

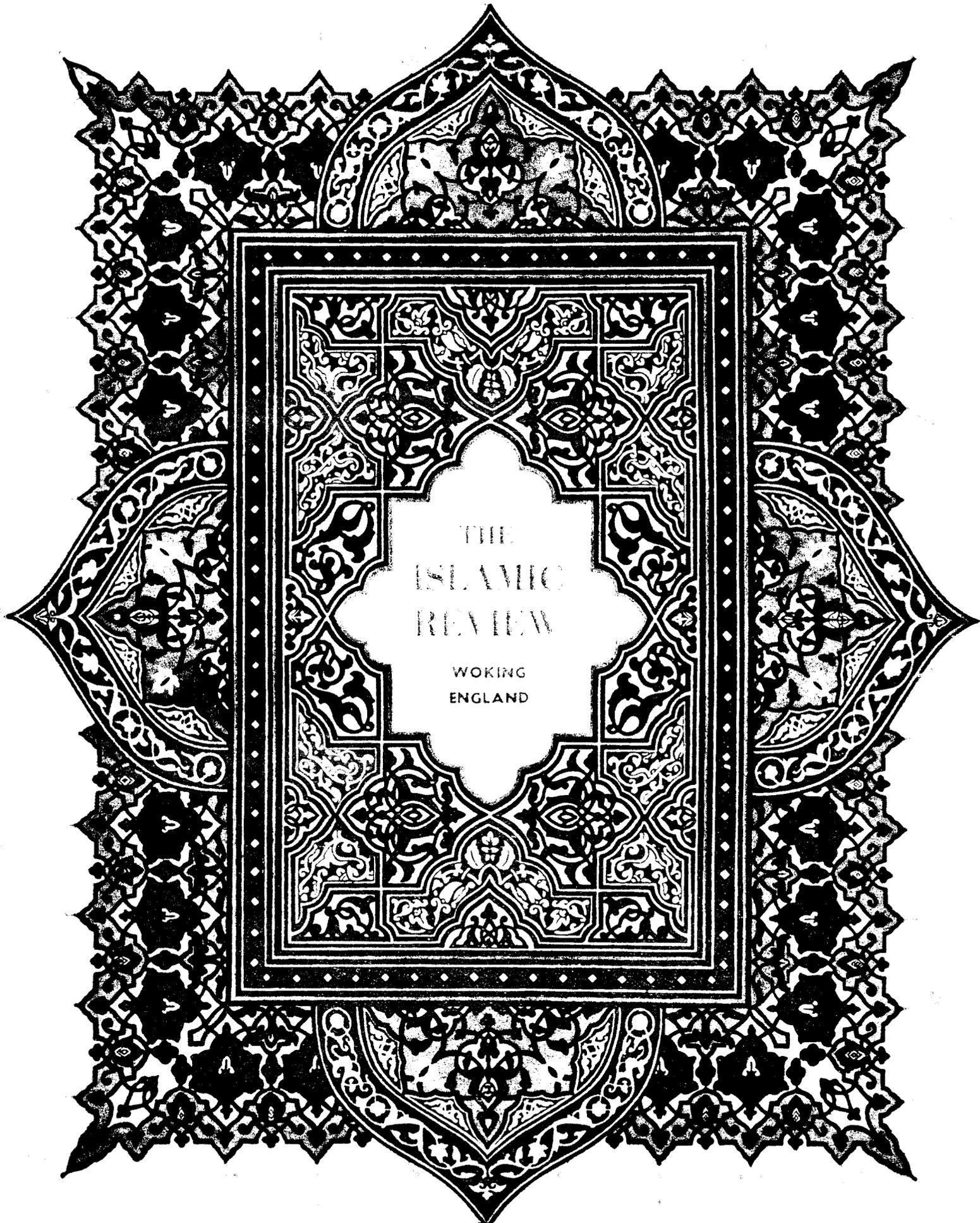
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The Islamic Review

Founded by THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

The Shah Jehan Mosque, Woking, Surrey, England

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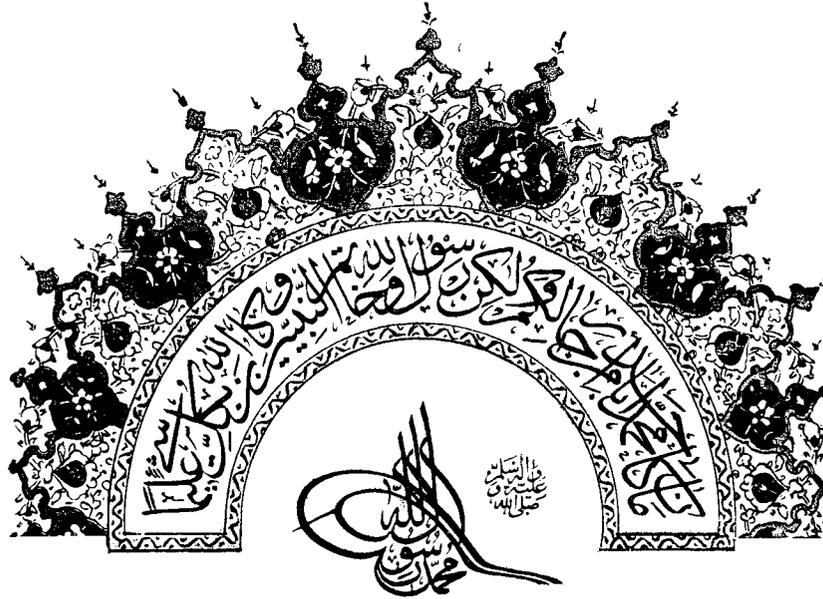
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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

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

Vol. 55 No.4

APRIL 1967 C.E.

Dhu al-Hijjah—Muharram 1386-87 A.H.

ISLAM, AN EVOLVING RELIGION

A Tunisian Muslim Thinks Aloud

It is now more than a century since the Tunisian exponents of "Reformism" and progress vied with each other in their demand for the Europeanization of their country, for studying seriously and adopting Western methods and way of life in the domains of science, economics and sociology. The process began with Khyr al-Din. But reactionary elements were watching these reformers, as they had done in the case of Tahr al-Haddad. They opposed them, and whenever there was an opportunity, accused them of impiety, atheism and heterodoxy. Such reactionaries tried to deceive the people and led them astray with their pernicious ideas and conceptions, distorting the teachings of religion, its ideals and its attitude to life. However, the proponents of progress and reform put the people on guard against these fallacious manoeuvres masquerading under the cover of religion. A poet of the day — one of the "Reformists" and the advocates of progress — spoke to the people in these terms :

"Do not believe, O people ! that the progress of the West Is godlessness, capable of throwing Muslims into confusion.

The peoples of the West have not ceased to be followers of Jesus.

Neither has Japan abandoned the Buddha — they are all believers.

The Jews are more faithful than ever to Moses, after having attained greatness in ancient times.

They have all succeeded in the civilization of this century, And none of them, because of his religion, has suffered that which has befallen us.

The religion of Ahmad — has it more to fear than all the other religions in the world?"

The real problem is the mental sclerosis

No ! The Islamic religion, as such, has nothing to fear from civilization, nor from science, since it is a religion which has made the pursuit of knowledge and science a sacred duty for all Muslim men and women. It exhorts its followers to seek knowledge "... even unto China". It is a religion of action which continually looks ahead, which seeks the welfare and progress of its faithful. Does it not enjoin on them to work for the life in this world as if they were never to leave it? And besides, did it not give rise to a splendid civilization, whose achievements and activities are still in evidence in all parts of the world?

The Islamic civilization of past epochs was in fact the outcome of its ability for assimilating and transmitting. Its consolidated development was the result of a genius which enabled it to borrow from all the civilizations and sources of human knowledge which had preceded it, without the distinctiveness of Islam being in any way diminished or its identity being lost.

Today, Muslims find themselves confronted with a powerful and dominating civilization. There are two alternatives — either they will borrow from it and learn useful lessons, leaving the task of “filtering” and creating to the wisdom of their posterity (as was the case with the early Muslims); or they will lose their place, and perhaps their existence, in this world which, because of the present-day facilities for knowledge and culture, will soon find itself reduced to the size of a small village. For when one lives in a small village, one cannot avoid contact with others, or collaboration, or reciprocal influences *vis-à-vis* the people with whom one lives.

Western civilization is not hostile to religion, nor is Islam hostile to civilization. In fact, a number of modern civilizations’ moral values and norms, in the matter of relationships, are almost the same as those of Islam. For Muslims the existence of this civilization is not an alien thing, and Muslims’ existence is no stranger to this civilization. It is present in our country, both materially and spiritually. Things being as they are, it is impossible to disregard it. Its products clothe us, in our houses we install its furniture, its radio sets and telephones. It provides the light by which we read and write. Our sowing and reaping, our traffic circulation and our voyages — even to the holy places — are carried out with the help of its inventions.

Why should we remain anxious and hesitant when we wish to borrow from its material affluence, or adopt its successful methods? For we should not be able to carry out our economic, social and scientific restorations without employing the methods of modern civilization. And these methods are: applied science, industry, equality of the sexes, planning, family planning, increased production, collective action in all the different domains, with all the processes, elements and data which are involved.

In spite of its lack of material wealth and the paucity of its resources, Tunisia is today capable of making a formidable leap forward, even during the phase of one generation, to the point where it would attain the level of the average European peoples. But what hinders the advance of Muslims and retards their progress is not the paucity of material means nor the lack of opportunity. The cause is to be found in the mental sclerosis of certain categories of the masses, and in those circles which are exaggeratedly bound up with religion and culture. For among these people, although they make much ado about the one or the other point, there are those whose minds are sick, whose ideas are retrograde, and whose intelligence and perception are seriously impaired. Muslims, therefore, will never be able to get such people to co-operate in a real, generalized movement towards transformation, unless the very mentality of the masses is transformed, unless their minds are liberated from ignorance and baneful customs — customs which are attributed to the Islamic religion but which really have nothing at all to do with it.

Yes, Islam is a religion for all epochs and all countries, but some Muslims have not put this truth into practice, while others, by exaggeration, have made it static and lifeless, and have gone to fanatical extremes. The fact that Islam is a religion valid in all epochs and in all places naturally demands that it should not lose its validity in the face of man’s progress. Nor should it stand in the way of man’s legitimate interests. In other words, it is a religion which constantly raises man up to perfection, stage by stage. This defines precisely the relationship which exists between the teachings of Islam and man’s possibilities, and his interests, in whatever century or locality he happens to live. This explains the perennality of Islam, and how it has succeeded in remaining

a living force in the hearts of men — enlightening their minds and exerting its influence on countless generations. But in future years Islam will not preserve this perennality, this living reality, unless we can adapt ourselves to it, and adhere to it without excess and without fanaticism.

Clash between the progressive thinker and the bigoted fanatic

For evolution is the law of creation, of life, and also of Islam. That is why one does not find in Islam any rigid formalism or deformation which will put obstacles in the way of the welfare and the progress of men. In fact, the contrary is the case, because everything in Islam shows that it is a religion of practical action, which is particularly concerned with the progress, welfare and happiness of the individual while preserving the same solicitude for the community as a whole.

There are numerous verses in the Holy Qur’an and the Hadith of the Prophet Muhammad which urge us to adopt practical measures, and social inter-aid, to use our reason, to weigh up and appreciate in the light of their teachings the precise value of things and the interests of the community as a whole, according to the criteria of equity and good sense. One such verse reads: “And when it is said to them: ‘Follow what God has revealed!’ they reply, ‘Nay! we follow the way which we found our fathers followed.’ What! and supposing their fathers had no sense at all, and if they did not follow the right way?” (2:170). The Prophet Muhammad did not try to lay down hard and fixed rules concerning our worldly affairs. His advice to his followers was: “As for you, you know better (concerning) the things of life here (on earth).” Or as he has declared: “We know that our ancestors were sunk in this legacy of ignorance and decadence which had been inflicted on them by centuries of obscurantism, tyranny and despotism. . . .”

It is a sacred duty of the present Muslims to restore Islam to its original purity and truth, to that condition which existed in the days when it was a religion of progress, and revolt against depraved customs and blind ignorance. It is indeed true that Islam is a religion valid in all periods and in all countries. This is a truth acknowledged by everyone — the impartial thinker no less than the bigoted fanatic. But there is a wide gulf between the enthusiasm of the former for this truth and the fanaticism with which the latter defends it. The former upholds the flexibility of Islam, its eternal adaptability to the needs of evolution and the development demanded by the interests of Muslims, basing these qualities on the law of nature itself, according to the needs of the epoch and of civilization. . . .

The bigoted fanatic thinks on different lines. For him, this perennial excellence means unchanging stability of form, and method, and standards, that, in his estimation, can never be modified, be it by ever so little. This is the reason why these fanatical “stick-in-the-muds” are opposed to all reform and all improvement, whether in the realm of thought, religion, or life itself. Have they not even criticized the dress, the clothes or the headdress adopted by Muslims, an obvious proof that they have reduced religion to mere external manifestations? By this attitude they constitute more of a danger to religion than any other group.

Such fanatics are the people who attacked such progressive reformers as Ibn Taymiyyah, al-Afghani, Muhammad ‘Abduh, ‘Alí Abderrazaq, Táhr al-Haddád, Khálid

Continued on page 29

THE RELIGIOUS CONSCIENCE IN PRESENT-DAY MUSLIM SOCIETY

By 'ABD al-WAHHAB BOU-HADIBAH

Our past and present

Our objective, the bringing to perfection of our personalities, can be reached today only by the study of our past, with all that the past holds for us — reasons for pride and, at the same time, lessons on which to meditate. It is incumbent on us to re-establish the link between our past and our present, so that we can prepare the “ways and means” for the new era. The creative urge drives us on relentlessly, compelling us to give of our utmost in order to keep abreast of the 20th century in which we live. It is a century of production in abundance, of modern science, and the recognition of the rights of the individual in the framework of collective effort and activity. We shall not be able to realize this hope, even in the smallest degree, if we break contact with our past, our heritage, the constituent elements of our collective personality, the distinctive features of our being. It is not by chance that so many races and nations are there in existence today in the 20th century. Their everyday life, their laws, their institutions and their attitude to the world in general, are not so very different today from what they were in the Middle Ages, even in the pagan era.

If we say we must inevitably live in the 20th century, not as a consequence of the vagaries of chance but by being the architects of our own destiny, in conformity with our will and our unshaken determination to live, this in no way means that we are obliged to abandon our common heritage, or our history, or, what is more important, our collective personality. There can be no collective creation except by the rehabilitation of the personality, and by the integration of the distinctive characteristics of our past with the resolute determination of the present. Such is the principle of all culture, such is the principle behind all civilization.

What is first of all apparent to anyone trying to discover what lies latent in the soul of a Muslim nation is that Islam is one of its important elements and that, conversely, the Muslim peoples are one of the important elements of Islam. This is a self-evident truth which, perhaps, will appear extremely naïve! And yet many people seem to be unaware of it, a goodly number no doubt tending to ignore it. And this because it has become a “commonplace” truth which people will repeat without trying to understand, explain, or draw the relevant conclusions. Many, perhaps the great majority, are Muslims for no other reason than that the circumstances of time and place have made them so. Their Islam is also due to the whims of chance, and such Muslims live and move in the world without being in any way concerned with their faith or religious ideals, nor with any interest attached to those ideals. They thus lose the most essential elements of their personality, and their life is like

that of a “phantom”, tortured on earth and unstable in heaven.

The dynamic restoration of spirit

The blame here lies not only with the individual but is equally attributable to Muslims as a whole. For the serious study and investigation of Islam has been handed over to an exclusive coterie of Muslims who have arrogated to themselves all specialization and authority in matters of religion. In their hands Islam has come to be more on the side of reaction than of civilization and progress. But the truth is that Islam, in contra-distinction to what has happened to other religions, does not recognize any “specialization” in religious science. We read in the Qur’án, 9 : 122 :

“And it does not beseem the believers that they should go forth all together : why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them, that they may be cautious?”

Thus there is no monopoly, no kind of restriction or “specialization” concerning this intellectual research into Islam. The Qur’anic text carries a “general command” to all Muslims, it offers them an “open door”. It is a duty incumbent on each one of them to reflect, to meditate, to restore the pristine religion in his innermost soul, to abide by it and live for it with determination and faith.

What appears to us as even stranger is what has come to light under the guise of the so-called “Revival” movement, which, so far as we know, has not met with any tangible success after a century of disputes and debates. It is either an innovator, who spouts at us about Abú Dáwúd, or al-Tírmidhí, or even al-Nisá’í, or a revivalist who juggles with the prophetic Hadiths, and comments rather ineffectually on the sacred Text, or it is someone who is ignorant of the spirit of the Sacred Text — the Qur’án — although this shines quite clearly through its verses, those verses which contain the most profound spiritual significance. Or it is a “revolutionary” who “elaborates” on a few practical rules or gives a few “juridical consultations” on the subject of money-lending or the wearing of a hat.

That is not renovation, for renovation means, above all, the dynamic restoration of the spirit, of the conscience, of the soul. The soul is to be purified of its dross, and restored to its rightful status and power, to the light of the creative mission to which Islam has accustomed us, and to which we are urged by the Qur’án. Renovation, in fact, consists in preserving :

“. . . the glorious Trust which God offered to the heavens and the earth. They refused to accept it, and were afraid of it, but Man accepted it” (The Qur’án, 33 : 72).

Thus there is no Islam if the Muslim is not faithful to the “Trust” offered him. Our rule of conduct and our firm intention must therefore be to accept this “Trust”, but in so doing we must not be unjust or “ignorant”.

The first question that must be considered is the study and analysis of exactly what Islam means and implies. There is no way of evading this duty, for after thirteen centuries of history the issue still remains in obscurity. It has been, so to speak, buried under countless piles of commentaries, of interpretations, and of commentaries on those interpretations. We must rid Islam of this kind of “Talmudism”, in which dozens of generations have indulged and tried to excel each other.

It is relevant here to point out that a religion like Islam is not a philosophical system, nor a “juridical rite”, nor a sect of initiates : it is a concrete and living reality, a spiritual outlook, or “view”, on the Eternal and the Absolute. And yet this “view” on the Eternal is an historical one, for religion is the junction or meeting-point of the eternal and the historic, of the absolute and the relative, of the sacred and the profane. And we should fall into error if, in our definition of religion, we tried to set limits to the relations that exist between the Creator and the creature, as also to the relations between humanity and nature, or between man and man.

Religion in general and Islam in particular seek to penetrate to the very depths of the soul to find therein the supreme majesty of the Creator, and thus to become aware of the majesty of man — the majesty of the only creature capable of comprehending the majesty of God, because man alone has accepted the “Great Trust” that God has offered him.

The Mission of the Prophet Muhammad cannot be reduced or confined to any particular kind of religious experience involving the fear and worship of God. On the contrary, it is something much greater. Its aim is nothing less than the restoration of the world and the renewing of man’s attitude to that world. And this Renewal will be itself renewed over and over again. For the authentic Qur’anic teaching puts man face to face with the Creator, without any intermediary or separation of any kind. God is the Other Power Whom man has to please, and we shall not please God except by piety, faith, sincerity and action. Islam is thus the “exaltation” of man. It raises him from animality to becoming a personality. That which fundamentally distinguishes man from the animal is his “religious behaviour”. So we can say that Islam regards man as a religious animal, and that is why it shows the utmost tolerance towards other religions.

But it was not long before some Muslims made a travesty of the “Mission”. It seemed too troublesome and laborious to aspire to higher things and endeavour to please God. They chose the easy way. They changed God into a god of their own imagination. He was no longer the Supreme Being, but some kind of “manufactured” entity, to which they gave their own attributes. Their Islam was but a mere imitation of the real thing, static and lifeless.

It is a matter for astonishment that, in Islamic culture and Islamic civilization, a servile kind of imitation or “make-believe” has been raised by some to the level of the ultimate and the highest attainment possible, in spite of the fact that

the relationship that exists between men and their Creator is not, and has never been, a mere chattel or item of property which men can claim as their own personal possession. This can only be one of the mysteries of the world — and of God. No doubt this slavish imitation was the inevitable result of infidelity — and what an infidelity !

The source of spiritual values

The “Great Quest”, the search for the knowledge of God, is not essentially different from the search for knowledge of man — for self-knowledge. To reflect and meditate on the nature of God is at the same time to reflect and meditate on the nature of man, for to study the creature is to study the Creator, and to study the Creator is to study the creature. If therefore we ask ourselves what Islam means, we must look at the question from the point of view of Muslims and of their collective psychology, which finds its expression in certain mental concepts, in their behaviour and their morals. Because such concepts, behaviour and morals express the very essence of “their” religion.

If we examine the Qur’anic teachings, we find that they can be reduced to three main elements : worship, dogma and conscience. But in matters of religion it is conscience which is its very substance and foundation, the source of all spiritual values.

It is on conscience that are built all the “laws”, institutions and regulations, and it is from conscience that they derive all their meaning. In fact the religious conscience is the very foundation-stone of the Muslim faith, and of all temporal relationships. It plays an active part in every situation in which the religious man may find himself, whether these have to do with life on earth or with the Hereafter. Thus, based on the innermost dispositions of the religious conscience, Islam has provided an *ensemble* of rites, laws, religious injunctions and temporal acts. Taking the religious conscience as its guide, it has formulated practical rules which specify in detail the rights and obligations of the Muslims as regards both family and public life. Consequently, apart from this religious conscience, the rites, the dogmas, and all the other religious institutions have no meaning. Thus it is important not to confuse the outer and tangible forms taken by the rites with the eternal truths which are their essence. In other words, we must not confuse principle with form, nor faith with a particular type of behaviour, nor modality with intention, nor outer with inner.

Islam declares that the principle of religion lies in the conscience, and that cult and dogma, in spite of their essential value, are of secondary importance compared with conscience and faith. For faith is the creative spirit. So that Islam does not consist merely in facing towards the East or the West at the time of our prayers. Faith consists above all in the purification of the soul, so that it is unsullied and liberated from all temptation. Worship is in vain if the soul is impure, and prayer is useless if not founded on faith, or if the mind is inattentive. Pilgrimage is futile if a man is untruthful, and the “charity which purifies” should above all be the charity of the soul. As for the profession of faith, this is Islam itself. It is the alpha and omega of Islam, since it is both spiritual perception and acknowledgment.

It is the same with dogmas. God is not pleased if these are based on hypocrisy or exhibitionism, nor does man obtain any benefit whatsoever if they do not correspond to some need of the soul. What advantage is there in believing in the

Fire of Hell and in Paradise, if this belief is not based on the idea of purity? What benefit is there in believing in the Resurrection, if such belief is not based on a conception of the majesty of God and also on the majesty of man? And what advantage is there in believing in revelation if this belief is not based on a steadfast religious conscience, to which the Qur'án reveals what God revealed in the heart of Muhammad.

