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"[O ye who believe!] ... and hold fast to the pact of God all together, and split not"
(The Qur'an, 3.103)

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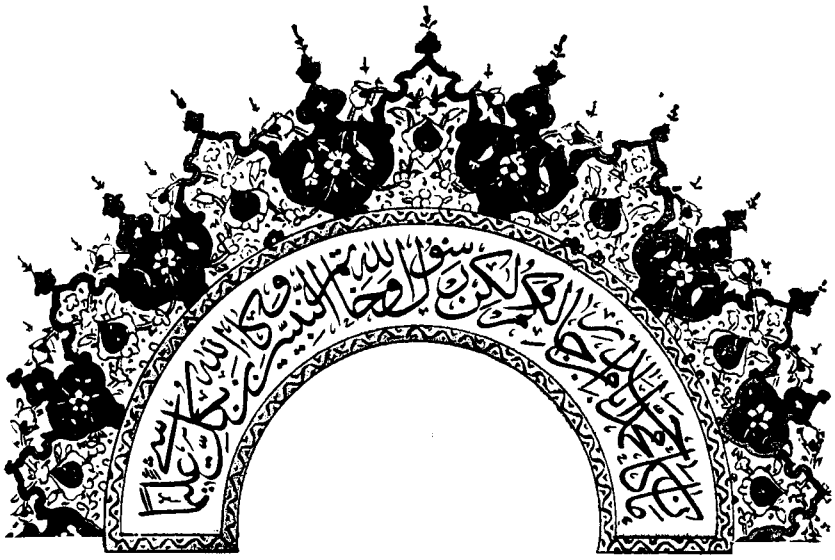

"Muhammad is not the father of any of your men, but he is the Messenger of God and the last of the Prophets. And God has full knowledge of all things" (The Qur'án, 33 : 40)

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

VOL. 55 No. 12 DECEMBER 1967 C.E. Ramadan 1387 A.H.

The Need of the Day in the World of Islam is the Organizing of Missionary Work

A FEW PRACTICAL SUGGESTIONS

What the Prophet Muhammad enjoins Muslims to do

The Prophet Muhammad has said that a group of his followers would abide by justice and truth uninfluenced by deviationists till the Day of Judgment. This heralded the continuation of the duty of this group so that God's will could be realized for the benefit of His creatures. The Prophet had conceived of the establishment and continuation of a missionary group to carry out the responsibility of disseminating the Islamic Message, of expounding the laws and principles of Islam, of defending the Cause of God and repelling attacks by enemies as well as by various trends appearing and disappearing.

The band of Muslim missionaries must be fully prepared to face the challenge of the enemies of Islam. They should be armed with knowledge and modern learning as well as a full mastery of the techniques of modern propaganda. They should have full knowledge of the Islamic teachings based on the Unity of God ; they should know Islamic Jurisprudence *(Fiqh)* and its sources in the Qur'án and the *Sunnah*. They should also have mastery of language.

The Holy Qur'án (16 : 125) has guided us about the way of spreading the Message. It says :

> *"Call all to the way of thy Lord with wisdom and gentle words of preaching, and argue with them in ways that are best."*

There are three principles laid down in this verse : (1) Wisdom and Discretion — you may call it Philosophy ; (2) Gentle Preaching inspired by the Qur'án and the *Sunnah* with reasonable and acceptable ideas which would attract the people ; and (3) arguments of a convincing nature.

The example of early Muslims

If we desire to apply these Qur'ánic principles to the requirements of this age, we must have qualified and trained preachers with deep knowledge of theocratical wisdom —

philosophy. They must also possess a good knowledge of the sciences of the Qur'án and the Hadith as well as of the lives and teachings of prophets and great men of the past.

Muslim scholars in the past have set a good example in this respect. For instance, Ahmad Ibn Hanbal, who was an authority on Islamics, worked for the cause of righteousness and made sacrifices. Báqillání, Ash'ari, Ibn Taymiyyah and Ibn al-Qayyim are but a few out of the thousands of scholars who spent their lives working day and night for removing doubts and providing concrete evidence to suit their age for upholding the Message of Islam.

'Allál al-Fásí

They overcame atheism and counteracted the evil effects caused by the infiltration of alien cultures like the Greek, the Persian and the Indian.

Fortunately there has been a revival of the spirit of *Tabligh* (missionary work) in the Muslim world of today.

The three categories into which the propagation of Islam falls

The propagation of Islam would fall into three categories. The first is the propagation of the Faith itself. It is the duty of every Muslim to preach Islam by word of mouth or by writings. The Prophet said: "None would become a true believer unless he loved for his brother what he loved for himself." It is the duty of every Muslim to pass the Message not only to his Muslim brothers but to mankind at large. Apart from individual preaching, the Muslims must also have learned preachers to explain the merits of Islam and the profound significance of its teachings by lectures or writing.

The second category of work is to counteract the ideological currents created in the present age, currents which have started to find their way into the minds of the Muslim youth through the imperialistic educational systems and syllabuses as well as foreign books and text-books which have invaded the world of Islam in the name of civilization. Educational books free from traces of foreign cultures and influences must be prepared in several languages to provide genuine Islamic education to the younger generation.

The third category of work is to uphold the spirit of Islam in our social life so that the Muslim nations become and serve as inspiring models of the greatness of Islamic teachings.

A few suggestions

I make the following proposals for making the *Tabligh* work effective these days:

(1) The Central Institute for Guidance of Missionary Work should be set up in Mecca or Medina. This Institute should train missionaries for the three categories of work mentioned above.

(2) An Islamic Synod should be established consisting of a group of Muslim *'Ulema* from the various parts of the Muslim world to bring conformity between religious affairs and necessities of science and the requirements of the present age.

(3) The publication of suitable educational books for all stages of education in the various languages of Muslims throughout the world.

(4) Mutual contacts should be made by Islamic States for the preparation of proper educational syllabuses compatible with the principles of Islam and for symposiums and conferences at which Muslim experts could meet and plan concerted action.

(5) The *Sawt al-Islám* (the Voice of Islam) Radio at Mecca should be strengthened and expanded and broadcasts should be made in several languages and its voice must reach the corners of the world. There should be mutual co-operation between the various Muslim broadcasting stations by exchange of useful material and preparation of similar programmes.

(6) Mecca and Medina should be made the centres of a world-wide Islamic Mission.

'Allál al-Fásí

Islamic Law (the *Shari'ah*) is the Answer to the Contemporary Issues of the World of Islam

Part II*

By AHMAD ZAKI YAMANI

His Excellency Shaykh Ahmad Zakí Yamání

The ability of the *Shari'ah* for Evolution and Development to meet the ever-changing needs of Society

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Professor Duguit's Theory of Social Solidarity and the *Shari'ah*

The exercise of individual right in Islam

The communal concept of Islam is inherent in the conception of the right of ownership. It might be worth mentioning here the well-known fact that the civil law of the Soviet Union which came about in 1923 C.E. was a part of a general economic plan called by Lenin the New Economic Plan, by which he sought to introduce Communism gradually after being faced with the impossibility of introducing the doctrine as a whole. In putting the general principles of the plan, Lenin borrowed from contemporary bourgeois thinkers, among them Professor Duguit. Those who read Soviet jurists at the time of the writing of the civil law code are well aware that the Soviet jurists gave credit for many of its principles and in particular the first article to sources beyond the Iron Curtain.

I need not emphasize that, although there exists strong similarity between the first article of the Soviet Union Civil Code and some of the principles of Islamic jurisprudence, the gap between them is tremendously wide in application. The *Shari'ah* starts by encouraging the individual to own private property and then protect and guarantee this individual right in every way possible, putting limitation only when the individual uses this right of ownership to the detriment and injury of others, or when in the exercise of his right the individual is diverted from his social function within the communal framework. Under the shadow of Communist philosophy, private ownership is a strange unheard of concept which should not be allowed to appear in reality.

The Hanafí and Málikí schools on the exercise of individual rights

From the Hanafí and Málikí schools we can formulate three restrictions imposed on the exercise of individual rights in general and the right of private ownership in particular, being one of the most important of individual rights.

One : The exercise of the right is only permitted for the achievement of the purpose for which the right was created. The Imam Málik implemented this principle in cases dealing with personal status, and in particular in relation to the guardianship of a father over the property of his infant child.[26] The Imam Abú Hanífah and his two disciples implemented this principle particularly in matters pertaining to agency and authorization.[27]

Two : The exercise of a right is considered illegal if such exercise resulted in an excessive harm and injury. This limitation has been implemented generally by the Imam Málik in matters relating to neighbourly relationship,[28] dispensing with special cases of window openings[29] (a problem similar to the prescriptive easement for light and air found in the common law of England), the division of tenancy in common property,[30] and the ownership of uncultivated virgin land.[31] Málik decided that if in the above cases the exercise of right resulted in excessive hardship and injury to others, the possessor of the right must be restrained in his exercise thereof. Abú Hanífah and his two disciples implemented this limitation to regulate the rights and duties of owners of multi-floor dwellings. It was further used to curb the right of an agent to revoke his agency when a case was pending and the principal was absent. Also it was used to limit the right of the employer to ter-

* For the first instalment of this article see *The Islamic Review* for October-November 1967.

26 *Al-Mudawwanah al-Kubrá*, Vol. IV, p. 5.
27 Abú Yúsuf, *al-Kharáj*, p. 33.
28 *Al-Mudawwanah al-Kubrá*, Vol. XIV, p. 235.
29 *Ibid.*, Vol. XV, p. 197.
30 *Ibid.*, Vol. XIV, p. 221.
31 *Ibid.*, Vol. XV, p. 195.

minate a unilateral labour contract,[32] the employer's right being restricted and could not be exercised except for a sufficient cause. In the absence of a reason the exercise of the right was considered to be arbitrary.

Three : The exercise of a right is not permitted if used not for benefit but to bring injury to others. Again, Málik employed this limitation to restrain a neighbour from the use of his property which results in injury to others without any corresponding benefit to the owner. He maintained that one could not take refuge in his ownership right to cause injury to others.[33] The Hanafí school adopted this limitation in the same fashion and for the same purpose. Abú Yúsuf in his book *al-Kharáj* gives many examples for the implementation of this limitation, the most important of which is the restriction imposed on both the individual's right and the authorities' right in cultivating virgin land if the use of this right results in injury to others.[34]

The Imam Sháfi'í

From what has been said it becomes clear that the Hanafí and the Málikí had similar views regarding rights and the exercise thereof. To them, the right is there for a purpose, and once the possessor is diverted from that purpose, and exercise his right to the detriment of others, such exercise is considered to be arbitrary and devoid of legal effects.

