : 214) to the one which must have extended to the entire city (28 : 59), then to the neighbouring towns (6 : 92), and finally to all humanity (21 : 107); from the institution of fundamental laws (Meccan chapters) to their application (Medina chapters); from the condemnation of alcohol (2 : 219) to its formal prohibition (5 : 90); from endurance (4 : 77) to resistance (2 : 190), etc. It will perhaps be sufficient if we remember two dates in this process, the first and the last. The first was the "Day of the Cave", when Muhammad was simply informed that he was to be the channel of a Divine teaching (96 : 1 to 5), and that he would bear a heavy share of this burden (73 : 5). The last date was the day of the "Farewell Pilgrimage", when Muhammad was told that his mission was accomplished and that his earthly career was over (5 : 3). Not long afterwards he was recalled to God.

Thus everything developed according to an educative and legislative plan, which was, from the very beginning, conceived by its Author both in its *ensemble* and in its innumerable details. And these same texts, which followed this ideal pedagogic plan in chronological order, were displaced from their historical positions. They were then variously distributed and grouped into definite structures of unequal length. After being dispersed in this way, there finally appeared a work which everyone could read, composed of complete units, each having literary and rational attributes no less excellent than the general pedagogic quality of the whole.

A twofold plan of this kind could not have emanated from the knowledge possessed by mere humans.

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