We can thus conclude that the essence of religion resides in the religious conscience, and in the conception that man has of this great responsibility and of this "Trust" that man ventured to accept. That is why God placed man well above the different "worlds". Let man then be worthy of this great Mission. Let man himself preserve the dignity of man, and make of this conscience an entrance and an exit for ourselves in the two worlds.

Action — the essence of religion

The religious sentiment is, above all, a spiritual one, and the essence of this sentiment consists in bridging the gap which separates the two elements composing the human being — matter and spirit or eternity and history. Islam is the connecting-link between religion and the temporal life, between earth and heaven. It is not astonishing therefore that Islam should have made a special point of securing the means to success, not only with regard to the Hereafter, but also concerning life here on earth. It urges us to act with regard to this life no less conscientiously than for the life beyond. No action is of value without trust in God, and no trust is acceptable to God without careful and serious action. And serious action consists in taking advantage of all the possibilities offered by the circumstances of history, whether they are economic or technical, social or moral. In fact God has destined us for honour and not for degradation, for He wishes us to be strong and powerful and at the same time unbreakable and impregnable. And Muslims must make use of everything that tends to, and is likely to, reinforce such a condition — it is an imperative command of God. That is why, in the eyes of God, action is the essence of religion in the true sense — agriculture is a prayer, technical work is a prayer, experiment is a prayer, teaching and public administration is a prayer.

Islam urges Muslims to adapt themselves to the conditions of their epoch, and, given the choice between several solutions or courses of action, to choose the most effective one, for the most effective solution is the one most likely to be pleasing to God. That is why God has given numerous examples of this in the Qur'án. During the lifetime of the Prophet some of the texts superseded other texts, when circumstances evolved and changed, and when Muslims passed from one situation to another. And certainly these are "signs" for a people who understand.

Islam, radically and extrinsically, in its essence as well as in its manifestations, resides in this ever-active spirit and in this ever-watchful conscience. This spirit expresses itself in "flexible" evolution, and this evolution is the key to Islam and the key to history.

This is what many people have been unable to understand, since they have theoretically accepted this scope for progress and evolution, but in practice have denied it. They have not heeded the higher teachings of the Qur'án, which definitely declare that the juridical dispositions, the institutions, and the religious observance itself, have been brought

into being by definite historical circumstances and special sociological situations.

Family unit as the basis of social structure

Earlier in this article we discussed the relationship between religion and the religious conscience, and we found that the real Islam is a manifestation of the Islamic conscience. It is to this conscience that we must pay particular attention, since it is Islam itself, in essence and in manifestation, radically and extrinsically. The needs of our century and our society require us to revivify, not the "religious sciences" but rather the religious conscience, by developing and cultivating it, and by harmonizing the spiritual with the temporal. In doing this we shall discover what lies hidden or latent in our religious conscience, and also in our temporal ideals and projects, and we shall be able to deal with ourselves in a rational and consistent manner. And this is really the crux of the matter, for many of our fellow Muslims look for solutions to problems in their spiritual life and in their temporal life which are separate and distinct from each other. They do not understand that such solutions are perhaps identical, or at least they should be made identical, because conscience is one and the collective personality is one. This unity of consciences and this unity of the various manifestations of our collective personality is perhaps what is most lacking in the minds of many of us.

Let us look at a living example which will explain matters even more thoroughly and at length. Islam has established the structure of the family and fixed the status of its members as individuals entering into reciprocal relationships. And the first relationship between human beings is the one which arises between the two sexes and thence between man and wife.

"And one of His signs is that He created mates for you from among yourselves, that you may find quiet of mind in them, and He put between you love and compassion" (The Qur'án, 30 : 21).

The first unit of human society is the family unit. And so in the Qur'án we find a completely definite structure, made manifest by an *ensemble* of regulations dealing with the situation of a family. It specifies the responsibility of the man as husband and supporter of the wife. It specifies the responsibility of the woman as wife and mother. It specifies the joint responsibility of both as accepted members of the social body. It recognizes the right of woman to inherit and to live free and with dignity. In Islam, from the earliest times, woman has been given rights which previously she could never have claimed with any chance of success, either in the East or the West. At that time the conditions in society were such that they obliged the husband to support his wife, in the sense that he had to pay all the expenses of maintenance. It was his duty to work at some trade or other while the wife looked after the home. This can mean only one thing — that Islam forbids the husband to exploit his wife, to belittle or denigrate her dignity and her personality in order to use her as a tool to satisfy his whims. What is more, Islam commands marriage-partners to help each other, to co-operate and collaborate, and to show towards each other conjugal love, kindness and goodness.

"O you men! We have created you of a male and a female, and made you tribes and families that you may know each other" (The Qur'án, 43 : 13).

Again :

“ He it is who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her ; so when he covers her, she bears a light burden, and moves about with it ; but when it grows heavy, they both call upon God their Lord : if Thou givest us a good (child), we shall be of the grateful ones ” (The Qur’án, 7 : 189).

The significance of this is that the Islamic ordinances concerning family affairs and family conduct were simply a practical means of realizing a high ideal — the implicit acknowledgment that there should be complete harmony between husband and wife. The Islamic conscience, which is the basis and the foundation of religion, urges us to meditate on the divine verses which speak about the married state. Alone, the husband is a helpless, incomplete being ; the wife likewise. Marriage, on the contrary, is creative, because it is based on the complementary nature of the sexes and their characteristics. Only through marriage can there be a legitimate pregnancy and parturition, and thus, the beginning of a new life on this earth. That is a divine prerogative which it is forbidden to profane or desecrate, because man, thanks to this prerogative, fights the destructive forces of nature and fulfils his procreative mission in the bliss of the sex act. That is why the Prophet Muhammad said : “ Whoever takes himself a wife fulfils one half of his religious duty.” This half which completes the religious duty is none other than the woman completing the man or the man completing the woman. “ Marriage is a half of religion ” — this means that the personality of the individual and, consequently, that of the community, is not “ completed ” without both the sexes. Thus the union between the two marriage partners is a creative union. For the unmarried man or the unmarried woman there cannot be complete liberty, in the real sense of the word. Real liberty begins when a man and a woman decide to join forces, to become a pair, to live together, and share their destinies. “ Whoever takes to himself a wife fulfils a half of his religion ” — yes, certainly, for in so doing he acquires the remaining half of his liberty and takes his rightful place in social life. And in entering social life he at the same time enters the religious life. That is the meaning of love and friendship.

Thus, in life, the responsibilities are shared by the husband and the wife. Muhammad said : “ Each one of you is a shepherd, and each one of you is responsible. The husband is a ‘ shepherd ’ to his family, and in this sense responsible. The wife is a ‘ shepherd ’ in the house of her husband, and in this sense is responsible.” Equilibrium and personal contribution by both husband and wife of essential and complementary qualities are the necessary factors in the Islamic attitude to this sacred association between marriage partners. According to the Qur’anic teaching, a wife or a husband is not an article of property, nor a necessary evil, and certainly not a mere means of enjoyment or pleasure for one another. If they have affection for each other, they both glorify God. For Love is also Prayer. Such is the real Islamic conscience, and everything that is added to this, such as juridical clauses or positive concrete regulations, must be considered as manifestations of the highest principles of that conscience, as it has expressed them. For juridical dispositions and positive concrete regulations depend on historical circumstances and special social conditions. The fact is that, from its earliest beginnings, Islam has tended above all to “ transcend ” the circumstances which were at that time human circumstances. What is most important is that its spirit is dynamic, and it is this spirit which we must take into consideration, and not the “ form ” of the family, or the “ number ” of wives, or the “ amount ” of the inheritance.

The change in social situations brings about a change in juridical dispositions. Today, mutual inter-aid and the joint responsibility existing between the marriage partners can mean that the wife may be called upon to work to increase the family income. Further, it could happen in certain cases that a husband is seriously affected by some mishap or stroke of fate, and the wife then comes to the help of her husband. And sometimes the productive and profitable work or activity of a wife can be a source of merit, of prosperity and of dignity. It is the modern way of accepting responsibility and it is the present-day form which is being given to the complementary functioning of the sexes. For today, in the civilization of the 20th century, work, production and gainful employment have become imperative factors for our success and have arisen because of our desire for a better future. We should therefore be very surprised at anyone who quoted or used Islamic traditions or precepts in order to attack the movement in favour of the evolution of woman, and to oppose the idea of restoring her position as a partner in the social body, when the real spirit of Islam urges us to “ transcend ” certain institutions based on social customs. For not to “ transcend ” them would simply lead us to cherish “ forms ” and neglect the essential. In short, this would be to misunderstand religion and its real ends, and deny its consecutive principles.

Emancipation of both the sexes

Tunisia, for example, has every right to be proud of her boldness in this domain, for as soon as independence had been established she took a number of measures which have somewhat restored this spirit and this conscience, the objective being to make this spirit and this conscience adequate to meet the needs of the 20th century.

Let us take the Code Regulating Personal Status which some think is simply the emancipation of women. It is not realized that the objective is the emancipation of both men and women. All that they have seen in this sweeping change is a mere formal law, whose objective is, among other provisions, to define legally the status of the family. To them the Code means nothing else than a collection of objective, concrete, legal measures. They are unable to appreciate the spirit or the significance or the important principles involved.

There is no doubt as to the need for restoring and rehabilitating the Islamic conscience, since it is one of the very foundations of our life. Without it our projects, our ambitions, would lose their meaning. We live in a period of rapid and “ all-round ” evolution. We have seen many men who have emancipated their wives but who have not emancipated themselves, and we have seen many wives who have, apparently, been emancipated, but who have not yet reached even the threshold of a freedom which, so far, they completely misunderstand.

How could there be a successful family life, how could the family fulfil its social and psychological role, how could it carry out this sacred “ trust ”, namely, the ideal of quality and mutual completion, if the marriage partners, or one of them, neglects or evades the four basic principles which are enshrined in the Holy Qur’án : “ purity, resignation, piety and charity ” ? Without these moral values which go to build up our higher personalities and which are essential to our spiritual purification, humanity would sink to the level of the animal. A real Muslim, if he takes to heart the Qur’anic teachings and observes its detailed precepts, spiritually purifies his activities, is patient during times of difficulty, practices godliness in his relations with his marriage partner,

rejects firmly any malign temptation; only such a Muslim can recreate this fundamental and sacred unity — the marriage union, which is the very foundation of the social edifice.

Thus it is possible for us to embody the Islamic teachings in our everyday life, to give them careful consideration, and to study the hidden potentialities of our hearts and minds. This will demand our redoubled efforts in the domain of authoritative Islamic education. It would not be wrong to say that such efforts would respond to the needs of our age and the duties of our generation; for only by such efforts can we ensure the establishment of a link with our ancestral heritage, and the distinctive nature of our collective personality.

Economics and religion

As confirmation of this modest analysis, let us take another example in the economic sphere, in view of its great importance in our vigorous campaign against under-development in all its forms, and with the object of providing the "ways and means" of that social justice which is the fundamental principle of our socialism in Islam.

Islam has given a legitimate form and structure to the economic life. It has recognized the need for the acquisition of property and has forbidden all kinds of privation. It is a religion which emphatically prohibits all monasticism and asceticism. Sufficient and wholesome food, and a life with a reasonable amount of leisure, are essential items in the Rights of Man. And God has commanded us to use every possible means to acquire and secure them:

"Did He not find thee an orphan and give thee shelter? And find thee unable to see and showed the way? And find thee in want and made thee to be free from want? So, as for the orphan, do not oppress (him). And as for him who asks, do not repel (him). And as for the favour of thy Lord, do announce (it)" (The Qur'an, 93: 6).

God encourages us to work and produce:

"Act therefore! God will see your actions."

He also invites us to enjoy the fruits of our work:

"You will not be practising charitable piety, until you spend (in alms) out of that which you cherish" (The Qur'an, 3: 92).

"And those who hoard up gold and silver and do not spend it in God's way, announce to them a painful chastisement" (The Qur'an, 9: 34).

That is why the Qur'an has set forth particular rules regarding sales, purchases, usury, loans, inheritances — and has outlined definite principles concerning private property, the latter having as its basis the exploitation of the soil and its "revivification" after having lain fallow and untouched. It also recognizes the existence of social differences between classes, and other concrete and objective situations. But it is fitting that we repeat here what was said in our preceding analysis: these situations must be considered from the viewpoint of relativity. They cannot be understood unless they are studied side by side with the social circumstances which prevailed during the early days of Islam. The Qur'anic teachings themselves were a revolution against the then existing situation, since they speedily raised Muslims from the tribal economic phase of "household consumption" to that of an economy organized into markets and founded on the exchange of goods and commodities.

The concrete and positive rules have no particular value,

as such. Any such value would reside in the principles on which they are based. For the Qur'an inspired and urged Muslims towards new and positive attitudes. Unlike the other religions, it did not ask them to neglect or abandon the earthly, material life and its pleasures and enjoyments. On the contrary it brought this terrestrial life under religious influence. In fact, a Muslim acts and works with regard to the Hereafter, as if he might die tomorrow, but he also works for this life on earth as if he might live here for ever. But it was not till after the Reformations of Luther (d. 1546 C.E.) and Calvi (d. 1564 C.E.) that Christianity managed to bring forward those superior concepts which Western sociologists regard as effective psychological factors of economic and industrial progress, because of the encouragement they give to work, thrift, production and enjoyment of the good things of life, thus meriting the blessing of God.

It is for this reason that Islam urges men to work, and to give to work a high and noble place in their lives, a nobility which had been desecrated and dishonoured by the Greek and Roman civilizations. And in this connection Islam has produced some splendid examples of men who stimulated and encouraged the Arab economy with skill and competence, enabling it to dominate the markets of the whole civilized world. The most striking example of this is that of the Muslim tradesman, honest and trustworthy, courageous and bold. He despised fraud and the "tricks" of business, because he believed firmly in the significance of the Qur'anic verse:

"Woe to the fraudulent ones, who, when they take the measure (of their dues) from men, take it fully. But when they measure out to others or weigh out for them, they are deficient!" (The Qur'an, 83: 1-3).

It was the same with those who practised a profession, or followed some trade or skill. What is more, they invariably did their best to give a "finish" to their work, for they considered this to be honest dealing. No one delivered an article, a coat, or a shoe, without first making sure that it had a "finish", that it would conform to the recognized standards of his trade and would fulfil all the rules of his craft.

The trader and the artisan worked in this way because they paid heed to their Islamic conscience, which intimated to them that work with a "finish" is no less important than prayer, prescribed charity or pilgrimage, and because fraud is the ugliest of sins and forbidden by God. The artisan saw intuitively that his social function was a means of drawing near to God — it was one way of worshipping the Master of all. His care in producing "finished" work came from his creative conscience. And by creative work, man fulfilled his destiny and rose to the world of the divine. These Islamic teachings and these considerations were the strongest support of the professional conscience. In fact one might say that there was no difference between the religious conscience and the professional conscience.

One is rather astonished at those who have recourse to Islam to justify their laziness and sloth, and who seek in religion some excuse for their incompetence and their inability. In reality, this can only arise from a reversal of the situations — they take the means for the end. The Muslim has too often "forgotten" the question of the soul, and has become too strongly attached to external forms and institutions. And the Qur'anic teachings became "petrified". He was content to have confidence, forgetting that self-confidence must precede confidence in God, and not follow it. In fact, Islam is a positive and dynamic activity, not abdication, abandonment, or *laissez-faire*.

Professional conscience

But today our economic situation, our determination to rid ourselves for ever of all kinds of under-development, and our firm intention to attain to that social condition which we are seeking, make it necessary for us to take a whole series of objective measures to reorganize our means of production, and deploy them in a more scientific way. We are in the process of creating new institutions which some short-sighted people think fall into the category of blameworthy "innovations". And there are doubtless many of our fellow-citizens who do not perceive how closely such "innovations" are linked with this pristine Islamic conscience. We note that some people are wondering about what is happening to the professional conscience. This is because of certain facts which they have noticed — slackness at work and a relaxing of effort by a goodly number of the Tunisian nationals. If we could link our present with our past, and learn more precisely what is meant by "the Islamic conscience", we should certainly find the kind of solution relevant to this problem.

It is not the change in terminology which will lead us into error, if today we adopt the idea of "industrial work" (*shughl*) to replace that of "artisanal work" (*amal*). It is because the technical requirements of 20th century civilization have fixed the capacity or the content of this "industrial work", have laid down definite rules as to timetables and the responsibilities of workers, and also their ages and their social security arrangements. Many people thought that this "industrial work", with all that it entails, would be able to "go it alone" without the need of any psychological basis as foundation. And here resides the problem of the professional conscience, which may involve a serious hiatus between the will-to-work of the man and the work which he performs, and between his working conditions and the objectives of the work assigned to him. And because of these "gaps" or "ruptures" it follows that the work done by this man will be void of all psychological, moral or spiritual support, and for him "industrial work" will come to mean merely an automatic action, or series of actions, having no bond of union, or liaison, or affinity with their author, his higher self and his spiritual needs.

Yes, it is perhaps difficult in this domain to establish any kind of liaison or affinity with the religious conscience we have been discussing. For the ideal of absolute perfect work is today rather a problematical one, since there are everywhere continual changes in methods of manufacture. At one time the very conditions of artisanal work were such that men could follow their ambitions to make something conforming, in perfection, as much as possible, to a certain model, such model being fixed and stable. But today there are no models which are fixed and stable. The workman cannot make — with the same mechanical tools — something new which will be more perfect than what he used to make before. If he wanted to do this he would have to change the actual machines, or invent others. Which means that the idea of "finish" in work and the ambition to do even better must now be "transferred" from the object manufactured

to the actual machine which makes it. And today this is no longer within the scope of the worker.

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It has been tried as far as is possible in this modest analysis to establish a link between the religious conscience and the needs of modern Tunisia, and for that matter, the Muslim world. In doing this a few ideas and concepts which seem to be relevantly true and well-founded had to be put forward. For no one can deny that Islam is deeply rooted in our souls. And if by some mischance the Tunisians and the Muslims at large came to renounce it, our collective personality would thereby be diminished, and would drift towards inconsistency, or even futility and debasement. But at the same time, before passing judgment against Islam, or in its favour, we must make it our sacred duty to understand it, to meditate on its verses, and its teachings hence the necessity of continually reverting to the spirit of the original religion, so that we can take upon ourselves the Qur'anic "Trust". And in doing this we shall get a true appreciation of our great responsibility before God, towards history, towards our society, and thus towards our own conscience.

It seems that each time we extend our knowledge of ourselves and of the conditions of our society, our faith becomes strengthened, and each time that our faith becomes stronger we add to our understanding of the issues involved in the decisive historical situation in which we live. I do not think that history is in opposition to religion. On the contrary, I think that history is one form of the sacred character of our future, with the proviso that we regard history not as a burden weighing on our shoulders, which we carry like donkeys laden with relics, but as something which propels us forward and impels us to decide our destiny and utilize our liberty of choice and the extent of our ability to choose intelligence as our method and guide. Another proviso is that we regard religion not as an *ensemble* of "talismans" and external forms, but rather as a permanent Revelation, which urges us to look into our hearts, and then invites us to think deeply about, or reconsider, openly and frankly, our decisions, our objectives, and our methods regarding life and action.

In this connection one can think of no more remarkable reminder than the sacred Qur'anic verse :

"Muhammad is the Messenger of God, and those with him are firm against the unbelievers, compassionate among themselves ; thou wilt see them bowing down (in prayer), prostrating themselves ; seeking grace from God and His favour ; their marks are in their faces because of the effect of prostration. That is their description in the Torah and their description in the Gospel ; like as seed-produce that puts forth its shoot, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers. (This description is given) that He may enrage the unbelievers on account of them (the Believers)" (The Qur'an, 48 : 29).

What a splendid description of the link between "vision" and action, between consciousness and nature, and of the close association between humble adoration of the eternal and the glorious destiny of the upsurging life !

Constitutional Developments in Contemporary Turkey

A BRIEF SURVEY

The first of three articles by the writer on this subject

By SALAHI RAMADAN

If one considers the religious obscurantism in which the Turkish people were kept for so many centuries, when democratic or liberal ideas were so often nipped in the bud, one has to look at the career of the pre-1960 Constitutions of contemporary Turkey with reservation and some admiration. Like every human institution, they, too, had their defects. In practice, these shortcomings were partly due to the Constitutions, and partly to the Electoral Law and the Party System. The 1921 and 1924 Constitutions of Turkey were the offspring of hard times, when all powers, i.e., the legislative, executive and judicial powers, of the process of government, had to be concentrated in one single body, the Grand National Assembly (*Büyük Millet Mejlisi*), in order to carry out effectively the prescribed aims.

The electoral reforms, effected in Turkey from time to time, could not terminate the one-party hegemony, because the political parties which came to power, were not prepared to give up through the medium of elections what they had acquired through other means. Once they had the reins of power firm in their grasp, they considered these as everlasting and tried to preserve the *status quo* "by hook or by crook", if one is allowed the expression. Characteristic of this were the statements reported to have been made, though infrequently, by former Turkish Prime Ministers (*Bashbakan*) to the effect that they would never allow anyone to refer to them as "Ex-Prime Minister". Accordingly, the party in power would only consent to the reform of the Electoral Law if this was congenial and appealing to their own interest. Perhaps one should treat as exceptional the Electoral Law of 1950, which was enacted after a thoroughgoing impartial research into the electoral systems of other democratic countries and owing to the far-sightedness, liberal and democratic understanding of a former Turkish administration.

The first political party in Ottoman Turkey, the Union and Progress Party (*Ittihad ve Teraqqi*), was first established as a secret organization, the main aim of which was the achievement of a limited political reform. The Young Turks (*Jön Türkler*), as they were popularly known, accepted parliamentarianism and liberalism as the foundation of the constitutional régime they instituted. But, in practice, they continued to mistrust the public and its political maturity by refusing to share with citizens the power they had wrung

from the Sultan. Their career, however, ended in failure which hastened the empire's disintegration.

The one-party régime established by the Republicans (*Jumhuriyetçi*) after the collapse of the Ottoman Empire, and its restrictive philosophy, in time, appeared utterly inadequate to meet the diversified socio-political needs of the Turkish society. Hence, a political struggle ensued after the establishment of a multi-party system with the abolition of the one-party hegemony, which had resulted in the concentration of political power in one party through the overwhelming domination of the Grand National Assembly by that party. The struggle reached its first goal of terminating the one-party domination, but not the second goal, which was to bring about a constitutional reform, or to produce new and effective institutions to guarantee the survival and consolidation of the multi-party system. The new developments, therefore, took place merely as a result of reinterpreting more liberally the same Constitution (*Anayasa*) under which the one-party system was allowed to flourish; namely, the 1924 Constitution of contemporary Turkey.

The adverse effects of this system were quite apparent: the party, having a majority of seats in the Grand National Assembly, could monopolise the various organs of the State, in which concentration of powers was the rule rather than the exception. The system itself led to an ineffective Opposition (*Mukhalefet*), hence ineffective parliamentary control of the Executive.

