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July, August, September 1962

# THE ISLAMIC REVIEW

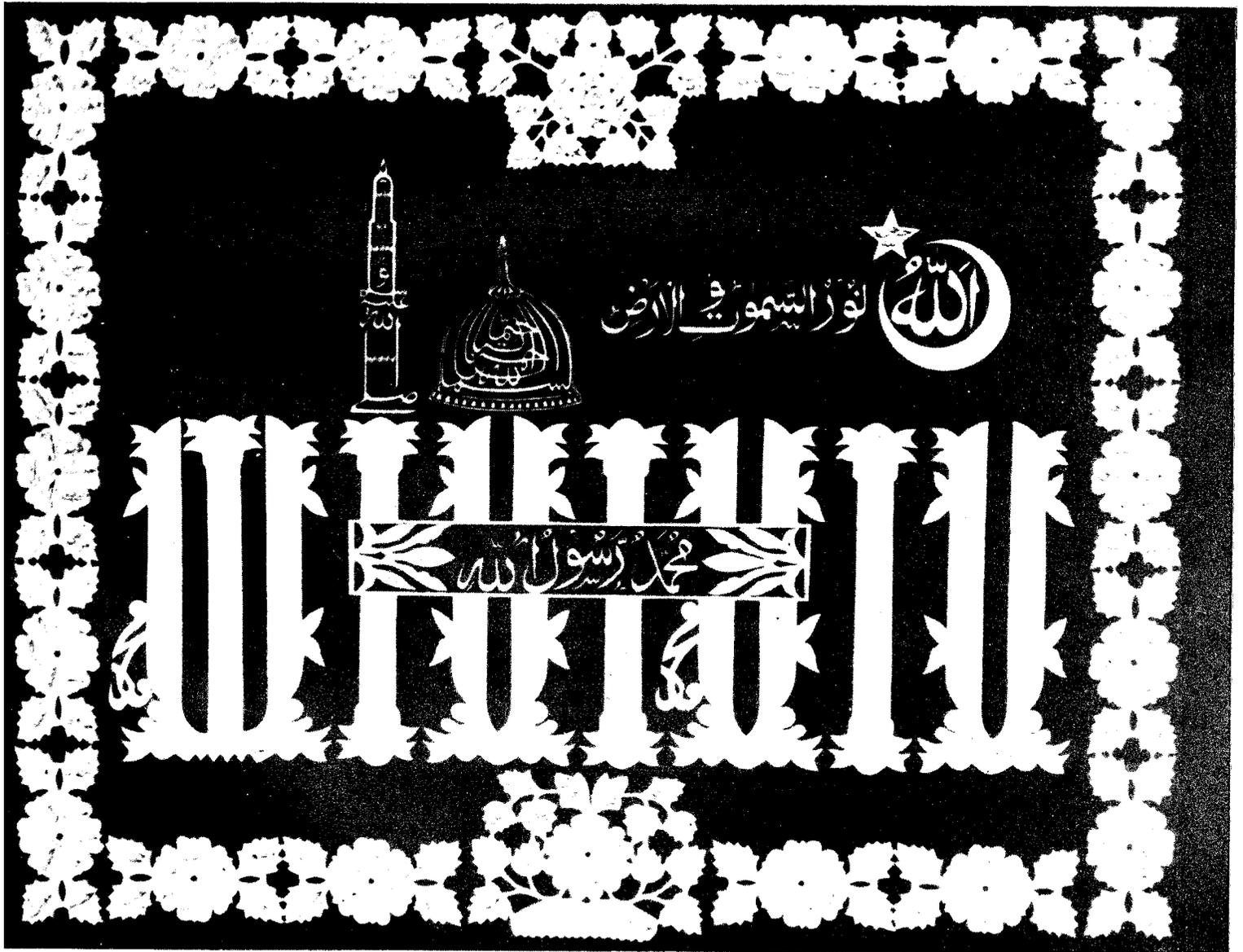
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The decorative design on the cover is the work of *Al-Hajj* Ghulam Rasool Yar Muhammad, an Indian Muslim. In the centre is written the *Kalima*, i.e. There is but One God, Muhammad is the Messenger of God. The small minaret is formed of the words: *The Peace and Blessing of God be upon him*. The dome on the right consists of the words: *In the name of God the Beneficent the Merciful*. Further on the right is the Qur'anic verse: *God is the light of the heavens and the earth*. Within the five-pointed star are written the words: *God Whose glory be manifest*. The flowers in the border bear the attributive names of God as mentioned in the Qur'an. The 'Ulama' of Hejaz indicated their appreciation of the work by exhibiting an enlarged copy of this design on the Baab Gibrail in Medinah.

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# The Islamic Review

July-Aug.-Sept. 1962 50th YEAR OF PUBLICATION

## Contents

<b>Pronouncement on Schismatic Juristic Differences</b> ... ..	3
<b>The Holy Qur'an on Prayer</b> ... ..	5
by the late Muhammad 'Ali	
<b>Islam and Evolution</b> ... ..	10
by Nizam Muhammad	
<b>Poems</b> ... ..	13
The Divine Divan, by William Bashyr Pickard; Al-Sura Fatiha, by Qazi Tahfizur Rahman; The Ascending Stair, by Sayyid Qamr'uzzaman; The Ascension of the Prophet, by Muhammad Rafeeq; O Thou, by Muhammad Ulfat Allah.	
<b>Poetry as a Vehicle of Social and Political Reform in Iraq</b> ... ..	15
by Dr. S. A. Khulusi	
<b>'Adat Law in Indonesia</b> ... ..	18
by Madame Hurustiati Subandrio	
<b>Finality of Prophethood</b> ... ..	21
by the <i>Maulana</i> Muhammad 'Ali	
<b>The Qur'an: Its Language — Arabic</b> ... ..	25
by Muhammad M. 'Ataa'	
<b>Prophecies of the Holy Qur'an</b> ... ..	29
by A. Akbar	
<b>Islam My Choice</b> ... ..	35
by George Fowler	
<b>Book Reviews</b> ... ..	36
<b>The Last Empire</b> , by Robert Conquest; <b>Rationalization of Religion</b> , by Muhammad Ali; <b>Spirit and Matter Reconciled</b> , by Sayyid Amin Ahmad; <b>Shiaism and Shias</b> , by Mirza Ali Shariati; <b>Tauhid</b> , by Muhammad Sultan Nizami; <b>The Mashriq Weekly</b> ; <b>The Sikh Courier</b> ; <b>The Great Secret</b> , by Hendrik Willemsz; <b>Aspects of the Crusades</b> , by J. J. Saunders; <b>Upanishads, Gita and Bible</b> , by Geoffrey Parrinder; <b>A Short History of Islam</b> , by Sayyid Fayyaz Mahmud; <b>Al-Azhar</b> , by Dr. Bayard Dodge; <b>Political Changes in Morocco</b> , by Dr. Douglas E. Ashford	
<b>What Our Readers Say</b> ... ..	39
Islamic Missions in Africa, by Ahmad Yar; The Moslem Society in Western Europe; Independent Algeria, by Nasrudeen Olayimika Idris; All Ceylon Islamic Students' Union, by U. L. M. Mohideen; The Common Teachings of Judaism and Islam, by Carolyn Cuson	

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

"Muhammad is...the Messenger of God and the Last of the Prophets..." —THE HOLY QUR'AN 33:40  
"There will be no Prophet after me" — THE PROPHET MUHAMMAD

Vol. I No. 7-8-9

July-Aug.-Sept., 1962

Safar—Rabi' al-awwal—Rabi' al-thani 1382 A.H.

# The Rector of the Azhar University's pronouncement (Fatwa) Places the Schismatic Juristic Differences in the Muslim World in Perspective

## A Right Step in the Right Direction

### A Problem for Muslim Sociologists

#### Question

##### The dilemma of the common Muslim

"The average Muslim believes that it is obligatory for a Muslim in case he wants to acquit himself rightly in worship ('Ibaadaat) and obligations (mu'aamalaat) to follow one of the four well-known orthodox rites and schools of law (mazhabs), amongst which the Shi'ah Imamiyyah and the Shi'ah Zaydiyyah rites and schools of law are not included. Does your Eminence agree with the opinion which, for example, forbids one to worship with the congregation of the rite and school of law, the Shi'ah Imamiyyah Ithnaa 'Ashariyyah?"

#### Answer

The pronouncement of his Eminence the Rector of the Azhar University on the above question is as follows:

(1) Not only does Islam not enjoin on any one of its adherents to follow any one of the originators of any one of the rites and schools of law (mazhab), but we maintain it gives every Muslim the right to follow any of the various rites and schools of law which are based on right and well-documented traditions in their respective books, and anyone

who follows one of these rites (mazhabs) has the right to go over to any one of the other rites and that there is definitely nothing wrong in it.

(2) The Ja'fariyyah rite and school of law, better known as the Shi'ah Imamiyyah Ithnaa 'Ashariyyah, is a mazhab in the congregation of which it is lawful to perform one's prayers in the same manner as one would perform them in the congregations of other rites and schools of Ahl al-Sunnah.

(3) It is imperative for Muslims to know this fact. They should rid themselves of unjust prejudices which they harbour against other schools of law and rites. For neither the religion of God (Islam) nor His law enjoined Muslims to follow a particular mazhab, nor were His religion and law restricted to one particular mazhab. We must not forget that the efforts of those who strive in the way of God are acceptable to Him. Therefore it is permissible for everyone who has not got a deep insight into religion, nor is capable of forming his own ijtihad, to follow any of the mazhabs and to act upon the decisions of their jurisprudence. Thus there is no discrimination in this regard in the matter of 'Ibaadaat (worship) and mu'aamalaat (obligations).

(Signed) MAHMUD SHALTUT,

Rector of the Azhar University, Cairo, Egypt.

## A reminder to the leaders of the Muslim world

When the world of Islam of today is face to face with very pressing problems of its own with which it must sooner or later come to grips, it is refreshing to know that the leaders of its religious thought, whose views and opinions are usually associated with obscurantism, are at last waking up to their responsibilities and giving true guidance to Muslims who have for centuries suffered from the crippling and atrophying effect of the narrow interpretations of the catholic teachings of Islam. In this connection it is edifying to read the exhortations of the Qur'an, which denounces in the clearest terms the schismatic and fissiparous tendencies amongst Muslims. For instance, we read therein: "Surely they who divided their religion into parts and became sects, you (Muhammad) have no concern with them" (6:160): "And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement" (3:104): "(O Muslims!) and hold fast by the covenant of God, all together and be not disunited" (3:102).

For reasons now part and parcel of the history of Islam, the world of Islam right in the infant stages of its existence came to be divided into two camps, and ever since it has remained so. This is not to say that the gravity of the division was lost upon the thinking Muslim individuals. But it seems their efforts did not make a dent into the thick encrustment of deep-seated prejudices. The pronouncement of the Very Reverend Rector of al-Azhar, although quite welcome, has not come too soon, nor can its importance be over-emphasized. But we are afraid that it might meet with the same fate as did the previous well-meaning efforts. To our mind the problem for the future Muslim sociologist is to find out why it was that in the face of the distinct warnings and strong denunciations of the Holy Qur'an, by which the behaviour of the Muslim world is controlled, the Muslim world was at all allowed to fall into the abysmal depths of such prejudices as are hinted at by the Very Reverend dignity of the Muslim world in his pronouncement.

We cannot help observing that the very fact that a question of this nature was at all mooted in the twentieth century is not only a sad commentary on the mental confusion and obfuscation from which the world of Islam suffers, but also a clear reminder to its leaders that there is something very much wrong with its mental apparatus. We are aware of the immensity of the task which the Muslim sociologist has to undertake in this regard, for he will have to dig deep into the past of Islam to find some definite causes or a cause that led to the rise of the deplorable schismatic tendencies in the world of Islam and to show us the way to reduce their or its influence to proper proportions in the conduct of our daily lives. If the Azhar Rectorial pronouncement is

regarded sufficient and an end in itself, the hydra of schism will raise its head again in the not very distant future.

## The example and precepts of the Woking Muslim Mission and Literary Trust in curbing the schismatic tendencies in the world of Islam

This is not the occasion to commend our tiny efforts in this regard. But we believe in pursuance of the behest of God in the Qur'an: "And as for the favour of your Lord, do announce it" (93:11), and we should take this opportunity to say that the Azhar Rectorial *Fatwa* will be a source of encouragement and joy to the soul of the founder of the Woking Muslim Mission and Literary Trust, the late Khwa'ia Kamal-ud-Din (d. 1931), who published in the early part of the ninetens of this century a brochure in which he propounded the belief that Islamic ideology, if understood aright, gave wide berth to sectarianism. He said for the first time in the recent history of Islam that there was no sect in Islam. Ever since, the Woking Muslim Mission and Literary Trust have consistently and persistently, by word of mouth and in print and palpable action and example, disseminated the idea that there are no sects in Islam. During its history, covering a period of fifty years, it has published enough literature to let the idea that there are no sects in Islam fasten its roots in the minds of Muslims at large. To buttress it up by its practical example it has always provided to eminent Muslims from various parts of the world of Islam and belonging to the various *mazhabs* both its pulpit and platform. To name but a few of them, His Excellency the Shaykh Hafiz Wahba, who was for over thirty years the Su'udi Arabian Ambassador in London, His Eminence the Grand Mufti of Palestine, Sayyid Muhammad Amin al-Husainy, the late Mr. Justice Sir 'Abd al-Qadir of Pakistan, an English Muslim, al-Hajj Mr. David Cowan, now Lecturer in Arabic in the University of London, an English Muslim, Lt.-Col. 'Abdullah Baines Hewitt, al-Hajj Agus Salim of Indonesia, the Sayyid Muhammad Mahdi al-Khurasany of Iran, Dr. 'Ali 'Abd al-Qadir, sometime Director of the Islamic Cultural Centre, London, and now Dean of the College of the Shari'ah, Cairo, Egypt, and the translator of the Holy Qur'an into English, the late Mr. 'Abdullah Yusuf 'Ali. All these learned scholars amongst others were invited by the Imam of the Shah Jehan Mosque, Woking, at different times to lead the congregational prayers at 'Id celebrations at the Shah Jehan Mosque, Woking. As the incomplete list shows, they are drawn from various *mazhabs*, including the Shi'ah Imamiyyah Ithnaa 'Ashariyyah. The only discrimination the Woking Muslim Mission and Literary Trust have made has been against those who do not adhere to the consensus of view of the finality of prophethood in the Prophet-hood of Muhammad.

# THE HOLY QUR'AN ON PRAYER

By the late MUHAMMAD 'ALI

## Seven important points

The following points may be briefly noted as an introduction to this short article in which are brought together the prayers taught to the Muslims through revelation to the Prophet Muhammad, including the prayers of the previous prophets whose life histories are referred to in the Holy Qur'an.

First, prayer, according to the Holy Qur'an, is a universal institution, and it is not only the righteous men and prophets that are spoken of as praying to God, but even unbelievers and idolaters are frequently mentioned as calling upon God when they find themselves in distress, and God is spoken of as removing their distress by accepting their prayers. The Holy Qur'an is full of statements like the following :

“ Say, Who is it that delivers you from the dangers of the land and the sea when you call upon Him (openly) humbling yourselves and in secret : If He deliver us from this we should certainly be of the grateful ones. Say, God delivers you from them and from every distress, but again you set up other associates (with him) ” (6 : 63, 64).

“ And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing, but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him ” (10 : 12).

“ When evil afflicts you, to Him do you cry for aid ; yet when He removes the evil from you, a party of you associate others with their Lord ” (16 : 53, 54).

“ And when harm afflicts men they call upon their Lord turning to Him, then when He makes them taste of mercy from Him, lo ! some of them begin to associate others with their Lord ” (30 : 33).

Secondly, the greater a man's faith in God and the nearer he is to Him, the more are his prayers accepted. Whenever a righteous servant of God is spoken of as calling upon his Lord, God is always spoken of as responding to his call ; and of a righteous servant of God, Zacharias, it is stated :

“ My Lord ! Surely my bones are weakened and my head flares with hoariness, and, my Lord ! I have never been unsuccessful in my prayer to Thee ” (19 : 4).

And generally it is laid down :

“ And when My servants ask thee concerning Me, then surely I am very near ; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way ” (2 : 186).

Thirdly, though it is true that the prayer of one in distress is heard by God, yet He is the Supreme Master and man must submit himself to His will :

“ Who answers the distressed one when he calls upon Him and removes the evil ” (27 : 62).

“ Nay, Him you call upon, so He clears away that for which you pray if He pleases ” (6 : 41).

“ We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits ” (2 : 155).

The efficacy of prayer cannot be denied on the ground that it is not always accepted, just as the efficacy of medicine cannot be denied because it does not prove efficacious in all cases.

Fourthly, prayer is not negation of resorting to means to attain an end ; it only supplements those means and is further a source of strength to man when the means fail, as they do very often. Thus a very lengthy prayer in the Holy Qur'an is followed by the words :

“ So their Lord accepted their prayer : That I will not waste the work of a worker among you ” (3 : 194).

Fifthly, though a man is at liberty to pray for anything that he needs, the highest prayers are those which aim at the good of humanity, prayers of intercession for one's friends or relatives or community or country or for the amelioration or guidance to the right path of human beings in general. The last mentioned prayers are those which are the greatest concern of the prophets of God, and it is in reference to these prayers that the Prophet Muhammad is spoken of as killing himself with grief on account of a fallen humanity :

“ Perhaps thou wilt kill thyself with grief because they do not believe ” (26 : 3).

“ Then maybe thou wilt kill thyself with grief sorrowing after them if they do not believe in this Announcement ” (18 : 6).

Sixthly, it will be noticed that the prayers of the Holy Qur'an generally begin with the word *Rabbí* (My Lord) or *Rabba-ná* (Our Lord). This translation, however, does not carry the real idea underlying the word *rabb*, which originally signifies the *fostering of a thing in such a manner as to make it attain one state after another until it reaches its goal of completion*. Hence *Rabb* is the Author of all existence Who has not only given to the whole creation its means of nourishment but has also ordained beforehand for each a sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection. In addressing the Divine Being as *Rabbí* (My *Rabb*) there is an understood prayer to be brought to perfection through Divine grace, while in *Rabba-ná* (Our *Rabb*), attention is drawn to the fact that He is the Bringer to perfection of the whole of humanity.

Seventhly, the prayers in this collection are of two kinds : (1) those that are of a general nature, and (2) those that relate to particular occasions or give expression to supplications of a particular nature. The latter are generally the prayers resorted to by righteous persons of the days of yore ; for instance, Abraham's prayer for the city of Mecca or for his offspring ; Noah's prayer at the time of embarking in the ark or alighting from it ; Zacharias' prayer to be blessed with a son ; Jesus' prayer for daily bread, and so on. In the varying circumstances of life one of these prayers or another may be suitable for any one person or may be adapted to his case. The former are generally the prayers revealed for the guidance of Muslims, and in these special stress is laid upon the spiritual perfection of man, though the desire for the good of this world also finds expression here and there.