The Imam al-Sháfi'í did not subscribe to the views of the Hanafí and Málikí schools. He maintained that rights are absolute and the possessor could use them in any way he wished, even if such usage did not result in benefit to him, or even if such usage resulted in injury to others. However, al-Sháfi'í had to somewhat abandon this extreme absolutism under the influence of certain principles in the Qur'án and certain prevailing well-entrusted customs of time.[35] His students after him did not subscribe to his thinking and followed in the path of Hanafí and Málikí. One of the most important writers of the Sháfi'í school, al-Ghazzálí, wrote contrary to the views of the Imam Sháfi'í on many rights such as marriage, divorce, contract and neighbourhood from the point of view of the social purpose to be achieved.[36] The Hanbalí school of thought followed the Hanafí and Málikí in subscribing to the principle of limitation on the exercise of rights. Ibn al-Qayyim had an important role in establishing the foundation of the concept for Hanbalís when he opposed the principle of form and appearance advanced by al-Sháfi'í — on the grounds of injustice.[37]

The concept of abuse of right became almost a principle of general application for 9th century jurists (16th century C.E.),[38] founded on two bases:

One : A right has to be exercised in accordance with the purpose for which it was formulated.

Two : The possessor of the right is considered to have abused his right in the following situations :

(a) If he intended to cause injury to others.

(b) If the exercse of the right did not result in benefit to the possessor but resulted in injury to others.

(c) If the exercise of the right resulted in general injury to the community (such as in the case of a monopoly).

(d) If as a result of the exercise of the right an excessive injury was caused to others.

The application of the concept appeared in many articles of the Ottoman Civil Code known as the *Majallah* (Articles 1198-1212).

A comparison between the first principle of the Civil Law of the Soviet Union and the Shari'ah

The first article of the Civil Law of the Soviet Union stipulates that " The law protect civil rights except in cases where those rights are used contrary to the social and economic purposes for which they were established."

Notwithstanding this fact, Lenin was forced, after five years of his revolution, to acknowledge the existence of private ownership within a framework and limitations very similar to those advanced by Muslim jurists many centuries ago. Many of us know that the civil code I am referring to is still in force in Soviet Russia and what was thought to be a temporary phenomenon is still in effect.

The limitations and restrictions that Muslim jurists have imposed upon the abuse of right, and in particular the right of private ownership, are implemented in the usual circumstances of society. But in case of unusual and extraordinary circumstances, such as famine, or in a case where a group of individuals were travelling through the desert, the right of private ownership is basically modified when confronted with the need of the community, which takes precedence and priority. After the year of famine, or what is known in Islamic history as the year of the Ramádah (639 C.E.), 'Umar Ibn al-Khatláb said:

> " If people were exposed to starvation, I would impose on each household the same number of people present therein to share their provisions. People do not usually perish with half-empty stomachs."

Abú Sa'íd al-Khudrí has related what the Prophet did on one of his travels when he said to his Companions:

> " He who has surplus rations, let him pass it on those who have none, and he who has surplus transportation, let him pass it on those who have none, then he started to enumerate the types of property till I thought that we did not own except what we needed."

Modification in the concept of private property if communal interests demand it

It is not necessary that the exceptional circumstances which necessitate a modification in the concept of private ownership shall pertain to the society or a large number of individuals in it. The concept of God's ownership of everything, and He is a symbol of the right of the community in this context, was reflected by some principles advanced by the Hanbalí school, which authorized an individual to use the property owned by some other if that individual had an extreme need for it and the real owner did not have such a corresponding need. Some of their opinions in this regard are the permissibility of compelling the owner of a house to take into his home someone who has no dwelling, provided

32 *Al-Khuráj*, pp. 102, 103.
33 *Al-Mudawwanah al-Kubrá*, Vol. XV, p. 194.
34 *Al-Kharáj*, p. 52 and after.
35 Al-Sháfi'í, *al-Umm*, Vol. V, pp. 189, 201, 211.
36 Al-Ghazálí *Ihyá 'Ulúm al-Dín*, Vol. II, pp. 14, 25, 35, 36, 48, 213.
37 *A'lám al-Mu'aqqi'ín*, Vol. III, pp. 143, 144.
38 Ibn 'Abdín, *Háshiyah Radd al-Mukhtár 'alá al-Durar al-Mukhtár* and *Tabyín al-Haqá'iq Sharh Kanz al-Daqá'iq*.

the house is spacious enough to accommodate both. The Hanbalís in this same case have differed on the right of the landlord to collect rent. Some said it is not due, others assert its permissibility. However, the owner cannot charge more than he would in similar circumstances.[39]

If an individual has an extreme need for something owned by another, such as food for the hungry and water for the thirsty, and the owner did not permit that individual to satisfy his need, and as a result he perished, a tort liability is imposed upon the owner for the death of the individual according to the Hanbalí, and he has to pay the *Diyah* (compensation for wrongful death). Some jurists of the extreme Záhirí school of thought maintain as to the same example that if a fight took place between the owner of the property and the needy individual, the result of which was the death of the owner, the needy individual is not criminally liable because he was defending his property, that is to say, the first ownership became extinct, and was replaced by a new ownership imputed to the one with the extreme need.

A tort liability can be imposed upon the owner not only in the case where he prevents the needy one from satisfying his need out of his property, but also in the case where he does not deliver his property to the needy one. He is charged with a duty to deliver from his own property that portion that will satisfy the extreme need of some ; if he fails to do so and an injury to the needy results, then the owner is responsible. Thus if in a village a person perishes out of starvation, then the *Diyah* is imposed upon all villagers. This was a legal opinion rendered by 'Umar, the second Caliph.

Thus we see now that the description of ownership in terms of trust or in terms of social function is something explicitly indicated in the Qur'án and concurs with its detailed implications.

The two restrictions to private ownership

Notwithstanding the central important position that community welfare and the needy individual occupy *vis-à-vis* private ownership, Islam never widened the scope of public ownership, but rather gave private ownership complete freedom to encompass everything susceptible of ownership, and limited it only with the restrictions mentioned hereunder:

First : Property that is by its nature designated for public use, such as places of worship, roads, rivers, public gardens, etc.

Second : Minerals ; and there exists a disagreement among jurists as to this point. Some maintain, this group including most of the Málikí, that minerals cannot be privately owned but belong to the State, whether extracted and mined by the individual with or without the consent of the State. When he who is in authority licenses a person to search and extract minerals, that person gets only a labourer's wage, or in our modern terms, contractor wage, while the title for minerals remains vested in the State.

There were some jurists who argued that the ownership of the minerals in the land follows the ownership of the surface, and they imposed on the owner an obligation to pay the Treasury a portion of the proceeds of the minerals. Abú Hanífah specified that portion as one-fifth of the total proceeds. We call this nowadays royalty. It has been reported that the Prophet Muhammad granted Bilál Ibn al-Hárith al-Muzní some minerals in land on the Red Sea coast some five walking days from Medina. The jurists have maintained that this grant was not for ownership, and title will not be vested in the grantee, but it is a grant for use in the nature of easement, profit *á prendre*.

He who traces the opinion of jurists, and in particular the Málikí jurists, who maintained that minerals cannot be the subject of private ownership, is liable to find that their intention was to emphasize the concept of State ownership to minerals in place, and the permissibility for him who is in authority to enter into an agreement with an individual for the extraction of such minerals. The individual involved will be given a specified amount for his labour, and one can add now, also for his invested capital.

Three : Property the title of which reverts to the State from individuals. This kind of property remains owned collectively, and the *Imám* (the ruler) — according to the weight of authority — cannot grant it to anyone ; if he does, the title does not vest in the grantee, who has only a grant for use.

Under the influence of the Socialistic tides, one is reminded of a Hadith related by 'Alí Khirásh in which the Prophet Muhammad says:

> " People are partners in three things : water, grazing and fire."[40]

The concept of political nationalization is alien to Islam

Muslim Socialists urge us to construe this saying liberally in such a way that by analogy to fire we can expand the meaning to encompass all sources of energy like electricity, gas, etc., and from this premise they would like to reach the conclusion that sources of energy and their means of production are not subjects of private ownership. Actually there was consensus among Muslim jurists that water reduced to possession is the property of the possessor. People remain partners in grazing which is the plant, wet or dry, and partners in fire for light and the use of its flame and heat. Al-Sháfi'í and other jurists added to the list stipulated in the saying those things found on earth, the benefit of which is obvious and within the reach of any person who wishes it, through no effort or labour on his part. Those things are owned by all and they are to benefit from it without any individual exclusive claim.[41] It seems as if this juristic interpretation emphasizes the fact that private ownership is a product of effort and labour. Public domain wealth, such as grass in the desert, the benefit from which needs no effort or labour, is a subject of partnership for all people, and they cannot be restricted in their enjoyment of it.

The saying related by 'Alí Khirásh does not imply any limitation to private ownership. It can be widely construed to cover almost anything. The limitation placed upon the concept of private ownership in Islam has its sources in the type of acts pertaining to private ownership and stems from the concept of the communal welfare. Once the right of private ownership is created, it cannot be revoked by him who is in authority except for a well-specified public interest consideration and for prompt and adequate compensation. Therefore, the concept of political nationalisation — which is being followed as a general policy nowadays — is an alien element to the principles of Islam.

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39 Abú Zahrah, *Ibn Hanbal*, p. 301.
40 Abú Dáwúd.
41 Al-Sháfi'í, *al-Umm*, Vol. III, pp. 265, 256.

If a collective ownership regarding a certain property was established, the people of the community do not own that property such as banks, industrial plants, large corporations, as a fiction and in name only, because each individual has a direct interest in that property.

This concept of the nature of ownership of the individuals in the community to the property found in the Treasury has been discussed by Muslim jurists. They held the opinion that the property in the Treasury is not owned by the State as a juridic entity, but is owned as a tenancy in common by the individuals of the community.

An interesting debate illustrating this point took place between Abú Dharr al-Ghifárí and the first 'Umayyad Caliph, Mu'áwiyah Ibn Abí Sufyán (d. 680 C.E.), when he was the Governor of 'Uthmán in Damascus. Mu'áwiyah maintained that the property in the Treasury was owned by God. Abú Dharr rejected that, and claimed it was owned by the individual Muslims of the community, so each would have a direct interest therein and the *Imám* (the ruler) would not have the absolute discretion of disposing of that property.[42] The second Caliph, 'Umar, emphasized this fact when he stated regarding property in the Treasury :

> " Each and every individual Muslim has a right in and benefit from this property, whether he exercises this right or not."[43]

I hope I have been able to give a quick portrayal of the profound equilibrium between the individual obligations towards the community and his rights within from the point of view of private ownership. The thesis I am advancing is that Islam formulated solutions and provided a system to achieve social justice, the concept so much emphasized in modern society as one of the main principles in legal and social thought — that Muslims are in a position to dispense with both the evils of Socialism and the unjust individual acts that can take place in Capitalism.