The Republic, in its Constitutions, had accepted various freedoms as basic principles, e.g., freedom of thought, but was unable to create an atmosphere in which thinking could develop freely without having to conform to an officially imposed dogma. The principle of Nationalism, on the other hand, played a vital part in the establishment of the Republic. Internally, it contributed to the achievement of national independence, helped the revival of the country's national character, created a national consciousness, and gave vent to the modernization drive. Externally, it preserved Turkey against the infiltration of alien ideologies, such as Communism.

There is no doubt that the Turkish political institutions and particularly the Constitution of 1924, which was in force prior to the *coup d'état* of 1960, needed reform, or a series of

amendments, in order to pave the way for the setting up of full democratic institutions and a multi-party system in Turkey on Western standards. The 1924 Constitution was rather democratic and individualistic in spirit, but its guarantees (prescribed institutions, procedure, checks and balances) were not adequate to fulfil its liberal spirit and maintain political freedom. The National Assembly, in theory, had absolute supremacy over the Executive (*Yürütme*) and the Judiciary (*Yargı*), but in practice the Executive was the supreme, *de facto* power. The President of the Republic (*Jumhurbashkani*) was elected by the Grand National Assembly, but he could not dissolve it, nor could he control the Prime Minister, who was responsible to the Assembly only. Therefore, a Prime Minister, who was also the Party Chairman, could control both the Party and subsequently the Assembly. It is difficult to observe how a multi-party system and other democratic institutions could function properly without parliamentary procedure, in the absence of checks and balances. The vesting of power in the President of the Republic to dissolve the Assembly and thus call for new elections, if necessary, and the establishment of a Second Chamber (a Senate-Senato), appeared to be the prerequisite for the effective control of the Executive.

The setting up of a Constitutional Court (*Anayasa Mahkemesi*) with power to adjudicate over the constitutionality of laws, and the granting of complete immunity and security of tenure to the judiciary were some of the other urgently needed reform measures. It was paradoxical that the political parties in Turkey were not even recognized by the Constitutions before the 1960 *coup*, although such recognition was necessary to ensure their survival and status within the Turkish legal system. It should be noted in this connection, however, that provisions have now been inserted in the latest 1961 Constitution of Turkey, prescribing the mode of establishment of and granting full legal security of tenure to political parties.¹

The 1924 Constitution had embodied Republicanism (*Jumhuriyetsilik*), Nationalism (*Milliyetsilik*), Populism (*Khalsilik*), Etatism (*Devletsilik*), Secularism (*Lâiklik*) and Reformism (*Devrimçilik*), as the basic principles of the Republic.² These appeared to be the *sine qua non* for the establishment of political parties. A party which envisaged a programme excluding any of the above principles, or adopted new principles, could not survive. But political parties are bound to have different views, even in connection with the régime of the country; therefore, these principles, which imposed great limitations on the programme and outlook of political parties, should have been deleted from the Constitution, or, at least, political parties should have been given recognition and security of tenure within the constitutional and legal framework of the State. Furthermore, the majority system of elections, although it eliminated the danger of dividing the Assembly into small factions, did not accurately reflect the popular will in the Grand National Assembly. The situation which resulted rendered the Opposition's control of the Party in power extremely difficult, even ineffective, let alone the fact that it was also undemocratic.

Nevertheless, great and painstaking efforts have been made to remedy most of these shortcomings with the acceptance of a new Constitution following the *coup d'état* of 27 May 1960.³ In the novel Constitution, one can perceive a new spirit based on the separation of powers, although, as Atatürk⁴ expressed in a speech on 24 April 1920, on the occasion of the opening session of the Grand National Assembly, "The National Will (*Milli İrade*) and National

Sovereignty (*Milli Egemenlik*) are indivisible and inalienable. Therefore, the Separation of Powers is impracticable and one can even say that it is partly the reflection of a theoretic mind".⁵

In the contemporary Turkish political system, one can argue that the separation of powers is not absolute, since there is a close relationship between the Legislature, the Executive and the Judiciary. It is fundamental to ascertain in studying such a relationship that the various organs of State do not interfere with the authority and functions of each other; that the utmost care is taken to avoid a chaos of authorities and powers; and that arbitrariness is not allowed to creep into the system.⁶

Perhaps one could favourably observe that, following the *coup d'état* of 1960, the drafters of the new Constitution did not hesitate to provide for the establishment of a Second Chamber (Senate).⁷ In Western democracies the need for the establishment of Second Chambers has been recognized for various political and constitutional reasons, although there are those who go to the extreme of denying the utility of an Upper House and do not hesitate to advocate the dissolution of bicameralism and the adoption of unicameralism.

Undoubtedly, the most fundamental constitutional development in the political life of contemporary Turkey has been the establishment of a Constitutional Court. One should recall that the 1924 Constitution of Turkey had vested the power of interpretation of laws and the determination of their validity in the Grand National Assembly itself. But owing to the fact that the Assembly had no time to deal with such matters, it had delegated its powers to the Constitution Committee (*Anayasa Komitesi*) and to other committees within its framework. The Council of State (*Danıştay*) also could review and interpret laws and statutory instruments, but the plenary session of the Grand National Assembly was the highest authority which had the last word. Evidently before 1960 the party in power, which dominated the Grand National Assembly, had the ability to have laws or regulations passed by any of its organs, interpreted in its favour and in accordance with its interests.⁸ This drawback, however, has been remedied by the 1961 Constitution which stipulates, *inter alia*, that a Constitutional Court shall be established to determine the validity of laws and regulations passed by the Executive, and to try members of the Executive accused of offences involving breach of office.⁹

Moreover, one should also mention the recent electoral reform as a result of which the old faulty system has been replaced by one based on proportional representation. It will, perhaps, be futile to go into the pros and cons of such an electoral system as these are commonplace. It should, however, be stressed that the recent elections in Turkey did not bring to realization the fears of pessimists to the effect that a system of proportional representation leads to coalitions, hence unstable governments; that it results in the fragmentation of the vote, and gives rise to many political parties or pressure groups. The recent overwhelming success of the Justice Party (*Adalet Partisi*) has proved beyond any doubt how unfounded these fears are, although there is still a strong current of opinion against the existing electoral system.¹⁰

Before closing, it should be pointed out that, from what appears, the Turkish people have really made an effort to take a lesson from their past political blunders, and have

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WOMEN IN RELIGION

By PATRICIA DE JOUX

The status and role of women in Islam has been generally misunderstood in the West. This article, published in The Times, London, of 15 February 1967, gives a very balanced view on the subject. The writer very rightly points out: "Many of the ills assigned to it (Islam) in its treatment of women are a matter of custom, and are not tenets of the religion." Unfortunately even some of the Muslims are not fully conscious of the difference between the customs as prevalent in the various Islamic countries and the tenets of the religion of Islam. The article provides a good opportunity to study how Christian and other societies are trying to solve their problems in this respect and how Islamic countries compare with them. We are grateful to the management of The Times for giving us permission to reproduce this article.—Eds.

CHRISTIANITY

Church of England

Miss Valerie Pitt, of West Wickham, Kent, will rise in the National Assembly of the Church of England today to propose admission of women to the priesthood. It is very doubtful that the resolution will succeed. Yet.

For the debate between those who want equal opportunity for women to serve in the Church, and those who wish to retain performance in the most significant posts and ceremonies for men, has occupied many decades. But the crossfire seems to be merely part of rumblings around the world in an accelerating demand for women's full admittance to that most conservative of professions. The same arguments are being advanced as those which were used in an attempt to exclude women from medicine, law, and politics. It would be surprising indeed if that "logic" achieves for the sacred vocation what it has failed to gain for the secular — permanent apartheid.

In her secular job Miss Pitt is head of the Division of Arts and General Studies at Woolwich Polytechnic. She will take the floor today as one of the 96 women on the 347-member House of Laity. This elected body of laymen, together with the House of Clergy and the House of Bishops, forms the Church Assembly, the supreme governing body of the Church of England.

The recently published report of the Commission on Women and Holy Orders, which took three years to put together, does little to settle the dispute. It is hardly more than an eclectic exercise, a tabulation of the pronouncements from both camps, no matter how doubtful their assumptions, with a sprinkling of ideas from those hovering between.

In the words of one of the most respected members of the Church Assembly, who, incidentally, is a woman (Mrs. Betty Ridley), "it should have been a majority and minority report, and recommended one way or the other".

The report admits the failure of the Church to provide an adequate ministry for women; that the theory of women's inferiority has been discredited; that there are other instances of reform in Christian beliefs and practices. In what it calls the "case against ordination of women" it lists:

- (i) That it is contrary to tradition.
- (ii) That the exclusion of women from Holy Orders is just part of the "nature of things".
- (iii) That female priests might affect the "human psyche at those deep levels at which it responds to religious symbolism", and would be more disruptive than any heresy or moral deviation.
- (iv) That the view that sex is irrelevant "has been based on a belief that there is a sexless human nature common to men and women underlying their sex differences . . . a view no longer tenable". Nevertheless, that
- (v) "A male priest represents both sexes in a way that woman does not in organized society and the Church".
- (vi) That much of their value would be lost if women were drawn into the ordained priesthood. (This seems to contain a willingness to have women continue to carry the burden of background work, without the reward of posts for which ability and experience may equip them.)

Ranged against this is the "case for ordination of women".

Exclusion of women from the priesthood, it says, implies inferiority. "Now that paternalism is being replaced by partnership in society generally, the Church should reflect the changing outlook . . . in its priesthood." Further, the priestly office is increasingly depicted as one of service rather than leadership or authority, and women are therefore as eligible as men.

It dismisses the Pauline restrictions on the activities of women in the Church as no longer tenable and concludes that the Bible provides no evidence to justify the banning of women as priests. The New Testament contains few relevant texts. Paul wrote that women should not pray or prophesy with head uncovered. For a woman to be unveiled at church was scandalous to some Christians, especially to Jewish Christians, whose women never left the house without head-covering.

First Corinthians 14, 34-35, bids "the women keep silence in churches". It is part of Paul's attempt to bring order to services at Corinth, which were noted for noise and confusion. It is possible, too, that this was inserted by an editor. Certainly Paul believed women to be subordinate to men in their role as wives and mothers. It is not clear whether this principle applies outside the sphere of marriage.

Miss Mollie Batten, who was principal of William Temple College, Rugby, has said "Women are second-class citizens in business, the church, and in law". She graduated from Oxford in divinity and is a member of the Anglican Group for the Ordination of Women, which wants to educate opinion to acceptance that these arguments from tradition and scripture are not inhibiting for all time. She confirms that the question of whether or not to have women priests has never been put to the people. Also that the Church Assembly has not so far voted on the direct issue.

The current report to be debated is the second on the subject. The first, produced by the Archbishops' Commission on the Ministry of Women in 1935, was against women priests, but recommended that all lay offices should be open to women. Dr. W. R. Matthews, the retiring Dean of St. Paul's, wrote a one member paper in support of women in the clergy.

Miss Batten believes that more theologians agree now that there is no theological argument against women priests. The 1935 Commission wrote: "*We are not prepared to endorse any single argument which has been adduced or reviewed as in itself a sufficient ground for the exclusion of women from the three historic orders (deacons, priests and bishops).*"

Whatever the outcome of today's resolution, women are unlikely for a long time, if ever, to rank among the 43 bishops, or as Archbishop of Canterbury or York. It is unlikely that they would have equal opportunity of promotion when the recent Commission can comment that "there is a shortage of clergy and it is argued that *especially in rural areas the pastoral responsibilities of the Church could be better discharged by ordaining women than by leaving parishes unserved by a resident priest.*"

The Queen, as monarch, is titular head of the Established Church, but the role of Defender of the Faith is likely to revert to a man at the end of her reign. It is improbable that any woman will ever exert as much influence over the Church as some of her forebears. Under Queen Mary I an Act of Parliament restored supremacy of the Pope, but, though she was a devout Papist, Mary retained the title of Supreme Head of the Church. She was responsible for the burning of 300 Protestants in four years.

The first Elizabeth re-established the Church of England and evaded religious war by a learned compromise between Catholic and Protestant. The Church was controlled by the state as represented by the Queen in Parliament. She was authorized to give commissions to whom she pleased, to correct all errors and heresies. This system, in effect, still remains. The ultimate appeal is to the Crown, and it is the State, not the Church, which settles the degree of orthodoxy required of a lay or clerical member. It is possible, therefore, although improbable, that the state could legislate for the ordination of women.

Other women, too, are featured in the history of Christianity in England. St. Hilda founded a monastery for both men and women in 659 C.E., and opposed the Romanizing which took place at the Synod of Whitby. In the Middle

Agas many abbesses ruled over double houses. In 1492 C.E. Margaret Weston was a prebendary (honorary canon) of Gnosall in Staffordshire. How can modern woman work for the Church?

Government

All government except the two convocations is open to women. There are women on most parish, regional (diocesan) and national (Church Assembly) committees. The proportion of women in the lay section of the Church Assembly is roughly one-third, and on diocesan conferences the average is about one-quarter. Compare this with the female majority in the pews, and the fact that in 1965 87,606 females were confirmed and only 59,084 males. "Some people think that whatever women do is the thin edge of the wedge. There is a sex division in the church," says Mrs. Ridley.

Religious Orders

During 1963 there were 2,272 women in religious orders, including those working overseas, those in the eight closed orders, or in the 60 odd open orders devoted to teaching, nursing, or social welfare. The number of men in religious communities was only 430.

Order of Deaconesses

When it was revived in 1861 members thought they would have equal status with deacons. In fact England's 300 deaconesses are neither clergy nor lay. A deaconess may take morning and evening prayers in church except for some parts, such as the blessing, reserved for priests; instruct people in the faith and prepare them for the sacraments (but she cannot administer the sacraments, except where there is special need, such as at girls' schools); preach from the pulpit (but not at Holy Communion); officiate at the ceremony called the Churching of women after childbirth; and, in the absence of the priest, baptize.

Lay Work

Full-time, qualified lay-workers are employed in all branches of administrative and welfare work, and in religious education. Under a special licence they may take morning and evening prayers and preach, subject to the same exceptions applied to deaconesses. Pay is poor. Southwark diocese, about the highest, pays £600 a year minimum, rising by £20 a year to £800, plus free lodging. The starting salary is the same as for men of up to the age of 29, but their increments are £40 a year, plus allowances for dependants and extra responsibility. An incumbent gets more again, but a woman may work 40 years in a parish without prospect of an increase. Southwark is, however, considering merit increases for women.

In theory, if not in practice, a woman may be appointed to any lay position.

As Theologians

Of the 226 students who began university courses in theology in October 1965, 86 — more than one-third — were women. When they graduate, those in the Church of England can do mission, teaching or parish work. A few will go into social work and the very best may get research or junior university posts. Dr. Morna Dorothy Hooker is lecturer in New Testament Studies at King's College, London, and Sheffield has had a woman Professor of Theology.

It is estimated that the Church of England is short of 3,000 clergymen, so there is undoubtedly a ready place for women should they be admitted to the priesthood. At this state though the majority of clergy and the 10 per cent who are regular churchgoers are likely to find the shortage more tolerable than women priests.

Roman Catholic

Another reason advanced by the "wait until later" moderates is that ordination of women as priests could disrupt the move towards church unity, particularly with the Orthodox and Roman Catholic Churches.

Canon law of the Roman Catholic Church explicitly restricts ordination to men. However, there has been sporadic agitation against this ruling. Fr. H. van der Meer, in a thesis for the University in Nijmegen, has concluded that, although in practice there may be good reasons against having women priests, it is difficult to sustain the theory that they are incapable of receiving a valid ordination. In 1963, Dr. Josef Funk argued that the shortage of priests called for award of consecrated status to all, men or women, married or single, who undertake a life-long commitment to the service of the church.

And last August, at a conference of St. Joan's International Alliance, women theologians from five countries supported admission of women to the priesthood. Formed in 1931, this organization of Roman Catholic women changed in 1960 to the pursuit of a full and equal share in the life of the church. It was instrumental in securing the new nuptial mass, which no longer requires only the woman to promise to be faithful.

But, cautions the Anglican report, ecclesiastical policy adapts very slowly to theological innovations. It suggests that reaction from the Vatican would be more hostile than the words of academic theologians would suggest.

Two minor breakthroughs are evident in the Orthodox Church of Rumania, which has women elected to church councils, and a World Council of Churches report that mother superiors in one country are allowed to administer the sacrament both to members of religious orders and lay people where there is a shortage of priests.

In 1965 Pope Paul made his historic announcement admitting women auditors to the Vatican Council. Nearly two dozen were appointed. Many thought it was merely a symbolic gesture, but their information and advice was so able that they were appointed to sub-commissions such as those on "Lay Apostolate" and "Church and the World". Three were honoured by being chosen to receive their documents from the Pope himself.

The first women have now been appointed to the Curia, or government. Three are on the Council of Laity, including Australian Miss Rosemary Goldie as Vice-Secretary. British economist Barbara Ward (Lady Jackson) is one of two on the Commission for Justice and Peace.

FREE CHURCHES

There is a moral for those who see problems with women priests married to priests, and in the reunion of the churches, in the example of the Rev. Elsie Chamberlain, a Congregational minister, who is married to a Church of England priest.

England's Congregational Union admitted women ministers in 1917. It now has 35 amongst 1,500 clergy. The Rev. Vera Nespoli resigned as minister of Wycliffe Church, Bristol, in 1965 because of prejudice against a woman.

The 400-year tradition of the Church of Scotland was waived in 1965 to admit women elders. It took 54 years of debate and three separate attempts to achieve. Miss Catriona MacLean, 17th Laird of Ardgour, last year became the first woman elder. In 1964 the presbyteries were evenly divided over whether or not to allow ordination of women. Applications from two women, an assistant chaplain of Edinburgh University and a teacher of religion, have been refused.

One Baptist woman minister is the Non-conformist chaplain to Birmingham University. The Society of Friends and Salvation Army have equality between men and women. Last year's Methodist conference voted overwhelmingly in favour of women in the clergy.

Three women will play major roles in the annual meeting of the Unitarian and Free Christian Churches in April. The Rev. Joan Evans, of Leicester, will lead the prayers at the opening, and the Rev. Verona Conway, of Lancaster, who gave up an important scientific post to become a minister, will conduct the epilogue. Mrs. Amy Howarth, of Oxford, will be nominated as Vice-President and in 1968 will succeed to the post of President.

JUDAISM

Britain could well become the first country to have a woman Rabbi. The application for a girl student to enter Leo Beck College of Judaic and rabbinical studies has been approved, subject to her meeting the entrance requirements of a degree and proficient Hebrew. There is already one woman student at the school; a Venezuelan, she will use her qualifications to translate from Hebrew to Spanish.

The co-founder in Britain of the liberal movement which wants complete equality for women and has allowed women on synagogue councils since its formation in 1902, was a woman, Lily Montagu. A President of the World Union for Progressive Judaism, she did the whole work of a Rabbi when she was appointed a lay minister during the war, to combat the shortage of Rabbis.

In Old Testament times the status of Jewish women compared favourably with the status of other women. As wife and mother she was greatly venerated, and on Friday nights husbands still recite the song from the Book of Proverbs in praise of the Jewish housewife. But her legal status was definitely inferior, including in marriage law, and continues to be so in orthodox circles.

ISLAM

Islam is interesting in that it provided for women 1,400 years ago many of the rights which have come to English women by Act of Parliament only in recent decades. Many of the ills assigned to it in its treatment of women are a matter of custom, and are not tenets of the religion. Viewed against the background of the miserable life led by women of the warring desert tribes who buried girl babies because they would never be useful in battle, Muhammad's reforms were remarkably advanced.

The allowing of four legal wives helped correct the contemporary morals and gave protection in regular households

to the many widows of the fighting Arabs. Most Muslims are monogamous, and many states have used the command to keep only one wife if all cannot be treated and maintained equally to legislate against polygamy.

Muslim marriage is a contract. The girl has the right of consent and may stipulate any condition in the marriage contract. The evil lies in the lack of education for women, rather than in rights accorded to them. A Muslim woman may not marry a non-Muslim. But women have guardianship rights over boys to the age of seven and girls until they are old enough to marry. Under old English common law a father could transfer an infant from its mother's arms to the care of a mistress if he chose, and the mother had no right to know the child's whereabouts. She did not become an equal parent until 1925.

A woman automatically inherits a fixed proportion from her parents' and husband's property, and can hold property in her own right and dispose of it as she chooses — a right very recently accorded to British women. She has equal access to religious knowledge, and may lead prayers and perform ceremonies for other women. Women can attend services in the mosque in a special enclosure or at the back.

SIKHISM

The Sikh religion, which has its main community (six million) in India, mainly in the Punjab, is outstanding for the equality it accords to women. Mrs. Pamela Wylam, of Greenwich, who was converted to Sikhism ten years ago and baptized last year, says that women can read the holy book, the *Granth Sahib*, in the temples and conduct any ceremony if they want to and have the qualifications. This knowledge is available to them on an equal basis with men.

It is possible, although it has not happened yet, for a woman to be one of five elected Singhs (the universal Sikh surname meaning lionhearted) who head the religion, and to take part in the continuous reading of the *Granth Sahib* at the most sacred shrine, the Golden Temple in Amritsar.

The religion grew out of the situation in India where Islam and Indian religions reacted on each other like oil and vinegar. Sikhism preaches and practises service to humanity, for instance in its community kitchens attached to temples, abolished the caste system, and encouraged bravery to death in defence of country, socialism and freedom. People of all faiths are welcomed in Sikh temples.

Women as well as men, says Mrs. Wylam, wear the five signs of the Sikh — *kesh*, uncut hair; *kangha*, a comb; *kachha*, a pair of shorts; *kara*, an iron bracelet; and *kirpan*, a sword.

HINDUISM

Christianity's Trinity has its counterpart in the Hindu Trimurti — the Supreme Spirit became threefold in order to create the whole world. This is represented in the three heads of Brahman (creator), Vishnu (preserver) and Shiva (destroyer and regenerator) on one pair of shoulders. Says one Hindu text: "Let the pious make no difference between the three."

In *Indian Women Through the Ages* Paul Thomas traces the development of religious thought: as it advanced the estimation of womanhood sank in inverse proportion. The Aryans who began to conquer India fifteen centuries before Christ built a religion which fused their own ideals with those borrowed from the indigenous peoples and later invaders. To

maintain supremacy they established the caste system. It was a sin to teach religion to aliens. New communities were accorded caste status according to occupation and prestige. They did not have to desert traditional beliefs, but merely accept the Brahmins as priests.

Pre-Aryan society included matriarchies and widespread worship of mother goddesses. Ancient Tamils married for love, without nuptial rites. Early Indo-Aryan women attended on honoured guests, and entertained lovers. A woman was the property of the man she lived and worked with as co-partner — he had no right to restrict her sexual freedom. Women also took part in the intellectual and spiritual life of the community.