### PRAYERS OF THE HOLY QUR'AN<sup>1</sup>

1. " All praise is due to God, the Lord of the worlds.  
" The Beneficent, the Merciful.  
" Master of the day of requital.  
" Thee do we serve and Thee do we beseech for help.  
" Guide us on the right path,  
" The path of those on whom Thou hast bestowed favours,  
" Not of those upon whom wrath is brought down, nor those who go astray."
2. " My Lord ! Make it a secure town and provide its people with fruits, such of them as believe in God and the last day " (2 : 126).<sup>2</sup>
3. " Our Lord ! Accept from us ; surely Thou art the Hearing, the Knowing " (2 : 127).<sup>3</sup>
4. " Our Lord ! And make us both submissive to Thee, and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully) ; surely Thou art the Oft-returning (to mercy), the Merciful " (2 : 128).
5. " Our Lord ! Grant us good in this world and good in the Hereafter,<sup>4</sup> and save us from the chastisement of the fire " (2 : 201).
6. " Our Lord ! Pour down upon us patience, and make our steps firm and assist us against the unbelieving people " (2 : 250).<sup>5</sup>
7. " We hear and obey, our Lord ! Thy protection (do we crave), and to Thee is the eventual course " (2 : 285).<sup>6</sup>
8. " Our Lord ! Do not punish us if we forget or make a mistake. Our Lord ! Do not lay on us a burden as Thou didst lay on those before us. Our Lord ! Do not impose upon us that which we have not the strength to bear. And pardon us and grant us protection and have mercy on us ; Thou art our Patron, so help us against the unbelieving people " (2 : 286).<sup>7</sup>
9. " Our Lord ! Do not make our hearts deviate after Thou hast guided us aright, and grant us from Thee mercy ; surely Thou art the most liberal Giver " (3 : 7).<sup>8</sup>
10. " Our Lord ! Surely we believe, so forgive us our faults and keep us from the chastisement of the fire " (3 : 15).<sup>9</sup>
11. " O God, Master of the kingdom ! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou

pleasest ; in Thine hand is the good ; surely Thou hast power over all things. Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure " (3 : 25-26).<sup>10</sup>

12. " My Lord ! Surely I vow to Thee what is in my womb, to be devoted (to Thy service) ; accept therefore from me ; surely Thou art the Hearing, the Knowing " (3 : 34).<sup>11</sup>
13. " My Lord ! Grant me from Thy good offspring ; surely Thou art Hearer of prayer " (3 : 37).<sup>12</sup>
14. " Our Lord ! Forgive us our faults and our extravagances in our affair, and make firm our feet and help us against the unbelieving people " (3 : 146).<sup>13</sup>
15. " Our Lord ! We believe in what Thou hast revealed and we follow the Messenger, so write us down with those who bear witness " (3 : 52).<sup>14</sup>
16. " Our Lord ! Thou hast not created this in vain ; glory be to Thee ! save us from the chastisement of the fire. Our Lord ! Surely whomsoever Thou makest enter fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust. Our Lord ! We have heard a Preacher calling to the faith, saying, Believe in your Lord ; so we do believe ; our Lord ! forgive us our faults and cover our evil deeds and make us die with the righteous ; our Lord ! and grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection ; surely Thou dost not fail to perform the promise " (3 : 190-193).<sup>15</sup>
17. " Our Lord ! Cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper " (4 : 75).<sup>16</sup>
18. " My Lord ! Surely I have no control (upon any) but my own self and my brother ; therefore make a separation between us and between the nation of transgressors " (5 : 25).<sup>17</sup>
19. " Our Lord ! We believe, so write us down with the witnesses (of truth) " (5 : 83).<sup>18</sup>
20. " O God, Our Lord ! Send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the Best of the providers " (5 : 114).<sup>19</sup>
21. " Our Lord ! We have been unjust to ourselves, and if Thou forgive us not and have not mercy on us, we shall certainly be of the the losers " (7 : 23).<sup>20</sup>
22. " Our Lord ! Place us not with the unjust people " (7 : 47).<sup>21</sup>
23. " Our Lord ! Decide between us and our people with truth ; and Thou art the Best of deciders " (7 : 89).<sup>22</sup>
24. " Our Lord ! Pour out on us patience and cause us to die in submission " (7 : 126).<sup>23</sup>
25. " My Lord ! Forgive us and our brothers and cause us to enter into Thy mercy, and Thou art the most Merciful of merciful ones " (7 : 151).<sup>24</sup>
26. " Thou art our Guardian, therefore forgive us and have

- mercy on us, and Thou art the Best of the forgivers. And ordain for us good in this world's life and in the Hereafter, for surely we turn to Thee" (7 : 155, 156).<sup>25</sup>
27. "Our Lord! Make us not a trial for the unjust people. And do Thou deliver us by Thy mercy from the unbelieving people" (10 : 85, 86).<sup>26</sup>
28. "In the name of God be its sailing and its anchoring ; most surely my Lord is Forgiving, Merciful" (11 : 41).<sup>27</sup>
29. "My Lord! I seek refuge in Thee, from asking Thee that of which I have no knowledge ; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers" (11 : 47).<sup>28</sup>
30. "Originator of the heavens and the earth ! Thou art my Guardian in this world and in the Hereafter ; make me die a Muslim and join me with the good" (12 : 101).<sup>29</sup>
31. "My Lord! Make this city secure, and save me and my sons from worshipping idols" (14 : 35).<sup>30</sup>
32. "O our Lord! Surely I have settled a part of my offspring in a valley unproductive of fruit near Thy sacred house, our Lord! that they may keep up prayer ; So, make the hearts of some people yearn towards them and provide them with fruit ; haply they may be grateful" (14 : 37).<sup>31</sup>
33. "My Lord! Make me keep up prayer and from my offspring (too), O our Lord! and accept my prayer : O our Lord! Grant protection to me and my parents and the believers on the day when the reckoning comes to pass" (14 : 40-41).<sup>32</sup>
34. "O my Lord! Have compassion on them (my parents), as they brought me up (when I was) little" (17 : 24).<sup>33</sup>
35. "My Lord! Make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist me" (17 : 80).<sup>34</sup>
36. "Our Lord! Grant us mercy from Thee and provide for us a right course in our affair" (18 : 10).<sup>35</sup>
37. "My Lord! Surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never grown weary in my prayer to Thee : And surely I fear my cousins after me and my wife is barren, so grant me from Thyself an heir, who should inherit me and inherit from the children of Jacob, and make him, my Lord, one in whom Thou art well-pleased" (19 : 4-6).<sup>36</sup>
38. "My Lord! Expand my breast for me : And make my affair easy to me : And loose the knot from my tongue that they may understand my word" (20 : 25-28).<sup>37</sup>
39. "O my Lord! Increase me in knowledge" (20 : 114).<sup>38</sup>
40. "Adversity has afflicted me and Thou art the most Merciful of all merciful ones" (21 : 83).<sup>39</sup>
41. "There is no god besides Thee ; glory be to Thee, surely I am of the wrong-doers" (21 : 87).<sup>40</sup>
42. "My Lord! Leave me not childless and Thou art the Best of inheritors" (21 : 87).<sup>41</sup>
43. "O my Lord! Judge Thou with truth ; and our Lord is the Beneficent God Whose help is sought against what you (unbelievers) ascribe (to Him)" (21 : 112).<sup>42</sup>
44. "O my Lord! Help me against their calling me a liar" (23 : 26).<sup>43</sup>
45. "O my Lord! Cause me to alight a blessed alighting, and Thou art the best to cause to alight" (23 : 29).<sup>44</sup>
46. "O my Lord! I seek refuge in Thee from the evil suggestions of the devils" (23 : 97).<sup>45</sup>
47. "Our Lord! We believe, so do Thou forgive us and have mercy on us and Thou art the Best of the merciful ones" (23 : 109).<sup>46</sup>
48. "O my Lord! Forgive and have mercy, and Thou art the best of the merciful ones" (23 : 118).
49. "O our Lord! Turn away from us the chastisement of hell, surely the chastisement thereof is a lasting evil : Surely it is an evil abode and (an evil) place to stay in" (25 : 65, 66).
50. "Our Lord! Grant us in our mates and offspring the joy of our eyes and make us patterns for those who guard against evil" (25 : 74).<sup>47</sup>
51. "My Lord! Grant me wisdom, and join me with the good : And ordain for me a truthful mention among posterity : And make me of the heirs of the garden of bliss : And forgive my sire, for surely he is of those who have gone astray : And disgrace me not on the day when they are raised" (26 : 83-87).<sup>48</sup>
52. "My Lord! Surely my people give me the lie : Therefore judge Thou between me and between them with a (just) judgment and deliver me and those who are with me of the believers" (26 : 117, 118).<sup>49</sup>
53. "My Lord! Deliver me and my followers from what they (the unbelievers) do" (26 : 169).<sup>50</sup>
54. "My Lord! Grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones" (27 : 19).<sup>51</sup>
55. "My Lord! Surely I have done harm to myself so do Thou protect me" (28 : 16).<sup>52</sup>
56. "My Lord! Deliver me from the unjust people" (28 : 21).<sup>53</sup>
57. "My Lord! Surely I stand in need of whatever good Thou mayest send to me" (28 : 24).<sup>54</sup>
58. "My Lord! Help me against the mischievous people" (29 : 30).<sup>55</sup>
59. "My Lord! Grant me of the doers of good deeds" (37 : 100).<sup>56</sup>
60. "My Lord! Do Thou forgive me and grant me a kingdom, which is not fit for (being spoiled by) any one after me : surely Thou art the great Giver" (38 : 35).<sup>57</sup>
61. "Our Lord! Thou embracest all things in mercy and knowledge, so grant protection to those who turn to Thee and follow Thy way and save them from the chastisement of the hell. Our Lord! And make them enter the gardens of perpetuity which Thou hast promised them and those who do good, of their fathers and their wives and their offspring ; surely Thou art the Mighty, the Wise ; And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement" (40 : 7-9).<sup>58</sup>

62. "My Lord! Grant me that I should be grateful for Thy favour which Thou hast bestowed on me and on my parents and that I should do good such as Thou art pleased with and do good to me in respect of my offspring; surely I turn to Thee, and I am of those who submit" (46:15).<sup>59</sup>
63. "I am overcome, come Thou to help" (54:10).<sup>60</sup>
64. "Our Lord! Forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe; our Lord! surely Thou art Kind, Merciful" (59:10).<sup>61</sup>
65. "Our Lord! On Thee do we reply, and to Thee do we turn, and to Thee is the eventual coming. Our Lord! Make us not a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise" (60:4, 5).<sup>62</sup>
66. "Our Lord! Make perfect for us our light, and grant us protection: Surely Thou hast power over all things" (66:8).<sup>63</sup>
67. "My Lord! Forgive me and my parents and him who enters my house believing and the believing men and the believing women, and increase not the unjust in aught but destruction" (71:28).<sup>64</sup>
68. "Say: I seek refuge in the Lord of the dawn,  
"From the evil of what He has created,  
"And from the evil of the utterly dark night when it comes,  
"And from the evil of those who cast (evil suggestions) in firm resolutions,  
"And from the evil of the envious when he envies" (113).
69. "Say: I seek refuge in the Lord of men:  
"The King of men:  
"The God of men:  
"From the evil of the whisperings of the slinking (devil)  
"Who whispers into the breasts of men  
"From among the jinn and the men" (114).<sup>65</sup>

1 It is with this prayer that the Holy Qur'an opens, and it occupies the first place among all the prayers contained in the Qur'an itself; it is in fact the sublimest of all the prayers that exist in any religion. So great is its importance in Islam that it forms an essential part of every prayer-service whether offered in congregation or privately, and every Muslim who says his prayers regularly repeats it at least 32 times daily. It is therefore the greatest force that moulds the Muslim mind. This prayer forms a chapter by itself, the opening chapter or the *Fatihah*. It contains seven verses, the first three of which speak of the four chief Divine attributes, viz., providence, love, mercy and requital, and the last three lay open before the Great Maker the earnest desire of man's soul to walk in righteousness, in deeds as well as in belief, and to keep to the middle path, without being either excessive in hatred or excessive in love, while the middle one gives expression to man's entire dependence on God, the only source from which help comes when all other help fails. Like most other Qur'anic prayers, it is not only a prayer for guidance of self but also a prayer of intercession for others. But here intercession reaches the farthest limit, for it starts with the description of God as the Being who makes the whole world attain its goal of completion, such being the significance of the word *Rabb al-'alamin*. Herein therefore the Muslim is taught not only to have a yearning to attain to perfection himself but to desire as well, and therefore to work, for the perfection of the whole humanity, indeed the whole world.

2 These are the words of Abraham's prayer for the city of Mecca. Abraham prayed for blessings only for those who believed, but in reply to this prayer he was told that earthly provisions would

be given to believers as well as non-believers.

- 3 These are the words in which Abraham and Ishmael prayed to God while raising the foundations of the Ka'bah. In prayer No. 3 they pray for the acceptance of their efforts in the Divine cause, while in No. 4 they pray for the raising up of a great nation of Muslims from their offspring.
- 4 These are the worlds in which a true Muslim is taught to pray. He cannot ignore either this world, i.e., the needs of the body, or the next, i.e., the needs of the soul.
- 5 These are the words in which Saul and his forces that were faithful to him prayed to God when they were faced with overwhelming numbers of the enemy.
- 6 This is the Muslim's prayer for seeking Divine protection; he must first exert himself to the utmost, and try his best to carry out Divine commandments.
- 7 Among the prayers taught by the Qur'an, this prayer is given the greatest importance after the *Fatihah*. The concluding words of the prayer show that the triumph of Islam should be the one desire ruling the Muslim heart, because through Islam alone can perfect peace be established in the world, the prelude to this prayer being "we make no difference between any of His messengers" (2:285). But the aspiration of the soul to be led to the promised victory is still subjected to the holier yearnings "pardon us and grant us protection and have mercy on us", and thus the true spirit of humility is breathed into the Muslim's mind even in the hour of triumph.
- 8 This prayer teaches man to be on the alert even after receiving guidance, for many nations deviated after being guided aright. This prayer follows a controversy with the Christians who made a deviation from the right course in exaggerating Jesus Christ's claims.
- 9 This is described as the prayer of the patient and the truthful ones.
- 10 These verses speak of the great revolutions that take place among every nation and in every age. The words are undoubtedly a source of strength to the weak and raise in the breast aspirations for attaining to greatness through Divine mercy, and may therefore serve the purpose of prayer by bringing the mind to a prayerful attitude.
- 11 These are the words in which Mary's mother prayed. She makes a vow first to devote her offspring to Divine service and then prays to God that the offering may be accepted by Him. Every woman should try to imitate her example.
- 12 These are the words of Zacharias when he prayed for a son who should lead people to righteousness after him.
- 13 In these words the Muslims are taught not to give way to dejection and despair when they meet a reverse but to seek solace and strength from God. Mishaps are generally due to our own faults.
- 14 These are the words of the prayer of Jesus' disciples. The bearers of witness are those who bear witness to the Truth and are willing to undergo any suffering for its sake.
- 15 Such are said to be the prayers of those "who remember God standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth" (3:190), i.e., who feel the Divine presence whatever the condition may be in which they are and who seek knowledge from nature. And how prayer should be supplemented with hard work and the greatest exertion to gain an end is made clear by the words that follow: "So their Lord accepted their prayer: That I will not waste the work of a worker among you" (3:194).
- 16 This is said to be the prayer of the weak and the persecuted ones who are oppressed for no reason other than that they would not give up the truth.
- 17 These are the words of Moses' prayer when his followers refused to go against the enemy.
- 18 This is stated to be the prayer of the good Christians who believed in the Prophet Muhammad. The words are nearly the same as the words of the prayer of Jesus' disciples in No. 15.
- 19 These are the words of Jesus' prayer when the disciples asked him to pray to God to send down to them food from heaven. There is a reference here to Jesus' prayer for the *daily bread* which he included in the famous Lord's prayer. It should be borne in mind that according to the terminology of the Holy Qur'an all provisions are sent down from heaven.
- 20 These are the words of the prayer of Adam and Eve when they were misled by the Devil.

- 21 Such should be the ardent desire of every Muslim — not to have anything to do with an unjust people in their deeds of injustice.
- 22 This is a prayer to seek Divine help against those who direct their energies towards the extermination of truth.
- 23 A prayer to remain firm under severe persecution and hard trials.
- 24 These are the words of Moses' prayer for Aaron and himself when the Israelites turned to calf-worship in his absence.
- 25 Thus did Moses pray to God when the earthquake overtook his companions.
- 26 In these words did the Israelites pray to God when they were being severely persecuted by the Pharaoh.
- 27 These are the words of Noah's prayer when he embarked in the ark, and may be used on similar occasions.
- 28 When Noah's son perished in the flood, Noah cried out in his behalf saying that his son, being of his family, should have been saved. He was told that his son, being a wicked man, was not included in the Divine promise to save his family, and then he prayed to God in the words quoted here.
- 29 These are the words of Joseph's prayer after he had attained to the highest dignity in Egypt. To die a Muslim and be included among the righteous is the highest aspiration of the soul.
- 30 This and the two that follow are Abraham's prayers, and while this one relates both to the city of Mecca and to his offspring, the other two are only for his children.
- 31 This is Abraham's prayer for Ishmael in particular, for it was he who was made to settle in a valley unproductive of fruit, i.e., the valley of Mecca, where the sacred house was situated. The object of the prayer is that the hearts of the people of the world may yearn for Ishmael and his descendants, among whom was the Prophet Muhammad, and that fruits may be brought to the residents of an unproductive valley. Abraham's aspirations for his offspring are the highest which a father can have for his children.
- 32 This is a prayer first for his own offspring that they may be blessed with the spiritual force that comes through prayer to God, and then an intercession for his parents and all believers generally.
- 33 In these words should a Muslim pray for his mother and father.
- 34 These are the words in which the Prophet Muhammad was told to pray when he had to flee Mecca as a persecuted man and again when he was made to enter Mecca as victorious. Truth and faithfulness should thus be the watchword of a Muslim whether he is being persecuted by his enemies or is triumphant over them. He should neither be dejected in th former condition, nor elated in the latter, and should seek from God firmness in truth in both conditions.
- 35 In these words did the dwellers of the cave (*Ashab al-Kahf*) pray when they had to retire to a cave on account of the persecutions of their enemies.
- 36 These are the words in which Zacharias prayed to God when he saw that the people were leading unrighteous lives and there was none to guide them aright, while he himself had grown old and was nearing death. It shows that the righteous are anxious only for such offspring as may do good to humanity.
- 37 In these words, Moses prayed to God when he was commanded to go to the Pharaoh and warn him. The words of this prayer are very suitable for a lecturer or a writer. The expanding of the breast means the granting of clear arguments, and loosening the knot from the tongue stands for clear expression.
- 38 The Prophet Muhammad is commanded to pray in these words. This shows the place of importance given to knowledge in Islam.
- 39 These are the words in which Job prayed to God when he was visited with the hardest afflictions. The visitation of an affliction is itself thus shown to be an appeal to Divine mercy.
- 40 Thus did cry out Jonah in the midst of the severest afflictions and this cry is followed by the words: "We responded to him and delivered him from grief, and thus do We deliver the believers." This shows that when a similar cry rises from the heart of a believer it meets with a deserving response from the Divine Being.
- 41 The prayer of Zacharias is to be blessed with offspring.
- 42 In these words did the Prophet Muhammad pray to God when his people refused to listen to the message of truth which he had brought and in which lay their real good.
- 43 Noah's prayer to be delivered from his enemies.
- 44 This is Noah's prayer when he alighted from the ark.
- 45 This is the prayer taught to the Prophet Muhammad and through him to his followers — to seek refuge in God from all evil suggestions.
- 46 The believers are spoken of as praying to God in these words.
- 47 In these words, and the words of the above two prayers, the Muslims are taught to pray to God constantly for blessings of this life as well as the next.
- 48 This is Abraham's prayer after pointing out to his people the futility of idol-worship. The prayer itself is preceded by the following description of the Divine Being: "He Who created me, then He had shown me the way; and He Who gives me to eat and gives me to drink; And when I am sick, He restores me to health; and He Who will cause me to die, then give me life."
- 49 This is Noah's prayer when he was rejected by his people.
- 50 This is Lot's prayer when his people refused to listen to him and persisted in their wickedness.
- 51 This is Solomon's prayer. It shows that even after attaining to kingly dignity his sole desire was to attain to righteousness and do good to others.
- 52 This is Moses' prayer when he found himself in difficulties owing to the death of a Copt as a result of his striking him with the fist.
- 53 This is Moses' prayer when he learned that the authorities had decided to put him to death, and he fled Egypt.
- 54 This is Moses' prayer on reaching Midian where he found himself a complete stranger and without any resources.
- 55 Such was Lot's prayer when he found his people bent on mischief.
- 56 This is Abraham's prayer for a son — Ishmael.
- 57 Thus did Solomon pray to God when he found the heir-apparent to his throne to be an imbecile. From the splendour of his temporal kingdom his mind turned to the great glories of the spiritual kingdom which no heir could spoil.
- 58 In these words, the angels or such persons as move in a higher spiritual sphere are said to pray for the believers. It is therefore in a sense the intercessory prayer of believers for each other. The concluding prayer here, it should be noted, is a prayer that the believers may be kept away from evil deeds, i.e., they may be freed from the bondage of sin.
- 59 This is described as being the prayer of a man who has reached the age of forty, which is the age of maturity so far as spirituality is concerned.
- 60 Thus did Noah pray to God when his people refused him and called him a madman. The word *Rabbi* is understood and may be added before the prayer.
- 61 Such is the prayer of the Muslims of one generation for the generation that has gone before, or for Muslims who have preceded in faith. The intercessory prayer of the Muslims thus extends to the living as well as the dead.
- 62 This is the prayer of Abraham and his true followers and it is held up as an example to the Muslims.
- 63 The good are described as praying thus even after entering paradise, which shows that the entry into paradise is a starting-point for a new and never-ceasing spiritual advancement.
- 64 This is Noah's prayer. When the wicked are bent upon destroying truth and righteousness, their destruction becomes necessary.
- 65 It is with this prayer and the one that precedes it that the Holy Qur'an comes to a close, and just as it opens with a prayer it ends with a prayer. In the first of these prayers man is told to seek refuge in God from the mischief of the outside world, "the evil of what He has created," and is said to be a threefold mischief. In the first stage it is the mischief of the darkness in which an affair is involved; in the second stage it is the mischief of those who put evil suggestions into the resolution of men or into the management of their affairs, and in the final stage it is the mischief of those who envy the success of others. In the second prayer, man is taught to seek refuge in God from the gravest mischief of all, the mischief of the slinking devil who comes stealthily and casts evil suggestions into the hearts of men. It is in fact the mischief of the inner self of man. The word *qul* (say) is added to show that man is taught to pray thus, and when actually praying the word may be omitted.

# ISLAM AND EVOLUTION

By NIZAM MUHAMMAD

The term "Evolution" means the process of developing from a rudimentary to a mature or complete state, or, stated otherwise, it is a process of cumulative change, and, as Edward O. Dodson, Assistant Professor of Zoology, University of Notre Dame, has said :

"The descent of man from 'monkeys' is not a point of definition for evolution."<sup>1</sup>

When the anthropologist or the biologist uses the term evolution in reference to man, he usually concerns himself mainly with physical evolution, or possibly extends it to include social evolution as well. When the Qur'an refers to evolution, it concerns itself primarily with man's moral and spiritual development, and only derivatively with the other aspects of evolution. This is not because physical evolution is seen as less important, but that spiritual evolution is discerned as being more significant.

## Man's origin

To a Muslim, like any other religionist, man's origin lies in God, who is our Creator and Sustainer. Besides referring to God as *al-Khaliq* (the Creator), the Qur'an assigns to Him the titles of *al-Badi'* (the Originator) and *al-Musawwir* (the Fashioner of Shapes). It was through His will that the heavens and the earth and all between them came into being. What for us seem inexplicable and complex represent for Him both simplicity and comprehension.

"He it is Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is" (4 : 68).<sup>2</sup>

After creation, however, there is the necessity for guidance towards a state of maturity or perfection. It is in this respect that God is referred to as *Rabb*, which is an Arabic word signifying the fostering of a thing in such a manner as to make it attain one condition after another until it reaches its goal of perfection. This idea is made clearer in the following verses of the Qur'an :

"Glorify the name of thy Rabb, the Most High,  
"Who creates, then makes complete,  
"And who measures, then guides" (87 : 1-3).<sup>3</sup>

This applies not only to the lower forms of life but also to man, who has been created by various stages.

"And indeed He (God) has created you by various stages" (71 : 14).<sup>4</sup>

The completion is through the process of evolution on a defined path, and not without ample guidance from God. Thus the Qur'anic concept of man's origin is diametrically opposed to the agnostic assertions that man is the consequence of mere chance, of the accumulation of right materials at an appropriate time brought about by a "lucky throw of the dice", and that the belief in the Creator is an unjustifiable one.

On the question of man's physical evolution, it was at one time unreservedly advanced that man was the direct

descendant of the apes. This theory has since then been modified to state that man did not descend directly from the apes, but that he and the apes have both come from a common stock, which was neither a man nor an anthropoid ape. From this common being two branches diverged ; on one was Man, and on the other were the apes. The two branches never intermingled, and therefore the thought that man is a descendant of the apes is rather misleading. However, specialists still cannot agree as to when this higher form lived and when our ways parted. The theory that the Negroes have been derived from the gorilla, the Mongols from the orang-outang, and the whites from the chimpanzee, now reads as mere fiction.