The work that has yet to be done by some Muslim scholar

Professor Duguit's theory of Social Solidarity and the Shari'ah

This Islamic concept I have been discussing was fated not to appear clearly crystallized. It was scattered throughout the centuries in partial and incomplete opinions and decisions. The concept was brought to light when Professor Duguit formulated a social theory very similar to the one under discussion. Professor Duguit lived in Egypt, where he studied and became well versed in the *Shari'ah*. His famous theory, " La Solidarité Social " (the title of which, including the description of ownership as a " Social Function " I have borrowed), reflects the essence of the Islamic communal concept I discussed partially here.

To Duguit, social solidarity is an actual real trait, *un trait d'ordre réel,* composed of two elements. The first is solidarity by similitude, *solidarité par similitude,* which means that individuals in the society have common needs that can only be satisfied if the individuals live collectively and communally. The second element is solidarity by division of labour, *solidarité par division du travail.* This means that individuals have different needs and different abilities, and these different needs can best be satisfied by exchange of services among the individuals in accordance with ability.

To Duguit, law and consequently rights, are not based on the will of the State, but rather based on the bonds of social solidarity that binds the individuals together, and without which they cannot live in society. Thus a certain principle becomes a binding legal principle, " when the consciousness of society feels strongly that this principle snould be binding on the State ". Since law stems from the nature of social bonds, and since these bonds are evolving and changing, legal principles become elastic to keep up with evolution and change.

Ownership right is a social function to Duguit, and not an absolute right. And in addition to bestowing upon the possessor the right of action the disposition, it imposes upon him the obligation to work that which is entrusted to him as a public servant or functionary.

He who studies the *Shari'ah* feels at ease with the Duguit theory. Though the similarity between his theory and the Islamic communal concept is not absolute or complete, yet many of the ideas in his theory remind us as Muslims of our *Shari'ah*. His elements of solidarity bring back to mind the various sayings of the Prophet Muhammad describing the Islamic community, and what various jurists discussed regarding division of labour and the existence of the individual-collective duty. When Duguit talks of the consciousness of society we are immediately made aware of the religious essence of the *Shari'ah* as a code of ethics strengthening legal principles and creating a subconscious respect for compliance even in those beyond the reach of enforcement. The reference to social bonds as the sources of law and the reason for the elasticity of its principles will bring back to mind the theory of *al-Masálih al-Mursalah* (the unrestricted benefits) and the opinion of the jurists concerning change of law with change in circumstances.

The Duguit theory had an important influence upon Western thinkers, and it is no doubt capable of being a subject for a more purposeful objective study. As to the communal concept in Islam, fortune has not yet favoured someone to expose its hidden treasure, verify its implications, and reduce its scattered parts into a complete whole.

OTHER MANIFESTATIONS FOR THE COMMUNAL CONCEPT IN ISLAM

Devotional rituals in Islam fit in with its communal concept

The right of private ownership was a good example that brought us nearer to the communal concept of Islam with its basic thesis of complete individual freedom of activity within the community welfare framework. But there are many other examples, besides the concept of private ownership, that express the communal concept of Islam and go into all facets of life.

Almost all the devotional rituals of Islam have a collective essence and value. The purpose of prayer, which is the pillar of every religion, is to deter from social crimes, vices and transgression. The prayer that does not accomplish these objectives is worthless. Though the prayer ritual is permissible individually, the collective prayer is more desirable. The only worthy prayer for the neighbour of the mosque is that observed in the mosque. The ritual of fasting has the same purpose as of prayers. In addition to that, fasting demonstrates the pains of hunger and develops in the individual a sense of fellowship and brotherhood with other members of the community. The ritual of the Pilgrimage also has a

42 Al-Tabarí, Vol. III, p. 325.
43 Abú 'Ubayd, *al-Amwál*, p. 223.

collective function in providing an international gathering of Muslims, from all corners of the world, to discuss and solve the problems confronting Islam. The ritual of the *Zakáh* (the Islamic income tax) is but another manifestation of the economic individual-community relationship.

Islam distinguishes between two kinds of evil deeds

Islam distinguishes between two kinds of evil deeds. Those committed against God's order without any injury to other members in the community, and those committed resulting in injury to the community or any member thereof. The second kind of evil deed is much harder to forgive because it pertains to the rights of the individuals in addition to the right of God. Punishments prescribed for crimes follow a hierarchy of severity corresponding to the extent of injury caused to the community as a result of the crime. A crime in the Penal Law of Islam might have a certain punishment. But if he who commits it goes beyond the limits of society by proclaiming and publicizing it, or if the crime itself is brought into the limelight because he did not conceal it, his punishment becomes much more severe than it would have been if the publicity had not taken place. The crime of adultery is an example of this fact. If a man was to have sexual intercourse in a closed room, and all evidence, including medical examination, indicates this fact, the punishment is still *Ta'zir,* which is reprimanding left to the discretion of the judge in the light of existing circumstances. But if the indifference and apathy of those who commit adultery reaches that degree where at least four members of society were able to clearly witness the details of the act, the punishment becomes extremely severe. Al-Sháfi'í related that the Prophet Muhammad said :

> " He who commits any of these sins and covers them, God will keep his deeds concealed, but if he brings the crime to the limelight we shall impose the *Hadd* (the prescribed penalty in the Qur'án) ".

Man's individual freedom, which is one of the basic rights, might become in Islam a duty and obligation if community welfare demands that. Freedom of speech and expression of opinion might develop to become a duty of positive action imposed upon a Muslim to protect himself and his community from injury which might be brought about by a certain group in society. The Prophet Muhammad eloquently expressed the thought when he said :

> " The ones responsible for upholding the laws of God, and the ones subjected to them, are like a group which shared a boat. Some were allotted the upper deck, while the rest were allotted the lower deck. Whenever the ones below wanted water, they had to go up."

The Companions said :

> " If one made a hole in our position of the boat, we would not be bothering the ones above. If the ones above let them, both will perish ; and if they restrain them, both will survive."[44]

In Islam, the ordering of that which is good, and the interdicting of that which is evil, is a duty before being a right.

The responsibility of the community for the individual

I have already discussed some aspects of community welfare and the responsibility of the individual regarding it. In order to complete the picture of the balance between the rights of the individual and the rights of the community in Islam, I shall discuss briefly the responsibility of the community for the welfare of the individual in providing him with a framework of social security to combat unemployment, sickness, old age, etc.

It is a well-known fact that the position of the individual in society and the enjoyment of his rights therein is different in Socialism from that of Capitalism. As I stated earlier, Socialism, in providing the individual with labour, nourishment and clothes, appropriated his political and social rights and infringed upon his individuality and freedom. Capitalism, in over-stressing the political and social rights of the individual, sometimes neglected his economic interest and social security. Though the Western countries have already started legislating certain measures of social security, the difference between the two ideologies regarding the rights of the individual still exists, but not as sharply defined as it used to be.

The *Shari'ah* have placed equal emphasis on the two interests of the individual. The individual is considered to be an essential brick in the edifice of society upon which the foundation of society rests. The community responsibility towards the individual is one of the basic concepts in the Islamic State.

The basic human rights fall in two categories

In general, basic human rights can be divided into two main divisions :

1. Civil equality ; and
2. Individual freedom.

Civil equality

Civil equality in Islam means the absence of discrimination, and the equality of individuals in the enjoyment of their rights, and the fulfilment of their obligations. The Prophet Muhammad stated that :

> " Individuals are equal like the teeth of a comb."

Civil equality in Islam denotes legal equality, where the law protects and provides individuals with the same legal capacity to own and maintain wealth. This notion of equality, by placing emphasis on the legal capacity of the individuals, is very different from the notion of actual material equality, where all individuals are said to be, or are made, equal in possession and wealth. The two most important applications of civil equality are equality under the law and equality of opportunity for appointment to public posts and functions.

Both of these two applications have been recognized in Islam, and were practised since its early days. The reported *Sunnah* indicates clearly how Islam has set a great workable example for equality under the law. He who enjoys a right is given every opportunity to enforce it. A Jew once came to ask the Prophet Muhammad for payment of a debt before it was due, and kept insisting that he be paid.

The Prophet's Companions advanced to beat up the Jew, but placing himself between them, the Prophet Muhammad said :

> " Let him go. One who has a right has the right to speak up."

In a message from the second Caliph, 'Umar, to his Judge, Abú Músá al-Ash'arí, 'Umar wrote :

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44 Al-Bukhárí.

"Establish equality among people in such a way that a nobleman shall not take advantage of your injustice nor a weak man shall go in despair because of it."

Another example of this equality under law notion is when a man brought a suit against the fourth Caliph, 'Alí 'Ibn Abí Tálib, and 'Alí obliged by appearing in court, and sitting equally with his adversary in front of the judge, who ruled in favour of the plaintiff and against the *Imám* of all Muslims and the Head of State.

As to the equality of opportunity for public appointments, the history of Islam is full of examples where freed slaves like Zayd, and after him his son Usámah, reached positions of distinction and held important public posts as military leaders and governors. A clear example of this is reported of the second Caliph, 'Umar. When he was about to die the Muslims came to him and asked him to choose a successor, at which point he said :

"If Sálim, the slave of Abú Hafízah, was alive, I would have chosen him."

Thus, it would have been possible in Islam for a freed slave to be Head of State and ruler of all Muslims.

Individual freedom

Freedom in Islam is considered a sacred symbol and aim. The community and he who is in authority should strive to achieve it for each individual. The successors of the Prophet Muhammad made it their duty to impress upon the individual Muslim the value of this sacred gift. Addressing the individual Muslim, 'Alí, the fourth Caliph, said :

"Do not be a slave when God hath created you free."

The second Caliph, 'Umar, when it was brought to his attention that his Governor in Egypt struck a Coptic, was greatly angered and uttered his famous words:

"Whereupon have you enslaved people, when they were born free of their mothers? "

A religious essence and a veil of spirituality engulf the concept of freedom in Islam. In the first stage of freedom, the individual controls his will power and frees himself from passions and desires. This struggle for freedom between the individual and his passions was likened to a real battle. The Prophet Muhammad referred to it as the great *Jihad* (holy war). He described the man who controls his temper in moments of passion and anger as " the mighty ", saying " the mighty is not he who wins in physical combat, but the mighty is he who controls himself when angered ".

After passing through this first stage of freeing himself from his passions and desires, the individual Muslim has to free himself from the fear of other mortals, by adhering to the idea that the faithful are brothers and should not be feared. He only looks in dread and awe to God. This idea is reinforced when we consider that between us and God there is no intermediary, and in the sight of God we are all equal. This direct relationship between the individual and his Creator is stressed in the Qur'án :

"Say: 'O my servants who have transgressed against their souls ; despair not of the mercy of God : for God forgives all sins."[45]

"When My servants ask thee concerning Me, I am indeed close to them : I listen to the prayer of every suppliant when he calleth on Me ; Let them also with a will listen to My call, and believe in Me : that they may walk in the right way."[46]

Once a person reaches that stage when he acts out of will and not out of a fleeting desire, he can practise his freedom for his own welfare and the welfare of his community. These then in essence are almost all the restrictions imposed by Islam on individual freedom, and as we saw, they are subjective as well as objective legal restrictions.