The later belief that sons alone could redeem their parents from hell valued women only as vehicles for bearing sons. Sterility in women was considered an evil, and continued bearing of daughters a worse evil. Women lost their property rights; child marriage grew from the belief that to waste a girl's fertility was embryo-murder; divorce, separation, and remarriage for widows was banned; sati, or the burning of a woman with her dead husband, became popular. It was assumed that feminine nature was essentially evil: a woman could obtain salvation only by complete subjection to her husband, whom she must obey, even if it meant committing a sin.

By the Middle Ages woman was censured as the perpetrator of life. Knowledge not only of religion but of letters was denied her. Law books identified her rights with those of slaves and children; she was not to eat with her husband, who could correct her with physical punishment. She could obtain some degree of merit by washing the feet of her husband and drinking the water. This was an age when the wealth of the temples was greater than that of kings.

Hindu texts, though, are contradictory. There are passages claiming that women are pure. That men must honour women and keep them contented and happy, lest misfortune overtake the household through the sorrows of neglected women.

BUDDHISM

Till the rise of Islam, Buddhism was reckoned in all countries east of Persia as the religion of civilized mankind. It was a revolt against a time when religion for the common man meant finding cash to pay for the ceremonies he was expected to perform from birth till death.

The founder, Prince Siddhartha Gautama, became a Buddha, or Enlightened One, in the sixth century B.C. Struck by the suffering he saw, he renounced his wife and kingdom for a life of contemplation. His doctrine was a middle way between asceticism and pleasure. Having escaped the wheel of suffering, death and rebirth, one attained Nirvana or Bliss, the "peace that passeth all understanding" of the Bible.

He maintained celibacy was superior to sex life, which, however, he permitted to married followers as they were in a lower stage of life than monks. Marriage was an economic and social contract, requiring merely the decision to live together and either party might leave the home to take a religious life. Widows could remarry and there was no child marriage. Buddhist law favours equality of the sexes, and in many ways treats marriage as creating partnerships in goods. Woman, though inferior to man, was recognized as individual and independent, entitled to salvation in her own right, whether married or not.

One of the many Buddhist nuns was the first woman foreign missionary in history.

THE DEPT OF EUROPEAN LAW TO ISLAMIC LAW

By ANWAR AHMAD QADRI

Europe in the 5th to 10th centuries C.E.

Robert S. Brifault says : "From the fifth to the tenth century (C.E.) Europe lay sunk in a night of barbarism which grew darker and darker. It was a barbarism far more awful and horrible than that of the primitive savage: It was a decomposing body of what had been a great civilization. The features and impress of that civilization were all but completely effaced. Where its development had been fullest, e.g., in Italy and Gaul, all was ruin, squalor, absolutism."¹

The native people of Europe scarcely emerged from the savage state as they were unclean in person, benighted in mind, miserably fed on beans, vetches and roots, and lived in huts with clothes of untanned skins on their bodies. The popes were charged with personal immoralities and heresy. The immediate illustration is furnished in the assertion of the Boniface in the bull *Unoh Sanctum* that it is necessary to salvation to believe that every human mind is subject to the Pontiff of Rome. The state general entertained the propositions that the Boniface was not recognized as the true pope. He was a man weighed down with crimes. The later events followed turmoils and self-accusations and it is seen that the religious Europe was in a stage of mutual rivalries. Great schisms took place. People believed in wild fictions and shrine miracles and preposterous relics.²

There is little doubt that, in the early centuries, Christianity had conquered Paganism. But it is also true that Paganism had infected the Christian people. The Church, though victorious, was corrupt. The rites of the Pantheon had taken into her worship the subtleties of the Academy into her creed. Fundamentally, in the field of European legal philosophy of history, it regarded the state and human laws merely as *poena et remedium peccati*. Because of the alleged theological doctrine that due to man's sinful nature, the ideas of liberty, equality and community of property were not maintainable. Since by reason of the dogma of the fall of man in it, the religion took the dualistic theory of law from the Greeks and introduced into the Church's grandiose scheme a hierarchical structure of *lex humana positiva, lex naturalie, lex aeterna* shapes of legal order. Thus there was the ill-starred alliance stricken between the old philosophy and the new faith. The primitive modifications were being adopted through Judaic, Gnostic and later by Roman imperialism.³

In contrast to the above European anarchy, Islam since the commencement of the first period of its legal history in 622 C.E. was in the third period of its scientific study which later culminated in the fourth period. The institutions of Islam were at that time creating a foremost historical imprint and impact the world over. The culture and ways of Islam were flourishing in the Muslim lands and state administration of affairs of home and foreign matters were extant in those areas.

Historical landmarks: Muslim Spain and the Crusades

From the degradations of European theology and from the disputes of ambitious ecclesiastics for power, if we turn to the south-west corner of Europe we find that under a much different nature the irradiation of light was breaking through. There were the circumstances of the Arab conquest of Spain. After Admiral Tariq's landing on Gibraltar in April 711 C.E., and after subsequent victories of Islam, the Arabs of the Ummayyad dynasty were firmly settled in Spain to begin the era of everlasting inheritance of Christendom from Islam. From the foundation of the Emirate by Abdurrahman I (758-790 C.E.) to the beginning of the reign of Abdurrahman III (912-961 C.E.), Islam in Spain, sharing the ordinary features of the Islamic ways of life and civilization, left its intellectual impress on Europe. Europe's rules of human conduct were overshadowed by a deep penetration into the ecclesiastical system which provided that whoever died without bequeathing a part of his property to the Church died without confession and the sacraments, and hence forfeited Christian burial. Trial by battle, and the ordeal of fire or of boiling water, determined innocence or guilt for the alleged criminals. The end of such things was at hand, to be accomplished in the natural human ways through the Islamic impact.⁴

The common religious values which medieval Christian Europe shared with the Muslim world were reinforced by free cultural exchanges which transcended all doctrinal controversies. Though there was bitter warfare in Spain, still thousands of Christian scholars attended the great universities of the Muslim states at Cordova, Seville, Granada and North Africa. The obligations of the West to the Spanish Moors in the art of life, being marked by the various branches of science, are still visible in the shape of intellectual imprints which they left on Christendom. Though the European literature has contrived to put out of sight its scientific obligations to the Muslims, still injustice founded on religious rancour and national conceit cannot be perpetuated for ever. The Muslims set an example of skilful agriculture which was regulated by a code of laws. To name a few, to them is owed the introduction of rice, sugar, cotton, gardens, industry, textiles, gunpowder and artillery and the mariner's compass. They were the first revivers of philosophy and the sciences. According to every available testimony, the Saracens of Asia and the Moors of Spain, under the Abbaside, the Ummayyad and the Spanish Caliphates, were the links between the ancient and the modern literature. All the knowledge of physics, astronomy, philosophy and mathematics which flourished in Europe from the 10th century was originally derived from the Arabian schools.⁵

The above-mentioned penetration of Islam into Europe by the implements of morality, science, culture, tolerance and

law re-enacted in the shape of a series of events of a long struggle between the Muslims and the Christians. These were the Crusades, which were a series of campaigns undertaken by Christian Western Europe from 1096 to 1291 C.E. for the recovery of the Holy Land from the Muslims, so-called from the Cross worn as a badge by the Crusaders. The holy wars were introduced by a French Pope, Urban II. Urban, being unpopular in Italy, perhaps because of his foreign birth, aroused his native country for the recovery of the Holy Land. It is admitted that the history of the Crusades is viewed rather as a chapter in the history of civilization in the West itself than as an extension of Western dominion or religion in the East. The movement into which all Europe had been thrown by these wars brought to light the true condition of things. The rise of the French monarchy, the growth of towns all over Europe, the decline of feudalism, the opening up of Asia, the Renaissance in literature, social sciences and art — all this was due to the stir and movement introduced by the Crusaders into a sleeping Europe.⁶

Two ideas emerge from the influence of the Crusades. The first concerns the deprivation of the Western civilization of the early Middle Ages and the second is the precise nature of the Islamic culture. The old and static condition of Europe came to an end and national movement gave rise to better observation, better information, followed by national reflection. A contribution was made to the cultural outlook through a broader vision and better understanding of the world outside the borders of Europe. It helped to stimulate an interest in the world outside Christendom by the tales the Crusaders brought back about their travels. It encouraged writings of history and, even if no military achievement was accomplished, there was a decided impact in other fields. Genoa, Pisa and Venice had special monopolies throughout the Eastern Mediterranean and their merchants used these privileges to introduce into the Western world such Oriental luxuries as silks, spices and pearls, whose transportation and sale brought tremendous profits. The returning Crusaders came back to Europe with a decided taste for the Muslims' dress and diet. When a Crusader returned home, he was likely to imitate Muslim manners, and in turn, to be imitated by his neighbours. They learned about new lands and people through their travels to the Holy Land and their curiosity was aroused by what they saw and their knowledge expanded by what they experienced.⁷

All this afforded new details which might be inserted into old matters and a new spirit which might be infused into old subjects, and a crusading complexion thus came to be put upon old tales like those of Arthur and Charlemagne. It familiarized Europe with new ideas, ways of life and culture. Sugar and maize, lemons and melons, cotton, muslin and damask, lilac and purple, azure and glues — all are words derived from Arabic. The use of powder and glass mirrors and various other things — all came to medieval Europe from the East through the Crusades. Even today, there are many Arabic words in the West European languages, and the illustrations are given by the words relating to trade and seafaring — tariff or corvette, lute and the like.⁸ Thus the results of the Crusades affected all areas of Europe.

Islam, with its unrestrained scope open to every man, ran through into Christendom rapidly. The religious sentiments of Muslims caused them to abominate the lewdness of the European classical mythology by indignantly denouncing any connection between licentious, impure Olympian Jove and the Most High God as an insufferable and unpardonable blasphemy. The chivalrous gallantry and elegant courtesies of

the Islamic society found its way from Granada and Cordova to Provence and Languedoc. After affecting the French, German and English people, a gay contagion spread and Italy and Sicily favourably adopted them. The sedate greybeards of Cordova from Spain reflected in the coarser habits of the northern countries. Many of the practices were adopted from the Islamic school system and history began to write that "persons having a taste for learning and for elegant amenities found their way to Spain from all adjoining countries; a practice in subsequent still more indulged in when it became shown by the brilliant success of Gerbert, who passed from the University of Cordova to the papacy of Rome."⁹

Islam, which is a complete surrender to the will of God, i.e., the beauty of life and character as expressed in its revelation, alone discovers what is right and wrong. It possesses a paramount consideration for man and individual. Its *Shari'ah*, or the sacred law, having strong individualistic and subjective features in forms, considered the value of each action in the sight of God with an incidental consequence of worldly affairs. It seeks to enforce the spirit of its legal system in manifesting obedience to God by ordering the right use of precious time by an assured devotion of self to the study of the law. As opposed to it, Christianity was not interested in shaping the states, and thus Europe, in order to give modernization to law, sought philosophies which were readily available in Islam. The relics of the Muslims, though much of their works have been lost or purposely destroyed, demonstrate the intellectual indebtedness of the European thought to Islam. History proves that from the Islamic notions and their derivations, Europe filled up its legal and general history, and thus laid a foundation of greater revolutions of Reformation and Renaissance.

With the introduction of Islamic culture, medieval scholars investigated the scientific knowledge found in the libraries and universities of Muslim Spain and elsewhere. Cerard Cremona (1114-1187 C.E.) devoted his entire life translating 92 scientific works from Arabic, including Ibn Sina's vast *Canon*, which for centuries remained the supreme authority of its field in medieval Europe. Pope Sylvester II (930-1003 C.E.), who introduced Arabic numerals, the use of zero and the decimal system, received his education at Qarawiyyin; al-Ghazzali's theory of knowledge found a philosophical basis for the rule of life to reconcile religion and philosophy. Thomas Aquinas (1226-1274 C.E.) remained a deep student of Ibn Sina, Ghazzali and Ibn Rushd. Martin Luther (1483-1546 C.E.) studied Islam and contributed towards the development of European emancipation.

Juristic impacts of Islam on European customs and rules

Muslim political thought has been an original system, and being so, it was adopted by the European scholars and thinkers. Under an historical method of analysis, it is seen that the basic conceptions were taken from the Muslim thinkers by the Western scholars. We find that al-Farabi (d. 950 C.E.), who upheld "contracts" as the basis of the State by the formation of a political society, was the forerunner of the English thinker Hobbes, seven centuries later. He was followed by Ibn Jamaah (d. 1331 C.E.) and Ibn Khaldun (d. 1406 C.E.) in regard to the theories connected with the origin of state by force, and socio-political impacts in that origin of the State respectively. A comparison of these Muslims and their contribution with those of Rousseau, Locke, and even Bodin, shows to what extent the European thoughts are indebted to the Islamic thoughts. Similarly, we

find that al-Ghazzali's "theory of evolution" anticipated both Spencer and Huxley, who are considered as the originators of related thoughts.¹⁰

The rules of international relations

Within 70 years of Justinian the wave of Saracenic conquests rolled on the empire from the deserts which had never endured the sway of any ruler of old Rome. They appear to display a civilization and humane treatment of their enemies which stand passing comparison with those of the Greeks and the Romans. The basis of their policies with other nations *inter se* was derived from the Qur'an and the Sunnah of the Prophet, which laid down useful and enlightened rules of international law. The charge of the first Caliph, Abu Bakr, setting forth the Muslims for the conquest of Syria, establishes, once and for all, the place of Muslims in the history of the law of nations. It was adopted by the military leaders and thus Tariq, while invading Spain, commanded that no offences should be offered to the peaceful and unarmed inhabitants and that only those who bore arms should be attacked. Devastation was strongly condemned and the toleration of religious opinions was another factor of the Muslim law of nations. The Prophet expressly enjoined good faith and directed: "be faithful in the keeping of your contracts for God will require an account of such at your hands" (The Qur'an, 17:34). Later histories show the practical following of the Muslim international law which is in close similarity with modern practices.

In 797 C.E. in a treaty concluded between Haroun al-Rashid and the Eastern Empire the former introduced a clause binding the contracting parties in return for a fixed payment per head, the supernumerary prisoners remaining after an exchange. As against the rude warfare of the West and the treatment of the Muslims at the hands of their foes in the battles of Tolosa, Ubeda, Guadalate and Belma, the Muslims always showed obedience to the injunctions of their laws contained in the directions given by heads and Caliphs. The protection of women, of children and of the aged was strictly enjoined by the Prophet, and so was the case for the protection of prisoners of war. After the treaty of Hodaybiya the Prophet enjoined upon the Muslims to "Be faithful to your oaths . . . because in Islam there is great fidelity to oaths and agreement. . . . Beware whoever shall oppress a promise or break his promise with an enemy or put him to do more than he is able to do or take anything from him without his pleasure then I am his enemy in the next world."¹¹

The above clarifies and proves that long before the European revolutions, the Muslim international law was a followed practice by the states. The term *al-Siyaran* was developed further and was even taught in universities and schools as a part of *Fiqh* or Jurisprudence of Islam. Hugo Grotius (1583-1645 C.E.), who is regarded as the father of modern international law by the publication of his *De Jure Belli et Pacis* (1625 C.E.), was too late against the above Muslim practices. There were Muslim jurists who flourished long before him in the years between 750 and 1258 C.E. One of them was Muhammad al-Shaybani (132-189 A.H.), who completed his work, *al-Siyar al-Kabir* (al-Saghir) long before Grotius.

The Muslim international law, while rationalizing the relations of a society with the outside world, was divided into different branches. By divorcing it from political science and law in general, the jurists developed it as an independent subject. As against it many European jurists of the Middle Ages (as Grotius and Puffendorf) expressly excluded the Muslims from all community of interest with the Christian nations of Europe. The later jurists took the view that the term "international" was limited to Christendom only. This prejudice, when compared with the Islamic law of international relations (*al-Siyar*), especially with those relating to the relations with non-Muslims and states, leads one to remark that the European principles were just echoes of the time and how much was borrowed from Islam by the West to develop the modern law of nations. The books on *jura belli* (laws of war) by Pierra Bello, Ayala and Vitoria, Gentiles and Grotius had no counterpart in Roman and Greek literature. They were the products of an immature scholarship. Moreover, a majority of them coming from Spain and Italy were the products of a renaissance provoked by the impact of Islam on Europe. Baghdad in the east and Cordova in the west stood as torch-bearers of Islamic culture. In between lay Europe, obsessed by the fear of being dominated and subdued by one or the other of the two mighty states of the Islamic civilization. It is no wonder that the later law of nations, through a series of developments, transformed itself under an inspiration derived from Islamic ideas and practices into its current shape.¹²

(To be continued)

- 1 Cf. *The Making of Humanity*, 164 (1919).
- 2 Cf. Draper, *A History of the Intellectual Development of Europe*, 2 Vols. (1891), London.
- 3 For more studies see Troeltsch, *The Social Teaching of Christian Churches*, 201, 280 (1931); Figgis, *Studies in Political Thought*, 12 (1931); Kessler, *Theoretic Bases of Law*, 9, University of Chicago, L.R. 98 (1942); *Works of Francis Bacon* (1825-1834).
- 4 Draper, *op. cit.*
- 5 Davenport, *Apology for Mohammad and the Koran*; Sir Syed, "Essays on the Question 'Whether Islam has been Beneficial or Injurious to Human Society in General'," p. 4 (1870, reprinted 1954 in Lahore).
- 6 See *Encyclopaedia of Religion and Ethics*, Vol. IV, 345 ff (1959 ed.); *Encyclopaedia Britannica*, Vol. VI, 771 ff (1951 ed.); Passant, "The Effect of the Crusades upon Western Europe," *Cambridge Medieval History*, Vol. V, 320 (1926); Draper, *op. cit.*, Vol. II, espec. pp. 20-22, 23, 62, 135.
- 7 Cf. *Collier's Encyclopaedia*, Vol. VII, 507-517 (1962 ed.); Draper, *op. cit.*, Vol. II.
- 8 Ref. *Encyclopaedia Britannica*, Vol. VI, pp. 794 ff (1959 ed.); Robert Prutz, *Kulturgeschichte der Kreuzzuge* (1883); Hans Prutz, *Entwicklung Und Untergang des Tempelherrenordens* (1888); Arnold Heeren, *Histoire des Croisaders*.
- 9 Cf. Draper, Vol. I.30, 36, 262; see Nawawi's Preface to *Minhaj ut-Talibin*; Ahmad Galwash, *The Religion of Islam*, Vol. II (Cairo).
- 10 See F. Z. Muhammad, "Foundations of Arabic-Islamic Political Thought . . .", *The Islamic Review* for February 1965, p. 24 ff, and the authorities cited therein.
- 11 Cf. S. H. R. A. Majid, *The Moslem International Law*, 28, *Law Quarterly Review*, 89 ff (1912); Hamid Ullah, *The Muslim Conduct of State*, 66 ff (1935 Lahore).
- 12 See Hamid Ullah, *op. cit.*; Shaibani's *Siyar*; for European medieval ideas see Woolsey, *International Law*, Sec. 5; for Muslim practices see also Shibli, *Sirat*, Suyuti, *Tarikh*, Fatawa Alamgiri, chapter on *Siyar*.

Islam:

The Precursor of Intellectual Age

By al-HAFIZ B. A. MISRI

This is the transcript of a talk given by the Imam of the Shah Jehan Mosque, Woking, England, at the Congress held in London by the International Association for Religious Freedom which was attended by 500 delegates, mostly from the European countries, America and Canada. It has been translated into various European languages by the International Association for Religious Freedom, to whom we are thankful for permission to reproduce it.—Eds.

Critics of religion tend to forget that religion, as a whole, had to perform a very difficult task in conveying its messages in a language which could be understood by the people of varying degrees of intelligence and at different stages of civilization. It was, therefore, necessary that the messages of the prophets had to be wrapped up in parable.

Allegorical style of writing is capable of interpretation according to the intellectual capacity of each individual. The fact that these interpretations are sometimes at variance with one another does not necessarily mean that the text of the message is ambiguous. On the contrary, it means that the language used as the medium is capable of conveying the spirit of the message to the intellectual dwarfs as well as to the giants.

It was in this context, I suppose, that the Prophet Muhammad remarked that "difference of opinion amongst my followers is a blessing".

The Holy Qur'an, while explaining the abstract and the abstruse subjects, resorts to allegorical descriptions. But, keeping in view those who are capable of understanding better, it follows up the allegories with the observation that: "God sets forth parables for men that they may be mindful" (14 : 25).

The description of hell and paradise is a typical example of the difficulty of religion in this respect. The Qur'an draws a very vivid picture of hell as a fire kept alive with the sinful as its fuel. Paradise, according to the Qur'an, is like a garden with fruit and flower trees in which fountains of pure sweet water flow. But at the same time, for those who are capable of understanding it in its true sense, the Qur'an has made it clear that the hell and the paradise are two conditions of the soul as manifestations of man's spiritual realities of this life (39 : 48). It further tells us that the word "garden" of paradise is synonymous with the state of perfect "peace" (19 : 62).

Spiritual regimentation

The purpose of all Divine Messages has been to help man in his spiritual development. A simple man with a common intelligence derives spiritual inspiration by interpreting the text of the message in its literal sense. At the same time, there is no need for an intellectual to make himself miserable by creating a spiritual vacuum within himself. It is not even required of him to suffer the indignity of bringing

himself down to the intellectual level of the so-called bourgeois or the mediocre. He is perfectly at liberty to try to understand the spirit of the message in its real sense.

But it is not so simple as it sounds to be. Corporeal well-being of man is complementary to his spiritual development. This makes the function of religion more complicated by extending its province to a wider area of do's and don'ts.

All religions before Islam had succeeded, through centuries of experience, in more or less evolving a code of human conduct for man's work-a-day life. Those codes were based on an agreement between the social, cultural, economic and climatic conditions of the people concerned on one part and their spiritual state on the other part. The implementation of those codes has always been dependent on divine authority. The real difficulty arose when the imposition of a discipline on human conduct by the Church led, by stages, to spiritual regimentation. Over-enthusiasm of the Church resulted in the reversal of priorities. Ceremonialism, ritualism and formalism took the place of spiritual development.

Man has been known to revolt against much lesser indignities than those inflicted on him by his Church. In no sphere of human culture do we witness man allowing any institution to insult his intelligence longer than the institution of religion has succeeded in doing.

In the name of God, his Creator, man was made to seek spiritual guidance from the elements of nature which, according to the Prophet Abraham in the Qur'an, are only transient objects (6 : 76-84). He was made to prostrate himself before the figures of stone and clay of his own handiwork (37 : 95). The Qur'an tells us: "Man has been created in the best make" (95 : 4). Also: "The heavenly bodies, the earth, the waters and all that they produce are for him to conquer" (14 : 32, 33).

But the man-made religions of our world made this noblest and greatest creation of God to deify sometimes mortal men and sometimes animals. He was told to do all these things because they were considered the prerequisites for his spiritual development.

The self-appointed vicegerents of God never paused to think that sooner or later human intelligence would find out the absurdity of this. They even failed to appreciate that when that time came, man's vengeance would be not only against

them but it would be also against the very institution of religion. What we are seeing around us today is just the beginning of that vengeance.