Palaeontology, comparative anatomy and embryology, geographical distribution of organisms over the earth, systematic, domesticated animals and plants and immunology, may all be interpreted as supporting organic evolution, but there is still the loophole through which man can peep out and exclaim that the matter is not quite as simple as that.

To quote from Ivar Lissner's *Man, God and Magic* :

"We know of no instance where one form of life has gradually changed into another. . . . Palaeontologists assume that the whale was a land animal which returned to the water, but here again exact science has to give way to supposition, for no one has yet found a whale which lived on land. All the ancestors of the whale appear to have been sea-dwellers. . . . The famous Dresden naturalist and theologian Arthur Neuberg has pointed out that a dog's embryo cell can never produce anything but a dog, but children at school today are still being taught that long ago man was an amoeba, then a fish, then a reptile and so on."<sup>5</sup>

Such is the uncertainty which pervades the idea of man's physical evolution, that one wonders to what extent it is less probable that man has developed out of man, out of his own earlier forms and not out of any other non-human species.

As man probes into the past, as he unearths the history of his predecessors, whom he is at liberty to label human or non-human, and which labelling may only be in accordance with his desired way of thinking and therefore not necessarily appropriate, it will gradually dawn upon him once more that his origin lies not in animals but in God the Creator. He will realize that he and the animals, as well as the other forms of life, are related in the sense that they have all originated from a common source, God.

## The purpose of Islamic evolution

Islamic evolution takes man from a primitive state of instinctive desire to the higher state of consciousness wherein, of his own free will, he has rejected what is wrong.

The period of Adam represents the period in which man became Man. It is indicative of the period when, after the creation of the heavenly bodies and various forms of life, God decided to place His chief representative on earth.

“I am going to place a ruler in the earth” (2 : 30).<sup>6</sup>

Thus man was to be the primary purpose in God's creation. He was to be the chief actor in the drama of life enacted on the stage of time. All the other forms of life, nay, the very forces of nature, were intended to be brought under his control. The Qur'an says :

“And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are signs in this for a people who reflect” (45 : 13).

But there is purpose, correlation and unity among the rest of nature. The sun travels on a certain path and so does the moon.

“The sun and the moon follow a reckoning” (55 : 5).

“Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit” (36 : 40).

There is interdependence of plant and animal life. The rising and falling of the tide is an effect of the gravitational pull of the moon, and any deviation from the normal can be disastrous to life on earth.

If all these, over which man has been made a ruler, display harmony and purpose, then is it not conceivable that man himself must have some grand aim before him? This question has been straightforwardly posed in the Qur'an :

“Does man think that he is to be left to wander without an aim?” (75 : 36).

It is in the answer to this question that the ultimate purpose of Islamic evolution lies. The Qur'an has unequivocally replied that man's grand aim is to be in the service of God.

“And I have not created the *jinn* and the men except that they should serve Me” (51 : 56).

The man who thus represents the purpose of Islamic evolution is not the physically perfected man but the spiritually mature individual who sees God as his end. It is this Higher Man who can be seen at the last link of the evolutionary chain. The transcendence from the physical to the spiritual world is quite aptly stated in the Qur'an :

“And certainly We create man of an extract of clay,

“Then We make him a small life-germ in a firm resting-place,

“Then We make the life-germ a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be, God, the Best of creators” (23 : 12-14).

The words “then We cause it to grow into another creation” emphasize the fact that man's evolution does not culminate in the attainment of physical perfection. Instead, he is introduced to the spiritual world. The final link in Islamic evolution is the ultimate development of the spiritual faculty of man, achieved not by passive isolation but by active participation in a social framework, for man is essentially a social being.

## The higher man via Islam

To a Muslim, evolution into the *Higher Man* is attained through the dedication of his life in the service of God and the implications contained therein.

From his very origin to his final destiny beyond the realm of this life, the acknowledgment of the Creator is an acceptable doctrine of every Muslim.

“From Him have we come and to Him shall we return” (2 : 156).

The desire to serve God is not to be fulfilled through ritualism but through the actualization of the fundamental principles of Islam. The declaration of faith, “There is no god but God, and Muhammad (upon whom be peace!) is His servant and His messenger,” reminds a Muslim not only of the oneness of God, but also of the unity of His representative on earth.

“Mankind is a single nation” (2 : 213).

In the Prophet Muhammad he sees the agency through which God has sent His final and perfect message to man, and he realizes that Islam represents the climax in the evolution of religion.

“This day have I perfected for you your religion and completed My favour upon you and chosen for you Islam as a religion” (5 : 3).

Mankind does not need prophets any more, for prophethood has come to an end in Muhammad, and the Holy Qur'an, left as the perfect guide for humanity, will abide for all time.

The operant nature of the Islamic system of the *Zakat* (Charity), which aims at narrowing the gap between the wealthy and the poor, the non-ritualistic emphasis on prayer, the moral realizations of fasting, and the atmosphere of cosmopolitanism, which prevails at the Ka'bah during the *Hajj* (pilgrimage), are all reminiscent of the grandeur of Islamic principles. These are all aimed at the moral upliftment of the individual. Evil passions, oppressive, disorderly and dishonest designs, as well as presumptuous hearts are to be restrained. Instead, purity of mind, high moral standards, recognition of social obligations, and, above all, a deep religious conviction, all synonymous with the Higher Man, are to be inculcated.

Islam provides the laws which are indispensable for the attainment of a society based on the highest standards of ethics. It admonishes the individual to first of all become conscious of a highly spiritual self so that he can effectively radiate the light of piety, justice and consideration to others, without himself being influenced by any adverse beam.

“O you who believe, take care of your souls — he who errs cannot harm you when you are on the right way. To God you will return so He will inform you of what you did” (5 : 105).

The individual, the family, the community, and the nation, are all seen as integral links in the chain of internationalism, and the stability of one affects the solidarity of the others. The Qur'an advocates the consideration of one human being for another, the brotherhood of man, the respect of treaties, and the policy of non-compulsion in religion :

“There is no compulsion in religion” (2 : 256), and further states :

“Surely those who believe, and those who are Jews, and the Christians and the Sabians, whoever believes in God and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve” (2 : 62).

It is in the full realization of all these that man can be truly said to be in the service of God. Herein lies the Higher Man who is the ultimate purpose of Islamic evolution, in which the aim is God, the course is through Islam, and the pilot is man himself.

### Conclusion

In this age of scientific progress, man has still not found true happiness within himself. Once again, as in so many instances in the past, he has found that he has to give priority to a programme of defence against his enemies, and that his efforts to effect a harmonious and peaceful relationship with his fellow human beings have met with obstacles. He finds himself gripped by the talons of his own folly and forced to remain a helpless captive within the walls of his own creation. The strength of the present links in the social and evolutionary chain has become subject to much suspicion. Today, satellites, guided missiles, submarines, underground air-strips and destructive weapons of unknown nature are all sources from which the human race can be completely annihilated, so that Hiroshima itself pales into insignificance. However, the present cold war and possible, though undesirable, World War III, finding refuge in some dark alley and waiting for an opportune moment to reveal itself, are not the only threats facing mankind. If even these can be averted, there are so many others which deserve much consideration. Disease, poverty, the undue influence of the wealthy few over the poor stricken majority, prejudice, corruption, nominal consideration but practical discrimination, distrust and diplomatic intrigues, are only some of the other vices which mankind has to combat.

Twentieth century man has rediscovered on an international scale the fears and problems of his prehistoric ancestors. Not rare are incidents which cause us to wonder if the laws of humanity have been suspended and the law of the jungle made to prevail, whether humanity has really reached the age of reason or whether its efforts are still on the scale of the tribe.

It is becoming more and more incumbent upon man to realize that the establishment of international stability and universal peace does not lie in the large-scale production of destructive weapons. Peace can only be successfully established by transforming man from the interior and not by erecting external structures. Moved into ecstasy by his

material achievements, his vision is dimmed to the fact that man cannot be fully analyzed in terms of the waves of his physics laboratory, of the anatomy slides of his biology theatre or the concise formulae pasted on the walls of his chemistry laboratory. Man is not the convenient compilation of electrons, protons and neutrons, nor is he the contrived robot of a scientist. He goes beyond all these. He is body and soul. He has the power to reason and enjoys the freedom of choice, and these form the line of demarcation between man and “non-man”. As long as that department of science which deprives man of his spirituality prevails, it can never hope to achieve full status.

It is on this basis of the recognition of man's possession of body and soul that the vitalism of Islamic evolution is felt. Commendable, as it is, to ponder on the past, it is even more important to live in the present and contemplate on the future. Caught in the whirlpool of materialism and other problematic situations, and drawn centrally to virtual extinction, the redeeming nature of Islam becomes all the more perceptible to man. In the present world turmoil, Muslims are once more being called to duty. Their contribution towards the alleviation of world disturbances is significant, because they have been endowed with a religion which has given positive means for the achievement of world harmony and peace. What the United Nations in its charter and other recent and benevolent world organizations in their constitution have found it advisable, in the interests of humanity, to include, have already been sanctified by Islam approximately fourteen hundred years ago. A Muslim can be proud of himself only if he identifies his efforts with those which are channelled towards solving the problems which face humanity as a whole. It is hereby that he can be said to be in the service of God, in which service he can find true happiness.

To this service of God may all Muslims dedicate their lives !

“Say : My prayer and my sacrifice and my life and my death are surely for God, the Lord of the worlds. No associate has He. And this am I commanded, and I am the first of those who submit” (6 : 163-164).

May God guide us all !

- 1 *A Textbook of Evolution*, by Edward O. Dodson. Published in 1952 by W. B. Saunders Co., Philadelphia and London, p. 3.
- 2 The Qur'an, 40:68.
- 3 *Ibid.*, 87:1-3.
- 4 *Ibid.*, 71:14.
- 5 *Man, God and Magic*, by Ivar Lissner. Translated from the German by J. Maxwell Brownjohn. Published 1961 by Jonathan Cape Ltd., London, pp. 299-300.
- 6 The Qur'an, 2:30.

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# POEMS

## THE DIVINE DIVAN

Set not thy heart on this world's store,  
Daily craving more and more.  
All at death thou shalt discard.  
Think not: "I could do with more.  
What I have is little store.  
Give me more  
And more!  
See! I open wide my door!"  
All at death thou shalt discard.  
Set thine heart on doing good.  
Do to others as you would  
They should do to you.  
Dost thou think this good will vanish?  
All such thoughts I bid thee banish.  
This I say to you:  
"Set thy face to the Great Hereafter.  
Pile up wealth in the Great Hereafter.  
This world's wealth may bring thee sorrow.  
This world's wealth may bring thee laughter.  
Set thy heart on the Great Hereafter.  
Fill each day and fill each morrow,  
Doing good as God thee would.  
Worldly wealth all bears this card,  
Plainly written, plainly starr'd:  
'All at death thou shalt discard!'"

William Bashyr Pickard.

\* \* \* \*

## AL-SURA FATIHA

*The Opening Chapter of the Qur'an*

In the name of God,  
Most Beneign — and Most Kind,  
We do hereby commence  
Our humble obeisance,  
Chanting *Sura Fatiha*,  
From al-Qur'an.

Thankful praise be to Him,  
He — the Lord Almighty  
Of all worlds that be.  
Merciful in extreme;  
Yet as Justice Supreme.

To sit, our deeds to weigh  
And charge us, on Doomsday  
In most stern a régime!  
*Thee* only do we serve.  
*Thine* aid alone do we seek.  
Show thou to us that Right Road  
That men in truth took and trod  
And were by Thee blessed!  
Help us not to stray  
And ramble on that path  
That others took and met Thy wrath,  
Nor those that went astray.

Qazi Tahfizur Rahman.

## THE ASCENDING STAR

Beautiful is thy creation;  
Thy name so sweet;  
How beautiful thou art, my Love!  
O waken, waken me into life,  
Life into magnitude  
Of one sweet life,  
My soul into thy light, O my Love!

Morning wanders among the stars,  
The ascending stars,  
And ripples moan in the gleam . . .  
The wings of time  
Set fire in the stone —  
The earth and sea  
Dance in the rhythm  
Of a peacock through the rainbow  
Of a candle-light —  
And the stone burns into gold,  
O my Love!

Music that echoes behind the stars  
Rings about my being  
And enflames the sky  
With the rhythm  
Of wakeful hours and sleep —  
And fills a sail in the void —  
And you and I shall float — Oh! you and I —  
No day, no night . . . no end —  
Only you and I.

A star is kindled in the house  
And a name  
Of star-like brilliance  
Mornings and evenings  
And the star enflames  
The billows shimmering  
Shadow upon shadow  
Like mirage on the water,  
And the name breaks  
Into millions of springs  
Upon the dead earth  
And the earth into thousand blossoms . . .  
Rising, rising  
Up into the rising wind  
The sail speeds upon the sea.

Forgotten wheels of time  
Drift a flicker on the stream,  
And the water takes up the rhythm  
Of the fire . . .  
Oh! the fire comes up into the flame!

Sayyid Qamr'uzzaman.

## THE ASCENSION OF THE PROPHET

'Tis said one night the prophet lay,  
Reposing on a mat of fine date palm.  
Thoughts of future, past and present day  
Danced in his brain. He tried to be calm.

Between one half asleep and half awake,  
He tried to shun the dreadful scenes.  
The more he tried, the more they came  
And played upon elusive screens.

Khadija his wife and Abu Tálib, too,  
Shielding bulwarks, had passed away.  
Outrage had scattered his closest friends  
And now his very life in danger lay.

While thus he mused o'er faith and fate,  
O'er clouds that marred the divine light,  
This world and sin, synonymous mates,  
And man who seemed to have no sight.

In meditation deep himself he lost.  
The Soul was freed from Earthly stalk.  
Filled with Faith it soared above  
With Seraphic tread upon Bur-raaq.

And now with Gabriel, high, high above,  
Grand wonders were unveiled of Heav'n.  
In Elysium it met the chosen of old  
From Adam to Jesus in stages seven.

Higher still it pierced the darkness dense  
Through thousand veils, sped on and on.  
Till it reached a stage it could go no more  
And floated in regions Empyrean.

The air was soft, perfumed with Musk,  
Streamers of pearls twinkled and g'owed.  
God's shapeless form was there revealed  
While seventy thousand Angels bowed.

In holy spheres of Bliss and Peace,  
Within the realm of Divine Grace,  
The Prophet sealed his enormous trust,  
The charge to warn a reckless race.

How long he was in blissful state  
'Twas just a fleeting flash they say.  
A goodly time he doth relate  
Your thousand years are God's one day.

Suddenly he found himself aghast  
Lying in Ka'ba, back again.  
The Soul fettered back to Earthly mass  
With worldly cares, anguish and pain.

Behind this vision of high degree  
(For Soul did see what eyes could not)  
There lay a mighty prophecy,  
The noble prophet's triumphant lot.

In Celestial tongue he was assured,  
Success o'er all his foes unkind.  
It told to keep with dauntless faith  
His trust to teach and warn mankind.

He'd sealed his word and pledged his life  
To stick to it through thick and thin ;  
And many a time of turbulent strife,  
He called on God to step right in.

His teachings founded pure and plain  
*La ilaha ill-Allaah*  
With this was coupled his Immortal name,  
*Muhammad ur Rasulullaah.*

Muhammad Rafeeq

\* \* \* \*

## O THOU

Thou art the percolated peace,  
Into the withered pores of my breast,  
And art the dart that pricks,  
All over my jovial jest.

Thou art the precious pleasure,  
That showers upon the amorous pair,  
Pervading my languishing leisure,  
Thou art my sorrows' share.

The breezy dawn's saffron sun,  
That's Thou peeping through hills ;  
Thunder, tempest, deluge, Thou art One,  
That threatens heart and thrills.

Thou art a melodious tone,  
Which wells from the heart in mirth ;  
Thou art that what the creatures moan,  
In their terrible thirst.  
Thou art the extreme of every object,  
Which to mankind is imperceptible,  
Either of concrete or of abstract,  
Over all spots available.

Muhammad Ulfat Ullah.

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# POETRY AS A VEHICLE OF SOCIAL AND POLITICAL REFORM IN IRAQ

The part played by Jawahiri in Iraq's national awakening

By Dr. S. A. KHULUSI

The idea of social and political reform made its way into poetry towards the end of the nineteenth century with the rise of Rusafi and Zahawi, though 'Abad al-Ghaffar al-Akhras and some minor poets of the nineteenth century displayed the rudiments of this new trend in their poetry.

There is no doubt that both Rusafi and Zahawi learnt to employ poetry as an effective means of preaching social and political reform from their contemporary Turkish poets, especially Tawfiq Fikrat, who seems to have been a favourite with Rusafi.

It is true that the unveiling and emancipation of women would have taken place in Iraq with or without the help of the poets. All that the poets did was to precipitate the movement and draw an orderly plan for it. When it first started it was a great shock to the society as a whole, because the Iraqis were not prepared to accept it, yet it is one of the ironies of fate that today even the wives and daughters of those who fought against the idea of unveiling women, especially those of the priestly class, are unveiled in a Western fashion and sit side by side with men in schools, colleges and clubs to listen to a lecture or to see a play.

## Zahawi's tirade against the veil

Rusafi was the most violent and shocking in his political attacks. More so than his friend Zahawi. Yet Zahawi was more violent in his social attacks. He is the man who says :

“ O Daughter of Iraq! tear the veil into pieces  
And go about unveiled, for life demands revolutions.  
Tear it and burn it without delay  
For indeed it is a false guardian.”

He further explained his attitude towards women in his celebrated poem *Ba'da alfi 'Am* (A Thousand Years Hence), where he said :

“ If you happen one day to see their women  
You will stand perplexed, like someone who has  
lost his sense  
They share with men their hard work briskly  
And they do their work ably and perfectly.  
They sit side by side with men in courts,  
And display ideas and thoughts that are so close to  
perfection.  
Amongst them are governors and generals  
Amongst them are soldiers and workers.  
Their marriage is none other than a contract  
It is observed by a couple so long as love endures.  
But the upbringing and education of their children  
Is, according to their law, the responsibility of their  
government  
Which is the Mother of all.”

Thus Zahawi in his socialistic utopia tried to show the kind of status that women in general and Iraqi women in particular should have. This utopian picture influenced the Iraqi minds so much that there are at present many aspirations to approach this ideal.

## Jawahiri on the social conditions in Iraq

Iraq is a poetical nation. Poetry draws their future plans and makes them strive after their realization. In politics, as well as social reform, its influence has been paramount.

Poems stand for leaders in Iraq's dailies. Indeed they are even more effective than ordinary leaders in other countries. In this respect Rusafi was not surpassed by anyone except perhaps by Jawahiri. There is one difference between the two, and that is Jawahiri is more in the socialist trend, whereas Rusafi can easily be counted as a liberal. The other member of this blessed trio, viz., al-Zahawi, was an anarchist philosopher.

It was, however, Jawahiri who interpreted Rusafi's liberalism as strong socialism and continued to deliver this message in his poetry with periods of wavering necessitated by hard circumstances. It is therefore of prime importance to concentrate on him :

“ They tied an oppressed nation  
To the tail of a crow, flying and falling with it  
They frightened it with a bear that might eat it  
Whilst it is for ninety years living fearlessly with  
a lion.”

This is just a short quotation from a long poem by Jawahiri called *al-Ya's al-manshud* (The Desired Despair). In it he followed a new line of agitation by praising despair in an ironical manner. This was composed in 1947 when the Palestine question reached its climax.

It was, according to him, a disparagement, utter disparagement, that led to the fall of the Bastille in 1789 and the fall of Spain into the hands of the Arabs.

The whole poem contains a new idea of praising bitter disappointment which usually leads to revolutions.

In this poem he describes the miserable condition of the great majority of the Iraqi nation, especially the lot of the peasants who work in the rice fields in the south. Their feet ultimately become so soft and rotten that dogs try to eat them at night while they are asleep. So they are usually wrapped and guarded by their wives.

The poet closes his poem by drawing a comparison between the past and the present of the nation. In the past, trivial events like insulting a lark or cutting the tail of a camel or slapping an Arab woman by a Byzantine soldier

caused strife and war ; today, even the robbing of a whole country like Palestine does not stir up the rage of this once great nation.

Jawahiri rightly gives vent to the view that Iraq was a country of experiments :

“ An experiment of government requires the creation of a certain official.  
And another experiment with a nation necessitates the rise of a new member of parliament.  
Indeed, a country that is spoiled by experiments  
And whose inhabitants are at a loss, is one of the wonders of the world.  
It is quite hopeless to expect that the lines of a poet or the article of a writer will improve our conditions.”

But here the poet is wrong, for it was all due to his efforts and the efforts of other poets and writers that the final outburst took place.

It was he, among others, who drew attention to the spread of ignorance, so much so that you can hardly see one out of a thousand who can read and write. It was he who described the beautiful houses and villas built only next door to dirty cottages of the poor who live with their children and cattle at one and the same place.

“ In those palaces and rich houses . . .  
Nights of dancing rakishly pass  
Where the legs of the beautiful ladies are bare.  
Liquors and wines are brought to them from East and West,  
From wherever they are distilled best.  
And only next door to them a woman lies on the soil  
Scorpions flirting with her flanks.”

### Jawahiri on Western imperialism

Jawahiri's attitude to the West cannot be described as wholly favourable. Though he praised Lord Montgomery during World War II in an ode styled *Tunis al-Khadhra* (Verdant Tunisia), he seized every possible opportunity to attack imperialism. In his poem composed on the occasion of Dr. Hashim al-Witri's receiving a medical fellowship from Britain, he says :

“ It was given to you by a hand that holds  
All sorts of contradictions and strange things  
That the brain cannot comprehend. It was given  
By the people of the Thames who looted this country  
And distributed its booty among friends and relatives.  
Hashim ! Those are the people who in an hour  
when their conscience awakened,  
Showed you beneficence  
But beware lest they should ask you for the price  
And be on your guard against the calculating cashiers.”