The aspects of individual freedom which are stressed in our age were stressed and emphasized by Islam fourteen centuries ago. Personal freedom, expressed in the right of the individual to move and travel as he pleases, and in his immunity to imprisonment and punishment without due process of law, have been known since the early days of Islam.

The personal sentiments and feelings of the ruler never interfered with his fair judgments. 'Umar, the second Caliph, said to one of his citizens :

"I hate you."

The man inquired :

"Would you deny me a right, or cause me injury without sufficient cause ? "

'Umar answered :

"No."

The man then said:

"Only women care for love."

Thus the displeasure and hate of the Head of State to one of his citizens neither frightened the man nor interfered with his personal freedom.

The right and freedom of private ownership has already been discussed, and we need not recapitulate the views already stated above.

The freedom from unreasonable entry, search and seizure of dwellings is one of the principles that the Qur'án explicitly provided for.[47] When 'Umar caught some people drinking wine in their house, they argued that his entry to the dwelling was wrong since he did not heed to the Qur'ánic text " enter the house from its doors ". 'Umar admitted his wrongful act and did not impose upon them the punishment prescribed. This was the first reported instance in the history of procedural law where the concept of wrongful search and seizure was implemented, and it took place fourteen centuries ago.

Freedom and the right to work

Freedom and the right to work is again one of the freedoms that Islam stresses and does not limit except when the interest of the community is impaired, such as in the case of monopoly. Freedom and right to work is also viewed in Islam as a ritual which brings one nearer to God, and 'Umar said :

"Work is worship and better than the performance of non-obligatory prayers."

Freedom of speech and expression is not only protected but encouraged in Islam. The Prophet Muhammad described

45 The Qur'án, 39 : 53.
46 *Ibid.*, 40 : 60.
47 The Qur'án, 24 : 28.

those who do not practise this freedom as "the weak".[48] Again, Islamic history is full of immortal incidents where this particular freedom was practised faithfully and courageously by individual Muslims. Just to mention one illustration, it was 'Umar again who stood addressing the Muslim community and attacking the extravagance of dowries, and declaring his wish of returning to husbands the large amounts they paid their wives. A woman among those present addressed the Caliph, saying:

> "You cannot do that since God stated in His Book: 'Even if you had given the latter a whole treasure for dower, take not the least bit of it back'."

'Umar, in all eloquence and simplicity, declared that he was wrong and the woman was right. Again, for the first time in history, the principle of the constitutionality of the law was implemented.

Freedom of belief

Freedom of belief is one of the fundamental principles in Islam. Belief is arrived at by intellect and understanding. Islam commands the individual to reason, and blames those who do not use their minds, referring to them as "animals". The Qur'án declares:

> "Let there be no compulsion in religion: Truth stands out clear from error."[49]

God said, addressing His Prophet:

> "Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from his path and who receive guidance."

Freedom of education

Freedom of education, which is known and established in the West, is made a religious obligation in Islam, when the Prophet Muhammad declared:

> "The pursuit of education is an obligation imposed on every male and female Muslim."

It is reported that the Prophet Muhammad encouraged his Companions to seek knowledge even if they had to travel to China, which was the farthest known point from Arabia at the time. Al-Shátibí, as I mentioned earlier, advanced the concept of compulsory education, at least at the elementary level, and that the duty of the State or the community is to provide education for its members.

Perhaps one of the most important contributions of Islam is its concept of social security. Socialism brought about this concept in the 20th century, and it has been practically employed in Islam since the 7th century C.E.

Social security in Islam

The first step towards social security in Islam is the imposition of work as a duty, and the prohibition of unemployment. Nay, begging is prohibited, unless it were engaged in by a disabled or a needy man, who has no other means of support. Every able person should work and earn his living. Islam adds two complementary factors to the concept of social security, namely, to insure the family and to give charity. The State comes in to give to the needy out of its own resources.

The principle of social security was established during the life of the Prophet Muhammad. The widow of Ja'far Ibn Abú Tálib came to talk to him about the orphanhood of her children. The Prophet said to her:

> "Why should you be worried about them, when I am responsible for them in this life and the next?"

The Prophet Muhammad was speaking in his capacity of *Imám* and Governor of the Muslims, and not as a relative of the deceased.

The second Caliph, 'Umar Ibn al-Khattáb, firmly fixed this principle in a manner that will be explained later, and by the time we get to the Umayyad Caliph 'Umar Ibn al-'Aziz (d. 720 C.E.), we find that the application of the principle had reached its climax, and everybody was prosperous; a person leaving his house to distribute the *Zakáh* would not find anyone to take it from him. In this regard Yahyá Ibn Sa'd said:

> "'Umar Ibn 'Abd al-'Azíz sent me to collect the prescribed alms from Africa. I did, but found no poor man to give them to, nor did I find anyone to take them off my hands, because 'Umar Ibn 'Abd al-'Azíz has made everybody rich. I then bought some slaves and set them free."

Social security regulations to meet three kinds of hazards

Social security regulations try to meet three kinds of dangers to which members of the community are exposed. They are:

(1) Physical hazards, which might prevent a person from working, e.g. sickness, disability and old age.
(2) Occupational hazards, caused by the work performed by the labourers, and which might lead to partial or total disability.
(3) Family hazards, which increase a person's burden due to insufficient income or a large family.

To see how Islam could meet these dangers, we have to analyze the letter which the Imam 'Alí (the fourth Caliph) sent to his viceroy in Egypt. He says:

> "Fear God, as regards the (protection of the) lowest class of society, who are helpless, poor, needy, miserable and bedridden, for among them are the meek and the penniless. You are responsible to God, because He entrusted them to your care. Give them part of the treasury and a portion of the summer tribute in every country, for the distant should receive as much as the close. You should give each his due, and, even if they are beneath your dignity, this should not be your excuse. You will not be absolved if you ignore minor matters, just to concentrate on the substantial. Therefore, you should not turn your attention from them and act haughtily towards them. Look into the affairs of those who are so despised that they cannot reach through to you. Appoint God-fearing and humble persons to take up their affairs to you. Give good attention to the helpless orphans and those of tender age, who would never allow themselves to beg. This is a heavy burden on a viceroy; verily it is a heavy burden."

This letter of 'Alí's is not a matter of just scribbled words. It was an unchallengeable order, issued by the Governor to one of his viceroys to carry out in full, and to lay the foundations of the best social security system known to humanity.

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48 The Our'án, 2: 186.
49 The Qur'án, 2: 256.

To examine the practical application of this principle in Islamic history I shall review some of the dangers to which Islam was exposed in its struggle for justice, and for the protection of individuals in the society from poverty and need.

(1) The Family and Widowhood

It is enough in this connection to relate the story of 'Umar and the woman who was trying to wean her son. The baby was crying, and 'Umar started an argument with her about it. Not recognizing 'Umar, she said :

> " I am weaning him because 'Umar did not provide for the suckling. By weaning him I'll get the ration of the weaned to ease my poverty."

'Umar went home, recited the morning prayer, and after bidding peace (the peace formula at the end of prayers) cried :

> " Woe to 'Umar ! How many Muslim children hast thou killed ! "

He then ordered a herald to announce :

> " Don't hasten to wean your children, for we will provide for every newborn in Islam."

The story of 'Umar and another mother and her young children is also well known. 'Umar was passing by and found that the woman had lit a fire, on which she had placed a kettle containing only water and pebbles, to pacify her children until they fell asleep. 'Umar was horrified ; he brought them food from the treasury, cooked it himself, and fed them until they had their fill. I have earlier related the Hadith of the Prophet Muhammad to the widow of Ja'far :

> " Why should you be worried about them, when I am responsible for them in this life and the next ? "

(2) Old Age and Sickness

In addition to 'Alí's letter I shall take the following examples from 'Umar's career :

'Umar saw a blind old man, whom he knew to be a Jew, begging. 'Umar asked him what made him beg. He answered :

> " I beg (so as to be able to pay) the tax, and (on account of my) need and age."

'Umar took him by the hand to his own home and gave him what sufficed him. 'Umar then sent word to the treasurer, saying :

> " Look after him and his like. By God, we would not be fair if we take from him when he is young, and disgrace him when he is old. He is one of the poor among the People of the Covenant."

'Umar thus put an end to the payment of tax by the old, as it had been done for the sick and the disabled. He also prescribed that they should receive sufficient means from the treasury, thereby establishing a splendid humane principle not restricted to Muslims alone, but covering all non-Muslim citizens also. A similar directive was given when 'Umar, on his way to Damascus, passed by a group of Christian lepers ; he ordered that they be given charity and sufficient food.

(3) Motherhood

As usual, 'Umar is in the forefront in the protection against the trials of motherhood. He was once making the rounds at night and heard the moans of a woman in labour. He went home and fetched his wife, Umm Kulthúm, who brought with her what was suitable for the delivery. Umm Kulthúm helped in the delivery, while 'Umar prepared the food. Umm Kulthúm came out and told 'Umar :

> " O Prince of the Faithful ! Give your friend the good news that it is a boy."

Upon hearing the title Prince of the Faithful, the man knew that the one serving them was 'Umar Ibn al-Khatṭáb, and bowed in respect. 'Umar told him to rise, and gave the food he prepared to his wife to give to the woman. After the woman had her fill, 'Umar then left for home, after ordering the man to report to him in the morning, when he gave him further sustenance.

Out of those sublime examples of humanity, and out of other examples I have no time to relate, we can form an opinion of the extent of the attention which Islam has devoted to fighting social ills, an attention which, if practised by subsequent Muslim societies, would have made their present situation other than it now is.

Ways of financing Social Security

Contrary to the systems known at present, which prescribe that every individual must contribute part of his money to be eligible for social security, Islam made security the right of the citizen, without his having to contribute thereto. The treasury is the one responsible for meeting the needs of social security. It is financed through the following means :

(1) The Zakáh

The *Zakáh* is that portion of funds that enters the treasury and is spent according to the Qur'án (9 : 11) on " the poor and the needy, and those employed to administer the (funds) ; for those whose hearts have been (recently) reconciled (to truth) ; for those in bondage and debt : in the cause of God ; and the wayfarer ". This expenditure was quite appropriate and met the needs of the early Islamic community ; however, some of these expenses have, by and large, disappeared. Thus the income of the *Zakáh* entering the treasury is actually for the purpose of financing the demands of social security. This is now the case in the Islamic state of Su'udi Arabia.