Islam's foresight

Islam, being the youngest of the religions, had the great advantage of benefitting by the previous mistakes. It therefore picked up the flaws one by one and tried to rectify them. In order to appreciate fully the psychological approach which Islam has made to the spiritual as well as the temporal problems of man, one should study its teachings in the context of such flaws.

There is spiritual awareness present in every man. According to the Qur'an religion is the natural sequence of that awareness. It is imbued in his creation and no one can ever change it (30 : 30). Why is it then that we find amongst us the atheists and the agnostics? Is it true that such people disbelieve in God or have doubts of His existence? Or is it that they have reached the intellectual stage where their aesthetic and spiritual senses are refusing to accept a distorted *image of God*?

Islam was fully aware of the need for reappraisal of man's conception of God. It was also conscious of the need for *rapprochement* of relations between man and his Creator. It therefore took great care to present an image of God worthy of man's respect. It cleared the conception of God of all theological complexities. It made Him visible to spiritual as well as the intellectual eyes of man without the help of figurative illustrations. The Qur'an tells us in simple words : "Say : He, Allah, is one. Allah is He on whom all depend. He begets not, nor is He begotten ; and none is like Him " (112 : 1-4).

The watchdogs who had barred the way of direct approach to the temple of God were dismissed and professional priesthood was abolished by Islam.

The history of religion through the ages shows that faith in the ability of the Church to work as a medium between man and his God has always been the main cause of man's disillusion.

Belief in God comes out of a condition of mind created by the harmonious relationship between body and soul. This condition can be created in an individual neither by physical drill nor by spiritual regimentation. The function of the Church is to give a helping hand to a seeker. The Church trespasses its authority the moment it assumes the responsibility of spiritual leadership. Spiritual leadership is the prerogative of only those who are Divinely inspired (2 : 256). The Qur'an lays it down : "There is no compulsion in religion". Generally it is understood that this injunction of the Qur'an is in respect of the propagation of one's religion with a view to proselytize. But it is equally meant to be a check on the use by the Church of undue pressure within its own fold.

Islam, after creating a congenial condition of mind for faith in God, found it easier to convince man of the immortality of soul which faith, in turn, led to belief in life after death. The Qur'an also tells us that life after death is a condition of the soul which is a continuation of man's spiritual experience in this world. This theory leads us to a belief in the Divine Guidance by way of Revelation through His prophets.

Prophethood in Islam

In this field, too, Islam has greatly improved upon the

previous conception of prophethood. In fact Islam deserves the credit of introducing a completely novel conception of prophethood. The Qur'an tells us : "For every nation there has been a prophet" (10 : 47) ; "And certainly We raised in every nation a messenger . . ." (16 : 36) ; ". . . and there is not a people but a warner has been among them " (35 : 24).

All prophets were sent with Divine Guidance and Scriptures (16 : 43-44). Since one of their main functions was to serve as models for mankind, they were also mortals with the normal human needs (21 : 7, 8 ; 25 : 20 ; 13 : 38). For the same reason they were sinless (21 : 25-28). In spite of the fact that God made some of these prophets to excel others (2:253), we are asked to make no distinction between any of them (2 : 136 ; 3 : 83). Since the teachings of the prophets were corrupted by the subsequent generations (19 : 59), it became the function of every prophet to verify the previous teachings of his predecessor (3 : 80).

We are required by the Qur'an to believe equally in Abraham, Ishmael, Isaac, Jacob, Moses, Jesus, and in all those who have been named as well as those who have not been named in the Qur'an (2 : 136 ; 3 : 83 ; 4 : 164).

Some religions before Islam had committed the mistake of deifying their prophets. This misconception led to other mistakes. The feeling of their being the chosen people of God owes its origin to the exaggerations they started making in the status of their respective prophets. Each new generation, out of enthusiasm to excel the previous generation in their devotion to their prophet, pronounced an additional eulogy on him. The result was that the true personality of these prophets was lost in the process.

Any attempt at reformation in this emotional field needed drastic measures. Islam tackled this problem by shifting man's allegiance from individual prophets to the institution of prophethood. Belief in all the prophets was made an article of faith in Islam (2 : 4 ; 4 : 152). Islam was not "Muhammadanism" and its adherents were not called "Muhammadans". All religions were Divinely inspired (8 : 39) and Islam, in its sense of Peace and Submission, was declared to be the religion of all the prophets.

The success of the Prophet Muhammad within his lifetime is unprecedented. His spiritual authority combined with his temporal power in the latter part of his life had given him a unique opportunity to have himself deified, had he wished to do so. His followers in his time and millions of his followers since then would have raised him gladly to the heights of godhood had he remained even tacitly indifferent to this question. But he took great care that the old mistake should not be repeated in his case also. The Qur'an asks him to declare : "I am only a mortal like you . . . it is revealed to me that your God is one God. So Whoever hopes to meet his Lord, he should do good deeds and join no one in the service of his Lord " (18 : 110).

Muhammad could easily have ascribed the authorship of the religion of Islam to his own person. But, as it has been said before, religion belongs to the institution of prophethood and not to individual prophets.

We are told in the Qur'an : "And who is better in religion than he who submits himself entirely to God while doing good and follows 'the faith of Abraham, the upright one'" (4 : 125). It is worthy of note that it is the "faith of Abraham" mentioned here and not the "faith of Muhammad".

Continued on page 38

ARAB MEDICINE

AND ITS UNIQUE CONTRIBUTION TO THE WORLD

Some Famous Names

By DR. SLEIM 'AMMAR

THE THREE HISTORICAL PHASES IN ARAB MEDICINE

Arab medicine can be divided into two principal historical periods, to which is generally added a third — the period of diffusion in the West.

I. *The First Period*

This is the period of "translation-fever" (the 7th and the beginning of the 8th centuries C.E.), which animated the *entourage* of the Caliphs — the urge to learn, to study and edit the writings of the Ancients, to comment and to assimilate. It was the period of the adaptation of Greek medicine (and with it the Syriac, Persian and Indian systems) to the general system of civilization and science set up by the scholars of Islam during the Golden Age of the Caliphate of Baghdad (middle of the 8th century C.E.).

At the fall of the Western Roman Empire, the epidemics, the invasions and the upheavals of history marked a definite pause, or stoppage, in the progress of civilization. In Italy the higher learning found refuge in the silence of the church and the shadow of the cloister, while the wisdom of the Greeks found its only sanctuary on the eastern coast of the Mediterranean, in Syria. There the learned men perpetuated their teaching until the time when persecution forced them to flee to Persia. It was in this way that the accumulated heritage of Greek medicine travelled as far as Jaundishpur (Persia). This school of medicine became famous in Persia during the Sassanide period, at the time of the advent of Islam. At the end of the pagan pre-Islamic period (*Jáhiliyyah*), the theocratic period of the Prophet, and the four orthodox Caliphs, its immediate successors saw the spectacular triumph of the new religion. This coincides with the apogee of the School of Jaundishpur, the legatee of both Greek and Indian science.

Islam was originally founded among a tribal society, in which the art of healing was mixed up with fetishist and magical practices. However, the Prophet was not long in raising medicine to the level of the theology, among the two principal sciences. The Qur'an and the Hadiths (Sayings of the Prophet) emphasize a number of times the need of conserving the health. "The best among you is he to whom God has given the best physical constitution" (Hadith). Thus it is easy to understand the importance which the Arab generals accorded to medicine and medical matters generally.

Not long afterwards, under the rule of the Umayyads, the conquest of Egypt brought the Muslims into contact with the famous School of Alexandria. Sixteen important and essential books, selected from among the works of Galen, which constituted the scientific dogmas of this school, were translated and annotated before the burning of the Library of Alexandria, and this saved them from oblivion. At that time the vast empire of the Umayyad Caliphs stretched from Samarkand to Andalusia. In 929 C.E. they founded Cordova, "the jewel of the world," whose library of 600,000 books was comparable with the one which had formerly been the glory of Alexandria. And whereas in Spain the reign of Prince al-Hakam became a kind of golden era, the court of Damascus shone with such *éclat* and displayed such luxury and opulence as the Arabs had never before imagined. As from this period, translations and original works began to spread to the far corners of the empire.

But the golden age of Arab science did not reach its climax until the period 750 to 850 C.E. This was the century of the six Abbaside Caliphs established at Baghdad. The most famous among them were Hárún al-Rashíd, al-Mansúr, and in particular the seventh Caliph, al-Má'mún. Al-Má'mún patronized science so munificently, with such a generous spirit of tolerance towards non-Muslims, that certain of the orthodox did not hesitate to change his title from "Commander of the Faithful" to "Commander of the Unbelievers".

Withington, in his excellent *Histoire de la Médecine* (*op. cit.* pp. 38-39), gives this account: "The utilization of physical vigour," he says, after describing the spectacular Arab conquests of the 7th century C.E., "was followed by an intellectual activity which is hardly less admirable. A Byzantine emperor was astonished to find, among the number of conditions imposed by a 'barbaric' conqueror, the right to collect and buy Greek manuscripts, and to note that the most acceptable gift he could offer to a friendly prince was an illustrated copy of Dioscorides. The philosophers of Constantinople were amazed by the appearance of Muslim writers, whom they used to consider — albeit while admiring them — as 'learned savages', while the less-educated Christians soon came to regard the wisdom of the Saracens as something superhuman."

The first Abbaside Caliphs took an enthusiastic interest in the study of ancient science, capturing, buying or exchanging a quantity of precious Greek and other manuscripts. These they housed in the royal library or "House of Wisdom" (*Bayt al-Hikmah*), and had them translated into Arabic, either directly from Greek, or through the medium

of Syriac, by the most celebrated scholars, whom they attracted to their court with the most handsome offers of remuneration.

2. The Second Period

The second period is the one during which Arab doctors (or, at least, doctors of Arab background) modified these acquisitions in the light of their own experience, producing original works and enriching medical science with remarkable observations and discoveries. It was the period of opulence and magnificence, and of decisive progress, especially in the realms of astronomy, mathematics, philosophy, physics, chemistry and medicine. In medicine, methods were introduced which we can aptly describe as experimental, being based on reasoning and the critical observation of phenomena. This period commenced about the second half of the 8th century C.E. and terminated in the thirteenth century C.E., reaching its apogee during the century of the Abbasids and for some little time after its decline.

It was not until after the 12th century C.E. that the medical schools of Mesopotamia and Persia started gradually to decline, whereas Muslim Spain continued to flourish for a few more centuries, and Egypt had become an important scientific centre. This state of affairs continued until the catastrophic Mongol invasion, which dealt Arab science a blow from which it never really recovered. Writing about this period Sedillot says, in his *Histoire des Arabes*: "That which characterized the early years of the School of Baghdad was the truly scientific spirit which animated its work. To proceed from the known to the unknown, to carry out accurate studies of phenomena and then proceed from effects to causes, to admit as scientifically true only what has been demonstrated by experiment, these are the principles taught by the masters. In the 9th century C.E. the Arabs were masters of this method, which, such a long time afterwards, became, in the hands of modern scientists, the instrument of their most striking discoveries" (Sedillot, *Prolégomènes d'Ouloug Beg*, p. 23).

3. The Third Period

To the first and second periods some historians add a third — the period of propagation and diffusion in the Western world. This had its beginnings in the Benedictine monasteries and the School of Salerno (Italy). At the head of this school were a monk, a native of Tunis (whom we will mention later), Constantine the African, and the Jew Fararius

or Faragut (Faraja Ibn Salem), the translator of the *Háwí* of Rhazès (Abu Bakr Rázi). Incidentally the death of Fararius in 1275 C.E. meant, for Orientalists, the end of the "Period of Translations" of original Arabic texts. Particular mention must be made of the Schools at Chartres and Rheims, Salerno, Paris and Montpellier, for it was through the intermediary of these schools that Arab medicine was introduced to, and played a prominent part in, the evolution of French medicine.

The part played by Jewish doctors established in the south of France was also an important one. Men such as Samuel Ibn Tibbon, Nathan Prophatius and Jekethiel were highly praised in the *Memoirs* of Jean Astruc (18th century). Other notable Jewish doctors were Helinus, Hananel d'Amalfi, Abulhakim of Turin and the anatomist Caphon, who frequented the Schools of Salerno and Montpellier. Attracted by the time-honoured wealth of Arab medical literature, there were many who went to Toledo in order to get first-hand knowledge, among them being Gerard of Cremona (12th century C.E.). According to Leclerc, Gerard of Cremona was the most prolific of Latin translators: "Seeing that the Arabs had ample supplies of books on all the sciences, and deploring the poverty of the Latins, he learned Arabic in order to devote himself to translation. He reviewed Arabic literature, and selected the best works. He translated 3 works on dialectic, 17 on geometry, 12 on astronomy, 11 on philosophy, 21 on medicine, 3 on alchemy and 4 on geomancy. In all — 71 works."

The Catalan Arnaud de Villeneuve, who knew Arabic and Hebrew, was also a graduate of the School of Salerno, and after his stay at the court of Aragon, brought to Montpellier some very useful scientific ideas and conceptions.

We will also mention the Spanish Jew Dáwúd, also known as Avendeath,⁴ or Jean de Seville, and in the 10th century C.E. Gerbert d'Aurillac, who later became the head of Christendom as Pope Sylvester II. It was he who introduced from Spain Arabic numerals and essential medical knowledge, which he spread to almost the whole of Europe through the intermediary of the Schools of Rheims and Chartres. Thus, contrary to what may be a widespread belief, it was not the Crusades which educated Europe, but the translators of the Schools of Salerno and Toledo. (See the thesis of Dr. Hariz: *L'apport de la médecine arabe à la médecine française*, Paris 1922). After expeditions lasting for two centuries, the Crusades actually brought back only one unique translation from the Arabic, the *Secrets of Secrets*, by Aristotle.

Constitutional Developments in Contemporary Turkey

Continued from page 12

genuinely attempted to remedy the many shortcomings emanating from their previous constitutional order. It is only fair to add that the 1961 Constitution is the embodiment of the good spirit and good will of a nation which is desirous of treading on the way to true democracy. The democratic political institutions are there; the foundations of a "nationalist, democratic, secular and social State based on human rights and law", have been well-laid. All that remains is to ensure that the spirit and letter of the Constitution are respected by all concerned, particularly by the various pressure groups, which may run away with the dangerous idea that the State exists solely to cater for their narrow interests, and not for the well-being of the citizens as a whole.

¹ Vide Articles 56 and 57 of the 1961 Constitution, which was adopted on 27 May 1961, and passed as Law No. 334 on 9 July 1961.

² These principles have now been replaced by Nationalism, Democracy and Secularism. See Article 2 of the 1961 Constitution, where Turkey is referred to as "a social state based on human rights and law".

³ This may be cited as the Fifth Constitution in the Constitutional History of Turkey. The first two constitutions have not been dealt with because they are outside the scope of this study.

⁴ The founder of modern Turkey.

⁵ Vide "Hansard of the Grand National Assembly (*Mejlis Tutanak Dergisi*), Vol. 14, p. 411, or Osman Nuri Oman, "Constitutional Law" (*Esasiye Hukuku*), 1941, Supplement 1.

⁶ See 1961 Constitution, Articles 4-7 inclusive, which make provision for such matters.

⁷ *Ibid.* Articles 70-73 inclusive.

⁸ For court cases arising out of the interpretation of laws under the 1924 Constitution, see Ismail Hakkı Görel, *Devlet Surasi* (Council of State), Ankara University Political Science Faculty Publication No. 38-18, Ankara, 1953, pp. 59-64.

⁹ Vide Articles 145-152 inclusive of the 1961 Constitution.

¹⁰ There is a new movement to introduce what is called "Milli Bahiye" (*National Reserve*) — a system of transfer of votes.

What Our Leaders Say . . .

ISLAMIC UNITY

“As a Nation, we (Pakistanis) are inspired by the ideology of Islam.”

President Muhammad Ayub Khan of Pakistan

President Ayub, in an address in Karachi, said:

“Pakistan has no territorial ambitions. We do not covet to seek an inch of another country’s territory; we have never sought to exploit international tensions for self-aggrandisement. It has not been our policy to play-off one Power against another in the furtherance of our ends. As a nation we are inspired by the ideology of Islam, but it is not our purpose to impose on others our way of life or even our view of the world.

“Our faith and cultural heritage incline us towards the Muslim World which runs in a great belt from the Atlantic Ocean to the Pacific. Situated as Pakistan is, with its two wings touching the western and eastern parts of the Islamic World it can be a strong link in the chain of Islamic unity. Our relations with the Muslim countries have grown and deepened with the years and as we found in our moment of need, we can rely on their sympathy and support.

“The purpose of our foreign policy from the beginning has been to establish good relations with all countries near or far, great or small, to live in peace with our neighbours and to co-operate on a basis of understanding and mutual benefit with them. We have given no label to this policy nor do we seek high-sounding ideological or moralistic justification for it, believing firmly that what



matters in the affairs of nations, as in dealings among men, are the quantities of commonsense, honesty and goodwill.

Relations with India

“It is the word of the men of integrity that in the final analysis counts in the international world as it does in private lives.

“It is the same approach which has guided our attitude towards India, our most immediate neighbour. There is much that the people of Pakistan and India share in common and I am convinced that a fund of goodwill and friendship lies dormant beneath the bitterness caused by the conflict and recrimination of the last 19 years. The emergence of Pakistan and India as independent and sovereign States on the world scene was an event of the greatest significance, heralding the opening of a new era in the struggle of peoples for freedom and equality and in the history of the two countries themselves.

“It is tragic beyond words that the advent of freedom did not put an end to the conflict and suspicions between our peoples and that the two decades of freedom have witnessed an intensification of the strife and a deepening of the bitterness to great moral and material cost to both.

“It behoves us to pause and consider what has

been the balance-sheet of the conflict between our two countries in terms of the well-being and future of our two peoples. Vast sums have been spent and more are being squandered in both countries on arms and armament, diverting resources from the imperative task of feeding the people and bettering their lot. Must this arms race go on and to what purpose, other than increasing the miseries of both?

“ Weapons do not bring security, they increase tension. The only real security lies not in a race for arms which we cannot afford but in removing the causes of conflict and tension. Is it not time to call a halt to this process and try to retrace our steps? Would it not be better if the resources we are wasting on arming ourselves could be diverted to the task of increasing the production of food and the necessities of life?

The future of Kashmir

“ The cause of conflict, namely the unsettled future of the State of Jammu and Kashmir and the hardships and sufferings of its people, cannot be made to vanish by denying its existence. There can be no genuine friendship between Pakistan and India until the injustice which has been done to the people of Jammu and Kashmir is undone and solemnly-pledged words honoured. We remain ready to sit down with the Government of India to consider ways of reaching a settlement of this dispute, which would be honourable to both countries and just to the Kashmiri people. A settlement will not come by playing with words and trying to score points. The climate for negotiations — meaningful, purposeful negotiations, which will lead to a solution — can be created only by a clear indication that such a settlement is desired. The path to reconciliation lies through concrete actions. The question before the peoples of the two countries and their leaders is whether we should take this path of conciliation or continue to tread the barren road of polemics and animosity.

Outward manifestation of animosity

“ Sometimes it is argued that ‘ why can’t relationship between the two countries improve without the settlement of Jammu and Kashmir dispute?’

“ The reason is simple. This dispute is an outward manifestation of animosity. So, unless there is evidence of change of heart how can confidence grow?

“ Relations with our Indian neighbour remain our principal preoccupation but this concern does not circumscribe the range of our interests or chart our course in relations with other countries. As I said earlier, our geographical situation and political position rule out for us a role of isolationism.”

Indian Leaders on Indian-occupied Kashmir

Sarvodaya Leader Jayaprakash Narayan speaking on India-Kashmir relations recently said that the opinion of Kashmiris could not be known so long as leaders like Sheikh Abdullah, Mirza Afzal Baig and Maulana Masoodi were in prison. An election with Indian leaders in jail was not acceptable to the country under British rule, he added. Conforming to the “ peculiarities of nation-States,” he added, they (the Indians) might feel that the elections were fair, “ but the world will not believe us”. He said the Election Commission’s schedule for polling had been announced and Kashmir was supposed to go to the polls in February when the valley would be snowbound.

Regarding the post-Tashkent Declaration period, Mr. Narayan said *inter alia* that Mrs. Gandhi, the Indian Prime Minister, had failed to utilise the psychological situation and took no initiative to reconcile Indo-Pakistan differences.

According to the *Hindustan Times* of 11 January, which also carried Mr. Narayan’s review of the situation in Kashmir, Mr. G. Ramachandran, representing the Gandhi Peace Foundation, said that the “ sore ” of Kashmir would remain unless India declared from the highest quarter “ that it was prepared to have a fresh look at the question ”.

He went on to say that the Kashmir dispute must have been uppermost in the minds of Mr. Shastri and President Ayub Khan at Tashkent. In all honesty India should admit that Kashmir remained the central issue between itself and Pakistan. It was political hypocrisy of the worst kind to keep saying that the Kashmir question had been solved.

Mr. Ramachandran demanded the immediate release of Sheikh Abdullah in the interests of the solution of the Kashmir dispute.

In another statement reported by the *London Times*, Mr. Narayan said *inter alia* “ it is difficult for the world to believe that the election in Kashmir would be fair while so many Kashmiri leaders remain in gaol ”.

According to *Anrta Bazar Patrika* of Calcutta of 19 August 1966, Mr. A. K. Gopalan, the C.P.I. Chief, asserted that the election in occupied Kashmir (Indian-occupied Kashmir) cannot be free and fair. He said "Can we expect free election under military occupation and when civil liberties are virtually non-existent in the State?"

The Indian Express reported in June last year that "the Congress Organization which was extended to Jammu and Kashmir in January 1966, has failed to make any impact on the people".

The Srinager correspondent of the paper said (1) "The Congress in Occupied Kashmir has actually been thrust on the people from the top and has not sprung from the masses"; (2) "Because of the boycott Congress campaign, Congress membership hardly met with any success, although the organization inflated the membership figures"; (3) "The Congress leadership has adopted coercion to enrol its membership. Some people have joined the Congress only to escape victimisation. The Congress is dominated by the selfish and the corrupt and these are looked down upon by the people."

Even the former puppet Prime Minister, Bukshi Ghulam Muhammad, has been complaining bitterly in New Delhi about the methods that are being employed in the so-called election campaign in occupied Kashmir to secure "victory" for the Congress Party. It will be recalled that the Indian Prime Minister, Mrs. Gandhi, in her letter to Karan Singh, asking him not to resign from the Governorship of Indian-held Kashmir, observed that the situation in the State is "critical".

Opposition parties to boycott Kashmir State polls

All opposition parties in the Indian-held Kashmir are likely to boycott the so-called elections because of the "dirty, partial and undemocratic role" being played by the Election Commission.

The Jan Sangh had already decided to boycott the polls.