Jawahiri's idea of political reform starts with the rise of a strong leader who would lay down a programme for reform which he would enforce at all costs even if it led to the extermination of hundreds of opponents. He put this idea first in 1930. He repeated it in another poem composed in 1936 and addressed to General Bekr Sidqi, and for the third time he put it forward in 1958, even borrowing, in

verbatim, certain verses which he had already addressed to Bakr Sidqi and Hikmat Sulayman.

The central prison in Baghdad afforded a good theme for both poets Rusafi and Jawahiri. The first composed his famous *al-Sijnu fi Baghdad* (The Prison in Baghdad), in which he described the miserable condition of the prisoners and the ill-treatment they had inside the prison. It is in this poem that Rusafi makes his famous statement, “ *Li' anna'l-Haqqalam yatabaghdadi* ” (Because justice has not become a Baghdadi yet) “ in answer to a complaint made by a prisoner because he had been imprisoned for no reason”.

### Jawahiri on political life in Iraq in the forties

Jawahiri, “ who happened to be in 1948 a next-door neighbour to the “ prison ”, lays more stress on the political side than the general aspect of the matter. He used to pass by the prison more than once a day and see groups of young men being led inside, together with the relatives of others waiting for permission to see them. Martial law was in force in those days on account of the war in Palestine. But the law was not used as a means to protect the military operations in the Holy Land and save the rear of the Arab fighting armies, but was extended to include many young men with liberal ideas who were taken and cast into prison.

In this poem he begins the ode by saying :

“ May you not wait for long  
And may the shackled time hurry your steps forward?  
So Balasim, give the teacher his due.  
And support him, for he has no supporter.  
If it be possible for a free man to prostrate himself  
in adoration,  
Then I would have been a prostrated slave to the teacher.”

Then he prophetically adds :

“ A future era will say about our present state of affairs,  
With which we are being scorched : Curse thee you extinct era ! ”

At times he could be very sarcastic. So is the case when he talks about those who pretended to be Arab leaders and saviours of Palestine. He says about one of them :

“ He defeated the calamity with his handkerchief,  
Boastfully pretending, like a silly lad  
That his eyes burst with tears.”

Like his colleague Rusafi, Jawahiri criticizes the position of women and demands its improvement. In this respect he says :

“ We have a merchandise that provides us with children  
We raise and lower its price according to financial crises.  
I found her in other nations as object of pride  
That brightens the house, the markets and the churches.  
Whilst on one occasion you find her dancing to tune with her friend,  
On another you see her sowing the land with incendiary bombs.”

## Jawahiri's poetry revolutionary

There is no doubt that Jawahiri was the poet of every revolutionary movement. He was the poet who praised the Revolt of 1948 and its martyrs and made it flare up. In 1948 he composed many long poems on the revolt of 27th January, and elegized his brother, Ja'far al-Jawahiri, and the 17-year-old Qays al-Alusi, who both fell on that occasion. His poem about Qays has a beautiful tinge of rural spirit reminiscent of Greek elegies.

“O Qays! O gentleness of the Spring!  
And the flare of its burning beauty,  
O Qays! O whisper of the beloved!  
Melting in the ear of her lover,  
O Qays! O chant of the shepherds!  
Spreading in the fertile field.  
O Qays! O song of the nightingale!  
Addressing the tender twig,  
O Qays! O dream of the virgins!  
Crowding around the well,  
O Qays! O quintessence of tenderness!  
Distilled in the daintiest of cups,  
O Qays! O tune of life!  
And the orderly rhyme of hope,  
O Qays! O twinkle of light!  
O Qays! O smell of perfume!  
O Qays! Do you know what thou hast left behind?  
And what an affection and palpitation of the heart  
Thou hast overwhelmed thy father's house with?  
And what hast thou brought to thy burning bereft  
mother  
And mourning patient father?  
Thy parents, O dear spoilt Qays,  
Are in hot tears.”

## The dominant theme of Jawahiri's poetry is egoism, revenge and machiaevellism

The reader of the 4,000-versed poetical work of Jawahiri published in 1935, including the 1,000-versed work composed between 1919 and 1927, will realize that the dominant spirit in this volume is egoism, revenge and machiaevellism, and a bloodthirsty spirit. Here are a few quotations :

“If it be in your interest tell the truth  
If there is no point in doing so, then tell a lie.  
Arm thyself with as many stratagems as you can  
Whether they are attributed to wolves or rabbits.  
If your hands find the teats of a good cow to milk  
Don't hesitate, milk it!  
The most stupid thing to do is to go with people  
to drink,  
And yet come back thirsty.  
If a day comes carrying pleasure with it  
Then I have to seize it, otherwise it will never come  
back.  
It was virtuous so I had to be content with rough  
living  
Whereas someone else endowed with intelligence  
and bravery.  
Employed all wiles and tricks and lived happily.”

These are the maxims that you find in Jawahiri's poetry. And there is no doubt that he made use of many of them with few successes and many failures.

It will be seen from the above account that the character and poetry of Jawahiri have been of greater influence in the agitation side of Iraq's literary history than those of Rusafi and Zahawi.

But one now hopes that the younger generation will get the best of what the three great poets, Rusafi, Zahawi and Jawahiri, have produced, and draw a new programme for a healthier social life and a better political vision.

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*Continued from page 20*

Codification of law arouses considerable objections — for instance, that it fixes it and consequently puts it in a static condition, whereas life is dynamic, *a fortiori* in modern times. So codification, on account of this contradiction, will create much inconvenience.

Moreover, you cannot alter social conditions by making laws, as many people in Indonesia expect.

### Conclusion

In the opinion of the writer, law has to adjust itself to social conditions. You cannot unify law where social conditions do the converse. You cannot codify and fix the law where social conditions are, by nature, dynamic and changing from day to day. And this process of adjustment should be carried out, not by the legislative body, which is clumsy,

but by the judge, who is able to give decisions according to concrete needs and circumstances — the more so where, as in Indonesia, the judge has a very, very active role in judgment, where he has to administer law (which ought to be identified with justice), where he is judge, prosecutor, defendant, solicitor and barrister, not to one of the parties in dispute, but to both; in short, where he is the trustee of both parties, who expect justice in the highest sense of the word from him.

So the judge should be like fire, which burns impurity; like water, which cleans dirtiness; like the sun, which illuminates the world.

So in preference to codification we should have judges who are educated in the maintenance of the high ideals of justice.

# 'ADAT LAW IN INDONESIA

By MADAME HURUSTIATI SUBANDRIO

## Law situation in Indonesia

Much has changed in Indonesia since the years of revolution against Dutch rule, which started on 17th August 1945, especially in matters of law concerning the system of Government. Social rearrangement is still going on, which may cause further rapid reforms of administration.

In contrast with those dynamic reforms in administration, private law and penal law remain, in their main features, as they were before.

As to private law, there is no need to be astonished at this paradoxical situation. Private law is deeply rooted in the view of life of broad layers of the population, and always and everywhere it appears to be static and clumsy and not prone to rapid reforms.

It seems that in this period of revolution it has not attracted the attention needed to reform it, and this is all the more astonishing since it was modelled on the Dutch penal code of 1886 and contains many features which are not in harmony with the Indonesian view of life and the people's ways.

There is no uniform law system in Indonesia applying to all citizens without discrimination. Instead, there is a very complex one. In fact, there always was discrimination between the several groups of the population of Indonesia, to each of which was to be applied a law system of its own, different from the law system applying to other groups.

There were tendencies towards unification of the system of law during Dutch rule, in the sense that Dutch law should be applied to all citizens without discrimination. Fortunately those tendencies met with opposition of such an authoritative Dutch scholar as Van Vollenhoven, and, in the end, that idea of unification was abandoned and the Indonesian national law system retrieved. It may be that in the future Indonesia will have to deal with the problem of unification of the law system again, but then that uniform law system will certainly be based on the principles of Indonesian national law, and not on those of Dutch law.

What, then, are the main features of that complex law system? Formerly, the population of Indonesia was divided into four groups :

- (1) Europeans ;
- (2) People considered to be on a par with Europeans ;
- (3) Natives ; and,
- (4) People considered to be on a par with natives.

As the legal status of the first and second groups were practically the same, there were, in fact, only three groups.

The demarcation rules were very complex and, moreover, they were not clear. In broad outline we may say that under "Europeans" were to be understood :

- (a) People of European origin ;

- (b) Japanese (by virtue of a special statute of 1906) ; and,
- (c) People from foreign countries subject to a marriage system based on the same principles as the European one, i.e., based on the principle of single-marriage.

Under "natives" were to be understood the autochthonous population of Indonesia, whereas the remaining part of the population was to be considered on a par with "natives". The term "natives" always smacked of disdain and Indonesians opposed the use of it, but the Dutch were tenacious of its use up to the end of their rule, though later they modified it to "Inborns". They opposed the use of the "Indonesia" and "Indonesians" strongly.

Starting in 1918, the year of the institution of a kind of representative body named *Volksraad* (People's Council), there came about a modification in the grouping, namely, other demarcations came into operation with regard to the exercise of political rights as those applying in the administration of justice. But in the latter there also came a modification in the sense that the three groups were now called "Europeans", "Natives" and "Foreign Orientals".

Since 1848 Europeans had a complete set of codified laws *in civilibus*, composed of a civil code, a merchant code and a bankruptcy code, all patterned on the Napoleonic codification. For the sake of simplicity I shall ignore the process codes. They are still in force nowadays, although of course they have undergone many reforms and alterations. The bankruptcy code at present in force is a new one, superseding the original one.

By about 1880 a great part of this codification was made applicable to the Chinese. This provision is superseded by another of 1926, which ordered the integral application of the codification of private law to the Chinese, with the restriction that there is a separate regulation of civil registration (i.e. registration of births, marriages, divorces and deaths) for them, whilst special additional provisions are made for the institution of a particular form of mercantile association (called "Kongsi") and the adoption of children.

In 1917 this codification of private law was also made applicable to foreign Orientals other than the Chinese, with the exception of the provisions concerning civil registration, parental rights and tutorship, marriage and nuptial property rights and inheritance. Thus the 'Adat law was to be applied to natives.

*In criminalibus*, or, generally speaking, in matters of delinquency, there has been, at least since 1873, a penal code and a police penal code for Europeans and separate penal and police penal codes for the other two groups of citizens, both patterned on the Napoleonic penal code and differing from one another only in the penitentiary system. That is to say, penal servitude in chains and without chains respectively was to be applied to natives and foreign

Oriental; whereas imprisonment or detention was to be applied to Europeans. Besides this, the death penalty and fines were applicable to Europeans as well as to natives.

Since 1918 a new penal code has been in operation, patterned on the Dutch national penal code of 1886, claiming to be applicable to all citizens without discrimination. Its system of penalties covers the death penalty, life imprisonment, temporary imprisonment up to 15 years, detention and fines. The general minimum fine is 25 cents, and the general minimum imprisonment and detention is one day.

Though this penal code pretended to be applicable to all citizens without discrimination, *de facto* it was not applicable to the natives in those areas where the Indonesian population had the right of self-administration of justice according to tradition and custom. Whether or not this right is still maintained under Indonesian rule is not clear. It was only to be found in the provinces outside Java.

So at present we may summarize the law situation as follows :

#### *In civilibus*

Since 1948 private law has been codified for European citizens, viz., a civil code, a merchant code and a bankruptcy code were in operation.

Those codes have been largely applicable to the Chinese since 1879, and integrally since 1926, except that there is a separate regulation of civil registration for them and additional provisions for "Kongsi" and for adoption.

Those codes have been applicable to foreign Orientals other than the Chinese since 1917 except the provisions on civil registration, parental rights and tutorship, marriage and nuptial property and inheritance.

The 'Adat law is applicable to natives.

As the term "natives" is in disfavour with Indonesians, whereas the term "Indonesians" covers all subjects of the Indonesian State without discrimination in their internal legal status, so the group which was formerly called "natives" will be indicated by the term "Indonesians Proper".

#### *In criminalibus*

A Dutch patterned penal code is applicable to all citizens without discrimination, except to Indonesians proper in those areas where they have the right of local self-administration of justice.

#### **What, then, is the 'Adat law ?**

Formerly, there were Dutch scholars (such as Professor L. C. W. van den Berg and others) who advanced the proposition that law follows religion, in the sense that when a group accepted one of the great religions, there also took place a *receptio in complexu* of the law of that religion. Consequently, then, Muslim law should be applicable to Muslims; Christian law to Christians; Hindu law to Hindus, etc. There might be exceptional deviations, but the thesis that the principles of religious law were the basic elements of the particular group should remain true.

This proposition cannot be sustained in face of the real facts. First, there is no such thing as Christian law. With

regard to Muslim law, even adherents of the 'Adat law thought, formerly, that in matters of marriage, divorce and inheritance, at least Muslim law was applicable to Muslims. In connection with this conception, special benches were instituted for the jurisdiction of disputes in those matters.

Researches by Professor ter Haar, Professor Soepomo and others showed that, in questions of inheritance, the Indonesian people uphold their own 'Adat law, based on their customs and view of life. So, afterwards, in consequence of the results of those researches, the jurisdiction of inheritance disputes was allotted to the non-religious judge. My own researches in Central Java, the results of which are recorded in my book *Het Adatprivaatrecht van Middel Java, 1940 (The Adat Private Law of Central Java)*, demonstrated that among Muslims only marriages and divorces are carried out according to the formalities of Muslim law, whereas the status of the married persons, their inter-relation, their nuptial property and parental rights and tutorship, are all ruled by the 'Adat law; *mutatis mutandis*, the same is applicable to Indonesian Christians.

Nevertheless, the so-called "Priests' Council" (*Prister-raad*), the religious court of law for Muslims, remains qualified to administer justice not only in disputes in matters of divorce, but also in those of nuptial alimony and tutorship.

With regard to Christian Indonesians, they may choose to have the conclusion of their marriage registered either with the civil registration or with their priest, whereas their disputes in matters of divorce, nuptial property rights, parental rights and tutorship are to be judged by the common judge.

So the 'Adat law is not based on the principles of any religious law. It is rooted in the minds and the views of life of the population and its principles are to be studied in and concluded from customs, popular conceptions and ideas, as they manifest themselves in acts and decisions of chiefs and their tribal or local authorities, and in proverbs and popular sayings.

It is evident in this connection that ethnology and ethnography are auxiliary sciences to the study of the 'Adat law. Indeed, the pioneers of the 'Adat law study were ethnologists, of whom Professor Wilken may be cited with honour.

#### **What, then, are the characteristics of the 'Adat law ?**

Indonesians are all of the same racial stock. Nevertheless, this fact does not mean that they all form one single ethnical group. Far from it. According to a recent statement of Professor Berg in *Revue du Monde Nouveau*, there are 200 languages and dialects spoken in Indonesia. And according to the statement of the late Professor van Vollenhoven in his standard work *Het Adatrecht van Nederlandsch Indie*, Vol. 1, Indonesia, including Irian, is to be divided into 19 law areas, each having its own particular system of law, although they all form branches of the same body of Indonesian law. So it is very difficult to give a generalization on the Indonesian 'Adat law. Perhaps the best way to do it is by comparing its characteristics with those of European law, and by noting the differences.

Now the European law is characterized by the following features :

- (a) An individualistic, liberalistic trend, amounting to recognition of the faculties of an exaggerated freedom in contracting and competition ;

- (b) A system of law composed of fixed clauses, which are to be strictly interpreted, as a consequence of which law suits are to be formulated in fixed claims ;
- (c) Single marriage ; and,
- (d) Inheritance rights of surviving blood-relatives.

Contrary to the features noted under (a) and (b), individualistic and liberalistic views do not live in the minds of Indonesians, who are a socio- and traditio-bound people : every Indonesian has to act and to behave as all the others do ; one has to be common, *biasa* (Japanese, *tumrah*). Being different from the others is being strange, astonishing, wicked, condemnable. In short, what is normal gets a normative trait. In this course of ideas an individualistic state of mind and an individualistic pattern of behaviour and action will arouse opposition, disapproval and condemnation. Freedom of contracting and competition is out of place, as are definite actions of law, containing definite claims.

An Indonesian, complaining to the judge of another's behaviour, is not putting a definite suit, containing a fixed set of fixed claims ; no, he is simply asking judgment instead, which in his mind is identical with justice. He does not define his requirement, but simply trusts to the discretion of the judge in which way justice is to be given. In this way the judge is not expected to apply strict law ; far from that, he is expected to give a decision which is acceptable to society as being just, fair, equitable, *bona fide, comme il faut*. Consequently, subtlety and chicanery are not allowed in court. The judge has to reject altercative verbal disputes and other legal tricks and to try to decide the case according to its substantial merits. It is evident that the application of the principles of free contracting and free competition is out of consideration ; as all legal acts ought to be judged from the point of view of justness, fairness, *bona fide, &c.*, and absurd interpretations and applications of law are to be avoided.

#### **In principle, Indonesians are monogamous**

With regard to the third point, one can say that Indonesians, in principle, also adhere to and practise the system of single marriage. Polyandry does not occur and the idea excites general indignation and condemnation. Concerning polygamy, where the population consists of Muslims it does occur in exceptional cases, but it always provokes derision implying condemnation, of which people are afraid. And where the population are not Muslims, polygamy is unknown.

Concerning the fourth point (inheritance), the following observations will be useful.

#### **In Indonesia there is always a close connection between social and kinship organization and private law**

In Indonesian life there is always a close and keen connection between social and kinship organization on one side and private law on the other, especially with regard to property and inheritance, likewise with regard to marriage.

As inheritance and property rights are also closely and keenly linked to one another and both matters are in a rigid way under the influence of social organization and kinship organization, let us now take those organizations into consideration before we speak about inheritance.

Everywhere in Indonesia we find that the local village community is the most prominent social organization, which

affects the structure of Indonesian private law. It is, then, possible that individuals are directly members of the village community. Another possibility is that individuals are not directly members of the village community, but of unilateral kinship groups. The effect of the existence of such groups on the structure of law is very considerable.

Anyhow, the village community always have the power to dispose (*beschikkingsrecht* in Dutch, *hak ulajah* in Minangkabaw) of the uncultivated soil in their area, of which people know the exact boundaries, should the necessity arise for these boundaries to be defined. But that disposing power has not entirely vanished even over the cultivated soil.

With regard to the uncultivated soil, that power demonstrates itself as a quality to allow people from other communities to have profit of it — for instance, by gathering dry rotan, grazing cattle or tending flocks, etc. Alienation of uncultivated soil is not allowed, and is void in law.

With regard to cultivated soil it demonstrates itself in this way, that when the owner of it dies without heirs the soil is returned to the community. In several areas it is also demonstrated in the fact that alienation is only allowed to fellow-citizens, or, alternatively, that fellow-citizens have preference.

In those cases where there are unilateral kinship groups, as the *marga* in Batakland or the *kaum* (or *suku*, or however they may be named) in Minangkabaw, they always act as a juridical person and affect the structure of law very actively. The former kinship groups are patrilineal, and the latter matrilineal ones. First, they affect marriage in that there is exogamy — that is to say, a man may only marry a woman of another group.

As a juridical person they own a considerable part of the cultivated soil, the coconut plantations, the houses and the cattle. There were even areas, as in Minangkabaw, where individuals own very little, so even what a man may gain by his own efforts was not owned by him but by his *kaum*. That is now changing in Minangkabaw, in a more individual trend, but elsewhere there are still such customs. In that case, there is practically speaking no inheritance, as the kinship group itself never does dies unless all its members do.

In other area, as for instance in Java, we meet more individualistic trends, but they are still far behind the Western phase.

Here we have individually owned premises and compounds everywhere. In addition, there are areas where arable ground is owned individually and others where it is owned communally by definite members of the village community — where the disposing power of the community is still so strong and manifest that the owners feel that they must follow its rules.

In the latter areas, inheritance of arable ground is carried out along different lines from the inheritance of other items.

Inheritance, in general, naturally follows other lines than it does in European or Muslim law, and shows different patterns in Indonesia, as does the 'Adat law itself. It is, of course, impossible and would in any case be of little use in this short essay to give a picture of the mosaic of 'Adat law.

A problem frequently put forward is whether or not Indonesia should unify and codify its law. Well, unification of law is, of course, useful and makes it easy to administer.

(Continued on page 17)

# FINALITY OF PROPHETHOOD

By THE MAULANA MUHAMMAD 'ALI

“If there could be a book after the Qur'an then there could also be a prophet after the Prophet Muhammad. If, however, with the revelation of the Qur'an the revelation of other Divine books has come to an end then the advent of the Prophet Muhammad has also terminated the advent of all the other prophets.”