(2) Donations

This is a supplementary source for financing social security. Giving out money is something urged by both the Qur'án and the Hadith. The giver to the widow and the needy is like the fighter in the cause of God ; and any person who invites an orphan to eat and drink his fill is deserving of paradise.

(3) Levies

This is a source the *Imám* (the ruler) might resort to, but not in all contingencies. On the basis of the theory of legitimate public interest, the Imam can resort to this source when the treasury becomes empty, or when the needs of the army are more than the money available. The Imam may also impose a levy during siege or harvest time.

Thus the Imam, according to the theory of the legitimate public interest subscribed to by the Máliki jurists, has the right to establish a third source for financing social security, in the event of the other two sources, namely *Zakáh* and donations, being insufficient to meet the needs of the society.

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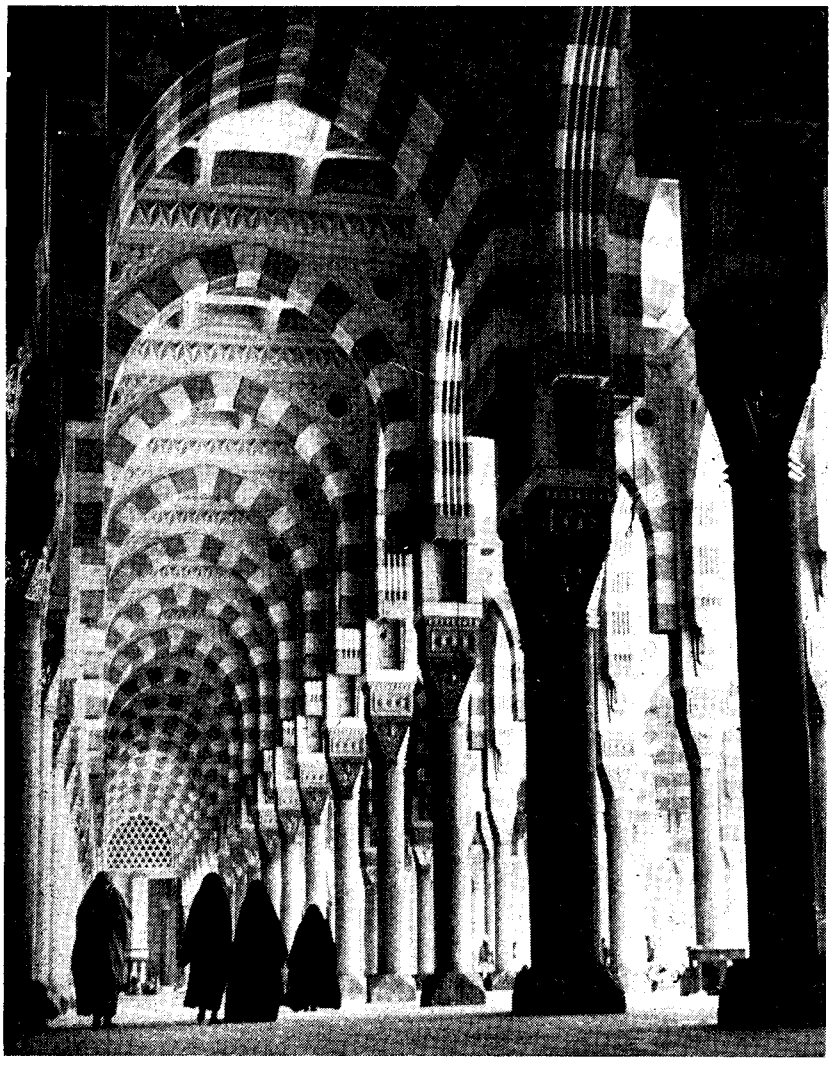


The Function of the Mosque Building in Islam

The Prophet Muhammad once remarked, "I have been given by God some distinctions which my predecessors did not have, one of these being that the whole expanse of the earth has been made a mosque for me"

by Dr. A. R. I. DOI., MA., Ph.D.

A view of the magnificent Interior of the Prophet's Mosque at Medina

Introduction

According to the *Shari'ah*, every Muslim who has attained his majority and is *compos mentis* is bound to observe five times a day compulsory prayers. The place where Muslims offer these prayers is called *Masjid*. The word *Masjid* literally means any place in which one performs the act of *Sujúd* (prostration) and acts of worship or devotion. Similarly, *Jámi'* is a congregational mosque or the mosque in which a congregation assembles to perform the Friday prayers.[1] Mosque is called *Mosquee* in French, *Moschee* in German, *Masallachi* in Housa and Nupe, *Uloekpere* in Igbo and *Unyinowo* in Ghana. The Arabic word *Masjid* is derived from the word *Sajada*, meaning " he became humble or submissive or he bent himself down on the ground before God ". It is prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and the forehead on the ground, the former first, between the two hands.[2] In other words, *Masjid* or mosque is the place of the public religious service. The word *Masjid* is used in the Qur'án — especially in connection with the Meccan sanctuary, *al-Masjid al-Harám*,[3] or the Sacred Mosque of Mecca. In the Qur'án, the same word has been used for the places of worship belonging to the Christians and Jewish people as well. The Qur'án declares :

> *" If God had not taken man under his protection, then monasteries, churches and the places of prayer and* Masájid *(mosques) would have been destroyed."*[4]

The famous historian Ibn Khaldún has also used the word *Masjid* generally meaning a place of worship of any religion.[5]

Every clean place can be used as a mosque

When the Prophet preached his message in the fortieth year of his life, there was not any specific building for offering prayers. The early Muslims used to perform their prayers in the narrow alleys of Mecca or beside the Ka'bah,[6] under the leadership of 'Umar. In other words, any place for prostration before God was considered as a *Masjid* (place for *sujúd*). In the teachings of the Prophet Muhammad, a sanctuary is not a fundamental necessity as every place is the same to God. A Muslim can bow down to God in all humility anywhere as the prayer is the expression of the submission of the created to the Creator.

1 Edward William Lane, *Arabic Lexicon*, Part 4, p. 1308, New York, 1956.
2 *Ibid.*, p. 1307.
3 The Qur'án, 2 : 144, 149.
4 *Ibid.*, 22 : 40; 18 : 21.
5 See Ibn Khaldún's *Muqaddimah*.
6 Ibn Hishám, p. 244.

In the *Hadíth* (prophetic tradition) the Prophet Muhammad is reported to have said : " Wherever the hour of prayer overtakes thee, thou shalt perform the prayers and that is a *Masjid*."[7]

The religion of Islam believes neither in mysteries, nor sacraments, nor priesthood, and this is the reason why its place of worship was not to enshrine the wonder-working image of the deity or of a saint or the Divinity itself contained in consecrated elements. The mosque or *Masjid* is only a place of prayer, of preaching and, up to a certain point, of instruction. It is a shelter from rain, storm, cold or heat, so that the devotees may comfortably concentrate on their prayers. *Masjid* is, properly speaking, a place of meeting in the general sense of that word. This is the reason why it is also called *Jámi'*, a place of gathering.

Early Islam's mosque buildings

The first mosque ever to be built in Islam was the mosque at Qubá', near Medina, which still exists in its original place where the Prophet Muhammad collected his earliest disciples. The building material was bricks baked in the sun. It was made as an enclosure open to the sky, having one part sheltered by a flat roof supported by wooden pillars covered with plaster. The Companions of the Prophet had built it by their combined efforts. There was a pulpit (*minbar*) which the Prophet ascended by some steps in order to preach the message of God. The simplest elements of the prophetic mosque were a court where the worshippers can gather, porches to shelter the worshippers, the pulpit for the preacher to stand in, and the recess a *mihráb* which indicated the *Qiblah* or the direction pointing out the Ka'bah towards which a Muslim turns his face during his prayer. In order to offer their prayers, the Muslims are arranged in straight rows and the genuflexions are offered on the floor. This is not the original Islamic plan for a place of worship. It is not through the mosques that Islam is represented, but it is due to the followers of Islam that the mosques have come into existence.

It is not a place consecrated by God through His presence. God is, after all, Omnipresent, and is present everywhere, even where mosques do not exist. This is the reason why a Muslim can offer his prayer anywhere, in his house, in a jungle or in the desert of Sahara, where there is no *mihráb* nor *minbar*. From this standpoint nothing in the mosque is divine. The *mihráb* and the *minbar* are merely for the sake of convenience.

Other functions of a mosque

The mosque at Medina provided an assembly house for the Muslims where addresses were delivered by the Prophet Muhammad, which contained not only appeals for obedience to God but regulations governing the social life of the community ;[8] from this mosque he controlled the religious, social and political community of Islam. The only distinguishing factor of the mosque at Medina from the Christian church or the Meccan temple was that in it there was no specially dedicated ethical object.[9] At the Ka'bah also people used to meet to discuss everyday affairs and for important assemblies, but most of this business was carried out in the *Dár al-Nadwah* (the House of Consultation), situated beside the Ka'bah. In the Prophet's Mosque a raised platform was erected for the scholars, who were called the *Asháb al-Suffah* (the companions of the *Suffah* — the platform), one of whom was Abú Hurayrah, the famous reporter of the Prophet's Traditions *(Ahádíth)*. Various discussions used to take place in this mosque and the Prophet used to guide and counsel anyone who visited him.[10] It was here that all important matters were discussed and justice administered. The mosque, in other words, was a place of prayer as well as a social and political centre during the lifetime of the Prophet.

In the Qur'án, the words that describe the purpose of building a mosque are *Masájid Lilláhi*,[11] meaning the places of worship are to be built for the sake of God and not as the abode of God. The Qur'án says :

> " *In houses which God has permitted to be built* that His name might be praised in them, *in them they praise Him, morning and evening, men whom neither business nor trade distracts from praising God and performing the prayers and the giving of alms.*"

A passage in the Qur'án also speaks of dwelling in the mosque[12] over and above its being the centre of worship and administration. There are a number of mosques where apartments have been attached to be used as a hostel for the wayfarer, especially the religious personage. The Súfís and those belonging to one or the other of the Súfí orders usually preferred to stay in the mosque rather than in the private house of one of their *murids* (initiates). There are no rigid rules about this, but this custom seems to be fairly prevalent in the Indo-Pakistan sub-continent.