The National Conference leader, Bakshi Ghulam Muhammad apprised Mrs. Indira Gandhi in Delhi of developments and to demand the annulment of the elections, and dismissal of the present puppet government.

Bakshi said the return of 21 Congress candidates to the occupied state "assembly" after the rejection of Opposition candidates' nomination papers had been done in a most unlawful manner.

He added the ruling party had resorted to unlawful means by terrorizing the workers of the opposition candidates and his party had lost all confidence in the Election Commission.

Nomination papers of the National Conference nominees were rejected deliberately without giving any reasons. Before the submission of nomination papers many candidates were kidnapped, he further said.

Now, with the return of 21 Congress candidates only 21 electorates in Indian-held Kashmir will go to the polls. Thirty-six candidates of the Opposition have already withdrawn from the field.

According to the latest reports violence erupted in several parts of the valley following the mass rejection of Opposition nominations. In practically every case Congress leaders backed by police, wrecked the opposition election meetings demanding the annulment of the polls which eventually ended in a free-for-all between the Congress mob and the Opposition workers.

Prophecies from the Qur'an and Hadith about Latter Day Times

By A. AKBAR

IN PRINT

PRICE 2/6

MANAGER THE ISLAMIC REVIEW
THE SHAH JEHAN MOSQUE
WOKING ENGLAND

THE MYSTIC SIGNIFICANCE OF SPLITTING THE MOON (*Inshiqaq al-Qamar*) AS MENTIONED IN THE QUR'AN

By DR. H. C. PAUL

Chapter 54 of the Qur'an, entitled "The Moon", starts with the verse: "The hour (of Judgment) drew nigh and the moon was cleft asunder". In view of the fact that parts of the Qur'an are a record of the Prophet Muhammad's life, the above verse may be referred to the incident when the moon was cleft asunder in the time of the Prophet, during his Meccan period. It is claimed that a number of the Prophet's companions witnessed this incident and is considered by some Muslims as a miracle of the Messenger of God.

The second verse, however, tells us about the unbelievers: "And if they see a sign, they turn away and say: This is (but a) transient magic". The sceptics cannot believe in and appreciate such signs; their wisdom is only earthly, their knowledge is perverted, they have no faith in the Unity of Self and they follow their own lusts. Yet, according to the Qur'an every matter has its appointed time (*Kullo 'amrin mustaqirrun*).

Man, in his gradual development to perfection, has to pass through the various stages which have their appointed time. Verses 18 and 19 of chapter 84 of the Qur'an, entitled *Inshiqaq* (Rending Asunder) explains this theme in these words: "And the moon in her fullness, yet shall surely travel from stage to stage".

Yusuf Ali, in the footnote of these verses in the Holy Qur'an, explains: "The moment the moon is full, she begins to decline, and the moment she is in her 'inter-lunar swoon', she begins her career anew as a growing new moon." So is the case with the mind of man. When man becomes completely aware of the different phases of the object of his ideal, he finds it imperfect. He then starts anew for a greater ideal. This search goes on and on until at last man reaches his Lord—the Higher Self, as is indicated in verse 6 of the same chapter: "O thou man! Verily thou art ever toiling on towards thy Lord — toiling painfully — but thou shalt meet Him."

Spiritual development

The Qur'an in its true sense is no history. It is the conditions of the soul in its gradual development of Self, as is said by the Prophet, "This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches".

That is, those who have faith in the Reality of Self will be inspired by every verse that is revealed in the Qur'an. And the mystery of the revelation of Self is thus described: "It is He who doth take your souls by night, and hath knowledge of all that ye have done by day; by day doth He raise you up again, that a term appointed be fulfilled; in the end unto Him will be your return; then will He show you the truth of all that ye did" (6: 19-60).

In a mystic sense moon is the mind. When that mind is cleft asunder, the hour (of Judgment) is revealed to the soul. The Hour of Judgment, the Last Day, or the Realization of Self, is attained when the mind is lost in the Self. That state is "in the Assembly of Truth, in the Presence of a Sovereign Omnipotent" (The Qur'an, 54: 55). When the soul realizes his Self, truth prevails everywhere. There reigns the Supreme Omnipotence of Self who is One with all. And there is nothing besides Him (*cf., Ibid., 2: 163*). At that pure Moment they are returned to their Self, Who is their Protector and the only Reality (*cf. Ibid., 6: 62*). The One that is self-sufficient remains and all others perish (in the course of time; *cf. Ibid., 28: 88*).

This changing time (*dahr*) is the basis of creation and also of Man (*Insán*), who is the best of creation. Man, ordinarily governed by his mind, is the best expression of his Self. His mind is of three types — brutal or sensual, mental or rational, and divine or spiritual. In other words, it is selfish, mutually sympathetic to one another and disinterested of its own ends. These three phases of the mind are, according to Súfí (Islamic mystic) terminology, the three planes (*'alam*) of *Násút*, *Malakút* and *Jubrút* cognate with the Vedic *Bhúh*, *Bhúvah* and *Swah*. These three states of a gradually developing soul are intermingled together in man. They are also the great bar (or partition, *Barzakh*: discussed in the June 1966 issue of *The Islamic Review*) to *Pilgrim's Progress* towards the Realization of Self. Categorically the three states may be compared with the mental stages of the Unbelievers, Companions (devotees) of the Prophet and the different Messengers of God.

The unbelievers are the so-called *Dahriyyah*, an atheist or a materialist, who believes in the eternity of time: "And they say, 'What is there but our life in this world? We shall die and we live, and nothing but time can destroy us'. But

of that they have no knowledge ; they merely conjecture” (The Qur’án, 25 : 24). They have no change in their mental attitude. As against them, the Companions of the Prophet are believers in a personal God. They are thus addressed in the Qur’án : “ What is the matter with you, that ye place not your hope for kindness and long-suffering in God — seeing that it is He that has created you in diverse stages? See ye not how God has created the seven heavens one above another, and made the moon a light in their midst, and made the sun as a (glorious) lamp? And God has produced you from the earth, growing gradually, and in the end He will return you into the (earth), and raise you forth (again at the Resurrection)? And God has made the earth for you as a carpet (spread out) that ye may go about therein, in spacious roads ” (71 : 13-20).

As long as man secedes from the All-Merciful God, he would suffer. Else he would find that everything has been created for his ultimate perfection. As in the physical sky, his mental region reflects the moon of rationality (*insániyat*). The earth, its surroundings, and the elements by which man is created, are no bar to his progress. They help him realize his true Self through mutual harmony of the apparently contradictory qualities.

How about the third type of men, who are the devotees of God? It is related in the Qur’án : “ As to the righteous, they shall drink of a cup mixed with *káfúr* — a fountain from which the devotees of God do drink, making it flow in abundance. . . . And they feed, for the love of God, the indigent, the orphan and the captive. . . . And because they are patient and constant, He will reward them with a garden and (garments of) silk. Reclining in the garden on raised thrones, they will see there neither (the sun’s) excessive heat nor (the moon’s) excessive cold ” (76 : 5-13). These are the truly religious persons depending always on the bounties of God, the different Messengers of God in the Qur’án and the Bráhmāna (knowing Brahma or the true God) of the Hindu scriptures. They are always ready to sacrifice for the sake of others ; and as such, though often poor and indigent in the material sense (or in that sense when the Prophet Muhammad said *al-faqr fakhrí*, i.e., poverty is my pride), they live in joy and pleasure in the mutual harmony of the knowledge of Self and the love and sympathy for the fellow-beings.

The final stage

After these develops a stage which is called in mystic terminology the *‘alam-i Láhút* or the Vedic *mahah*, that is all-Divinity, the Great Expanse with no narrowness or conflicts of the Mind, the Sanskrit *turiya márga* (or the fourth stage), that is beyond the reach of language and thought (*manas*), but to be realized through experience. Accordingly the Persian poet Rúmí says in his *Spiritual Poem (Mathnaví, Vol. I, 2758)* : “ Conception is begotten of qualities and its limit ; God is not begotten, He is *lam yúlad* ” (The Qur’án, 112 : 3). Pringle Pattison, in his *The Idea of God* (p. 364), also quotes :

We that are not all,
As parts can see but parts, now this, now that,
And live, perforce, from thought to thought and make
One act a phantom of succession : thus
Our weakness somehow shapes the shadow, Time.

He concludes in response to the Biblical challenge, “ Canst thou find out the Almighty unto perfection? It is as high as heaven ; what canst thou do? Deeper than hell, what canst

thou know? ” If to comprehend means to grasp, as it were in the hand, to understand thoroughly, to see all round an object, then unquestionably the Infinite must for ever remain incomprehensible by the finite (p. 165). It is the state of “ Deification ” (or *Istighná*, as called by the Súfí poet ‘Attár in his *Muntiq al-Tayr*). The secret of that state is only to be experienced whose outward forms can only be appreciated, as also said by Rúmí :

*Mahram-i Násút-i má Láhút bád ;
Afrín bar dast ú bar bázút bád
(Mathnaví, Vol. 2, 1790)*

It is the preceding state of *Tauhid* (or Unity), the Hour of Judgment, and to reach that Unity, the mind is to be cleft asunder or lost of all senses — so beautifully and poetically expressed by the Qur’anic *Insháq al-Qamar* ! These four stages of Man, a mental being, are also so finely rendered in one of the Islamic mystic songs (or *Bául Gán*) in Bengali language (as sung by the Faqír Lálán Sháh) :

Four Moons are in region of thought :
O, two of them become expressed —
It’s (only) known by multitude.
That knows the tale of cleft of Moon (or *Chandra-hed*)
Of strength of him what can I tell?
O, holding Moon he goes for Moon —
The Moon that none by count can gain.
Four moons are in a Moon so mixed,
By time they form divergent mood.
O, go and search the House of Pearl —
He only knows all news.
Who cares to hold the Moon of source?
Let him then search the bitter moon ;
Says Siráj Sáin, behold *Lálán* !
Ambrosia-poison harmonize.
(*Lálán-Gítiká*, No. 179, Calcutta University)

Comparing spatio-temporal relations with the moon and spiritual knowledge with the sun, how beautifully this subtle theme is again described by the mystic interpreter of the Qur’án! Says Rúmí : “ In describing it (i.e., love), knowledge is found asleep in mud like an ass ; description of love and lovingness can only be described by love itself. The sun came to be the proof of the sun itself. If you require its demonstration, then don’t be away from it. If the shadow can give any hint of it, the sun is every moment spreading spiritual lustre. The shadow lulls you to sleep like the evening entertainment, (but) when the sun rises up, the moon is cleft asunder.

*Sáya khwáb ámad turá hamchun samar ;
Chun bar áyad Shams inshaq al Qamar.*

There is nothing so unique like the sun ; (but) the spiritual sun is everlasting. It has no yesterday. Though this physical sun is unique, yet we can conceive of its similitude. The spiritual sun is beyond all space and time. It cannot be perceived in the mind and in anything external ” (*Mathnaví, Vol. I, pp. 115-21*).

The discriminating man is given all the faculties of the mind and also spiritual knowledge in this universe which is bound up with the earth with its different horizons to realize his Self ; and this holy Qur’án is like a she-camel for his progress in the journey to Self. One who can drink of its delicious messages will only win over the conflicts of good and evil and by bringing harmony between them will at

last realize his Self. This really is the essence of the whole Qur'án which is so beautifully described by a symbolic imagery of words in its chapter 91 entitled *Shams* (The Sun) : "By the sun and his (glorious) splendour ; by the moon (or *Qamar* symbolic for Mind) as she follows him ; by the day as it shows up (the sun's) glory ; by the night as it conceals it ; by the firmament and its (wonderful) structure ; by the earth and its (wide) expanse ; by the Soul and the proportion and order given to it ; and its enlightenment as to its wrong and its right — truly he succeeds that purifies it, and he fails that corrupts ! . . . But the Messenger of God said to them, ' It is a she-camel of God (and bar her not from) having her drink ' . . . And for Him is no fear of its consequences."

Accordingly when man reaches the Resurrection (or realizes his Self), his all agonies of the body and mind are lost for ever and he then enjoys all pleasures of the mind in his spiritual knowledge of the Self. All crookedness of the mental vision is there dazed and looms large in his spiritual vision the Self which is all beauty. This subtle theme has also been so beautifully expressed in chapter 75 of the Qur'án, entitled *Qiyámat* (The Resurrection) through some poetic images : "At length when the sights is dazed, and the moon is buried darkness (*wa-khasafal-Qamaru*), and the sun and moon are joined together . . . before thy Lord (alone) that day will be the place of rest. . . . Some faces, that day will beam (in brightness and beauty) looking towards their Lord."

Seven stages

As the Persian poet 'Attár has in his *Munziq al-Tayr* referred to seven valleys in the journey to the Realization of Self, such as *talab* (quest), *'ishq* (love), *mar'rifah* (knowledge), *istighná* (independence or deification), *hairah* (wonder) and *faná* (annihilation of the self), which are the same as the *haft-'alam* of the mystic phraseology or the *seven worlds* (or *sapta loka*) of the Vedantists, so are there *Sat-chakra* (six centres). Here the first stage of the Súfí path should not be taken into account in the Yogic System of the Hindus. Of these the first four (or three) stages are variously named as *Chakra*, *Padma* (lotus), *Káyá* (body or nature) or *Chandra* (moon) in the *Tántrik* or Buddhistic religion of the Hindus. They are often described allegorically ; and comparing the body and mind to the bow and its arrows, how excellently the theme has thus been expressed in the *Mundaka Upanisad* (2/2/4) : "Bow is the *Om* (i.e., the vocal expression of His Lordship), the soul is its arrow, and the *Brahma* (or the Highest Self) is said to be its aim. Without being misguided, this should be struck out, and like an arrow one should be of one soul with his ideal". The writer has discussed in another place (All-India Conference held at Aligarh in October 1966) "The Bow and its Arrow — their Significances or Symbolic Imageries". Here attention is drawn to the Persian word *tir* for arrow, which is cognate with the Sanskrit *tira* meaning a shore or a bank. Really, arrow is the medium through which anything can be surpassed (cf. Sanskrit *ut-tirna*). From Avesta *Tistrya*, the word *tir* is the name of the fourth solar month of the Persians when the sun is in the Tropic of Cancer. *Tistrya* is probably cognate with the Sanskrit *tri-sr* (three) that forms a medium as a bridge to flow or cross over the material to the spiritual world. Note also that *tisr-dhanva*, "a bow with three (arrows)" is mentioned as a gift to the priest at the sacrifice in the *Taittiríya Samhitá* and also in the *Sátapatha Bráhmaṇa*.

In the *Rig-Veda Tryaruna Trasadasyu* is the half-god man turned into the Indra-type ; therefore, he is described

by all the usual epithets of Indra — *Asura*, *Sátipati* and *Maghavan*. "He is the triple dawn, the son of the triple bull." The triple bull is Indra, lord of the three luminous realms of *Swar*, the Divine Mind. The triple dawn is the dawn of the three realms of the human mentality. He is the "dispenser of the destroyers" ; and in all things he reproduces the characteristics of Indra (cf. Sri Aurobindo's *On the Veda*, pp. 459-60). Spiritually signified, the arrow is mind with its three distinctive characteristics to realize the Self. This dawn may well be compared with the *Falak* in the Qur'án. As the moon shines in the night compared to the darkness of the physical plane, so also every night ends with the dawn to give a fresh glimpse of the Day, the *Nauroz* or the Realization of Self.

And with the imagery of the bow and arrow how beautifully has Rúmí illustrated the mystic significance of the *áyat* in the Qur'án, "Thou didst not throw, when thou throwest" (8 : 17) ; "If we throw an arrow, it is not from us ; we are only the bow (*kamán*) and the shooter of arrows (*tir-andáz*) is God Himself" (*Mathnaví*, Vol. I, p. 616). Really, all body and mind are originated from God, and to Him shall we return at last.

EDITORIAL :

Islam, An Evolving Religion

Continued from page 4

Muhammad Khálid, and a host of others over the centuries. Especially during recent years, now that Islam has begun its advance to prominence and expansion, the opposition of reformers has grown in intensity. Today it is generally those who claim to speak in the name of God who are trying to keep Islam in a state of stagnation, static and lifeless. Such people have blunted, so to speak, the religion of God, making it a burden, a fire even, which will burn whoever approaches it.

But Islam has never been an oppressive religion. On the contrary it has always been a religion not too difficult of access for those who approach it — for Muslims there is nothing in it which is overwhelming or burdensome. It is reasonable. It is known for its understanding, its profound comprehension of human nature and of the multifarious interests of men and of their lives in all epochs and under all conditions. It is in this understanding and this comprehension that resides its eternal verity and its eternal value for all times and in all places.

Abul Qasim Muhammad Karrou

CHILDREN'S PAGE

DAVID, THE KING AND PROPHET

By JEAN SHAHIDA COWARD

Long ago, even before the time of the Prophet Muhammad, there lived in the Holy Lands a young man named David. He was an Israelite, a descendant of the Prophet Jacob. David was a good person, and like his people he worshipped the God of Abraham, the One God.

While still a young man, David's country was invaded by another nation. This nation did not believe in God, and worshipped idols of stone instead. They were an unjust people and brought great unhappiness on the faithful Israelites, driving them from their homes and leaving them destitute. The chiefs of the Israelites gathered together and went to their Prophet Samuel, and demanded that he gave them a king who would lead the people against the enemy, and fight in the way of God. But their Prophet Samuel did not approve of this, and he did not believe that the people would fight even if God ordered them to. The chiefs argued, and finally their Prophet Samuel came to their aid and said: "God has raised Saul to be king over you." Still the chiefs were not satisfied, and again argued: "How can Saul hold the position of king when we have a greater right than he? Saul is a poor man, he is not wealthy." But their Prophet Samuel had been told by God who the king should be and he replied: "God has chosen Saul in preference to you. God has given him great knowledge and strength to rule. It is God who grants kingdoms to whom He wishes, for God is all-knowing. And the sign of Saul's kingship is that you all will be granted peace from the Lord. A peace that was granted to Moses and his brother Aaron before. Surely there is a sign in this if you are true believers in God!" And so Saul became the first king of the Israelites.¹

King Saul mustered a great army, and the Israelites went forth to fight mighty Goliath and his armies. As the Israelite soldiers prepared for battle they prayed to God for patience and strength and His aid. Young David, being a faithful and courageous man, had joined King Saul's army to fight against the enemy who did not believe in God. God heard the prayers of the Israelites, and He saw the faithfulness and courage of young David and blessed him with strength. So when David came face to face with the mighty Goliath he fought and killed the leader of the enemy. And King Saul's army was victorious, and the Israelite people returned to their homes in peace.²

When King Saul died many years later, David was pro-

claimed the new king in the land. Through his great faith and goodness, King David was loved by all his subjects. The people travelled from far and near to the Royal Court to relate their troubles and grievances to the king. David listened with patience and understanding, and afterwards he judged the matters with wisdom and justice. The people knew that he would always be fair, never unjust.³

Like Saul before him, King David continued to lead the Israelite armies in battle whenever an enemy attacked their nation. He was a mighty soldier, and through his guidance the nation won many wars. King David equipped his soldiers with suits of chain-mail which protected the men when they were fighting. And when the army units were scattered and it was dangerous for a messenger to travel to and from the many camps, King David used birds to carry his orders to the different sections of the army. The message was written on a small piece of parchment, rolled into a small parcel and carefully tied to the leg of a bird. The birds were specially trained for this work and flew away to deliver the messages unnoticed by the enemy. This way, King David kept all his army informed of the plan of battle and they made surprise attacks on the enemy!⁴

Although he was a great king and soldier, David did not forget God. He was a faithful servant of the Lord, and never ceased to pray and obey all the commandments of God. He often sang praises to the Lord, for David was a happy man.⁵

God was pleased with David and because of his goodness and undying faith He blessed him with a kingdom, the love of his people, wisdom and knowledge, and excelled him as one of the great prophets of the world. And God also blessed David's son, Solomon, with wisdom and made him a great king like his father.⁶

1 The Qur'an, 2 : 246-248.

2 *Ibid.*, 2 : 249-251.

3 *Ibid.*, 21 : 78 ; 27 : 15 ; 6 : 85.

4 *Ibid.*, 34 : 10-11 ; 21 : 79 ; 27 : 16.

5 *Ibid.*, 27 : 15.

6 *Ibid.*, 34 : 10 ; 38 : 20 ; 6 : 85 ; 27 : 16-17.

THE ESSENCE OF THE MUHARRAM MOURNING

By DR. ABDUS SUBHAN

The tenth of Muharram, the first month of the Islamic calendar, vivifies human memory about an event which occurred some 1,324 years ago on the plains of Karbalá, situated on the bank of the Euphrates in Iraq. It was on this day in 61 A.H. (10 October 680 C.E.) that the Imám Husayn, the choicest scion of the family of the Prophet of Islam, fell a martyr under the most calamitous conditions ever chronicled in the annals of the civilized world. Every year, as its anniversary occurs, this heart-rending tragedy brings home to the Muslims of all shades of opinion, and indeed to all other peoples, the innocence and righteousness of the *Sayyid al-Shuhadá* ("The Prince of Martyrs").

The conflict at Karbalá was the primeval conflict of right against wrong, godliness against devilry. It is common knowledge that the path of virtue has always been strewn with the thorns of oppression and persecution, and those on the right have had to wage battle till extinction against those on the wrong. History records various instances of God-fearing persons caring little for their priceless lives when occasion demanded them to stand face to face with heathen forces. But no anniversary of their sufferings ever pervades our mind to the extent which Karbalá does. If the Imám Husayn had embraced death alone, silently or at home, there might not have been very much extraordinary about that. His method of dying for truth was *sui generis*. He selected his most dear and near ones for the performance of this duty. He thus placed at the altar of sacrifice all that was close to his heart and then finally made an offering of his own life; and through his death he has earned a deathless fame. The martyr is remembered for the firmness and patience, courage and endurance, which he displayed under the most tragic circumstances on the scorching plains of Karbalá.

A party, numerically negligible and militarily almost non-existent, comprising 72 persons, including the old and infirm, minor children and helpless women, each one of whom being hungry and thirsty for days together, was pitched against a tremendous and well-equipped army. The scene of those tortured and weaponless souls competing with each other to face death in order to justify the sanctity of the true religion could better be imagined than narrated. "The little band," to quote Sir Percy Sykes, "prepared to fight to the death, with a heroism that challenges our admiration through all the centuries that have since passed." Historians and chroniclers of unchallenged authority, irrespective of nationality and language, have invariably recorded the tragedy of Karbalá in a feeling manner. The great Arab historian al-Fakhri writes: "This is a catastrophe whereof I care not to speak at length, deeming it alike too grievous and too horrible. For verily it was a catastrophe than which naught more

shameful has happened in Islam. . . . There happened therein such foul slaughter as to cause man's flesh to creep with horror. And again I have dispensed with my long description because of its notoriety, for it is the most celebrated of catastrophes."