## The Qur'anic verses in support of the continuity of prophethood analysed

### 1

The strongest evidence put forward for the continuity of prophethood is the following verse of the Qur'an :

يَذِي أَدْمَرًا مَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنكُمْ يَقُصُّونَ عَلَيْكُمُ الْآيَاتِ  
فَمِنَ النَّاسِ وَاصِلَةٌ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

*O children of Adam, if messengers came to you from among you relating to you My messages, then whosoever guards against evil and acts aright — they shall have no fear, nor shall they grieve.*<sup>71</sup>

It is argued, on the basis of this verse, that the appearance of messengers after the Prophet Muhammad is not only permissible but also essential. But, in this verse, all the children of Adam are addressed and the verse, in fact, refers to the incident after Adam's story. To think that the address here is to the people coming after the Prophet Muhammad is preposterous. The meaning of the verse is clear enough. In the Divine scheme of things Adam received words from his Lord, but, for the children of Adam, He would send messengers relating His messages to them. Those who would accept them and act righteously would be saved. It was under this Divine law that the Prophet Muhammad was sent to the world, who related God's messages (*áyát*), i.e., the Qur'an, to the people. The main object of the advent of the messengers, however, was the communication of Divine messages, but, when this object was fulfilled in the form of the Qur'an, a complete and perfect message — to all nations extending to all ages to the Last Day — then there was no need to raise another messenger. It is indeed a bold step to argue from this verse about the continuity of prophethood as opposed to the plain verses of the Qur'an, which mention his being *khatám al-nabiyyin*<sup>72</sup> and which clearly point out *alyauma akmaltu lakum dinakum — this day have I perfected for you your religion*.<sup>73</sup> Those Muslims who draw sophisticated conclusions from this verse should also ponder over the point that, if continuity of

prophethood is established from this verse, then it is an argument in the hands of the followers of Bahá'ism who, unlike Muslims, regard the law of the Qur'an as abrogated. It is not mentioned here that these messengers would be the followers of the Prophet Muhammad. “Children of Adam” is a general expression which may apply to any nation, Muslims or non-Muslims alike. And then this verse necessitates the revelation of messages on such persons. Anyone who believes in the coming of a messenger must also necessarily believe in the coming of the *Shari'ah*. If a new *Shari'ah* cannot come, neither can a new messenger come. At another place in the Qur'an the same subject has been dealt with which makes the whole point abundantly clear :

وَأَمَّا يَا أَيُّهَا الَّذِينَ آمَنُوا فَلَا خَوْفَ عَلَيْكُمْ وَلَا هُمْ يَحْزَنُونَ

*Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.*<sup>74</sup>

Thus, if at one place the advent of messengers has been described in the Qur'an as a general law, then at another place in the same words, at the same occasion, the sending of guidance has also been described as a Divine practice. If from one verse it is correct to argue about the advent of the messengers after the Prophet Muhammad, then, from the other, it would be equally correct to argue for the coming of a new guidance. Thus, if at all this argument is put forward, it is done by the followers of Bahá Ullah. For a Muslim, however, it is not in good taste to cling to such a reasoning. The Bahais have been discredited by God in the way that the guidance which they believe came after the Qur'an, which according to their assumption abrogated the Qur'an, i.e., Mirza Muhammad 'Ali's book entitled *Al-Bayán*, is almost non-existent in this world. Further, *Al-Bayán*, before it reached the hands of the people, was abrogated by the *Shari'ah* of Bahá Ullah. This gives the lie to their own assertions by their own people, for the book which was thought to have abrogated the Qur'an was itself abrogated before it could be published in the world. In short, according to the general principle enunciated in the above verse, we believe that the advent of the Prophet Muhammad was for all nations and for all times.

\* Translated by S. Muhammad Tufail. For previous instalment see the last issue of *The Islamic Review*.—Ed.

Another verse brought forward in support of the doctrine of the continuity of prophethood is :

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

*Guide us on the right path, the path of those on whom Thou hast bestowed favours.*<sup>75</sup>

It is said that, as those on whom favours are bestowed include the prophets, the truthful (*siddiq*), the faithful (*shahid*) and the righteous (*sálih*), therefore, the prayer to walk in their footsteps shows that prophethood is still continued. The fundamental mistake committed at this place is that prophethood has been considered a matter of acquisition instead of a gift, as if prophethood is a station from among the ranks of piety (*taqwa*), which is attained by man in degrees by his efforts. Such a view is not correct. Prophethood is a Divine gift. Neither has this office been obtained by a prophet by his prayers nor would it ever happen like that. It is a Divine favour and is conferred by God on whomsoever He pleases and He knows best where to place His message. To pray for the station of prophethood is something which cannot be uttered by a person who even knows the elementary principles of the religion of Islam. Did Muhammad (may the peace and blessings of God be upon him!) obtain prophethood by prayer or was this prayer taught after he was made a prophet? Every Muslim believes that the *Sura Fátiháh* was the prophetic revelation, and that this prayer was taught to Muhammad after his advent. If he did not obtain prophethood by means of this prayer, nor did anyone else in this *Ummah* during the last thirteen hundred years, although there have been thousands who have achieved nearness to God, then how is it possible that none could earn prophethood even though God had Himself taught the prayer for its acquisition to this *Ummah*, to the best of *Ummah* indeed? Even those were deprived of this favour about whom God had himself declared that there were

*a multitude from among the first,*<sup>76</sup> and

*a few from among those of later times,*<sup>77</sup> who have been drawn nigh to Him in Gardens of bliss, and even those about whom it was said :

*Allah is well pleased with them and they are well pleased with Him.*<sup>78</sup> How strange it is that they were all unable to reach the status of prophethood !

### Other verses explained

#### 3

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رِجْزًا

*And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they.*<sup>79</sup>

The same fundamental mistake is here also committed. Obedience in actions is an acquisition (*iktisáb*), but prophethood is a gift (*mauhibah*) and cannot be earned by effort. Again, it would mean that during the last thirteen hundred

years nobody obeyed completely God and His Prophet, not even those about whom the Qur'an has given evidence that *Allah is well pleased with them and they are well pleased with Allah,*<sup>80</sup> and not even those about whom it has been said :

وَمِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَبِمُمْ مِّنْ قَضَىٰ نَجَبٍ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

*Of the believers are men who are true to the covenant they made with Allah ; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least.*<sup>81</sup>

The words *with those* in the verse under discussion clearly point out that by obedience the fellowship of the prophets and the truthful, etc., is obtained. At the end of the verse it has been stated :

*Wa hasuna ulá'ika rafíqa (And a goodly company are they).*

The mere companionship, however, does not include a person in the same category. Even the believers have the company of God,<sup>82</sup> but they do not become God by virtue of this companionship. Thus, by being in the company of prophets, how is it possible to become a prophet? The Prophet is reported to have said :

*The truthful and honest merchant is with the prophets, the truthful and the faithful.*<sup>83</sup> Does it mean that honest and truthful merchants become prophets? A believer becoming a prophet is nowhere mentioned in the Qur'an. On the other hand his becoming *siddiq* (truthful), *shahid* (faithful)<sup>84</sup> and *sálih* (righteous)<sup>85</sup> have been clearly stated. Thus, we read in the Qur'an :

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ

*And those who believe in Allah and His messengers, they are the truthful and the faithful ones with their Lord.*<sup>86</sup>

#### 4

يُلَقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

*He makes the spirit (rúh) to light by His command on whom He pleases of His servants.*<sup>87</sup> The *rúh* (spirit) here only means the Divine communication, which also takes place with non-prophets, as is reported in an authentic *hadith* that :

*Among those that were before you of the Israelites there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers it is 'Umar.*<sup>88</sup> Thus God's speaking with His servants cannot become a proof for the continuity of prophethood. For this reason the *hadith* about the appearance of a *mujaddid* at the head of each century<sup>89</sup> has been mentioned under this verse in the Qur'anic commentaries.<sup>90</sup>

#### 5

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

*Allah chooses messengers from angels and from men.*<sup>91</sup> Here the word messenger (*rasúl*) has been used. Every sent

one is called a *rasul*. It does not particularly mean a prophet. Every prophet is a messenger, but every messenger is not a prophet. By using the word *rasul* for angels God has Himself indicated its wider significance. Thus, every appointed one (*mamur*) of God can be called a *rasul*, and *mujaddid* (renovator) is an appointed one of God. But the difficulty is that, wherever a word is found which suits one's fancy, a new principle is advanced without looking whether it is against the express teachings of the Qur'an or not. This verse occurs at a place where polytheism has been rejected. On this occasion, God has enunciated His principle in the words that the highest rank for an angel or a man is the rank of a messenger, and under no conditions can they become God, and that, when even angels and men cannot achieve any higher rank than this, and cannot become partners of God, how can other things become His partners? In any case, to interpret a verse in a way so as to contradict openly the other verses of the Qur'an is a bold step. When the Qur'an has clearly stated the Prophet Muhammad to be *khátam al-nabiyyin*, the significance of which is nothing except *last of the prophets*, then to draw a contrary conclusion from the verse *Allah-u yastafi* (*Allah chooses*) is not a sign of intelligence. *Yastafi* is a preterite (*mudár'*), which could also occur only for past continuous, as is mentioned in connection with the Torah that :

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَهْدِيكُمْ  
بِهَا التَّيِّبُونَ الَّذِينَ آمَنُوا بِالَّذِينَ هَذَا دُورًا

By it did the prophets who submitted themselves (to Allah) judge for the Jews.<sup>92</sup> It does not, however, mean that, in future, prophets would judge according to the Torah, but only that they used to judge in this way. Why do not the promulgators of the doctrine of the continuity of prophethood interpret the preterite *yahkum* (they did judge) as they did in the case of *yastafi*? Only because it would have contradicted an established principle. The same difficulty arises in the case of *Allah chooses messengers from angels and from men*. If by *rasul* is meant *messenger-prophet*, this would entirely go against the established principle of the finality of prophethood. It seems some people have set their heart upon the currency of a false belief. If a little thought is given, and due respect is shown to the Qur'an, such ideas would not enter into their heads.

## 6

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

Nor do We chastise until We raise a messenger.<sup>93</sup>

The pith of the argument is that, as Divine chastisement is taking place in the world in these days, therefore, a messenger must have been raised in this age. The question arises that, although there is no *rasul* among us today, destruction, in one form or another, is still going on in the world. If it is due to the denial of a previous messenger, then why could not such a previous prophet be the Prophet Muhammad himself? Has His period of prophethood come to an end? Or has God put a limit somewhere that up till thirteen hundred years whatever upheaval takes place it would be the result of the denial of the Prophet Muhammad and thereafter the result of the denial of another messenger? If at any rate the Promised Messiah is a messenger, then it

would be worthwhile to know how long the world would be chastised because of his denial so that one should look for a new prophet after his period is over.

## 7

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ  
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝ وَالْآخِرِينَ مِنْهُمْ لَمَّا يَلْعَقُوا أَرْبَهُمْ

He it is Who raised among the illiterates a messenger from among themselves, who recites to them His messages and purifies them and teaches them the Book and the Wisdom — although they were before certainly in manifest error — and others from among them who have not yet joined them.<sup>94</sup>

It is said that in this verse the appointment of two prophets is mentioned, one from the illiterates, *ummi-yin*, and the other from *akhirin-a min-hum* — *others from among them*. But this does not prove in the least that prophethood is continued. In case it is, then why was just one more prophet mentioned in a way which prohibited the coming of a third prophet? This confusion arises because the believers in this new doctrine have no basis to stand upon. They lay hand on any little thing which appears to go in their favour. The meaning of the verse is, however, clear. The Messenger of God is not only the teacher and the purifier of the unlettered people of his day but also of the people of later generations who have not yet joined them. Thus, in this way the verse is a disapproval of the coming of any other messenger for this *ummah*. A messenger is a teacher and purifier, and when the Prophet Muhammad is a teacher and purifier for all the generations then he is also a messenger for all of them, and after him neither a new nor an old messenger could be raised. The point that there is a subtle hint in this verse about the teaching and purification of Muslims through the Divine *'ulama*, *mujaddids* (renovators) or *muhaddathin*, does not go against the doctrine of the finality of prophethood. If this verse is interpreted to the effect that a messenger has been raised among the illiterates, similarly another one would be raised from among the later generation; then whoever is sent must do the same work with which the first messenger was entrusted, that is the recitation of God's messages (*ayat*). These messages must necessarily be revealed to him. If it is said that this appointment would be in the form of *baruz* (manifestation) then there might appear hundreds of *baruz*, and this fact does not break the seal of the prophethood. This only means that a person who is entrusted with this work would be raised to the station of *fana fi al-rasul*, i.e. the one who has been spiritually annihilated in the Messenger.

## 8

وَإِذَا الرُّسُلُ أَقْبَلَتْ

And when the messengers are made to reach their appointed time.<sup>95</sup>

The inference made from this verse is that all the prophets would be made to appear in another person. Metaphorically the word *rusul* (messengers) could be applied to the *khalifas* of Muhammad's *Ummah*. In the verse *O ye messengers*

(rusúl) eat of the good things<sup>96</sup> some of the commentators have included in the word *rusúl* the selected companions of the Prophet. It is merely clutching at straws by trying to prove the continuity of prophethood by such verses.

9

وَمَا كَانَ اللَّهُ لِيُظِلَّكُمْ عَلَى الْغَيْبِ وَكَانَ اللَّهُ يَعْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ

*Nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers Whom He pleases.*<sup>97</sup>

In this verse, however, the objection that why does not God Himself point out to the unbelievers the ways to follow His will has been dealt with. It has been simply stated how can God inform about His will to the people of impure hearts?

10

Sometimes it is said that the doctrine of the finality of prophethood was Pharaoh's belief according to the following verse :

وَلَقَدْ جَاءَكَ نُوحٌ بِرِسَالَةٍ مِنْ قَبْلِكَ وَكَانَ مِنْ قَبْلِكَ رُسُلًا كَذِبًا كَذَّبَتْ قَوْمُ نُوحٍ لَمَّا جَاءَهُمْ رَسُولٌ مِنْ رَبِّهِمْ قَائِلًا إِنَّكُمْ أَنْتُمْ الْإِنْسَانُ الْمُرْتَابُونَ فَأَنذَرْتَهُمْ يَوْمَئِذٍ أَنْ لَا تُعْبَدُ إِلَّا اللَّهُ وَبِئْسَ مَا كَانُوا يَكْفُرُونَ

*And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you ; until when he died you said : Allah will never raise a messenger after him. Thus does Allah leave him in error who is prodigal, a doubter. Those who dispute concerning the messages of Allah without any authority that has come to them.*<sup>98</sup>

Pharaoh was even a denier of God.

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

“And Pharaoh said,” says the Qur’an, “O chiefs, I know no god for you besides myself.”<sup>99</sup> It is indeed surprising to make Pharaoh believe not only in prophethood but also in the finality of prophethood, whereas it has been clearly stated in the verse about Joseph that “you ever remained in doubt as to what he brought you”. It is with such puerile arguments that an effort is made to destroy the firm doctrine of the finality of prophethood.

**The Qur’an is the last of the books** (khátam al-kutub)

Let us ponder over the question of the finality of prophethood from another point of view. I have shown before that it is essential for a prophet to bring a book. In fact the prophetic revelation (*wahy nubuwwat*) of a prophet is his book. Thus the people who deny the doctrine of the finality of prophethood and think those accursed and

rejected who believe Muhammad to be the last of the prophets, and say that if prophethood had come to an end with Muhammad, then he was a curse to the world, I put to them a simple question : Whether they believe the Qur’an to be the last of the books (*khatám al-kutub*) or not? If the Qur’an is the *khátam al-kutub* then Muhammad (may the peace and blessings of God be upon him) is the *khátam al-anbiyá’* (last of the prophets), and if he is not the *khátam al-anbiyá’* then the Qur’an is not the *khátam al-kutub* and some other book must come after it which would, in fact, be the last book, and the prophet who would come after Muhammad would be the last prophet. In this case the Qur’an’s claim for the perfection of guidance, God forbid, must be considered as false. But if the Qur’an is the last revealed book then the Prophet Muhammad is also the last of the Prophets. Has the Qur’an become a curse to the world by being the last book because with it the coming of other books has come to an end?

Thus if the significance of *khátam al-nabiyyin* is that by the Prophet’s seal new prophets would be raised, then the significance of *khátam al-kutub* would be that with the seal of the Qur’an new books would be made. Therefore, to put the matter in a simple way, if there could be a book after the Qur’an then there could also be a prophet after the Prophet Muhammad ! If, however, with the revelation of the Qur’an the revelation of other Divine books has come to an end then the advent of the Prophet Muhammad has also terminated the advent of all the other prophets.

- 71 *Ibid.*, 7 *al-A’raf* : 35.  
72 *Ibid.*, 33 *al-Ahzab* : 40.  
73 *Ibid.*, 5 *al-Má'idah* : 3.  
74 *Ibid.*, 2 *al-Baqarah* : 38.  
75 *Ibid.*, 1 *al-Fátihah* : 5-6.  
76 *Ibid.*, 56 *al-Wáq'ah* : 13.  
77 *Ibid.*, 56 *al-Wáq'ah* : 14.  
78 *Ibid.*, 9 *al-Bará'at* : 100.  
79 *Ibid.*, 4 *al-Nisá'* : 69.  
80 *Ibid.*, 9 *al-Bará'at* : 100.  
81 *Ibid.*, 33 *al-Ahzab* : 23.  
82 “Allah is with those who keep their duty” (The Qur’an, 2 *al-Baqarah* : 194.  
83 *Tirmidhi*, 12 : 14.  
84 The Qur’an, 57 *al-Hadid* : 19.  
85 “And those who believe and do good, We shall surely make them enter among the righteous (*sálihín*)” (The Qur’an, 29 *al-Ankabut* : 9).  
86 The Qur’an, 57 *al-Hadid* : 19. Further discussion on the verse 4 : 69 will be found in chapter 4.  
87 *Ibid.*, 40 *al-Mu'mín* : 15.  
88 *Al-Bukhári*.  
89 *Abu Dá'úd*, Vol. 2; *Mishkaat* (Kittab al-'Ilm).  
90 *Rúh al-Ma'ání* by Abul-Fadl Shaháb al-Din al-Sayyid Mahmúd al-Alúsí under the verse 40 : 15.  
91 The Qur’an, 22 *al-Hajj* : 75.  
92 *Ibid.*, 5 *al-Má'idah* : 44.  
93 *Ibid.*, 17 *Banî Isra'íl* : 15.  
94 *Ibid.*, 62 *al-Jum'ah* : 2-3.  
95 *Ibid.*, 77 *al-Mursálat* : 11.  
96 *Ibid.*, 23 *al-Mu'mínún* : 51.  
97 *Ibid.*, 3 *al-Imrân* : 178.  
98 *Ibid.*, 40 *al-Mu'mín* : 34-45.  
99 *Ibid.*, 28 *al-Qasas* : 38.

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# THE QUR'AN

## ITS LANGUAGE — ARABIC

By MUHAMMAD M. 'ATAA'

A few Examples taken from the Bible and the Qur'an dealing with one and the same subject matter to illustrate the difference between the eloquence, manner and diction of both.

### WHY THE QUR'AN HAS EXERCISED SO ENORMOUS AN INFLUENCE OVER THE ARABS

Every religious Call has its book or written text defining its objectives, interpreting its tenets, indicating its progress, and recording its achievements. The Islamic Call had its revealed Book, the Qur'an, expressed in the tongue of the people first addressed. If the Jews had their Torah, and the Christians their Gospel, it is no wonder that the Arabs had their Qur'an, since they were a people moved by rhetoric and enriched by eloquence. Such a nation could not live on the cultural heritage of others through translations from Syriac and Hebrew. However able the translator, translations can never convey the spirit or the particular stamp of the original which defies imitation. This may be evidenced by the failure of many who attempted a translation of the Qur'an which should preserve the characteristics of the Arabic original, projecting its striking beauty and elegance which constitute the main secret of its inimitability. Precise translation when possible conveys only the idea but fails as regards style and form. From this point of view, the Arabs of old were scarcely influenced by the Torah and the Gospel, foreign as these were to the Arab spirit and expression, but listened to the Islamic Call, charmed as they were by its Book, the Qur'an.

The Qur'an, then, was an important factor in propagating the Call of Islam and bringing the bulk of the Arabs under its standard. This is borne out by ample historical evidence relating both to the lifetime of the Prophet Muhammad himself and to the era following his death.

The incident between the Prophet and 'Utbah, son of Rabi'ah, constitutes a first example of such evidence. When the latter made clear to the Prophet what the Quraysh had offered in return for the Prophet's desisting from his Call, the Prophet's reply came when 'Utbah ceased talking: "Have you finished, O Father of al-Waleed?" "Yes, I have," answered 'Utbah. "Hear me then!"; and the Prophet began reciting the Chapter 4 entitled *Haa Meem* until he came to the thirteenth verse:

"But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of 'Aad and Thamud."

'Utbah then, putting his hand to the Prophet's mouth, besought him to forbear. Returning to his people he was asked how he fared. He answered: "By God, I never heard such speech before! It is neither poetry, nor oracular rhyme, nor magic. O people of the Quraysh! Obey me and make me responsible. Let the man be, he and his mission. By God, what I have heard from him shall have an issue.

Should the Arabs get him, then somebody else would have done the work for you. Should, however, the upper hand be his, then his glory will be your glory." "Oh! you have been bewitched by Muhammad," they said. "Please yourselves. I have spoken," answered 'Utbah.

Some Qurayshites accused the Prophet of getting his Islamic teachings from a certain Greek slave, like Suhayb, who himself was a convert, implying that these teachings were derived from Judaism and Christianity. The Prophet hit the mark by an answer very convincing, especially to the Arab, who knew that the Qur'an was inimitable. He recited God's words:

"And We know well what they say: Only a man teacheth him. The tongue of him at whom they falsely hint is foreign, and this is illuminating Arabic speech" (16:103).

The primary reason why the Arabs did not take to either Judaism or Christianity was the fact that neither had a book which recommended itself to their taste, or touched their inner religious feelings. That this is so will appear from a comparison of two texts dealing with the same idea, namely, that of amassing wealth without giving to the poor. This point is dealt with in the Gospel according to St. Matthew in the following manner:

"Lay not up for yourselves treasures upon earth, where moth and rust does corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Now, let us consider a Qur'anic verse dealing with the same point:

"They who hoard up gold and silver and spend it not in the way of God, unto them give tidings (O Muhammad!) of a painful doom. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): 'Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard' (9:34-35).

I am not comparing the two texts from the standpoint of sense or idea, but of style and diction when the Arabic translation of the Gospel text is compared with the Qur'anic original, my court of appeal being the classical Arabic literary standard of taste, style and form.

Judged by this standard, the gulf between the two texts, in construction, if not in sense and effect, is wide. How wide, how to the ancient Arab appallingly wide, may be judged from the fact that the Arab legacy of pre-Islamic times consists solely in their poetry and prose.

For a further example, compare the text: "And thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3, 16), with the Qur'anic verse which runs:

"Men are in charge of women, because God hath made the one of them to excel the other" (4:34; Pickthall's translation).

The Arab could not but sense the queerness, the great queerness, of the Torah or the Gospel in translation and so could not assimilate either. This would be the more so when on style and diction depended the medium of expression in worship.

But the matter does not stop at form and style, but goes on to character and spirit. The Torah and the Gospels contain what runs more or less counter to the Arab spirit and ethical code. To give only one example: the Torah mentions the story of Lot and what his two daughters did to him when he dwelt in a cave after the destruction of his people. There it is said that the elder, then the younger, daughter mixed with their father one night each, after making him so drunk as to be unaware of what he did. Consequently each gave birth to an illegitimate child who in time became the father of a tribe (Genesis 19, 30-38).