The mosques have also been used as courts of justice, and the Prophet is reported to have settled legal questions in the mosque at Medina.[13] Tabarí mentions that 'Umar, the second Caliph, called Qádí (judge) of Abú Bakr, the first Caliph,[14] usually administered in the mosque at Medina. It is recorded in the *Hadíth* that some *Qádis* of the earlier period like Shurayh, al-Sha'bí, Yahyá Ibn Yasár and Marwán sat in judgment beside the *minbar* (pulpit) and others like al-Hasan, Khuzá'ah Ibn 'Awf on the open square beside the mosque.[15] Basra al-Aswad Ibn Sarí' al-Tamím immediately after the building of the mosque in the year 14 A.H. (635 C.E.) acted in it as Qádí.[16] Even the Christian judges or arbiters were allowed to administer justice in the mosque and the famous instance is provided by the Christian poet al-Akhtal, who acted as an arbiter in the Mosque of Kúfah.[17]

A successor of Qádí Khayr Ibn Nu'aym (193 A.H. — 800 C.E.) invited Christians who had law suits to have them heard in the mosque.[18] There is evidence to show that at one time even churches were used as courts of justice.[19]

Beside the ritual prayers, the recitation of the Qur'án was also considered as edifying and pious work. Al-Maqdisí and Ibn Jubayr have reported such recitation circles in the mosques of Cairo and Damascus. The *Dhikr*, or praises of God, the esoteric activities particularly cultivated by the Súfís, were also performed in the mosques. These activities such as *Dhikr*, recitation circles of the Qur'án, sermons dur-

7 Muslim, chapter on *Masájid*.
8 Bukhárí, chapter on *Saláh*, pp. 70-71.
9 H. A. R. Gibb and J. H. Kramer, *Shorter Encyclopaedia of Islam*, p. 331, London, 1961.
10 See Ibn Hishám, *Sírat al-Rasúl Alláh*
11 The Qur'án, 24 : 36.
12 *Ibid.*, 2 : 187.
13 Bukhárí, *Ahkám*, chapters 19 and 29 ; *Khusúmát*, chapter 4.
14 Tabarí, Vol. 1, p. 2135.
15 *Cf.* Bukhárí, *Ahkám*, chapter 18.
16 Baládhurí, p. 364.
17 Lammens, *Mu'áwiyah*, p. 435.
18 Kindí, *Wulát*, p. 391.
19 Joshua Stylites, ed. Wright, chapter 29 ; *cf.* Mez, *Renaissance*, p. 223.

ing the month of Rabí' al-Awwal and Muharram, are all held in the mosques in the Indo-Pakistan sub-continent and in the mosques of Asia, the Middle East and Africa. This practice is also very common in Nigeria.

Ahl-al-Kitáb — the People of the Book — and their places of worship

The Prophet is reported to have said in one of his Traditions *(Hadith)* about performing prayers in the synagogues and churches, the places of worship of the *ahl al-Kitáb* (the people of the Book, i.e. the Jews and the Christians who are recipients of the revealed books like Muslims): "Perform your *Saláh* (ritual players) in them; it will do you no harm."[20] It has also been reported that some of the Companions offered their prayers in a church while it was still in use as a church by the Christians and was in the possession of the Christians. Since the Muslims do not keep any image in front of them while offering their prayers, they chose a corner where there were no images. Later on, when Islam spread far and wide, a certain number of synagogues and churches were converted into mosques.[21] About fifteen churches were received from the former Christians in Damascus and were converted into mosques.[22] This was a natural result due to the mass conversion of various religious groups to Islam. This was made easier in cases when Jewish and Christian sanctuaries were associated with some Talmudic or Biblical personalities who were also recognized by Islam. One such example is provided by the mosque of Job in Shaykh Sa'd,[23] where in Silvia's time, in the 4th century, there was a Church of Job.[24] Other examples are the Church of St. John in Damascus and many other places in Palestine.

Other Islamic buildings

Besides the mosques, there are other religious buildings which are inspired by a religious purpose; these are the *madrasahs* or schools, colleges and universities, which are all educational institutions. The Prophet has emphasized in the *Hadith* that "the ink of a scholar is more valuable than the blood of a martyr" and "that education is made compulsory for Muslims" — men and women alike. In one of his Traditions the Prophet is reported to have said Muslims should travel to "acquire knowledge even if it be in China". All these Traditions inspired the early Muslims so much that wherever they went they opened religious schools very often adjacent to the Mosque.

Similarly, *Záwiyahs* (places of meeting), and the shrines to which are attached religious endowments, such as almshouses, hostels *(Musáfirkhanah)* are frequently seen in the vicinity of the mosques. These are all sacred places inspired by a religious purpose, but may differ in their degree of sacredness especially when compared to the mosques, as the mosques are purely meant for the worship of God.

The Ka'bah and the mosques are not ontologically God

I would like to emphasize the point that Islam does not believe that the sacred place — the Ka'bah, or any mosque for that matter — is ontologically God Himself. In other words, the Islamic architecture of any place of worship does not symbolize the conception of a specifically graded divine presence.

A word about the Christian version of sacred places may not be out of place here. Two opposite views are mentioned by Christian writers on this subject. One view is that a sacred place is the house of the people of God, rather than the house of God. This view, if it is accepted by Christian scholars, brings it closer to the Islamic concept of worship. It is maintained by them that there is no church except the heart of man, that the buildings they worship in should not be called temples or churches but steeple-houses.[25] Similarly, the members of the Jehovah's Witness dwell upon the Biblical evidence that "the Most High does not live in houses made with hands".[26] As Isaiah says:

> "The heaven is my throne,
> And earth is my footstool;
> And where is the place of my rest?
> Where is the house that you will build for me?
> Did not my hand make all these things?"[27]

This view is opposed to the popular Christian view which is based on the authority of the Old and New Testaments. This difference can be traced in the Old Testament when God asked David to stop building Him a house while he asked Solomon to build Him a house.[28a] The episode of Nathaniel in the New Testament suggests that Jesus himself give a testimony concerning himself as the new temple.

In other words, the view expressed by some Christian scholars that the sacred place in Christianity means a house of the people of God very much resembles the Islamic concept of sacred places. The other theory that the sacred place is *Domus Rei* (House of God) is in direct contrast to the Islamic concept of the place of worship.

Renovation of the Ka'bah

Although the Ka'bah is the most sacred place to Muslims, any change in the structure is not prohibited by the Qur'án or the *Sunnah*.

In the year 1022 A.H. (1613 C.E.) considerable improvements were made in the Ka'bah. It was demolished by a torrential deluge in the years 1039 A.H. (1629 C.E.). It was rebuilt by the Ottoman Sultan Murád III in 1040 A.H. (1630 C.E.). In the year 1295 A.H. (1878 C.E.) the floor of the Ka'bah was paved with stones. The interior of the Ka'bah has been embellished many times, especially during the period of the 'Abbásid Caliphate. The 'Abbásid period is the golden period of Islamic history and their prosperity and generosity is almost proverbial. Some of the Caliphs embellished the walls of the Ka'bah with gold and silver tablets. In a later period the Ka'bah was often divested of its ornaments as a result of the penurious circumstances of its rulers or for suppressing turmoils and troubles there. The rulers of Mecca, when faced with poverty, used to remove from its gates and pillars the golden tablets and the 'Abbásid caliphs used to replace them, as, for instance, was done by al-Mu'tadhid Billáh in 251 A.H. (765 C.E.) and in 268 A.H. (881 C.E.).

Súfí view regarding a sacred place

This place and all the other places of worship therefore have not been consecrated by God through His presence in their particular place only as the point of entry from this

20 *Corpus juris di Zayd Ibn 'Ali*, ed. Griffini No. 364.
21 *Cf.* Baládhurí, p. 120; also Tabarí, Vol. 1, pp. 2405-2407.
22 Maqrizí, Vol. IV, p. 35. Some churches were used as government offices as in Egypt in 146 A.H. (763 C.E.), and some were used as dwelling-places.
23 The Qur'án, 21 : 83; 38 : 39.
24 Mas'údí, Vol. I.
25 J. Creedon, The Sacred Place — Some New Testament Evidence, Paper 5 Seminar on Religion, organized by the University of Nigeria, Nasuka, in 1966.
26 Acts, 7 : 48.
27 Isaiah, 66 : 1-2.
28a 1 Chron. 17 : 3 *et seq.*; 1 Chron. 22 : 5 *et seq.*

world into the heavenly realms. The famous story of the Súfí Rábi'ah[28] provides us with an example that she wanted to visit the Ka'bah and to prostrate before God in that holy sanctuary. During her ecstatic state she saw that the Ka'bah was itself coming to receive her, prostrating before her.

. The *Maulánáa* Jálál al-Dín Rúmí, the famous Persian Súfí, has similarly said in his *Mathnaví,*[29]

> " The heart (of a human being) is better than a thousand Ka'bahs "

and

> " Control your heart ; it is your greater pilgrimage."

The pilgrimage and the holy sanctuary of the Ka'bah are inter-related, and the pilgrimage forms one of the five pillars of faith.

The *Maulánáa* Rúmí actually emphasizes that one should refrain from falling a prey to the mundane temptations and making the principles of Islam merely the formalities to be observed to achieve selfish aims.

The above utterances of Rúmí should not be misunderstood as those coming from a *zindíq* (free-thinker). He was a staunch Muslim Súfí and he believed in the sacredness of the Ka'bah as the earliest place of worship ever built and the meeting place of the Muslims from all over the world. But Islam does not believe that it is an entry of the Divine into the human. It was merely an historical place—re-built by the Prophet Abraham and his son Ishmael. The Qur'án says :

> *" And remember Abraham and Ishmael raised the foundations of the House (with this prayer): " Our Lord ! Accept (this service) from us : for Thou art the All-Hearing, the All-Knowing."*[30]

Structural changes in the Sacred Mosque at Mecca

We have already set forth the important renovations and changes in the building of the Ka'bah. With such changes can come upon the structure of the Sanctuary of the Ka'bah, the most blessed place in the spiritual history of Islam, it is not surprising if the changes have been effected on the Sacred Mosque at Mecca *(al-Masjid al-Harám).* When we examine its various parts, its gates, minarets and pillars, we observe that they belong to different periods. Nevertheless, the major part belongs to the days of the Mamluke and Ottoman periods. (One wonders when one fails to find the ornamental objects and the remnants of the buildings which go beyond the days of the Mamlukes and the Ottomans as to where they have gone. There is absolutely no mention of these antiques in any museum of the world.) We may by way of an example mention here the pulpits of wood which were set up in the sacred Mosque of the Ka'bah, and which have been so often mentioned in history books of reference — the pulpit of Mu'áwiyah, the first 'Umayyad Caliph, of three steps, set up in the year 44 A.H. (664 C.E.) ; the pulpit of Hárún al-Rashíd, the 'Abbásid Caliph, of nine steps, presented by his governor of Egypt, Músá Ibn 'Isá, in the year 171 A.H. (787 C.E.) ; and those of al-Wáthiq — who gave three pulpits, one to the sacred mosque at Mecca, and the other two at Miná and 'Arafát respectively — between the years 227-232 A.H. (831-846 C.E.) ; the pulpit of al-Muntasir in 247-248 A.H. (761-762 C.E.), which has been described as of exquisite beauty ; the pulpit of al-Muqtadí in 467-487 A.H. (1074-1094 C.E.), which was burnt by the Fatimides with a view to destroying all chances of leadership for the 'Abbasides ; the pulpit of al-Ashraf Sha'bán, set up in 766 A.H. (1368 C.E.). This pulpit was repaired a number of times and was described by al-Taqíyy al-Fásíyy in 815 A.H. (1412 C.E.). Then there are the pulpits of al-Muayyad Shaykh set up in 818 A.H. (1415 C.E.) ; of al-Násir Khushqadam set up in 866 A.H. (1461 C.E.) ; of al-Ashraf Qáiyatbáyy, set up in 877 A.H. (1472 C.E.) ; and lastly of Sulaymán the Magnificent, made of stone. The changes of these pulpits, which were representing the Islamic art of carving in wood and stone, shows that there is no such rigid rule that such and such a pulpit set up by such and such a person only is sacred. Recently, King Su'úd of Su'údi Arabia made various alterations in various mosques, and even in the courtyard of the Ka'bah, without being blamed by the Muftis and the 'Ulema for the innovation. The repair and construction work is still going on in the Hejaz under the patronage of the present Su'údi Arabian monarch, King Faysal.