Role of Mu'awiyah

In an honest historical analysis, the entire responsibility for the state of confusion and strife that prevailed in Islam about the middle of the first century of the Hijrah, culminating in the calamity at Karbalá, will be found to rest mainly on that crafty Umayyad usurper, Mu'awiyah Ibn Abú Sufyán, the father of Yazid, who proclaimed himself Caliph after concluding a four-point truce with the Imám Hasan, the elder grandson of the Prophet Muhammad. With the rise of this self-styled first monarch in Islam, "the oligarchical rule of the heathen times," says Ameer 'Ali in his *Spirit of Islam*, "displaced the democratic rule of Islam. Paganism, with all its attendant depravity, revived, and vice and morality followed everywhere in the wake of Umayyad governors and the Syrian soldiery". Reverence for religion was diminishing fast and the greatest pillars of the faith, including the Companions of the Prophet, were openly slighted and tortured. He caused many traditions to be concocted with a view to indicating his personal piety and his dynasty's greatness at the expense of those numerous words uttered by the Prophet concerning the spiritual and temporal superiority of his House. The blood of the innocent Muslims began to be shed with the utmost sangfroid. Mu'awiyah went to the extent of engineering the murder of the Prophet's elder grandson, whom he regarded as a big impediment to his diabolical design. Mas'údí (d. 956 C.E.), the Herodotus of the Arabs, testifies in his *magnum opus*, the *Muru' al-Dhahab*, that Mu'awiyah got him poisoned and that he prostrated in jubilant prayer as he received the news of his resultant passing away. This is corroborated by other authentic authorities also.

The greatest harm that Mu'awiyah did to Islam was his wilful breach of faith with the Imám Hasan. Among the terms of agreement were: (a) that all imprecations against 'Ali should cease to form part of public prayers; and (b) that Mu'awiyah would have no right to nominate his successor. But no sooner was the truce settled than the ill-intentioned Umayyad began to go back on his pledges. In direct contravention of the covenant, Mu'awiyah shamelessly went about extorting allegiance from the people in favour of his son Yazid, of whose Satanic propensities and licentious debauchery he was perfectly aware. The nomination of Yazid

gave a fatal blow to the democratic and republican system hitherto followed in Islam. It meant the abandonment of the principle of election by plebiscite and the introduction of monarchy.

In all his manoeuvres and treacherous acts, Yazid's father was motivated by his dynasty's traditional hostility towards the Hāshimites, the Prophet's dynasty. With the exception of the third Caliph, 'Uthmān (d. 656 C.E.), and 'Umar Ibn 'Abd al-'Aziz ('Umar II (d. 720 C.E.)), known as the Marcus Aurelius of the Arabs, almost all the Umayyad rulers had made it a part of their policies to victimize the representatives of the Prophet's family. "The triumph of the Umayyads," remarks Dozy, "was in reality the triumph of that party, which, at heart, was hostile to Islam." Mu'āwiyah it was who initiated the most heinous custom of hurling curses at 'Alī, the most revered personality in Islam after the Prophet, at Friday congregational prayers, and asked his subordinate officers throughout his kingdom to follow suit. This preposterous villification of "the best hearted," in the words of C. D. Osborne, "Muslim that ever lived" was continued for more than 83 years until it was abolished by that God-fearing ruler Umar Ibn Abd al-'Aziz. Reputed historians of Islam such as Ibn Jarīr Tabarī, Mas'ūdī and Ibn Qutaybah have referred pointedly to the dupery and deceit which Mu'āwiyah practised on the children of the Prophet and endeavoured to keep them from retaining the Caliphate of the Muslim world.

It would not be out of place to mention here that a tradition quoted by Bukhārī proves Mu'āwiyah to be a rebel in the eyes of the law (*Shari'ah*). Had Mu'āwiyah been conscientious enough to honour the treaty he made with the rightful Caliph, the Prophet's eldest grandson, there might have been no Karbalā to mourn today. He was thus at the root of all the tyrannical and sacrilegious acts that were consequently committed in respect of the *Ahl al-Bayt* (House of the Prophet). The hero of Karbalā, who was a perfect picture of his grandfather, could never be expected to submit to that usurpation. The rank of Imamate put upon his shoulders the responsibility of protecting the integrity of Islam and all the spiritual values that it stood for. His submission to the terror of Yazid would have resulted in the installation of the Yazidian vices as Islamic virtues. Possessed as he was of the purest virtues and chivalrous disposition he inherited from his valorous father, he could not possibly accept a rake and debauchee like Yazid as Commander of the Faithful. It is round this conviction of the Imām Husain that the entire history of the Karbalā events centre.

Determined step

The march of the Imām towards Karbalā was a determined step, of whose consequences he was fully conscious. It is astounding to think as to what considerations might have weighed with him when he ignored the might of weapons while proceeding to face a vastly superior army, when he became prepared to risk the lives of his entire family and when he regarded as impracticable the counsels of his trusted well-wishers against making the journey. In spite of initial provocations, including the ghastly murder of his trusted men whom he had sent in advance to ascertain the truth of the friendly offer of the Kufans, he insisted on negotiations and talks to settle the whole matter in a peaceful manner. But his enemies were in no mood to budge an inch from their nefarious stand. The Imām at last arrived at the celebrated spot with his exhausted party. The heartless

Yazidians wanted nothing but the blood of the dearest child of the Prophet, whose followers they professed themselves to be. All paths of egress and ingress were blockaded for him; he was denied the waters of the Euphrates, to which even animals were allowed free access. What a glaring contrast this inhuman act of the Kufans was to that of the intensely human Imām who was magnanimous enough to distribute his dwindling stock of water to the soldiers, and even horses, of the enemy vanguard that intercepted him a little outside Karbalā! Though hopelessly outnumbered on the field of battle, the Imām was undauntedly keen on vindicating his triumphant position in his war against untruth.

The Shāh 'Abdul 'Aziz Muhaddath Dehlavī, reckoned among the greatest theologians of Islam, in his Arabic treatise *Sirr al-Shahādātayn* (Secret of the two Martyrdoms), writes that martyrdom is of two kinds, one secret and the other public. These were shared by the two grandsons of the Prophet, the elder getting the former and the younger the latter. The elder brother was murdered secretly and mysteriously. As for the younger one, his martyrdom took place in the full glare of fame and publicity, and every aspect of it was pronounced.

Victory in defeat

It has been rightly said that the blood of the martyr is the seed of the church. The Karbalā martyrdom, as it demolished the edifice of vice erected by the enemies of God, illustrates how the faith has got to be sustained by the blood of its true followers. By providing a new meaning for victory and defeat in the fight between good and evil, the Imām Husayn set up an everlasting example for the succeeding human generations of what it is to crusade against the faithless majority and of how to hold one's own on the path of God in the face of the heaviest odds. What made him so persistent in his refusal to be reconciled to Yazid's enthronement? This can be answered by answering another question: Why did Yazid insist on winning the Imām's acquiescence in favour of his ill-gotten authority? The ungodly Umayyad had become aware that he could not carry his tyrannical hold to the point of success, for he feared that after his threats and persuasions would fail to fetch him the goal he desired, the people would not submit to his position as successor of the Prophet and the pious Caliphs. That was why he needed the connivance of the true inheritor of the Messenger, the Guardian of the *Shari'ah* (law), for his aspirations. And therefore no alternative was left for the Imām to his taking the course which he actually did, having been convinced of his ultimate victory in the guise of physical defeat.

Time may roll on, and recollections of departed kiths and kins may become dim and ultimately vanish, but Karbalā will continue to subject humanity to ceaseless grief and lamentation. "A reminder of the bloodstained field of Karbalā," says the noted British Orientalist E. G. Browne, "where the grandson of the Messenger of God fell at length, tortured by thirst and surrounded by the bodies of his murdered kinsmen, has been at any time since then sufficient to evoke, even in the most lukewarm and heedless, the deepest emotion, the most frantic grief, and an exaltation of spirit before which pain, danger and death shrink to unconsidered trifles." Rightly had the eminent historian Gibbon felt: "In a distant age and climate the tragic scene of the death of Husain will awaken sympathy of the coldest reader." The Imām Husayn has earned the eternal gratitude of the entire human race by championing the cause of right against wrong — cause of right as right, "in scorn of consequence".

THE CITY IN THE JUNGLE

Ahmad and I left Georgetown and the Mosque
And journeyed far in the Guyana wilds
And left the river for the tangled woods,
The deep green jungle of a timeless land,
Moving onward 'til we found
A long lost city in the forest depths.

Great walls of stone and ruined streets
Were there to meet our wide-eyed gaze.
And then we thought and talked of bygone days,
Of civilizations older than time.
Older than all the prophets that we knew,
Strange cultures of the early ages,
Cities where now the wild beasts prowl.

Where commerce once had flowed along the street,
The massive blocks of stone are vine-embraced,
And great trees reach like minarets,
And the light filters through translucent boughs,
And the cries of monkeys and of birds
Accentuate the silence of the vaulted woods.

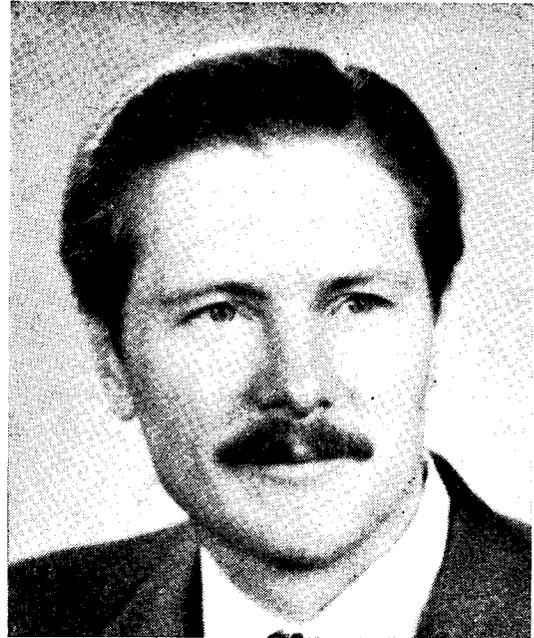
The Bell Bird speaks its solemn tones
To remind men of the victory of eternal things.
The Solitaire's song and the Tinamou's cry
Speak of God to modern men
Who venture into these shadowed aisles,
Seeking the peace of the cool, green world.

Why did the city crumble,
Leaving only ruins to testify
Of man's glory in an early time
And his many clever skills?

"Journey in the land," the Qur'an says,
"And see the ruin of those who lived."

We had come face to face with God
In this vast solitude, these shadowed woods,
Lasting so long before man was born,
The winds whispering then, as now,
In a world where man was not.

And then God granted sight
To us, His faithful slaves,
And for awhile we saw the way
Man lived his Godless life, so long ago.



Norman Lewis

The growth all vanished, and the massive blocks,
Free from the love of vines, were shining new,
And commerce flowed once more along the street,
And people laughed and chattered as of yore.

There must have been a man — we knew there was —
Who rose and spoke to them of God and faith
And kindness and the worth of deeds,
And yet they heeded not.

How did destruction fall upon these men,
Slowly, in the lapse of time, or in some blinding noon
When all in the market crowded all
And God was in the thoughts of none?

We do not know ; God showed what used to be,
And then He showed the jungle, once again,
Triumphant over man and covering his work,
Returning all to that primeval state
Which had preceded man and time.

Will Georgetown vanish and New York,
London, Cairo, and Karachi, too,
Leaving the forest growth or desert sand
To mask the pride of men?

We know but this : That man is not so great
As he has judged himself ; a little day
Is given him, then comes the night
And the one great God who rules above
Will weigh him in the balance of his deeds.

Norman Lewis.

ADMINISTRATIVE SYSTEM DURING THE PROPHET MUHAMMAD'S TIME (570-622 C.E.)

By W. M. GAZDER

Pre-Islamic political institution

The Arab population was divided into two categories : the town people and the desert dwellers. The natural facilities available to both and their economic activities being different, there was much difference in their respective government organization.

Philip Hittin in his *A History of the Arabs* says, " In an Assyrian inscription of the eighth century, King Sargon II (722-705 B.C.) had subdued the tribes of Thamud and Itadid who inhabited the desert, who knew neither high nor low officials." Again Philip Hitti says : " Assyrian inscription about 2350 B.C. mentions that the Kingdom of Magan (Ma'n) in Arabia sent timber, stone and metals to the Sumerian King Gudea of Singrulle."¹

In tracing the development of the Arab administrative system, we have to bear in mind the nomadic character of northern people, the Banú Adnán, on the one hand and the civilized nature and rich political experience of the southern, the Banú Qahitán, on the other. This difference in the characteristics of the two peoples and the migration of the southerners to the north after the collapse of the great dyke at Ma'rib, resulting in bloody sanguinary wars for the possession of the oases and other fertile areas, embittered their relations so much that even the teaching of Islam did not fully succeed in making them forget the past.

Each class or tribe had its own elderly man, called a sheikh, as its ruler. Nobility of birth, seniority in age and other personal distinctions or accomplishments were the qualifications for leadership in a class. The Arabs in general, and the Bedouins in particular, were thoroughly democratic in spirit. They would not submit to the arbitrary rule of the sheikh. Hence he had to submit to a decision given by a court of the elders of the clan or tribe. There was no elaborate machinery of government, no officials, no offices.

There were very civil litigations. Civil disputes were usually referred to a *Qadhi* approved by both parties. There were, however, no permanent *Qadhis*. In criminal matters life for a life and limb for a limb was the recognized principle among the Arabs. A murderer within the tribe was handed over to the heirs of the murdered man, who could put him to death, set him free, make him pay blood money, or give him his liberty by granting a free pardon. If a murderer, who committed a murder within the clan itself, escaped, he was declared an outlaw. The structure of society being tribal, a tribeless man had no *locus standi*, no protection, no safety. Losing affiliation to the tribe, he became an outcast and went outside the pale of the law. As between clans or tribes, every

clan or tribe (as a whole) was responsible for the conduct of its members. Raiding the enemy camps or stealing their property was hailed as an act of heroism. In the tribe itself there were very rare cases of stealing. It was partly due to a strong tribal affinity or clan spirit (*'asabiyyah*) and partly for fear of social ostracism that improper behaviour was rare. Cases of theft, if any, were dealt with by the chieftain and elders of the tribe who forced the culprit to return the stolen property or to pay the price thereof. When, as in Mecca, a society with large private properties came into being, severe punishment for theft was inflicted. According to Nöldeke, the cutting off the head of a thief, which was prevalent among the Persians, was introduced in Mecca by al-Walíd Ibn Mughírah.²

The city-state of Mecca

It derived its wealth from the prodigious concourse of people who assembled there as pilgrims from all parts of the world where Islam flourished. Advantage was taken of this to hold a great fair for all kinds of merchandise. The possession of the Ka'bah gave Mecca special sanctity and predominance over all the other cities of the peninsula. While commerce gave it material prosperity, the Ka'bah gave it influence and power over the whole of Arabia. The city was ruled, or rather guided, by a body of elders. The Senate and the Council of Elders was called al-Maháq. During the period prior to the birth of the Prophet Muhammad the government of Mecca was an oligarchy composed of the leading members of the house of Qusay, the Prophet's ancestor. The governing body consisted of ten senators who were styled the *Sharif*. The decemvirs occupied the first place in the state and this office was hereditary in the form of the oldest member of the family. Their functions were : (1) the guardianship of the keys of the Ka'bah ; (2) the administration of the water supplied by the wells in Mecca and its neighbourhood ; (3) the civil and criminal magistracy ; (4) the control of foreign affairs ; (5) the custody of the standard under which the nation marched against its enemies ; (6) the administration of the poor tax derived from the alms of the nation and employed in providing food for the poor pilgrims ; (7) the presidency of the national assembly ; (8) the guardianship of the council chamber which office conferred upon its holders the right of convoking the assembly ; (9) the administration of the public finance ; and (10) the guardianship of the divining arrows, by which the judgment of the gods and goddesses was obtained.³

The Meccans levied a tithe on the merchandise that passed through their territory. There must have been a rudi-

mentary system of archives in which the treaties of alliances and commerce could be preserved and the equivalent of an office to take charge of the collection of taxes from foreign traders. Caravans used to start from the Council Hall (*Dār al-Nadwah*) and report back to it.

Military

Every Arab was trained to be a soldier. In a tribal society with constant inter-tribal wars there was no place for the unwarlike man. More male children meant more power and influence to the father and the more members a tribe had the more powerful it was. Elaborate training was given to the Arab youth in swordsmanship, archery and the use of the lance. Well-to-do Arabs essentially taught riding to their children. Before the advent of Islam there was only a small number of horses in Arabia and only the very rich could afford to own one.

The Arabs regarded war as a noble profession; for a successful war paid them amply by way of booty in wealth, women and children. The Bedouins lived in tents and most of their wealth was moveable. When they went on an expedition they carried their entire belongings and family with them. If they lost the battle, they had to lose their all.

Booty was divided equally among all the soldiers after giving the Shaykh his dues. A man who slew an enemy in battle was entitled to all his accoutrement in addition to his own share of the common booty. The Shaykh of a tribe was entitled to four items of the booty.

All over Arabia there were strong fortresses. Ghumdan in the Yemen was a twenty-storey castle. The entire city of Petra was hewn out of solid rock and as such was unassailable. The weapons used by the pre-Islamic Arabs were swords, bows and arrows and lances. Shields were used for protection and the rich wore coats of mail. Physicians and surgeons accompanied the army in its expeditions. The Bedouin surgeon had few but effective balms and was an expert in his art. He cut parts of the body with red-hot weapons and was thus able to perform difficult operations without loss of blood. Martial songs in self-glorification accompanied by drums and other primitive musical instruments provided the martial music on the march. The Arabs had to be always on the alert, for surprise attacks and ambushes were very common.

ADMINISTRATIVE SYSTEM IN ISLAM

Foundation of Islamic State

The Qurayshites in Mecca were greatly disturbed after thirteen years of intensive religious propaganda of the Prophet Muhammad. It introduced not only a complete change in the political situation but also had an equally important bearing on the social conditions. When the Prophet could not bear the inhuman persecution of his followers, he allowed them to migrate from Mecca to Abyssinia in the first instance and subsequently to Medina. Before migration to Medina he entered into an agreement with the Muslim representatives from Medina that they would undertake the responsibility of protecting the Prophet from his enemies, particularly the Quraysh. His personal migration from Mecca to Medina was carried out under God's commandment through revelation.

Before the migration of the Prophet, Medina was ruled by two Kahtanite tribes, namely the 'Aws and the Khazraj, who were constantly quarrelling among themselves. In the presence of the Prophet they reconciled with each other, forgetting entirely their old feuds, and were united in the bond of Islam. Their old divisions were soon effected and the common designation of *Ansār* (the helpers of the Prophet) was given to all those Medinites who had helped the Prophet in his cause. Those who emigrated with him from Mecca received the title of *Muhājirūn* (emigrants). The Prophet Muhammad, in order to unite both classes in closer bonds, established between them a brotherhood which linked them together as members of a family, with the Prophet as their guardian.

Medina and its suburbs were at this time inhabited by three distinct classes of people — the emigrants, the helpers and the Jews. The Prophet, in order to weld all of them together into an orderly federation, granted a Charter to the people clearly defining their respective rights and obligations. This Charter represented the framework of the first commonwealth organized by the Prophet, dwelling chiefly on the freedom of conscience. It started thus: "In the name of the Most Merciful and Compassionate God, this Charter is given by the Prophet Muhammad, the Messenger of God, to all believers whether of Quraysh or Medina, and to all individuals of whatever origin who have made common cause with them, who shall all constitute one nation."

The following are some extracts from the Charter: "The state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace with or declaring war against the enemies of his co-religionists. The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people, to our assistance and good offices. The Jews of various branches and all others domiciled in Medina shall form with the Muslims one composite nation, shall practice their religion as freely as Muslims. The allies of the Jews shall enjoy the same security and freedom as the Jews themselves. The guilty shall be pursued and punished. The Jews shall join the Muslims in defending Medina against all enemies. The interior of Medina shall be a sacred place for all who accept this Charter. All true Muslims shall hold in abhorrence every man guilty of crime, injustice or disorder; no one shall uphold the culpable though he be his nearest kin. All future disputes arising among those who accept this Charter shall be referred, under God, to the Prophet.⁴

Thus this Charter put an end to the state of anarchy that had prevailed among the Arabs. According to the above provisions the Prophet reserved for himself permanent judicial, legislative, military and executive powers. There was, however, a big difference between the Prophet and other rulers. The Prophet had no material interests whatsoever. On the contrary, his political code was animated with the loftiest moral idealism. Moreover, in the structure of the polity erected by the Prophet, sovereignty was vested in God and the Prophet was merely His vicegerent who had to enforce the Divine Law as much on himself as he had to do on others.

1 Hitti in *The Encyclopaedia of Islam*, article "Arabia", pp. 52-54.

2 Nöldeke, *The Encyclopaedia of Islam*.

3 M. Hamídulláh, *'Ahd Nabawí al-Hukmrání*. á

4 Hamidullah, *'Ahd Nabavi wa Hukmrání*, p. 100 (Urdu).

ISLAM

IN THE CONTEMPORARY WORLD

By INAMULLAH KHAN

Introduction

Islam is an ideology which in the contemporary world is subscribed to by more than one-fifth of the human race.¹ East to West from Indonesia to Morocco, and South to North from Tanzania to Turkey, there lies across the globe the Muslim belt consisting of 38 independent countries today. Apart from the sovereign Muslim States, there are Muslim minorities in other countries of the world, some big like the Muslim minority of over 50 million in China, over 60 million in India and nearly 50 million in the Soviet Union, others small and of varying sizes. During the nearly fourteen centuries since its inception, the ideology of Islam has spread to all the corners of the world : today there is no country in the world where there does not exist a community of Muslims, big or small, with its mosques from where the Mu'adhhdhin proclaims "*Alláhu Akbar*" (God is Great) day in and day out.

The ideology of Islam is based on an uncompromising faith in the Unity of God. And when we look at the world today we find it to be the scene of a great ideological battle between God-centred ideologies and Godless cults. It is highly necessary for the followers of God-centred ideologies to understand each other and co-operate in the struggle which is on.

"O People with Revealed Scriptures! Let us come together on the concept which is common between us that God is the object of loyalty" (The Qur'án, 3 : 64).

What is Islam?

"What is the meaning of Islam?" is an oft-repeated question. Briefly, Islam means "to be in tune with God". Muslims do not believe or say that Islam was a creed or dogma invented by their Prophet. They believe that God, Who created mankind, taught Islam to the first man and through various Prophets, down the ages, had been revealing various facets of Islam. Among those great prophets were Abraham, Moses and Jesus, whom Muslims respect and revere. They believe that the last in this chain of prophets, who taught the same Islam as had been taught from Adam downwards, was the Prophet Muhammad, who consummated the progressive realization of Islam.