Now such a narrative is utterly repugnant to an Arab, especially when related of a prophet. A similar criticism applies to Abraham and Sarah when he presented her to the King of Gerar as his sister and not his wife. This, it is alleged, preserved her against usurpation and kept her entirely for Abraham, who practised this deceit because his wife Sarah was exceedingly attractive, justifying himself still more by confessing to the King later that she was his sister from his father only. The Arabs condemn behaviour of this sort, and consider it a sacrilege for one, not to mention a great prophet, to marry his half-sister. An Arab guards his matrimonial honour with his life, and does not resort to duplicity or evasive methods, being very frank and conscious of his personal power, which, to him at least, was akin to that of the heroes of Romance.

These psychological traits of the ancient Arabs are sufficiently recognized by the Qur'an, revealed to them in their own language. Some Bible narratives figure in the Qur'an, it is true, but these are intended for their moral implication, and are quite consonant with the spirit, tradition and psychology of the Arabs. Some of what the Qur'an narrates throws some light on the prehistoric life of the Arabs, e.g., the stories of the 'Aad and the Thamoud, of which no mention is made in the Torah or the Gospels. The stories point to certain Arab ancestors of old, and how they fared when they rejected their prophets.

The Old Testament enlarges on the heroism of the Hebrew prophets, stressing the claim that the Jews are God's only chosen people. In this matter it borders on fanaticism. This is not a blemish so far as it was intended to stir the enthusiasm of the Jews of old against their idolatrous foes. But such a narrow attitude, however agreeable to the Jews, is necessarily repugnant to other races, especially when by "other" is meant some such race as the Arabs, who pride themselves on their heroic past and their holy possessions. The Old Testament, moreover, abounds with much detail and names of places and of persons, which for the Arab scarcely agrees with the nature of a holy book, but rather with ordinary tribal history.

As a last example may be mentioned "The Song of Solomon" or song of songs in the Old Testament. Remark-

able as it is for its beauty and rhythm, it runs contrary to the Arab mind, because this sort of love song contains much which must have struck the Arabs of old as almost obscene. How can such material be contained in a religious book designed for worship?

To every people attaches a certain distinctive spirit and tradition. Such Arab spirit and tradition the Qur'an never violates unless they violate God's laws, and then it weans them gradually. That is why the Qur'an, the Book of the Islamic Call, exercised so enormous an influence over the Arabs.

Who among the Arabs could have listened with antagonism to the following Qur'anic verse?

"God verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them the Scriptures and wisdom, although before (he came to them) they were in flagrant error" (3:164).

Their past error and ignorance are accounted for by the absence of the Call which touches their hearts, and the Book which would inspire wisdom and effect their re-orientation. Now that it has been revealed to them by God in the expressive Arabic tongue through the truest and noblest man amongst them, how can they help but respond in the end?

How can they refuse such Guidance?

## ITS ELOQUENCE

Another characteristic of the Book, in addition to its being in Arabic, is its grand eloquence, which enormously contributed to the propagation of Islam and the conversion of many previous unbelievers. 'Umar Ibn al-Khattab, when suffering from commotion and conflict within, was soon appeased when his sister Fatimah gave him the chapter entitled "Taahaa" to read. He was subdued by the grandeur, and his heart opened by the quickening eloquence, of the revealed text. He at once became a convert to Islam, despite his previous implacable hostility to Muslims. His conversion added so much to their strength that they now dared to practise Islam openly, after having done so three years in secret.

'Umar heard the Meccan chapter and listened to what it relates of Moses. He saw the vividly depicted picture of Moses and his miracles when God first called him and charged him with the Divine message:

"Hath there come unto thee the story of Moses? When he saw a fire and said unto his folk: Wait! Lo! I sense a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire. And when he reached it, he was called (by name) O Moses! Lo! I, even I, am thy Lord. So take off thy shoes, for lo! thou art in the holy valley of Tuwa. And I have chosen thee, so harken unto that which inspired" (20:10).

The style in the original is inimitable. It contains subtle expressions and suggestive terms: "I sense fire" instead of "I see a fire", which falls short of the shades of meaning intended, to be made plain later. The original expression reflects a refined intuitive faculty in Moses on the eve of receiving his great mission.

Another subtlety of the style is the metonymy in: "Take off thy shoes, for, lo! thou art in the holy valley of Tuwa", pointing to submissiveness in the presence of the Divine,

and to the sanctity and awe to be felt by Moses when listening to God's words. As to the harmony and melody of diction and construction, it can only be felt and appreciated in the original.

Now we come to Moses' prayer at the critical moment when he received the Divine order :

"Go thou to Pharaoh! He hath burst all bounds!  
 "He said: My Lord! Relieve my mind,  
 "And ease my task for me:  
 "And loosen a knot from my tongue,  
 "That they may understand my say . . .  
 "Appoint for me a counselor from my skin  
 "Aaron, my brother,  
 "Confirm my strength with him  
 "And let him share my task,  
 "That we may glorify Thee much,  
 "And much remember Thee,  
 "Thou Knowest us best" (20:25-35).

How pregnant these verses are will further appear on examination. As to the music and pathos, even the translation may give a foretaste. At any rate it may now be imagined how 'Umar was so charmed by such eloquence that he was transformed from the raging brother who struck and wounded his sister to the repentant convert asking to be conducted to the Prophet's presence that he might profess: "There is no god but God, and of certainty Muhammad is God's Messenger".

In the light of 'Umar's experience, we may now further consider the case of 'Utbah, son of Rab'iah, already referred to when he listened to the first part of chapter 41 (*Haa Meem*) from the lips of the Prophet himself.

The chapter opens with the deeply mysterious letters *Haa Meem*. In the Qur'an many chapters (about one fourth of the total number) start with such letters, single or combined, mysterious in meaning and melodious in sound when the letters are read by their names consecutively, as they should be, e.g., Saad, Qaaf, Alif, Laam, Meem. They strike the listener or reader with awe and reverence. Different interpretations have been given to these terms by commentators. It may be, however, that they refer to a metaphysical existence, beyond this material universe, of which man is yet ignorant.

"A revelation from the Beneficent, the Merciful," so runs the verse in as near a translation as possible. One Orientalist<sup>1</sup> suggests that the two Arabic words *al-Rahman* (the Beneficent) and *al-Raheem* (the Merciful) are words of mystery occurring in the Old Testament. This is a fantastic suggestion, since in Arabic they are perfect derivatives from the verb *rahm*, i.e. to take mercy on, the one to indicate the active and the other to indicate the abstract, the attribute of Mercy, in a superlative degree. There is no mystery about the two words then as far as the Arabic language is concerned, but as attributes, as exalted names, of God, the Almighty, the One, they necessarily, like all God's names, become to man imbued with mystery. The finite man cannot hope to comprehend the Infinite. But however mysterious in this sense the words may be, they will always be to man a beacon of tranquillity, hope and peace.

Then come the happy tidings which should stir satisfaction in every Arabian, the tidings relating to the honour conferred upon him by God in revealing in the Arabic tongue a Divine Book to be a Divine guidance for all who know.

"A book whose verses are made plain, an Arabic Qur'an for men of knowledge."

Next comes the picture depicting the polytheists who

turned their back on the heavenly message of true monotheism, admitting equals of God, the One. Here their state is lamented, their attitude ridiculed and their doom predicted, in a style breathing warning and threat in words that should strike the obdurate with awe and fear, such as "thunder-bolt", "a frosty destructive wind," "torment of disgrace," "humiliating torture" and "hell fire their abode".

The chapter contains a vivid plan for the Prophet to follow in dealing with the mischievous, the obstinate, and the misguided :

"A benevolent act and a mischievous one can never be equal. For a mischief done to you, return an act of benevolence. This would transform your enemy into a faithful friend" (a free translation of verse 34).

It is no wonder, then, that 'Utbah should have been struck dumb after having listened to this chapter, and that, having returned to his people, he should have told of the wonderful impression he had of the Qur'anic verses he had heard from Muhammad the Prophet.

Again, what critic can read chapter 12, entitled "Joseph", and fail to feel the striking beauty of portraiture in general, and nobility of behaviour on the part of Joseph in particular? Here both the narrative and description are perfect, expressively alive, and teeming with spirit and action. Take, for example, the Divine verses :

"And she, in whose house he was, asked of him an evil act. She belted the doors and said: Come! He said I seek refuge in God! Lo! He is my Lord Who hath treated me honourably. Wrongdoers never prosper.

"She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen servants.

"And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wished evil to thy folk, save prison or a painful doom?" (12:23-5).

And the verses continue with the psychological study, delineating a picture beyond the reach of art, whether that of drawing, portraiture or poetry. It is meanwhile the picture of an ideal character challenging and resisting temptation in its most seductive form; of the noble soul fighting the good fight and overcoming base desire; of the believing self invoking Faith, and through it the powers abiding deep in the spirit, thus shaming the devil, trampling him down, and coming out of the struggle not only unscathed but nobler than ever. That is the ideal art in the service of ideal morality.

Now compare the above vivid animated scene, teeming with life and movement as depicted by the Qur'an, with the corresponding scene in the Old Testament :

"And it came to pass about this time that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled and got him out" (Genesis 39:11-12).

Not much of life or of the sublime in this; not even after you go through the next five verses intervening before "his lord came home".

To this must be added the contrast in diction, in the superb diction, which renders both the recital and the bearing of the Qur'an a perpetual source of joy and comfort which repetition cannot wear off. All natural aids to rhythm and melody are there — rhyme and resonance, antithesis and balance, even such aids to euphony as alliteration, all so subtly and naturally interwoven that there is never a

redundant word. Of these happy features the most obvious perhaps are rhyme and assonance, especially in the endings of most verses.

It cannot be hoped to give adequate illustrations through a translation, such features being exactly those which a translation cannot convey. Balance and euphony may be faintly reflected, majesty and nobility cannot be missed, even in a translation :

“ And if We cause man to taste some mercy from Us and afterwards withdraw it from him, lo! he is despairing, thankless. And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me! lo! he is exultant, boastful. Save those who persevere and do good work. Theirs will be forgiveness and great reward” (11:9-11).

Translation of shorter verses may illustrate other features — assonance and rhyme in verse endings, For example :

“ And verily thy Lord will give unto thee so that thou wilt be content.

“ Did he not find thee an orphan and protect (thee)?

“ Did he not find thee wandering and direct (thee)?

“ Did he not find thee destitute and enrich (thee)?

“ Therefore the orphan oppress not.

“ Therefore the beggar drive not away.

“ Therefore of the bounty of thy Lord be thy discourse” (93:5-11).

“ O thou enveloped (in thy cloak),

“ Arise and warn!

“ Thy Lord magnify,

“ Thy raiment purify,

“ Pollution shun!

“ And show not favour, seeking worldly gain!

“ For the sake of thy Lord, be patient!

“ For when the trumpet shall sound,

“ Surely that day will be a day of anguish,

“ Not of ease, for disbelievers” (74:10; M. Pickthall's translation).

Then comes the eloquence of the Qur'án as regards treatment and exposition. Noticeable in this connection is the fact that abstruse, recondite thought is presented lucidly and plainly, free from even a trace of dry philosophy. Such is the treatment accorded to “the inmates of the Cave”, “the companionship of Moses and Khidr” and “Gog and Magog”. Such subject matter, ramifying back into the remote past and made obscure by time, is presented to us by the Qur'án bright and glowing, consonant with reason and right emotion.

Neither is there any dry logic in the argumentation adopted by the Qur'án with the foes of the Islamic Call. Delicate but sure is the manner of attack, of clarification, and bringing the argument home. The creation of Jesus Christ, for example, is compared with the creation of Adam, in refutation of the claim that Jesus is God's Son :

“ Lo! the likeness of Jesus with God is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is” (3:59).

Again God tells in the Qur'án of what Jesus will answer on the Day of Judgment concerning the godship attributed to him and his mother:

“ And when God saith: O Jesus, son of Mary! Didst thou say to people: Take me and my mother for two gods beside God? He saith: ‘ Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knewest what is in my mind, and I know not what is in Thy mind. Lo! Thou, only Thou, are the Knower of Things Hidden.’

“ I spake unto them only that which Thou commandest me (saying): Worship God, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou

tookest me Thou wast the Watcher over them. Thou art Witness over all things” (5:115-116; M. Pickthall's translation).

Here the historical message of Jesus to his people is given in the sensational answer which he shall certainly make on Resurrection Day in the face of his and his mother's worshippers, that they may take warning in time and return to the truth that he was only a human prophet, worshipping God, the One.

Other fields for the eloquence of the Qur'án are the great varieties of knowledge with which it abounds, the high morality it recommends to humanity, and the beautiful wholesome narratives which abound in it. That is the reason why it constitutes the Prophet's great miracle, living and eternal, which challenged the eloquent Arabs, and still challenges all who doubt it, to imitate even a simple chapter in it. It is the voice of God; God's perfect words revealed to the Prophet for the guidance of humanity. It contributed greatly to the propagation of the Faith, of the Islamic Call, among peoples who, though ignorant of Arabic, were impressed and attracted both by its melody on recital and the simple truth of its creed.

That is the Divine Book of the Divine Call destined to remain intact as long as time.

“ Lo! We, even We, reveal the Qur'án, and lo! We verily are its Guardian” (15:9).

Among the various ways by which God guarded the Qur'án, and which materially helped the propagation of its Call, is the continuous recital of one or other of its chapters throughout the Muslim world by night and day. It is recited by the devout at night, especially in the small hours before dawn. Its verses, in addition to the opening chapter, are recited by every Muslim in every one of the five prayers incumbent on all Muslims day and night, from dawn to dawn. It is recited in ceremonies and obsequies, in schools and mosques. It is read or heard by one Muslim or another almost everywhere any time of the day. This keeps it always in the Muslim's ear, though it requires more than hearing to make a Muslim act upon it, and still more to make him live up to it. At any rate, its continuous recital is a continuous reminder to all.

It is in the nature of every serious call to maintain itself by all means. It seeks all ways to the hearts of men that it may take root there. That is why it overtakes them at home, at school, at clubs and at entertainments, that it may become to them a fixed creed.

The role of art in attaining this difficult aim is now universally admitted. It plays an important part in almost every movement. Judaism, it will be remembered, established itself through art, for example through the Psalms, from which may be quoted :

“ Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

“ Sing unto the Lord with the harp: with the harp and the voice of a psalm.

“ With trumpets and sound of cornet make a joyful noise before the Lord, the King” (Psalm 98).

So did the Call of Islam, by making of the literary art a most capable medium and very effective means to establish and fortify itself, making its tenets reach the utmost recesses of the human heart.

This it did through the Holy Qur'án, the highest linguistic achievement of this and future ages.

# PROPHECIES OF THE HOLY QUR'AN

By A. AKBAR

“(O man) And whatever suffering ye suffer, it is what your hands have wrought — The Qur'an 42 : 30.”

## Corruption in the land

We are living in an age when the world could be overtaken by disaster at any time. It would, however, be the outcome of man's own deeds or the consequences of man's achievements in the physical domain directed towards wrong ends. The destruction of Jerusalem at the hands of Nebuchadnezzar is an historical instance in point, when the Jews were punished for their corruption and transgression. God is no respecter of persons. Muslims suffered at the hands of Halagu when the centre of their civilization was completely destroyed. When evil and corruption prevails in human affairs people are bound to taste the fruit of their misdeeds. The Qur'an has depicted the condition of the world at the advent of the Prophet Muhammad (the peace and blessings of God be upon him!) in the following words :

*Corruption has appeared in the land and the sea, on account of that which men's hands have wrought, that He may make them taste a part of that which they have done, so that they may return. Say: travel in the land, then see what was the end of those before! Most of them were polytheists.*<sup>1</sup>

The second verse enunciates a general Divine principle that all those who have transgressed would have a similar end. Thus these words have also a special significance for the world in which we live today.

## A warning to the Christians

From the study of the Qur'an it appears that a strong warning has been given to those who call themselves Christians. The following words of the Qur'an will make this point clear :

*Peace be to Allah! Who revealed the Book to His servant, and allowed not therein any crookedness. Rightly directing to give warning of severe punishment from Him and to give good news to the believers who do good that theirs is a Godly reward. Staying in it forever. And to warn those who say: Allah has taken to Himself a son. They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie. (O Muhammad) then maybe thou wilt kill thyself with grief, sorrowing after them if they believe not in this announcement.*<sup>2</sup>

The above verses show that great disasters will fall upon the Christian nations at a later day ; and ultimately upon the entire world, as can be witnessed today. And it would seem, according to the Holy Qur'an, that this will be due to their wrong attitude towards life.

At another place Christians' absorbing love of this life has been described in the following way :

*When the disciples said: O Jesus, son of Mary, is thy Lord able to send down food to us from Heaven? he said:*

*Keep your duty to Allah if you are believers. They said: We desire to eat of it and that our hearts should be at rest, and that we may know that thou hast indeed spoken truth to us and that we may be witnesses thereof. Jesus, son of Mary, said: O Allah, Our Lord, send down to us food from Heaven, which should be to us an ever-recurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance and Thou art the best of the sustainers.*<sup>3</sup>

This promise is fulfilled as regards present-day Christendom, with a severe warning in the following verse :

*Allah said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise anyone among the nations (before).*<sup>4</sup>

As regards the above verses, some commentators think that when Jesus prayed for food it was sent down from Heaven for them, and they all ate of it. This is, however, not correct, for according to the Holy Qur'an, the physical body of man cannot eat any other food than that which is on this earth. And verse 114 makes it quite clear that the Prophet Jesus did not pray for a temporary supply of food for himself and his disciples, but that a continuous sustenance be provided for his followers. As the verse says: *Which should be to us an ever-recurring happiness to the first of us and the last of us.*

According to the Holy Qur'an, the promise of Allah must be fulfilled for every individual person, and, in so far as European Christians are concerned, this has surely been fulfilled ; for in comparison with the rest of the world even the poorest of them have a certain amount of luxury and none of them is in want of food.

This was the prophecy of the Prophet Jesus, nearly two thousand years ago, and it is indeed wonderful that we should see it being fulfilled today.

As regards the chastisement which is mentioned in the above verse, surely this has been witnessed to a great extent in the two World Wars, the results of which are still effective today in certain parts of the world, and the ever-present threat of a third and even more terrible world war looming over us. When the Qur'an talks of Dhu-l-Qarnain and Gog and Magog it in fact refers to the history of Christian nations in its various phases. I would take up this point for discussion now.

## EUROPEAN (CHRISTIAN) NATIONS

**The journey of Dhu-l-Qarnain and his contact with Yajuj and Majuj (Gog and Magog)**

The literary meaning of *Dhu-l-Qarnain* is the Two-Horned One, or one belonging to two generations and one who dominates two kingdoms.

In the Bible (Daniel 8 : 20) the vision of the Prophet Daniel is interpreted thus :

*The Ram which thou sawest having two horns are the Kings of Media and Persia.*

The reference in the Holy Qur'an to the history of Dhu-l-Qarnain speaks of him as being Darius the First. However, earlier Muslim historians speak of Dhu-l-Qarnain as Alexander the Great, and give his name as Shah Sikander. But according to the Holy Qur'an, Dhu-l-Qarnain received a revelation from Allah. But Alexander the Great was no more than an atheist, so it would be wrong to believe that such a man would receive a revelation from Allah. In fact, the name Shah Sikander is of Persian origin, and not Greek, as was Alexander the Great. Here is what the Qur'an says on the subject :

*Until, when he reached (a place) between the two mountains, he found, on that side of them, a people who could hardly understand a word.<sup>5</sup>*

The place mentioned is the border of the Russian and Persian Empires, and the point that they could hardly understand a word means that they did not speak or understand the Persian language. This is according to geographical history.

*They said : (the tribes of Zagros), O Dhu-l-Qarnain, Gog and Magog (Slavs and Teutonic) do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?<sup>6</sup>*

The above verse seems to show that those people were a very wild race, meaning Gog and Magog.

*He said : That wherein my Lord has established me is better. So, if only you help me with strength (of men), I will make a fortified barrier between you and them. Bring me blocks of iron. At length, when he had filled up the space between the two mountain sides, He said : Blow, till when He had made it (as) fire, He said : Bring me molten brass to pour over it. So they were not able to scale it, nor could they make a hole in it. He said : This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and, the promise of My Lord is ever true.<sup>7</sup>*

Gog and Magog, as mentioned in verse 94, are clearly identified in the Bible as the European nations, and Dhu-l-Qarnain is identified as Darius the First, the well-known Persian king and prophet and a true follower of the Zoroastrian religion (about 521-485 B.C.).

The barrier mentioned in verse 96 is the seaward extremity of the Caucasian Wall, otherwise known as Alexander's Wall, to the south of the Caspian Sea.

The mountains mentioned are in Azerbaijan and Armenia.

Verse 98 clearly shows that the barrier is only temporary and the time will come when these people will be free. Hence the crumbling of the wall, and, concerning the setting free of these people, it is referred to in the following verse with their subsequent domination of the world, and this is also referred to in yet another chapter of the Holy Qur'an :

*And when Gog and Magog (Slavs and Teutonic) are let loose and they shall sally forth from every elevated place.<sup>8</sup>*

Again, the following verses of chapter 18 also tell us that when these people become free, they will take Christianity as their religion. It also mentions their disbelief and lack of faith in God. Also their love of this world's life and their business activities and also that they will be the first great industrial nations in the world. Moreover, in chapter 18 and other chapters of the Holy Qur'an, we are given a clue as to what they will manufacture, and also that their manufactures will bring great destruction to the world :

*Do those who disbelieve think that they can take My servants (Jesus) to be friends besides Me? Surely We have prepared hell as an entertainment for the disbelievers. Say : Shall We inform you who are the greatest losers in respect of deeds. Those whose effort goes astray in this world's life and they think they are making good manufactures. Those are they who disbelieve in the messages of their Lord and meeting with Him. So their works are vain, nor shall We set up a balance for them on the Day of Resurrection.<sup>9</sup>*

### Severe warning to Christians

In another chapter of the Qur'an we are told :

*And they say : The Beneficent has taken to Himself a son. Certainly you make an abominable assertion! The heavens may almost be rent thereat and the earth cleave asunder, and the mountains fall down in pieces. That they ascribe a son to the Beneficent. And it is not worthy of the Beneficent that He should take to Himself a son.<sup>10</sup>*

This is indeed a harsh statement, but this is how the Qur'an has given the strongest warning to the Christian nations.