The Prophet's Mosque at Medina has also seen various changes which have been well described in colour by Ibráhím Rifa't Páshá.[31]

Major changes in the Prophet's Mosque at Medina

We can see from the evidence given in this book that the Prophet's Mosque has passed through various stages of change since the days of the Prophet, the days of the third Caliph 'Uthmán, the 'Umayyad Caliph al-Waleed, the Abbasid Caliph al-Mahdy, the Mamluke Qáiyatbáyy, and the Ottoman Sultan 'Abd al-Majeed.

Various additions and changes in the mosque were made in successive periods when the mosque was damaged by fire. For example, the Prophet's Mosque at Medina was burnt down in 654 A.H. (1256 C.E.), when nothing of it was left except the present dome in the courtyard which contained stores, and which was built by the 'Abbásid Caliph al-Násir al-Din Alláh in 576 A.H. (1180 C.E.). The last 'Abbásid Caliph, al-Musta'sim Billáh, undertook to rebuild the Prophet's Mosque, and during the pilgrimage season sent money, artisans and other appurtenances to Medina. In this undertaking the King of the Yemen, al-Muzaffar (647-694 A.H. (1249-1294 C.E.)) and Núr al-Dín 'Alí, the ruler of Egypt, also participated, and the building operations were completed by the King of Egypt, al-Záhir Baybars (658-676 A.H. (1260-1277 C.E.)).

The Mamluke ruler of Egypt, Muhammad Ibn Qaláwún, added two galleries to the Prophet's Mosque in 729 A.H. (1328 C.E.), which some of the narrow-minded would have considered as an innovation *(Bid'ah)* as it was never done before in the lifetime of the Prophet or in the first four caliphs' period. The necessity was felt more and more for all these changes as the number of Muslims grew and the pilgrims began to pour in during the Hajj season. These galleries were repaired by Bansbayy in 831 A.H. (1428 C.E.). The ruler of Egypt, al-Záhir Zaqmáq, renewed the roof of the mausoleum of the Prophet and also the other roofs in 853 A.H. (1449 C.E.). But al-Ashraf Qáiyatbáyy started renewing the roof in 879 A.H. (1474 C.E.). He re-covered the roof, rebuilt the pillars and minarets. The building was struck by lightning in 776 A.H. (1471 C.E.). It was burnt down and

28 See Margaret Smith, *Rábi'ah, the Mystic.*
29 See the *Mathnaví-i Maulánáa Rúmí,* translated into English by R. A. Nicholson.
30 The Qur'án, 2 : 127.
31 See *Mir'at al-Haramayn.* The pictures in this book are drawn by a Turkish artist and were printed in Germany. A concise edition of this book was printed by an Egyptian artist, Hasan Husayn Yúsuf, in 1903.

destroyed, with the exception of the mausoleum and the present dome in the centre of the courtyard. Ashraf Qáiyatbáyy rebuilt it, including the whole of the mosque, at a cost of 12,000 dinars.

The Ottoman Caliph, Sulaymán the Magnificent (926-947 A.H. (1520-1566 C.E.)), carried out some alterations. He built a minaret to be named after his mosque. The Ottoman Sultan Salím II followed his example and built the beautiful dome in 980 A.H. (1572 C.E.) and decorated it with mosaics. The Ottoman Sultan Mahmúd II instituted some further improvements in 1233 A.H. (1808 C.E.), but Sultan 'Abd al-Majíd carried out huge building operations, almost altering every corner of the Prophet's Mosque between 1265 and 1277 A.H. (1849 and 1860 C.E.) because of the weakness that was discovered in the building. The whole of the Prophet's Mosque was pulled down except the *Maqsúrah*, and it took twelve years to complete the building operations.

If there is anything most sacred amongst the places of worship for Muslims it is the Sacred Mosque at Mecca, the Prophet's Mosque at Medina and the Dome of the Rock at Jerusalem, but there was absolutely nothing in these places to symbolize the special Divine presence. The traditional composite parts of the mosques — the minarets, *mihrábs* (niches) and *minbars* (pulpits) — are not sacred and therefore there was no harm in removing or changing these parts wherever it was necessary.

The reverence that was attached to these places was only because of the historical association of the Prophet or history of the *Sahábah* (Companions of the Prophet) because they were memorial mosques which were associated with a tomb of one of the Companions, *Tábi'ún* (followers of the Companions) or *Tab' Tábi'ín* (the followers of the followers of the Prophet). But the tomb had absolutely no significance in offering the prayers and was only to perpetuate the memory of that great man after whose name the mosque was built. Mosques, as we have mentioned before, simply provide shelter to the devotees and preserve nothing like the sacred fire in the Agyaris, the place of worship of the Zoroastrians, or the Cross and altar in the Church, or idols in the Hindu, Jainist and Buddhist temples which make the place sacred.

Innovation (Bid'ah) **in the sacred places**

When Mu'áwiyah, the founder of the Umayyad dynasty, first introduced the *Maqsúrah*,[32] it was considered as a profane creation by the 'Ulema, and there was a hue and cry. The *Maqsúrah* was a sort of bower inside the mosque reserved for the exclusive use of the Caliph. The mosque is a place where every Muslim is treated on an equal footing whether one is rich or poor, ignorant, illiterate or learned, king or servant — they all stand shoulder to shoulder while offering their prayers. Even the *Imám*, the leader of the prayer, does not enjoy any priority in any matter because Islam does not recognize any form of priesthood. When Mu'áwiyah introduced the *Maqsúrah*, it was considered as an innovation as it violated the basic Islamic principle of equality and fraternity. It is a point of interest to note that the renovation and complete structural changes in the buildings of the Ka'bah and the Prophet's Mosque were not considered as innovations, but even the minutest addition like installing any form of living image or even the *Maqsúrah* reserving the Caliph's place in the mosque were considered profane according to the *Shari'ah*.

Turning towards the East or West is not righteousness

The Muslims turn their faces towards the Ka'bah while offering their prayers, but turning towards the East or the West is not the sure sign of righteousness, it is only for the sake of uniformity to be observed throughout the world of Islam. The Qur'án declares :

> *"It is not righteousness that ye turn your faces towards east or west. But it is righteousness to believe in God and the Last Day, and the Angels, and the Book, and the Messengers ; to spend of your substances, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves ; to be steadfast in prayer, and practice regular charity ; to fulfill the contracts which ye have made ; and to be firm and patient, in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the God-fearing."*[33]

Mark the words which clearly indicate that the people of truth are not those who turn their faces towards East or West, but those who firmly practise what the above-mentioned Qur'án's verse has enumerated. One of these requirements is " to be steadfast in offering prayers " — which is one of the five pillars of Islam.

Different styles of mosque architecture

Islam, the youngest religion of the world, emerged from Arabia and with incredible speed fashioned in less than a century a new imperial structure in West Asia and on the southern and western shores of the Mediterranean.[34] By the year 732 C.E., which marked the first centenary of the Prophet's death, his followers were the masters of an empire greater than that of Rome at its zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the lower contracts of the Nile, and the name of God and the Prophet Muhammad as a messenger of God were being called five times a day from thousands of minarets scattered over south-western Europe, Northern Africa and Western and Central Asia.[35] Thus continuing their advances from the pillars of Hercules to Java, they united the believers of the most widely differing nations under one faith. The very diversity of the races conquered by Islam was destined to give rise to variety in building the places of worship — the mosques — according to their local art and architecture. Islam does not disapprove of these new ideas in the building of mosques as the place was not *Domus Dei* but *Domus ecclesiae*. Wherever the new religion had spread, it found itself face to face with fully-formed civilizations possessing a well-defined architecture and skilful workmen. The result was that the architecture of the early Islamic buildings was the native architecture strongly influenced by the new ideas. As many as seven styles of mosque architecture are seen all over the world, and these styles changed due to geographical and historical considerations.

1. The Syrio-Egyptian style, which is displayed in Egypt, Syria, and for that matter in all of Arabia.
2. The Moorish style or the style prevalent in the Maghreb, such as in Algeria, Morocco, Tunis, Spain and Sicily.

32 See Ya'qúbí, Vol. 11, p. 265 ; Dínáwrí, p. 229 ; Tabarí, Vol. II, p. 70.
33 The Qur'án, 2 : 177 (translation by 'Abdulláh Yúsuf 'Alí).
34 *Cf.* H. A. R. Gibb.
35 *Cf.* Philip Hitti, *A History of the Arabs.*

3. The Persian or Iranian style as displayed in the mosques in Persia, Mesopotamia, Armenia, Caucasus, Turkestan (including Russian Turkestan), Afghanistan and Baluchistan.
4. The Ottoman style as displayed in the mosques of Constantinople, Anatolia and Turkey in Europe and even in the mosques of Paris, London and New York.
5. The Indian style as displayed in the mosques of the Indo-Pakistan sub-continent, in Malaya, Singapore, Burma, Ceylon and other places.
6. The Chinese style of building mosques is specially Chinese, as the mosques are not distinguished by any characteristic from other buildings either secular or religious.
7. The style used in the mosque building in West Africa. It is almost an outcome of many influences from outside, chiefly Romano-Berber, Byzantine and Indian influences.

The great Mosque of Ahmad Ibn Túlún, built in Cairo in 265 A.H. (879 C.E.) and the Mosque of the Nilometre built in Cairo about two centuries later, i.e. in 485 A.H. (1092 C.E.) give us some idea of the development of the Syrian and Egyptian style in the mosque building. The other mosques retain the same ancient pattern.

The Moorish style is used throughout the Maghreb, in the whole of North Africa west of Egypt. The local traditions in building a mosque continued but the Roman and Byzantine influences can be seen in the buildings. Oriental and Iberian influence on Visigothic style is seen in Spain.