The Islam that Muslims believe in is centred on God-consciousness and loyalty to Him, who is the Lord of all the worlds. When a Muslim child is born, the first thing recited in its ears is the *Adhán*, which is the daily call to prayer intoned from the mosques all the world over. Thus a Muslim begins life by hearing the name of God. And then as it grows up, he is taught more about God and the pattern

of individual and collective life which he is expected to lead. A Muslim is taught that God created everything, but that He is an Omniscient and Omnipresent God, a Living, All-Pervading God, Who is *Rabb al-'Alamn* — the Creator, Sustainer and Controller of all the worlds. A Muslim is taught the greatness of human life, that man has been created "in the best of moulds" so he may become the vicegerent of God on earth. A Muslim is taught from early life through the congregational prayers that he is not a mere individual, that he is also a member of a community and has his social obligations.

Indeed, the various congregational obligations teach a Muslim that he is not only a member of a local community but of an international community, the *Ummah*. If Muslims in an area meet every day in the local mosque, Muslims of a wider area in the Friday congregation, Muslims of a still wider area in the rallies of two festivals — 'Id al-Fitr and 'Id al-Adhá — Muslims from different corners of the globe, come together in the Hajj or the annual pilgrimage at Mecca. They are taught that everything belongs to God and if they possessed anything, it was only in their capacity as His *Ameens*, or trustees. The Muslims have been taught that their ethics should be on the pattern of the attributes of God. God is Merciful, so they ought to be merciful. God is Just, so they should be just, and so on. Through the Qur'anic revelation, we read in the Qur'án, 22 : 78 :

"He has named you Muslims, so that in the same way as the Messenger was God's witness unto you, you should become witnesses unto mankind".

And thus the Muslims believe that they have a World Mission to perform. An ideology was given to them by God through His Messenger and the history of the Muslims is only the story of successes and failures in their attempt to fulfil that mission.

Now let us briefly look back at the history of the *Ummah*, the world community of Islam, since it was founded by the Prophet 1,396 years ago.

Rise and expansion of Islam

What was the position of the world when Muhammad began his mission? There were at that time two world powers contending with each other, the Byzantine and the Persian. In the Arabian peninsula, Syria was a colony of the Byzantines, while Iraq and the Yemen were under the tutelage of the Persian Empire. The desert tribes were sunk in illiteracy and ignorance and lived a primitive life, in which the priestly class of the Quraysh, as custodians of the 360 deities then worshipped by the different tribes, was exploiting the

ignorant Bedouins. Within a space of two decades the Prophet Muhammad created a veritable revolution in Arabia. All people had become one nation, loyal to the one God, and believing in the brotherhood of man and enjoying social justice of the highest order. The then world powers saw the rise of a new power and wanted to nip Islam in the bud, which resulted in retaliatory campaigns by the newborn Muslim community.

In the words of the American Orientalist, Professor G. E. Von Grunebaum :

“The spectacular success of the Arab Muslims in establishing an empire by means of a small number of campaigns against the great powers of the day never ceased to stimulate the wonderment and the admiration of the Muslim world and of Western scholarship.”²

The spectacular success of Muslims was simply due to the fact that the people who were suffering under the tyrannies of the imperial yoke welcomed and aided the Muslim liberators. To give one instance among many, I quote from another great Christian scholar :

“When the Muslim army reached the valley of the Jordan and Abú Ubaydah pitched his camp at Fihl, the Christian inhabitants of the country wrote to the Arabs, saying, ‘O Muslims! We prefer you to the Byzantines, though they are of our own faith, because you keep better faith and are more merciful to us and refrain from doing us injustice and your rule is better than theirs, for they robbed us of our goods and our homes.’”³

The pet argument used in the past by certain anti-Muslim propagandists that Islam was spread at the point of the sword has been exploded by T. W. Arnold, Dr. Lothrop Stoddard, Dr. Erich Bethman and by many other unbiased scholars. Islam spread with speed because its simple and rational creed appealed to human nature and reason and the Islamic social order, with its emphasis on equality and justice, was a definite improvement on the previous orders.

Before Islam the Arabs were illiterate, but with the coming of the Prophet they became torchbearers of knowledge. The Muslims soon became not only the champions of a new social order based on justice but also the pioneers of science. The Qur’án commanded the Muslims to study the universe and went to the extent of saying that man with his knowledge could control even the sun, the moon and the other planets. In contrast to the other creeds, Islam laid emphasis on living this life in the fullest way as a means to preparing for the next. It should here be noted that Muslims do not claim to have founded knowledge or civilization. The Prophet Muhammad told Muslims that humanity had acquired knowledge in the past. They had to gather it from whatever source it was available and to develop it. That is why Muhammad told his followers :

“Knowledge is the lost property of Muslims, seek it from wherever you find it.”

The Muslims not only collected and preserved the heritage of the Indians and the Chinese in the East and the Greeks in the West but also made their own definite contributions in different branches of knowledge. As Briffault says :

“The debt of our science to that of the Arabs does not consist in startling discoveries. Science owes a great deal more to Arab culture ; it owes its existence. The ancient world was, as we saw, pre-scientific. The Greeks systematised, generalised and theorised, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation and experimental enquiry

were altogether alien to the Greek temperament. What we call science in Europe is the result of a new spirit of inquiry, of new methods of investigation, of the method of experiment, observation, measurement, of the development of mathematics in a form unknown to the Greeks. The spirit and those methods were introduced into the European world by the Arabs.”⁴

To put in the words of Dr. Iqbal :

“The birth of Islam was the birth of the inductive intellect.”

And so, for a time, the Muslims were the leaders of thought in the world, so much so that George Sarton, while describing the 10th century, says :

“The main task of mankind was accomplished by Muslims. The greatest philosopher, al-Fārabi, was a Muslim; the greatest mathematicians, Abú Kámil and Ibrahím Ibn Sinán, were Muslims ; the greatest geographer and encyclopaedist, al-Mas’údí, was a Muslim ; the greatest historian, al-Tábari, was a Muslim.”⁵

The Decline and its causes

But the world of Islam after about six centuries of intellectual advancement, during which it produced the most illustrious galaxy of scholars, began to decline. Describing the depths the Muslims had fallen into in the 19th century, Jamál al-Dín Afghání said “Why then are the Muslims in the evil state in which we find them?” The answer may be given in the words of the Holy Qur’án :

“Verily, God will not transform the state of a people until they change their own state.”

Take the case of Muslim law. Though the Prophet Muhammad had given the Muslims only the basic principles which are in the Holy Qur’án and his own example (*Sunnah*), he had directed us to use our judgment in working out details according to the changing circumstances and rising exigencies. Though there was no written Code of Muslim law until the coming of the Abbaside Caliphs, though from the middle of the first century up to the beginning of the fourth no less than 24 schools of law had appeared in Islam, even though from the outset the Muslims had agreed that the Qur’án, the *Sunnah*, the *Qiyás* (analogical reasoning) and *Ijmá’* (consensus) were the four pillars of Muslim law, yet the Muslims were led by their religious leaders to think that the four Sunni schools of law were the limit of perfection and that there was no use for *Qiyás* or *Ijmá’* any more. Indeed, the *Qiyás* came to be tied down to the literal text of the Scripture, whereas the *Ijmá’* was referred to the past instead of being a dynamic force for the present and the future. The door of *Ijtihád* (new decisions) with the *Qiyás* and the *Ijmá’*, on the basis of the Qur’án and the *Sunnah*, was regarded as closed, and naturally stagnancy became the order of the day. Not only was static thinking the cause of this retrogressive step, there were political causes as well. For instance, the basic principle given by the Qur’án for administration of human affairs was that of Decision by Mutual Consultation (*Shurá*) and it was on the basis of this principle that the *Ijmá’* (Consensus) was formulated as the fourth pillar of Jurisprudence. But in the words of Dr. Iqbal :

“This important notion, while invoking great academic discussions in early Islam, remained practically a mere idea, and rarely assumed the form of a permanent institution in any Muslim country. Possibly its transformation into a permanent legislative institution was contrary to the political interests of the kind of absolute monarchy that grew up in Islam immediately after the fourth Caliph. It was, I think, favourable to the interest of the Omeyyad and the Abbaside Caliphs to leave the power of *Ijtihad* to individual Mujtahids rather than encourage the formation of a permanent assembly which might become too powerful for them.”⁶

The Prophet Muhammad had given in outline an ideology to suit the needs of humanity for all times, and it was far ahead of the power of comprehension of many self-centred Muslims, especially the autocrats and their henchmen. So also the very idea of the *Ummah* or the World Community, rising above the considerations of clime and country, race and colour. In the words of Dr. Iqbal :

“Islam is non-territorial in character, and its aim is to furnish a model for the final combination of humanity by drawing its adherents from a variety of mutually repellent races, and then transforming this atomic-aggregate into a people possessing self-consciousness of their own. This was not an easy task to accomplish.”⁷

Professor Wilfred Cantwell-Smith, referring to the concept of the *Ummah*, says :

“The ideal of an integrated Muslim brotherhood, comprehending all the faithful in a united social grouping, has from the first been a compelling but an unrealized dream. It was deep in the religious consciousness of pristine Islam and has retained its force. But it was the first major Islamic ideal to be in fact shattered by history. Within a very few years of the Prophet's death, the unity of the group was broken and parties of Muslims went to war with each other. The Muslim religious consciousness was profoundly shocked by this ; the rift opened at the Battle of the Camel (658 C.E.) has never yet been healed.”⁸

Rift? Yes. But to say that the ideal was shattered by history is not correct. The rift was only a temporary feature. The overwhelming consensus of the feelings of Muslims for solidarity had always survived the various threats causing rifts hither and thither on different occasions. But to think that the rift has become a permanent fixture is a denial of the facts of history. However difficult, the process of healing the rift is on. Cobwebs of misunderstanding are being removed and bridges of goodwill are being built. Despite the various political and economic pressures making the task most complicated and difficult, yet the growth of regional and international groupings are clear pointers to the fact that the Caravan of Islam is on the march towards its destined goal.

The Prophet's vision of the future

The Muslims have before them not only a realistic appraisal of their past but also the Vision of the Prophet Muhammad inspiring them to carry on their efforts for the ultimate realization of the Ideal. The Prophet had predicted that soon after him a long period of trials and tribulations would begin, following which there would ultimately be a Renaissance and reunification of the *Ummah*.

After six centuries of many great achievements, in spite of deviations here and there, the world of Islam began to decline in the succeeding six centuries. Meanwhile, science, to which they had given birth by collecting the heritage of the past and making their own unique contribution, was taken up and developed by the people of the West.

Then came the Industrial Revolution and development of technology which made Europe stronger militarily and materially than Asia and Africa. Though Europeans gradually grew in humanism and began to abolish serfdom and slavery, they also developed the technique of enslaving nations with a view to getting raw materials cheap from Muslim lands and dumping their manufactured goods in their markets. This brought about the era of Colonialism, to which most of the Muslim countries were an easy prey.

- 1 The total world population is around 3,000 million, and the total world Muslim population is around 650 million (*World Muslim Gazetteer*, published by the Umma Publishing House, Karachi, 1964 edition).
- 2 *Islam in the Modern World*. Proceedings of an International Seminar by Pakistan Committee, Congress for Cultural Freedom, p. 42.
- 3 *The Preaching of Islam* by T. W. Arnold, p. 55.
- 4 Briffault, *Making of Humanity*, p. 190.
- 5 *Introduction to the History of Science* by George Sarton, Vol. I, p. 634.
- 6 *Reconstruction of Religious Thought in Islam*, p. 173.
- 7 *Ibid.*, p. 167.
- 8 W. C. Smith's *Islam in Modern History*, p. 83, published by Princeton University Press, 1957.

ISLAM: THE PRECURSOR OF INTELLECTUAL AGE—Continued from page 21

Intellectual advancement is bound to bring about man's spiritual emancipation. Personality cult, even in the province of religion, violates the basic principles of human dignity. The existence of Divine authority behind the Golden Rule demands that the status of the prophets be recognized as perfect, sinless and infallible. But the Qur'an warns us against the dangers of human weakness of sentiment and emotion. It admonishes the followers of the revealed religions “not to exaggerate in the matter of your religion unjustly . . .” (5 : 77 and “not to exceed the limits in your religion . . .” (4 : 171).

Some religions had an exaggerated feeling of urgency as if the end of the world was to come the next day. Renunciation of the world, giving away your wealth, subjection of your bodies to torture for the sake of spiritual development, disengagement from family love and responsibilities, self-imposed taboos in diet and other necessities of life — all this was considered to be the answer to the imminent Day of Judgment. This sense of fear and panic, naturally, would not be conducive to any long-term social reforms.

It was in an atmosphere like this that Islam breathed an air of calm and serenity. Islam's approach, in the words of

the Prophet Muhammad, was : “Live in this world as if you were to go on living for ever ; prepare for the next world as if you were to die tomorrow.”

After restoring a sense of stability in society, Islam started a spate of reforms even in those fields of human affairs which were at that time considered beyond the domain of religion. Religion had mistakenly believed that, after laying the foundations of individual conduct on ethics, it had done its duty. But ethical laws alone are not enough for running this world. An attitude of detachment from mundane life is in no way a condition for spiritual development. In the same way affluence does not necessarily cause spiritual decadence.

Islam does not divorce spiritual well-being from material welfare. They are considered in Islam as complementary to each other. Islam's reforms, therefore, embraced economics, education, politics, civics and all those fields which were looked upon with disdain by the Church.

If one wants to know ethnologically why in this modern age Islam is still an active influence on its followers, one should try to study the simplicity, the rationality and the workability of its teachings.

What Our Readers Say . . .

ISRAEL'S FUTURE

86 Pierrmont Avenue,
Broadstairs, Kent.

6 March 1967.

Sir,

Thanks are due to Mr. Anthony Nutting for his most enlightened article entitled "Israel's Future in the Midst of the Arab Lands", published in the February 1967 issue of *The Islamic Review*, pointing out the changes which have taken place in Palestine since World War II and expressing a hopeful view for a final settlement of the problem which would be in accordance with historic precedent. The placing of this Western-Orientated foreign body within the boundaries of the Arab homelands marks the low waterline of Islamic fortunes but, set on a larger stage, it is only one of the things we have lost; only one of the humiliations we have had to bear, as a consequence of our having lost our respected place in the world. The Palestinian problem is not a thing to be seen in isolation, something around which we can build a wall and sever it from other problems. Rather, it is a consequence — the last link in the long chain of historic events.

The Zionists are but one group amongst the Jewish people, the militant, Western-Orientated and most vocal faction, but by no means representative of the whole people. Although the creation of the state of Israel was the creation of the Zionist faction and the British Government working together, nevertheless, each faction was working for its own individual interests. At that time, however, these divergent interests coincided. What may come as a surprise is that, in my view, there is not, and never has been, any more reason to believe that the promises made to the Jews were *intended* to be more sincere than those made to the Grand Sherif of Mecca. Arabs and Jews were *both* pawns to be used in a balance of power game. It was the wheel of history which gave victory to the stronger side quite irrespective of any original intention. The two antagonists who fought out their battle for power in Palestine were not the Arabs or the Jewish people but the British Raj and the Zionists — and the latter won the day.

Let the words of Lawrence of Arabia speak to us, from the pages of his own book *The Seven Pillars of Wisdom*: "And we were casting them (meaning the Arabs) in thousands into the fire to the worst of deaths, *not* to win the war but *that the corn and rice and oil of Mesopotamia might be ours*, The *only* need was to defeat *our* enemies (Turkey among them) and this was at last done in the wisdom of Allenby with less than four hundred (British) killed by turning to *our* uses the hands of the oppressed in Turkey. I am proudest of my thirty fights in that I did not have any of my own blood shed. All our subject provinces to me were not worth one dead Englishman" (italics and brackets mine). Here speaks an officer — a man typical of his time! There was only one aim — the continuity and further aggrandizement of the British Raj, and where that aggrandizement was concerned there was no humanity. Against this background it is to be wondered at if a British Prime Minister should give pledges to the Grand Sherif which he had no intention of honouring? Lawrence again: "It was evident from the beginning that if we won the war these promises would be

dead paper, and had I been an honest adviser of the Arabs I would have advised them to go home and not to risk their lives fighting for such stuff."

At the time when the pledges were given to the Grand Sherif, Great Britain was fighting the most desperate war in her history, against two powerful enemies — Germany and her allies in the west and Turkey in south-eastern Europe. The Arab homelands lay across the British lifeline to India, and even, although not vital, Arab friendship was an asset. But the rulers of an empire, any empire, are rarely able to understand that their empire will not endure for ever. The British Prime Minister, being a product of his time, could have had little doubt that the world would eventually return to "sanity" and that the *status quo* would be re-established, adding a few more lands to pay homage to the Union Jack. In the meantime every straw should be grasped to ease the suffering empire's momentary difficulties. The Sherif could be dealt with — afterwards; the Zionists and the Jews could be dealt with — afterwards. But the empire must continue at all costs!

But during those years of war the wheel of history turned full circle; the world of 1919 was not the world of 1914; the depressed nations started to bestir themselves; France and Italy demanded their share of the spoils; the cracks in the Raj began to open. And Palestine became just one of those cracks.

The keystone of the British Raj was "Divide — and rule". Minor troubles between the subject peoples were not allowed to mend of themselves but were fanned into personal hatreds whenever such a course of action was to the ultimate good of the Raj, however limited the sphere of action when compared with the mighty whole. This was, indeed, the only way by which a small nation as the British, not outstandingly favoured by nature in the matter of raw materials, could hold sway over such vast areas and inhabited by peoples whose culture was often superior to that of the conqueror. (In passing I would like to pay homage to few, but very few, individual British officials who recognized and acknowledged this fact.) Trouble which otherwise could have been controlled was a necessary ingredient of the imperialist policy under which strategic trouble spots were to be soothed by British arms to the ultimate advantage of the Raj. India is possibly the most glaring example of such a policy, but the same rules applied where Arabs and Jews were concerned.

Muslim Spain furnishes us with many proofs that there is no deep-seated antagonism between the Jewish and Arab peoples. The Jews were persecuted in the seventh century under the Visigothic forerunners of the Muslims, but during the nearly eight centuries of Muslim rule in the peninsula Arabs and Jews lived side by side and worked together in harmony. The results of this co-operation were beneficial to the whole world. At the School of Translators at Toledo, Arabs, Jews and Christians worked together to translate, first of all into Arabic, the Greek manuscripts on which Western Europe was later to build its civilization. After the reconquest of Spain by the Catholic kings both the Arabs and the Jews suffered and both were finally expelled from their homeland to satisfy the religious bigotry of Queen Isabella

and the political ambitions of her husband, King Ferdinand.

History furnishes us with many examples of co-operation between Jews and Arabs, in many countries and over many centuries, and, I think, it is safe to say, on the basis of historic precedent, that antagonism between the two branches of the Semetic peoples has been artificially aroused by third parties. I agree with Mr. Nutting that, as soon as the interference of this third party is removed or even greatly weakened, Arabs and Jews will find their own solution. But that day is a long way off, even though Britain's own position has shrunk from that of "great" to that of a "second-class" power! We must still reckon with the Zionist power.

When the nations sat down to the Peace Conference in 1919, it was immediately obvious that "divide — and rule" was an outmoded policy, and the British Government found itself left not with an asset in a troubled Palestine, but with a liability which soon turned to a nightmare. The cracks all over the Raj opened still further, for which the successive governments of the 20's and 30's could find no answer. The Zionists became more aggressive but the world tends to forget that the "empire on which the sun never sets" was riddled at that time with economic problems at home and desperate poverty, even starvation itself, stalked the land. Working class families by their thousands were hit the most by that depression. There were two million unemployed and children could not go to school because they had no shoes. Then came Hitler and the persecution of the Jews in Germany; the British Government began to bleat that a home must be provided for the Jews on humanitarian grounds — but why particularly in Palestine was never explained. This has a curious parallel in Lawrence's own words. After being so absolutely frank he excuses himself for his fraud with the words "I salvaged myself with the hope that, by leading these Arabs madly in the final victory I would establish them, with arms in their hands, in a position so assured (if not dominant) that expediency would counsel to the Great Powers a fair settlement of their claims." These words fit ill with those quoted above and what follows — "I risked the fraud, on my conviction that Arab help was necessary to our cheap and speedy victory in the East, and the better we win and break our (meaning the British) word than lose (the war)" (brackets mine). Is it not conceivable that a man so intimately involved with the Palestinian affair, and one so typical of his generation, would be less willing to break any commitments to the Jews than to the Arabs where the ultimate good of the Raj was concerned?

However, it is not sufficient to sit and wait, to mull over these past events which can do nothing more than arouse increased bitterness, nor to make wild suggestions for trials of armed strength! It is first of all necessary that we earn the world's respect. This is a hard road and a long one! Western culture, besides having little to teach, is alien to our Muslim heritage. What the West can teach, however, is technology! It was the Muslims who gave the West its basic

civilization. Now it is our turn to learn from them the knowledge which is so necessary for the rebuilding of our civilization and the regaining of our place in the world. Before we can solve the Palestinian problem — or many of our problems — we must be in a position to talk on equal terms with other nations. We must have the world understand that we are neither second-class citizens nor *ersatz*-Westerners. Neither are we glad of every cultural bone thrown our way by the benevolent West. The West owes us a debt, and in all fairness I must say that the average citizen in Great Britain is absolutely unaware of this fact. I have often taken groups of tourists to the Alhambra at Granada, and it was quite a common thing for the mere sight of the Arab palaces to "knock them backwards". For the first time in my life I was able to talk to my own people about the Arabs, and was astounded to find that the majority considered the Arabs as rather "dirty" people who suffered from eye disease and had four wives! We Muslims must not dismiss such criticism too easily. Each man has a vote, and millions of votes combined have some effect in determining the pattern of a civilization.

But however much it is necessary that we learn from the West, equally it is wrong to accept *everything* offered to us. We must look hard at everything held out to us and decide whether this is in accord with the basic teachings of our faith; whether this is indeed another brick which we can add to our house of Islam. If it is, accept it; if not, reject it! We must accept the fact that the world moves on but the basic laws of society do not change. Crime, for example, is as wrong in the 20th century as it was in the 6th when our Prophet preached against it! The passing of the centuries has not altered the nature of crime!

We must live and grow within the framework of our faith, accepting responsibility for the conduct of our own lives and looking back on our long history, not only to derive inspiration for the future, but to learn the lessons from the past. If we regard the past as a teacher we can look back on it without bitterness. We shall see Palestine as largely the result of our own political weakness — and political weakness and moral degradation begin in the individual home — just as greatness begins there too. We have a task before us, and whilst I agree that Palestine cannot be allowed to remain an alien and Westernized foreign body in the midst of the Arab homelands, it also cannot be taken back by force. Although with the backing down of the power behind the Zionists they have lost a great deal of their momentum, so that the state of Israel can eventually be absorbed, nevertheless we, by our own efforts, must force the Western world to acknowledge us its equals. That is the task for every individual one of us who claims "I am a Muslim".

Yours truly,

J. SCOTT-SMITH.

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