### EUROPEANS AS GREAT TRADING NATIONS

Returning to still another aspect of the problem, the Qur'an goes on to state :

*Or thinkest thou that the Companions of the Cave and the inscription were of our wonderful signs?<sup>11</sup>*

The first part of the verse mentions the Cave, which refers to the Christian religion and their monasteries. For, in very early times, they discarded the world for the sake of their religion, living in caves for fear of their enemies. This is still proved in the present day by their practice of monkery, and by studying the history of the early days of Christianity.

The second part of the verse, however, tells us that the day will come when these same people will completely discard their religion for the sake of earthly comforts and pleasures, becoming great business nations in the world because the verse mentions their inscription (Arabic word *Raqim*), meaning the writing of articles of trade.

In this verse (v. 9), Allah asks us if we think it is one of His wonderful signs.

Surely, with the proof we have before our eyes today, we have a clear answer to the question. In the language of the Qur'an these are nations who are entirely absorbed in worldly pursuits.

*Those whose effort goes astray in this world's life, and they think that they are making good manufactures.<sup>12</sup>*

In the above verse the Holy Qur'an speaks of the Europeans as being powerful industrial nations who will attempt to conquer nature, and will ultimately bring great destruction to the entire world by their own hands. The following verses of the Holy Qur'an, as well as some Traditions of our holy Prophet Muhammad, give us a clue as to what these nations will manufacture as we can ourselves witness today. With reference to the mode of travel the Qur'an says :

*And when the camels are abandoned.*<sup>13</sup>

When speaking of this verse, the holy Prophet Muhammad foresaw the abandoning of camels and donkeys for swifter means of travel and transportation, such as is used in the present day.<sup>14</sup>

*And a sign to them is that We bear their offspring in the laden ship. And We have created for them the like thereof whereon they will ride.*<sup>15</sup>

The ships that bear man on the seas are spoken of in verse 41. And these were known to man at the time of the Revelation of the Holy Qur'an. But verse 42 speaks of other ships *the like thereof*. These are the bigger ships, submarines and other vessels, and of course the ships that bear man in the air, the airships and the aeroplanes of today.

*The flames of fire and sparks of brass will be sent upon you, then you will not be able to defend yourselves.*<sup>16</sup>

This verse refers to the weapons of modern warfare, the atomic and hydrogen bombs, and, as we are well aware, we shall not be able to defend ourselves against these weapons.

One might ask why the Holy Qur'an does not speak more clearly on this matter. The reason for this could be that the people of that day had no literary manifestation, and such a prophecy as this would have been misinterpreted, and the Holy Qur'an warns its readers not to interpret its allegorical language and scientific verses until such prophecies are in some way fulfilled, and the following verse makes this quite clear to the reader.

*He it is who has revealed the Book to thee. Some of its verses are decisive. They are the basis of the Book — and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it their own interpretation, and none knows its interpretation save Allah and those firmly rooted in knowledge. They say: We believe in it, it is all from Our Lord and none mind except men of understanding.*<sup>17</sup>

Unless the reader fully understands the meaning, he should not attempt to make any interpretation. He must leave it to Allah.

Some commentators, however, believe that the allegorical verses cannot be interpreted at all, and that only Allah knows the meaning of them. But Allah tells us that the Holy Qur'an is an open book and a guidance to all mankind with no secrets or mystery about it. Man has only to reflect and study it, and the meaning will be clear to him, whether it is anything regarding life on this earth, or the life hereafter.

According to the Holy Qur'an, its verses must be witnessed and made clear by every generation.

*I, Allah, am the seer. A Book whose verses are characterized by wisdom, then they are made plain, from one wise, aware.*<sup>18</sup>

This proves that the allegorical language of the Holy Qur'an can be interpreted by men of knowledge and understanding and by serious study.

In my own personal study of the Holy Qur'an I find that a vast number of the verses can hardly be interpreted in this modern age. And it could be that the generations to come will be able to interpret them and to find the true meaning of such verses, for Allah tells us in the Holy Qur'an that there will be no more Books from Him, and therefore the Holy Qur'an must be interpreted by every generation, until this world comes to an end. This was, however, a digression. I will return to the subject under discussion presently.

## CHRISTIAN ENMITY AND HATRED

There would be strong enmity and hatred among Christian nations according to the Qur'an, because they have neglected a portion of the Divine covenant. In the words of the Qur'an :

*And with those who say: We are Christians, We made a covenant, but they neglected a portion of that whereof they were reminded. So We stirred up enmity and hatred among them to the Day of Resurrection. And Allah will soon inform them of what they do.*<sup>19</sup>

This conflict will grow to such dimensions that :

*On that day We shall let some of them surge against others, and the trumpet will be blown. Then We shall gather them all together.*<sup>20</sup>

This verse clearly points out that they will endeavour to conquer one another and so rush at each other's throats after gaining their material benefits.

*The trumpet will be blown.*

This could mean that after much conflict the destruction of war and hatred would act as a final warning and so bring them all together, as the Holy Qur'an states in the last few words of this verse, *Then we shall gather them all together*. The above verses were explained by our Holy Prophet Muhammad and recorded in the books of Hadith as follows :

*No one will have the power to fight against them.*<sup>21</sup>

<sup>1</sup> According to another report, *They will drink the water of the whole world.*<sup>22</sup> And again, *Allah said: I have created some of my servants whom no one can destroy but myself.*<sup>23</sup> It is true to say that no outside power can overcome the European nations of our day, and this verse also clearly shows that they will be divided into groups and *surge against one another*. And, as we can see today, the European nations are, in fact, divided into two major groups. One group still carry the cross around their necks and the other group are nothing more than atheists. Their enmity and hatred have reached such a point that they hold positions in every part of the globe, ready to press the control button and destroy each other with the disastrous weapons manufactured with their own hands.

This is the warning that the Holy Qur'an gives us, when it states that *they will sally forth from every elevated place.*<sup>24</sup>

How wonderful it is that we should see the Holy Qur'an's revelation of 1,400 years ago being witnessed today.

Surely these facts were not borrowed from the Bible by our holy Prophet Muhammad, as some Christians and other non-Muslims seem to think. Also on this point the Prophet Jesus himself made it quite clear when he said :

*For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences and earthquakes in divers places. All these are the beginning of sorrows.*<sup>25</sup>

And the Qur'an also says in chapter 18, verse 100 : *And We shall bring forth hell, exposed to view, on that day before the disbelievers.*

We have seen the veritable hell, miles of flaming columns, in the First and Second World Wars. But who and what will be left to survive the horrible dimensions of this hellish scene of the Third World War? The Bible also states :

*And I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord.*<sup>26</sup>

And again the Holy Qur'an tells us :

*Whose eyes were under a cover from My reminder, and they could not even hear.*<sup>27</sup>

They are so proud of their material achievements and embellishments that they have little or no time for Allah and His messages. They forget that God has made :

*Whatever is on the earth an embellishment for it, so that We may try which of them is best in works.*<sup>28</sup>

The above verse refers to the embellishments of the earth. The massive and wonderful buildings and structures seen in Europe and America today prove this point. Besides, many more vast and beautiful things are made by man in this modern age. However, should there be a Third World War, the devastation and ruin will be such that not even these massive structures will withstand the blow, and all will be reduced to dust. How clearly is this point driven home to us by the Qur'an :

*And We shall surely make what is on it dust, without herbage.*<sup>29</sup>

And the Holy Qur'an further tells us that after this destruction this nation will never come into power again ; as is made clear in the following verse, and this verse is connected with Gog and Magog :

*And it is forbidden to a town which We destroy. They shall not return.*<sup>30</sup>

Because it is :

*Those whose effort goes astray in this world's life.*<sup>31</sup>

All this destruction has been the consequence of man's own misdeeds :

*(O Man) And whatever suffering ye suffer, it is what your hands have wrought.*<sup>32</sup>

## THE QUR'AN ON GOG AND MAGOG

### THE EUROPEAN NATIONS IDENTIFIED AS GOG AND MAGOG

*And the word of the Lord came unto me, saying : Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say : Thus saith the Lord God ; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal : and I will turn thee back and put hooks into thy jaws.*<sup>33</sup>

The three names mentioned in the Bible are *Rosh* or *Russia (Rus)*, *Meshech* or *Moscow*, and *Tubal* or *Tobalsk*. While Russia is the name of the country, Moskva and Tubal are the names of two rivers to the north of Mount Caucasus. On the former is situated Moscow and on the latter Tobalsk. Both of these are famous cities of Russia.

In view of the clearness of the description no doubt whatsoever is left as to the identity of Gog. And this is the same Gog and Magog mentioned in the Holy Qur'an as Yajuj and Majuj.

The Europeans are only two races, and these are Slavonic in Eastern Europe, including Russia, and Teutonic in the West — Germany, France, Britain and other countries. Both are white races, and in very early times these two races intermingled and married into each other.<sup>34</sup>

The earlier commentators of the Holy Qur'an and Hadith give us the impression that Yajuj and Majuj (Gog and Magog) are a different kind of human beings from what we are ourselves, but, according to the Holy Qur'an and Hadith, also the Bible and geographical history, Yajuj and Majuj are in no way different from any normal human being. Some commentators maintain that they are descended direct from Adam, while others maintain that they are descended from Japheth, the son of the Prophet Noah.

The vast number of present-day Muslims have strange notions about Yajuj and Majuj. The popular view held is as follows :

1. Yajuj and Majuj are still behind a barrier somewhere on this earth, continuously trying to break down the barrier or wall, in order to be free. But Allah does not allow them to break it, until the time comes when He is ready for them to do so.
2. Their population will be vast in number.
3. Their death rate is much lower than that of the rest of the world.
4. Their physical body is so strong that their two ears are like those of an elephant, one of which they will sleep on, while the other ear will cover their whole body. They will also be of cannibal nature.
5. Before the time comes for their release from behind the barrier, Allah will send Jesus from Heaven to slay Dajjal (Anti-Christ) and Jesus will still be on this earth when the time comes for Yajuj and Majuj to be set free. Then Allah will tell Jesus to take the believing servants of Allah with

him and shelter with them in the mountains. Allah will then break the barrier and let Yajuj and Majuj free, and they will surge forth and devour everything upon the earth. All vegetation, animals, the waters of the whole world and even human beings will be devoured by them, and not a single drop of water will be left in the Gulf of Tiberius.

[I will explain later about the reference to Jesus here, when he is, in fact, dead and not able to return to this earth.]

6. Their voice will be so loud that the whole world will shake and tremble at the power of it.

7. After they have devoured everything they will still not be satisfied, and then they will rush through the sky and begin to shoot arrows into the heavens in order to try and kill Allah, and Allah in turn will fulfil their wish and command the angels to put blood on the arrows and return them to the earth.

8. When they see the arrows return to earth covered in blood, they will believe that they have killed Allah. Then they will try to dominate the moon and the sky.

9. At that time Allah will send down some kind of disease upon them which will eat all the flesh from their bodies.

Some commentators, however, maintain that there will be two groups and they will destroy each other, till no one is left.

10. The smell from their bodies when they die from this disease will spread all over the world.

11. Then it is that Jesus, with all other Muslims who have hidden in the mountains, will pray to Allah to save them from the disease and death.

12. Then a great cloud will cover the sky and Allah will send down rain for 40 days. At first the rain will be red, the colour of blood. It will then turn green and will wash away the smell and the bodies. The rain will finally become clear and purify everything.

13. The believing servants who were saved will restore the earth and will live peacefully and serve Allah, for their faith will be Islam.

The above thirteen explanations and translations I have taken from books by earlier Muslim writers. There are, of course, many more of them. It was indeed extremely difficult to interpret the prophecies about Yajuj and Majuj in the Qur'an and Hadith when there was nothing comparable in that age with things mentioned about them. Prophecies are always couched in metaphorical language. And because they talk of distant future events, therefore, their true significance can only be understood at the time of their fulfilment when they turn into standing miracles.

To me old interpretations fail to satisfy, because they were done at a time when the world had not the slightest idea of the shape of things to come. It is with this view that I critically look back upon the popular view held by Muslims about these prophecies :

1. Regarding the first interpretation, it is a mistake to believe that when man has travelled and discovered the entire

world he has not been able to find where the barrier was hidden.

Dhu-l-Qarnain was a human being who had no means of transport such as we have today. And he built the barrier somewhere on this earth.

The mention that Yajuj and Majuj (Gog and Magog) are still behind the barrier could mean that their movement was limited to their native land until they were ready to be set free.

2. The second one mentions their great numbers and, if we look around the world today, then we can see how vast is the number of these European people.

3. Here we have mention of their death rate and, according to a United Nations census, the death rate of European nations is very much lower than that of the other countries of the world. The life-span of Europeans is on an average 55 to 60 years, while that of the rest of the world is on an average 30 to 35 years.

4. As regards their huge ears and bodies this concerns their power, and the earlier commentators did not visualize the extent of their material power and so interpreted it as physical power.

5. This refers to their release and ultimate power over the entire world, and it also means that they will dominate the world in a very short time. If anyone goes through the geographical history of the world, he will find that in ancient times one nation would dominate another, but no one will find another nation who has dominated the entire world as the European nations have done and are still doing in the present day. Their domination began in the middle of the 17th century and was completed by the end of the 18th century. No matter if it were a large country or a small island their domination covered it.

What is meant is that they will eat everything on earth and drink every drop of water, including that of the Gulf of Tiberius.

6. The mention here that the world will shake and tremble at the loudness and power of their voice means their military and political power. The nuclear explosions do shake the world these days and the fall-out from these affect every part of the globe.

7. Concerning the shooting of arrows into the sky, this means the powerful rockets which are used today, and the killing of Allah implies that they will discard Allah completely, and this can be witnessed in present-day Russia, where posters depict the common working man kicking Allah out of Heaven. The Russian leaders and astronauts have often declared that they could not find God anywhere in space.

It can also be witnessed in other European countries, where people do not particularly want to hear or discuss God and religion.

8. They will try to reach the moon and sky. As regards this we can see today how hard they are trying to dominate the moon and the other planets.

9. The disease spoken of here means their atomic warfare and its radio-activity, and we can also see that they

are continuously fighting each other at the present time.

10. Regarding the smell from their bodies which is mentioned in this interpretation, many of us have sampled the smell and decay of dead bodies during the last wars. But can we even begin to imagine the extent of death and disease and the stinking smell which would be caused by a nuclear war?

11. Concerning those that are left, they will pray to Allah to save them from disease and death, for they will realize that Allah is the only invincible factor in human life and the One able to help and save them, and this also shows that there will only be a limited population left in the world after this destruction.

12. This interpretation speaks of a great cloud and two kinds of rain. The first being red, then green in colour, no doubt means the radio-active rain, and, if the European nations stock-pile large numbers of nuclear weapons, and these weapons are ultimately used in war, the vast amount of radio-active fall-out produced by these weapons will result in the rains being coloured and poisoned. The second kind of rain mentioned will no doubt be the pure and natural rain which will purify and cleanse the earth.

13. Here are mentioned the small populations that have been in shelter. They will by now realize the uselessness of war and hatred. For, after so much suffering, they will become aware of the value of true belief in Allah. As a result of which there will be peace and understanding for all in the love of Allah, for this true and pure religion is Islam. The word Islam means Peace.

(A chapter from The Prophecies from the Qur'an and Hadith about Latter-day Times.)

#### FOOTNOTES

- 1 The Qur'an, 30 : 41-42.
- 2 *Ibid.*, 18 : 1-6.
- 3 *Ibid.*, 5 : 112-114.
- 4 *Ibid.*, 5 : 115.
- 5 *Ibid.*, 18 : 93.
- 6 *Ibid.*, 18 : 94.

- 7 *Ibid.*, 18 : 95-98.
- 8 *Ibid.*, 21 : 96.
- 9 *Ibid.*, 18 : 102-105.
- 10 *Ibid.*, 19 : 88-92.
- 11 *Ibid.*, 18 : 9.
- 12 *Ibid.*, 18 : 104. "This is a clear description of the present attitude of the civilized nations to their moral and spiritual needs — their effort is entirely wasted in this world's life, and they cannot give a moment's consideration to the life after death. The portrait of the material civilization, to which Christianity has led, as drawn in this section, attains to its most vivid clearness in these words. Manufacture is the one speciality and pride of the West. But they are so engrossed in the contest of manufacture that they have no thought of God left in their minds. Production and more production, that is the be-all and end-all of life with them" (Muhammad 'Ali in his English translation of the Qur'an, under verse 18 : 104).
- 13 The Qur'an, 81 : 4.
- 14 *Mishkaat-ul-Masaabih*, 26 : 5.
- 15 The Qur'an, 36 : 41-42.
- 16 *Ibid.*, 55 : 35. "*Nuhás* means copper or brass or the sparks that fall from brass when it is beaten (Lane's *Lexicon*). This is also the significance accepted by Bukhari (B. 65 : 55) and Rághib. Others interpret the word as smoke. According to Dahák, their punishment in this world is spoken of here, the statement made here amounting to this, that their condition would be like one on whom fire and sparks of brass are sent (R). It is a fact that on most occasions when the punishment of the opponents of Truth is spoken of, it is their punishment here, as well as in the Hereafter. In the use of the *nuhás*, which means sparks of beaten brass, there seems to be a reference to atomic warfare" (Muhammad 'Ali, *op. cit.* under verse 55 : 35).
- 17 The Qur'an, 3 : 6.
- 18 *Ibid.*, 11 : 1.
- 19 *Ibid.*, 5 : 14.
- 20 *Ibid.*, 18 : 99.
- 21 *Mishkaat-ul-Masaabih*, 52 : 20.
- 22 *Kanz-ul-'Ummaal*, Vol. 7, Hadith No. 2157.
- 23 *Ibid.*, Hadith No. 3021.
- 24 The Qur'an, 21 : 96.
- 25 Matthew, 24 : 7-8.
- 26 Ezekiel, 39 : 6.
- 27 The Qur'an, 18 : 101.
- 28 *Ibid.*, 18 : 7.
- 29 *Ibid.*, 18 : 8.
- 30 *Ibid.*, 21 : 95.
- 31 *Ibid.*, 18 : 104.
- 32 *Ibid.*, 42 : 30.
- 33 Ezekiel, 38 : 1-4.
- 34 *Vide Encyclopaedia Britannica.*

## JESUS IN "HEAVEN ON EARTH"

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

ROYAL 8vo 500 pp. PRICE 10 shillings

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

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WOKING, SURREY, ENGLAND

# ISLAM MY CHOICE \*

By GEORGE FOWLER

Ladies and Gentlemen,

Today is one of the happiest days of my life, in that I have just had the privilege and pleasure of declaring my faith and belief in Islam, on this anniversary of the Prophet's birth. I made this declaration before you all, in all seriousness and joy, realizing that I was joining many millions of people, of every race and colour, throughout the whole world, who worship God alone, and respect equally all prophets.



*Mr. George Fowler, son of a Methodist preacher, former President of the Spiritualist Church, Woking, makes Islam his choice*

I was brought up in a strict Methodist household — my father being a local preacher and my mother an ardent Church worker. I have always honoured them for their beliefs, and although I agree with the precepts put forward by Jesus, I do not and cannot accept the idea of the Trinity. This non-acceptance caused me to withdraw from the Christian religion and left me feeling somewhat perplexed.

Just before the last war, I came in contact with an older man whom I respected, who clarified religion for me and

gave me a much clearer understanding of God. I joined the Spiritualist Church because the Universal Brotherhood of Man was taught and people of all races, colours and creeds were welcomed. This seemed to be much better.

Having come to reside in Woking, I eventually became President of the Spiritualist Church here, insisting that the teaching of the unity of mankind, as spoken by all the prophets throughout the ages, was an integral part of the teaching of the Church. It was during this time that I met Mr. S. Muhammad Tufail, the Imam of the Shah Jehan Mosque, Woking, and asked him if he would kindly address the congregation of the church on the subject of Islam. He very readily consented and all who heard him enjoyed his talk immensely. Since then I have attended the prayers at the Mosque fairly regularly and have received a great deal of benefit by so doing. I have also enjoyed the social gatherings which followed, meeting many interesting and delightful people. Mr. and Mrs. Tufail are extremely kind and untiring hosts, and they have become true and personal friends of mine. Needless to say I have asked many and no doubt wearying questions, but I have always met with tolerance and good humour.

As you can readily understand, it was no quick decision which made me join Islam. I have given the matter very serious thought for quite a long time, but having reached that decision, I wanted to make my declaration of faith in the presence of my friend Dr. M. W. A. Quraishi. He has shown me great understanding and love, and I recognize in him a true and sincere brother. Also our host today, Dr. S. M. John. He is not a new friend; I met him during the winter at the Mosque at Woking, and more recently when he was accompanied by his wife and daughter.

In conclusion I would like to say that it is my earnest desire to help in any way that I can to further the cause of Islam. If I can be of assistance in any capacity, then I shall be delighted. May God bless you all.

\* Text of a speech delivered on 18th August 1962 at 13 Eccleston Square, London, S.W.1, on the occasion of the Prophet's Birthday, after Mr. Fowler was initiated into Islam by Mr. S. Muhammad Tufail.—Editor.

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**The Manager, The Islamic Review, Woking, Surrey, England**

*Please give the name of the book, its author and publisher, in full.*



# Book Reviews

*THE LAST EMPIRE*, by Robert Conquest. Published by Ampersand Ltd., 199 Picadilly, London, W.1. Price 3/6 (Paperback).

The author of this book is well qualified to write on his subject, being a political writer of some eminence, alternating freelance writing with lectureships in English literature and Soviet politics in the United States and in Britain. He has several books to his credit, ranging from two volumes of poems to books on science fiction and works on political thought. These latter include *Power and Policy in the U.S.S.R.* (a study of the struggle for power), *Common Sense about Russia*, *The Soviet Deportation of Nationalities*, and *Courage of Genius*, a study of the Pasternak affair.

The aim of this little book is to clarify in minds in this hemisphere just what Communism means in practice. Whilst not claiming to deal with the entire complexities of the Soviet *bloc*, it nevertheless looks into a number of crucial points relating to it and its verbal assertions and assurances, and relates them with what is actually practised, allowing us to judge more knowledgeably the actions of the Communist government as represented at its central point, Moscow.

As the author himself states, he has deliberately relied on Russian sources of information in compiling this book, first of all as it puts the facts in question beyond controversy, and secondly because these sources often express their arguments in a manner which he — the author — feels he could not better.

Stalin is quoted a number of times, not in spite of, but particularly because of, the subsequent actions and declarations of his subordinates since his death. The present constitutional national question in the U.S.S.R. being, in essence, the same as that dictated in Stalin's time, improved only by the elimination of some of his special excesses.

The first point dealt with by Mr. Conquest is that of the Communist attitude to national sentiment. This in Stalin's own dictum is: "A nation is not merely an historical category, but an historical category belonging to a definite epoch, the epoch of rising capitalism." This dictum still affects today's attitude, the formation of a nation being regarded as a stage in historical development only, the system of Communism being the next stage in political maturity, with in Lenin's words the ideal that it be "merged" with the rest of the Communist *bloc*.

This does not, however, mean that the importance of national sentiment is not acknowledged, for it is perfectly logical in this school of thought for it to be, under certain circumstances, "utilized". The circumstances applicable being when the sentiment is working to overthrow "imperialism". Communist support in forming a nation is then justified, the course of political evolution then making it logical for the newly-formed independent State to be merged into the bigger one. That accomplished, the best that, in practice, the embryo State can then expect is the right to

use its own language while submitting its culture to be censored or perverted to suit the requirements of Moscow. Any national strength which might possibly be pitted against the Communist State is then effectively weakened by the division of the country into separate regions, regardless of previously existing historical, cultural, linguistic or religious links, central government from Moscow then being more effectively maintained.

Article 123 of the "Soviet Constitution" provides that no one may be persecuted because of his race or nation. Evidence is then put forward by Mr. Conquest which shows that the genocide habit of mind nevertheless plays a part in Soviet political practice, as shown in the enforced deportation of whole nations of people, as *viz.* the Chechens and the Crimean Tartars.

Throughout this book the official utterances of the Soviet Government are compared with the actual practices carried out, and full references are given for the reader to pursue further his search for political truth. One official order quoted, however, was all too sadly carried out to the letter. This was signed by General Serov, who was for a time Krushchev's Chairman of the Committee of State Security, attached to the U.S.S.R. Council of Ministers. It was issued with regard to the removal of "hostile elements" in Lithuania, Latvia and Estonia, and read as follows:

"... operations shall begin at daybreak. Upon entering the home of the person to be deported, the senior member of the operative group shall assemble the entire family of the deportee into one room, taking all the necessary precautionary measures against any possible trouble. . . ."

And in respect of whole families for deportation:—

"In view of the fact that a large number of deportees must be arrested and distributed to special camps, and that their families must proceed to special settlements in distant regions, it is essential that the operations of removal of the members of the deportees' family and its head shall be carried out simultaneously, without notifying them of the separation confronting them. After the domiciliary search has been carried out and the appropriate identification documents have been drawn up . . . the convoy of the entire family to the station shall be effected in one vehicle and only at the station of departure shall the head of the family be placed separately from his family in a car specially intended for heads of families . . . those in charge must see that no attempts are made to escape, and no conversation of any kind shall be permitted between the deportees and passers-by . . . after the railway cars have been filled, they shall be locked."

This book is to be recommended for allowing us to see what really lies behind that branch of political thought called Soviet Communism.

J. WYATT.

## Short Notices

*RATIONALIZATION OF RELIGION*, by Muhammad Ali. Published by the author from 476 Wilson Gardens, Bangalore 2, India, 1961. Pp. 161. Price Rs. 2-50 (approx. 4s. 6d.).

The book is written for those, as the author puts it, who wish to be guided by reason. "It is not meant for those who can take things on trust and do not mind being guided by dogmas. Religion is as necessary today as it was four thousand years ago. . . . Religion was instituted to secure peaceful living, to prevent exploitation of fellow beings and to lessen the evils of social life. The evils are still with us. We still lack peace and happiness. When we are not in hot war we plunge ourselves into cold war. Untold pain and suffering are still being inflicted by us on fellow beings. . . ."

The main object of the book in the words of the author is:

"Shorn of ornaments and the outer covering the teachings of all the teachers have an identical aim, the aim being peace, reduction of pain and suffering and the attainment of happiness in social life. At least the effect of practising the religious doctrines is none other than the above."

Evolution of the Concept of God is the largest chapter, which forms the greater part of the book. It would have been of great help if an index was provided with the book.

\* \* \* \* \*

*SPIRIT AND MATTER RECONCILED*, by Sayyid Amin Ahmad. Published by Mrs. Fatima Amin Ahmad, Exhibition Road, Patna 1, Bihar, India, 1962. Pp. 120.

To the readers of *The Islamic Review* the name of the late Sayyid Amin Ahmad is not new. Many of his articles published in this journal have been included in *Spirit and Matter Reconciled*. The style is simple and straightforward. Chapters are short. A very good companion for travel. Price is not mentioned. It could perhaps be obtained free from the above address.

\* \* \* \* \*

*SHIAISM AND SHIAS* (First Step, Second Step and Third Step), by Mirza Ali Shariati. Published by the author from 13b Ispahani Park, Magh Bazar, Dacca 3, East Pakistan, 1960. Price for all three parts Rs. 3.25 (5s.).

As the name suggests, *Shiaism and Shias* contains the creed and principles of the Shi'ah faith along with the life of the Prophet and the Shi'ah Imams.

\* \* \* \* \*

*TAUHID* (Urdu), by Muhammad Sultan Nizami. Published by Shirkat Adabiyyah Punjab, Shaahi Mohalla, Lahore, West Pakistan, 1962. Pp. 104.

Mr Muhammad Sultan Nizami critically analyses the Shi'ah practice of public mourning, crying and breast-beating during the month of Muharram in remembrance of the martyrdom of Imam Hussain. According to the author such practices are not only against the Qur'an and Hadith, but also against the sayings of Hadrat 'Ali and many other Shi'ah Imams. The publication is meant for free distribution.

*THE MASHRIQ WEEKLY* (Urdu), 61 Caledonian Road, London, N.1. Editor, Mr. Mahmud Hashmi. Annual subscription £2 10s. Single copy 1s.

*The Mashriq Weekly* is a successful venture of printing a paper in the Urdu language from London. It fulfils a great need of helping thousands of Pakistanis and Indians who have no other means of keeping in touch with what is happening in the world except this illustrated weekly. The get-up is by far better than any other weekly published in Pakistan or India. The editorship is in the hands of a seasoned journalist, Mr. Mahmud Hashmi.

\* \* \* \* \*

*THE SIKH COURIER* (a quarterly journal of the Sikh Missionary Society of Great Britain). Published by the Sikh Missionary Society of Great Britain, 114 Fog Lane, Didsbury, Manchester, England.

*The Sikh Courier* is a welcome addition to the journals which represent the spiritual outlook of the East. About 18 pages are printed in Gurumukhi. Price 2s. per copy.

\* \* \* \* \*

*THE GREAT SECRET*, by Hendrik Willemsz. Published by the C. W. Daniel Company Ltd., Ashingdon, Rochford, Essex, England. Pp. 82. Price 9s.

Facing the hard facts of modern life as Managing Director in an international company, the author of this book has endeavoured to show that even in these strenuous times, when everything seems to be on the brink of chaos, the ancient well-worn paths that lead within may yet prove the solution to our troubles and even our actual salvation.

As an engineer he points out the parallel between his own electronic, chemical and nuclear problems, and the cosmic, philosophical and psychological problems threatening to turn present-day humanity towards the negation of all true values, which must, arrived at its conclusion, lead to ultimate destruction.

Science has managed to arrive at an ever more perfect conception of the physical world by carefully arranging the observed facts. Thus one should accept the phenomena of the spiritual and mental world without prejudice, visualizing them as a mental picture.

The aim of the author is to try to evaluate his own experience of liberation and to put before us the gist of his considerations as a working hypothesis to inspire us with fresh hope for deliverance from our oppressions.

\* \* \* \* \*

*ASPECTS OF THE CRUSADES*, by J. J. Saunders. Published by the University of Canterbury, Christchurch, New Zealand, 1961. Pp. 80. Price 10s. 6d.

This is in no sense a history of the Crusades, but a series of essays on certain aspects of the Holy Wars, particularly in their relation to the Muslim and Christian East. The Crusades formed an epoch in the life of Western Europe, but they made comparatively little impact on the world of Islam. Partly because of this, they have been studied almost wholly from a Western standpoint. Much new material has been unearthed in recent years, and Arabists have set many features of the Crusading wars in a new light, but their findings are too often buried in the files of learned periodicals. In this book the results of some of these inquiries are presented and discussed.

*UPANISHADS, GITA AND BIBLE* (A Comparative Study of Hindu and Christian Scriptures), by Geoffrey Parrinder. Published by Faber & Faber Ltd., 24 Russell Square, London, 1962. Price 21s.

The encounter of the great religions is one of the most notable features of our times, and it is taking place at all levels. Many Indian words have entered into our vocabulary, *karma*, *máyá* and *nirvána* are in current use, and techniques of yoga and non-violence are being increasingly studied. At the same time Christian ideas have spread all over Asia and their results in social service have affected people of other religions.

In the modern welter of religious ideas this book tries to clear a way. It selects the leading representatives of the two greatest religious traditions of the world, the Semetic and the Indian, in the teachings of Christianity and Hinduism. The classical scriptures of the two religions are placed side by side, in the oldest Vedánta, the *Gítá* and the Bible. These sacred books are expounded carefully but in ways easily understood by those with little previous knowledge of the subject. Dr. Parrinder aims at providing a guide to Indian thought, comparing it with Christian teaching, showing where they agree and where they differ, and revealing under the difference a common concern with the great problems of human beings, eternity and God.

\* \* \* \* \*

*A SHORT HISTORY OF ISLAM*, by Sayyid Fayyaz Mahmud. Published by the Pakistan Branch of the Oxford University Press, Karachi, 1960. Pp. 724.

Students of Islamic history will welcome this comprehensive survey of Muslim peoples, one of the first of its kind ever to be published. The subject is a vast one. The story begins with an account of Arabia in the days before the birth of the Prophet and ends with a survey of the Muslim world of today extending as it does from West Africa to the island republic of Indonesia in the Far East. The author has not evaded controversial issues but throughout he has tried to give an objective interpretation of events. His treatment of Islam in the Indian sub-continent is particularly full and interesting and his assessment of Islam's place in this modern scientific age is a challenge to all thinking Muslims.

An abridged version of *A Short History of Islam*, suitable for use in schools and colleges, is also available. This abridgement is called *The Story of Islam*.

\* \* \* \* \*

*AL-AZHAR* (A Millenium of Muslim Learning), by Dr. Bayard Dodge. Published by The Middle East Institute, Washington, D.C., 1961. Pp. 240. Price \$4 (28s.).

It was while in Cairo that Dr. Dodge conceived the idea of a brief history of the University of al-Azhar, Cairo. The purpose of the book is to give a reader who does not know Arabic information about the most famous institution of the Muslim world and the Islamic Culture, which

developed in the Muslim lands while Latin culture was maturing in Europe. The study does not aim to be a critique of Muslim culture or al-Azhar itself, but is an attempt to interpret these subjects from the Muslim point of view.

The book is an historical survey, beginning with the Fatimid period of the construction of the mosque and the inception of instruction there and proceeds through the reigns of the Mamluk Sultans, the Ottomans, the Alawi dynasty and the republican régime since 1953.

During this time, the university has had varied relations with the Government of Egypt of the era. On 18th July 1961, after this volume had gone to press, a new stage in this process was marked. President of the United Arab Republic Jamal 'Abd al-Nasir, under a law passed by the National Assembly on that date, will have direct jurisdiction over the university. A cabinet minister will be appointed to deal with its affairs. In addition to its emphasis on Islamic studies, al-Azhar will now establish new colleges, institutes and sections for the study of secular and scientific matters. A council of 50, including 20 members who will not be citizens of the United Arab Republic, will help the university to direct higher Islamic studies.

Shaykh Mahmud Shaltut, Rector since 1958, says: "The Almighty has now ordained that al-Azhar shall enter the field of science in addition to its spiritual mission."

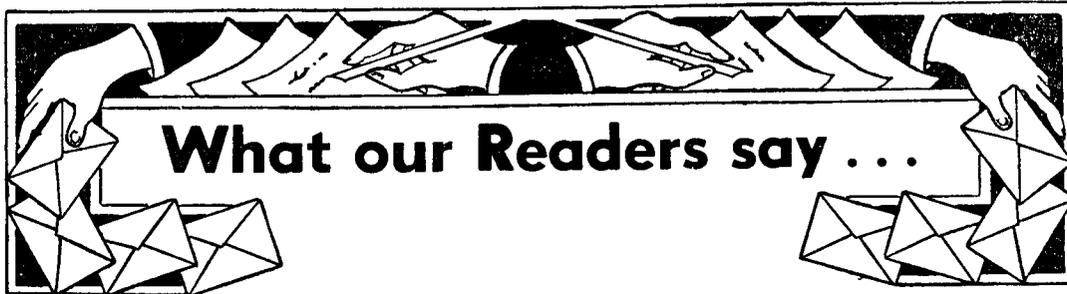
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*POLITICAL CHANGES IN MOROCCO*, by Dr. Douglas E. Ashford. Published by Princeton University Press, Princeton, New Jersey, 1961. Pp. 432. Price 68s.

How to develop new forms of political expression and political participation on the national level is one of the major problems facing newly independent countries. The methods used will not be identical in all countries, nor will they have the same degree of success, but much can be learned from a comprehensive investigation of one country. In this book, Dr. Douglas E. Ashford gives a careful description of the pattern of Moroccan national politics at the time of independence, and goes on to analyze how this pattern was changed during the first three post-independence years. The book provides a general outline of the ways a widely differentiated people can participate in the national politics of a developing country.

Beginning with a short review of the origins and pre-independence history of Moroccan nationalism, the book goes on to a topical presentation of the major trouble areas, discussing the more important concrete problems encountered by a new country. Dr. Ashford next shows how the various organized political forces have acted in this setting and also how those that were less influential have tried to relate themselves to national politics. This involves discussion of the changes in the major nationalist party, the minor opposition parties, the monarchy, the labour movement, the tribes, the youth and feminist movements, and the organizations for merchants and farmers.

Except for Coleman's work on Nigeria, there is no other comparable study of the transition to independence of a post-war, rapidly developing political system. This transition will be the prevailing pattern throughout Africa, and its characteristics are increasingly found even among countries with a longer modern political tradition.



## ISLAMIC MISSIONS IN AFRICA

Ahmadiyyah Buildings,  
Brandreth Road,  
Lahore 7, West Pakistan.  
25th August 1962.

Dear Sir,

In view of the new Muslim States emerging from the world of Africa the Ahmadiyyah Anjuman Isha'at Islam, Lahore, has undertaken to establish several Islamic Missions over there. The object of establishing these missions is: (1) to educate the native people to shoulder the new responsibilities as citizens of a free State, and (2) to give them a deep understanding into the teachings of Islam and their practical value in facing the new problems of life and society in the wake of independence.



*Qazi Abdul Rashid, Muslim  
Missionary in Kano (Nigeria)*

Mr. Bashir Ahmad Minto left Pakistan for Nigeria in the early part of the year and has established a mission at Lagos (*Address*: 48 Odumiami Street, Lagos, Nigeria). After a few months, Chaudhary Muhammad Sa'id Bhutta, of Sialkot, Pakistan, also joined him in Nigeria. Mr. Bhutta has now established a mission in Ghana (*Address*: P.O. Box 516, Kumasi, Ghana, West Africa).

Qazi Abdul Rashid, B.A., LL.B., until recently an advocate of the High Court of West Pakistan, has established a mission at Kano (*Address*: P.O. Box 983, Kano, Northern Nigeria). He had acted as assistant both to the late Khwajah Kamal-ud-Din and to the late *Maulana* Muhammad 'Ali.

Reports from all these new missions are encouraging. There have been many converts, but the most important thing is that Muslims of these places have awakened to a new hope for a bright future of Islam in the continent of Africa (see declaration by Mr. A. K. I. Laguda).

Yours faithfully,  
**AHMAD YAR,**  
Secretary.



*Abdul Kareem Isola Laguda, President of Jama'at-ul Islamiyya, Nigeria (The Islamic Society of Nigeria), and Secretary of the All-Nigeria Muslim Council.*

"My society is embarking on a programme of missionary work spear-headed by the veteran missionary Mr. Bashir Ahmad Minto. I have made a resolution to devote my whole time to missionary work and co-operate with him. Having put my hand to the plough, God helping me, I shall not look back."

A. K. I. LAGUDA.

\* \* \* \*

## THE MOSLEM SOCIETY IN WESTERN EUROPE

Achatstrasse 4,  
Munich 5h,  
West Germany.  
15th May 1962.

Dear Sir,

On 7th April 1962 the Moslem Society invited its members to attend a commemoration celebration for Free Algeria, which took place at the restaurant Alter Wirt in Munchen-Moosach.

The celebration was opened by a prayer from the Qur'an, and immediately after it Mr. Ibrahim Effendi spoke to the large audience: "We Moslem refugees from the Soviet Union and from the Balkan countries who enjoy the hospitality of the Federal Republic of Germany, as well as our

brothers in Islam from the free Islamic countries who are staying in the Federal Republic of Germany for personal reasons and are members of our Society, are happy to greet the great victory of the Algerian people, our brothers in Islam; this nation which won the victory after a long, bloody and self-sacrificing struggle.

“During the seven years, which seemed long and endless, we observed with intense attention and great concern the heroic stage of this great struggle which was concluded by a glorious and well-deserved success.”

On 14th May 1962 the Moslem Society celebrated the Islamic holiday *Kurban Bayram* ('Id al-'Adha).

The religious celebration began with a service held in the students' mess of the Technical High School in Munich; 600 believers were present. The service lasted over two hours. Immediately afterwards the entire assembly visited the tombs of the deceased brothers in Islam at the special cemetery situated in the Waldfriedhof.

At noon the community met at the restaurant Alter Wirt in Moosach. The President of the Moslem Society, Mr. Ibrahim Effendi, welcomed all the assembled people and wished all his brothers and sisters in Islam a happy 'Id.

The President also pointed out that about 1,000 Muslim children living in the Federal Republic of Germany are growing up without religious instruction, because not a single educated priest can be found in West Germany.

Yours faithfully,  
SECRETARY.

\* \* \* \* \*  
INDEPENDENT ALGERIA

P.O. Box 2921,  
Lagos,  
Nigeria.  
23rd May 1962.

Dear Sir,

Permit me space in your widely-read journal to express my hearty congratulations to the Algerian people on the attainment of their hard-won independence.

Barely seven years ago the Algerian Nationalists started their struggle against French imperialism. They were tortured, subjected to all sorts of humiliations, but at last the battle for freedom has been won. But we must not forget the unfortunate millions who laid down their lives for the freedom of their fatherland.

I look forward with confidence that by 1970 the complete liberation of Africa will have taken place.

Yours faithfully,  
NASRUDEEN OLAYIMIKA IDRIS.

\* \* \* \* \*  
ALL CEYLON ISLAMIC STUDENTS' UNION

78 Manning Place,  
Colombo 6,  
Ceylon.  
30th March 1962.

Dear Sir,

I, on behalf of the above Union, wish to place before you the following facts for your earnest and active consideration.

The A.C.I.S.U. was formed in 1958 with the idea of improving the standard of Muslim student populations in Ceylon. During the short existence of the Union we have formed a number of branches in Muslim towns on the island, in order to tackle the problems of our students effectively. One of our objects is to have a well-equipped library with Islamic books. In the hope of achieving this object we con-

tacted the Muslim Embassies and Ambassadors of Pakistan, Egypt and Indonesia, who have donated a considerable number of books. But I regret to inform you that these books deal with politics and the economic and social aspects of their respective countries. Consequently, I am compelled to seek your generous assistance to equip our infant library with Islamic books. Would any of your readers like to help?

Yours faithfully,  
U. L. M. MOHIDEEN,  
Hon. Secretary.

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THE COMMON TEACHINGS OF JUDAISM AND ISLAM

6552 North Campbell Avenue,  
Chicago 45, Illinois.

13th May 1962.

Dear Sir,

I believe that Judaism and Islam have a lot of teachings in common. I have studied both religions and have found this to be true. However, many Jews and Muslims do not know very much about each other's religions and do not realize this fact.

The Jewish and Muslim religions both teach that God is one, a unity, and that God has no partners in Divinity. Jews and Muslims both believe in the Ten Commandments and the golden rule.

Judaism and Islam both teach that salvation is possible for everyone who leads a good life regardless of religion, race or colour. Judaism and Islam both teach that all races and colours of people are equal. When the Jews say that they are God's chosen people they do not mean that they are a superior race of people. What they mean is that they have been chosen by God to be a people of priests to bring religion to the rest of the world. Jews have always believed that everyone who leads a good life and obeys the golden rule goes to heaven.

Orthodox and Conservative Jews have almost the same dietary laws as Muslims do. Even Reformed Jews are not supposed to eat pork and shellfish, but many of them do not listen to what their rabbis say.

Jews do not accept Muhammad and Jesus as prophets, but most Jews believe that they existed and that they were good men who led good lives. They also believe that they taught good moral and philosophical teachings. While Jews do not consider the New Testament and the Qur'an sacred books, most Jews believe that they are very good pieces of literature which contain good moral and philosophical teachings. Jews and Muslims both believe in the Torah.

Many Jews believe that Hebrews and Arabs are both Semites and both belong to the same race of people. They believe that the Arabs are descendants of one of the sons of Abraham. Most Jews wish to have peace with the Arabs because they do not wish to kill members of their own race. They want their race to be united, and they wish to work for the good of their whole race as well as for the good of all mankind.

I am a Jewish reader of *The Islamic Review*. I read both Jewish and Muslim books and magazines. I have learned from reading Muslim magazines that some Muslims have a wrong notion that Jews consider themselves a superior race of people. They also believe that Jews say that they alone will go to heaven. This is not true. No Jew with a good Jewish education believes anything like that.

Respectfully yours,  
CAROLYN CUSON.

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