The following mosque buildings indicate the gradual development in the Moorish style :

670 C.E. The mosque at Qayrawán built by 'Uqbah Ibn Náfi'.

732 C.E. The Zaytúnah Mosque at Tunis built by 'Ubaydulláh Ibn Habbáb.

770 C.E. The Great Mosque of Cordova.

1007 C.E. The Mosque of Qal'ah, Algeria, in Constantine Province.

1316 C.E. The cupola of the Great Mosque of Telmsen was built.

1174 C.E. The Great Mosque of Seville, Spain.

1318 C.E. The Mosque of Sídí Ibráhím at Telmsen, Algeria.

1354 C.E. Completion of al-Hamrá of Granada.

1631 C.E. The Mosque Hamúdah Páshá at Tunis.

Mosques were mostly built by a Muslim ruler or a noble as representative of the communities. Later even the wealthy Muslims considered it as a pious work to build mosques, tombs and Musafirkhanahs (hostels). Al-Hákim had taken a census of the mosques of Cairo in Egypt in the year 403 A.H. (1012 C.E.) and it was recorded that there were 800 mosques.[36] Ibn Jubayr has reported that there were 12,000 mosques in Alexandria.[37] Ya'qúbí reports that during his time there were as many as 30,000 mosques in Baghdad. Ziyád built seven mosques in Basrah, and the total number of mosques in that city was 7,000. In Damascus Ibn Asákir counted 389 mosques and in Palermo, Ibn Hawkal counted 500 mosques.[38]

These examples were followed all over the world wherever Islam spread. In almost all of West Africa one can see magnificent mosque buildings in urban areas and small mud houses or cottages in the rural areas. Whatever form or shape the mosque building might have, it is necessary to preserve the dignity of the house of prayer. One should remove shoes or sandals before entering the mosque and one should not call out aloud and thereby disturb the meditations of the worshippers.

Conclusion

Mosques or places of worship in Islam are " houses of which God has permitted that they be erected and that His name be mentioned in them " (The Qur'án, 24 : 36).

36 Maqrízí, Vol. IV, p. 264.
37 Ibn Jubayr, p. 43.
38 Yáqút, Vol. I, p. 719.

Islamic Law (the Shari'ah*) is the Answer to the Contemporary Issues of the World of Islam (Part II)* — *Continued from page 12*

This brings me to the end of my thesis, which I hope conveys the spirit of the *Shari'ah* as a system capable of meeting contemporary issues and solving them, and clarifying some of the purposely obscured points which I shall now summarize :

(1) The Islamic world, relying on the principles of the *Shari'ah*, can achieve its own entity, independent of East and West, and by which it can defend and protect itself from the torrent of Communism and certain inequities of Capitalism.

(2) The ability of the *Shari'ah* to develop and evolve to meet the ever-changing needs of society, by relying on the concept of public interest as a source of legislation.

(3) The collective notion in Islam should be emphasized; outstanding quality in the *Shari'ah* which establishes a profound equilibrium between the individual and the community should be put in perspective in relation to our own age.

When our political leaders begin to think seriously about the happiness and welfare of their people, they will find in the *Shari'ah* a guiding proven system to achieve and fulfill their aims. The immortal principles of the *Shari'ah* can be used to correct and cure our social diseases in the Islamic world. Perhaps even the West might find in it, again, a ray of light and knowledge to achieve a still more advanced civilization, or at least to preserve its existing one.

The Lawfulness or Otherwise of the Consumption of the Flesh of Animals slaughtered by Jews & Christians[1]

A *Fatwa* of the Moroccan *'Ulema*

English Translation of the Fatwá

A *Fatwá* by the Head of the *Wa'z* and *Irshád* Department in the Ministry of Awqáf and Islamic Affairs, Rabat, Morocco.[2]

Below is the text of the reply (English translation) to a question by Moroccan workers in Holland enquiring about the lawfulness of eating the flesh of the animals slaughtered by the Dutch.

"Lawfulness of the consumption of the flesh of the animals slaughtered by the People of the Book (the Jews and the Christians) is a concession vouchsafed to Muslims by God.

"God says in the Qur'án (5 : 3):

"The food of those who have been given the Book (the Jews and the Christians) is permissible to you and your food is permissible to them."

"Obviously by 'their food' is meant primarily the flesh of the animals killed by the Jews and the Christians. It was in this way that Ibn 'Abbás, as stated in the *Tafsír* of Ibn Jarír and others, explained the words 'their food'. In our own times the Muftí of Egypt, the *Shaykh* Muhammad 'Abduh, was asked by some Muslims living in the Transvaal about the lawfulness of eating of the flesh of the animals killed by the inhabitants of the Transvaal who struck their bulls with a hammer and then slaughtered them without pronouncing the *Tasmiyah*, i.e. the words *Bi 'Ismi l-Láh, Alláhu Akbar*, and that they also slaughtered their cattle without saying the *Tasmiyah*. The *Shaykh* 'Abduh gave the *Fatwá* to the effect that the Muslims were allowed to eating the flesh of the animals killed by the inhabitants of Christians. This gave rise to a dispute in Egypt which ultimately led to the formation of a Committee of the 'Ulemá (savants) representing the four *Mazhabs*. They compiled a monograph in which they upheld the *Fatwá* (of Muhammad 'Abduh). Also Mahdí al-Wazzání, one of the 'Ulemá of Morocco, published a book in which he supported the views of the *Shaykh* 'Abduh. The Editor of the Egyptian monthly *al-Manár* (now extinct) published the *Fatwá* of al-Wazzání in the last part of Vol. VI of *al-Manár*.

"It is true that al-Ruhúní, the author of the Annotations *(Háshiyah)* on the *Sharh al-Mu'atta* by al-Zurqání, holds that the consumption of the flesh of animals killed by the People of the Book is unlawful, but the *'Ulemá* of the *Four Mazhabs* in their *Fatwá*, in holding that the consumption of the flesh of the animals slaughtered by the People of the Book is lawful, have discussed all this in the ninth chapter of their monograph dealing with the views of al-Ruhúní. They have refuted al-Ruhúní's views by arguments. On the basis of what we have stated we hold that the eating of the flesh of the animals, i.e. the cattle, goats, sheep and fowls, etc., slaughtered by the People of the Book is lawful, exclusive of the flesh of that which dies of itself and the flesh of swine and blood and intoxicants."

Arabic Text of the Fatwá

فتوى لرئيس قسم الوعظ والارشاد
بوزارة الاوقاف والشؤون الاسلامية

هَذَا جوابٌ عَن سُؤَالٍ وَرَدَ مِن عُمَّالٍ مَغَارِبَةٍ بِهُولَانْدَة يَسْأَلُون عَن حُكْمِ أَكْلِ لُحُومِ الذَّبَائِحِ بِتِلْكَ البِلَادِ

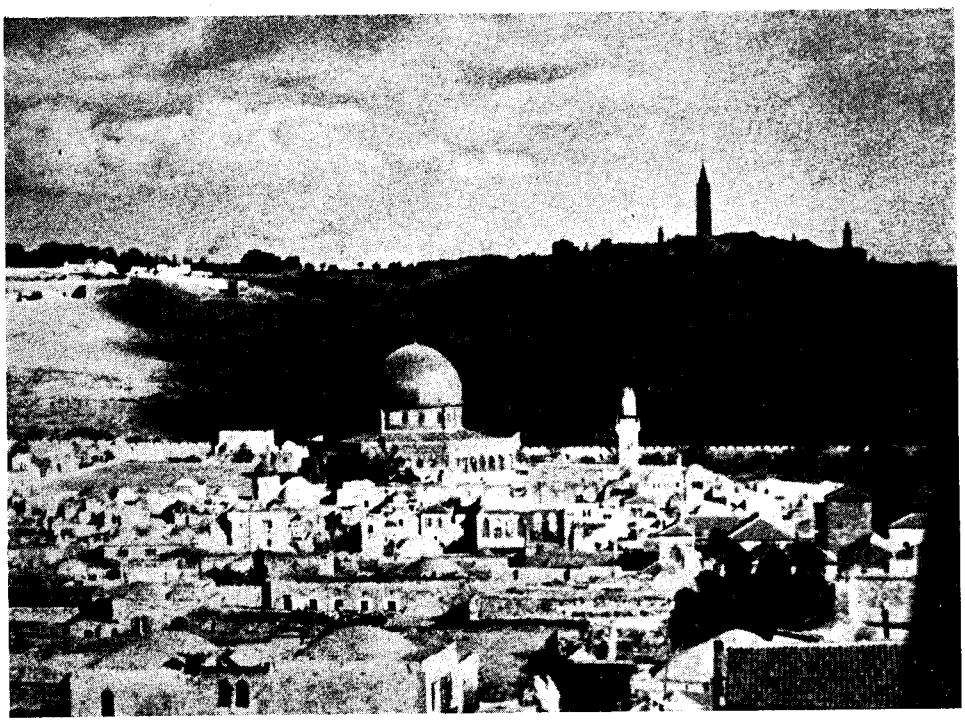
جَوَازُ أَكْلِ ذَبَائِحِ أَهْلِ الْكِتَابِ رُخْصَةٌ مِنَ اللهِ لِلْمُسْلِمِينَ

يَقُولُ اللهُ تَعَالَى : « وَطَعَامُ الَّذِينَ أُوتُوا الكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ » وَالمُتَبَادَرُ مِن طَعَامِهِمْ فِي الدَّرَجَةِ الأُولَى هُوَ ذَبَائِحُهُم وَبِذَلِكَ فَسَّرَهُ ابنُ عَبَّاسٍ حَسَبَمَا فِي تَفْسِيرِ ابنِ جَرِيرٍ وَغَيْرِهِ ، وَفِي العَصْرِ الأَخِيرِ سُئِلَ مُفْتِي مِصرَ المَرْحُومُ الشَيخُ مُحَمَّد عَبْدُهُ عَن قَوْمٍ مِن أَهلِ التَرَنسِفَالِ يَضْرِبُونَ رَأسَ الثَّوْرِ بِالبَلْطَةِ (وَهِيَ اسْمُ آلَة) ثُمَّ يَذْبَحُونَهُ وَلَا يُسَمُّونَ اللهَ كَمَا يَذْبَحُونَ الشَّاةَ بِدُونِ تَسْمِيَةٍ ، فَأَفْتَى بِحِلِّ ذَبِيحَتِهِمْ أَيْ بِجَوَازِ أَكْلِهَا فَقَامَ نِزَاعٌ فِي مِصرَ حَوْلَ هَذِهِ الفَتْوَى كَانَ سَبَباً فِي تَأْلِيفِ لَجْنَةٍ مِن عُلَمَاءِ المَذَاهِبِ الأَرْبَعَةِ ، أَلَّفُوا رِسَالَةً أَيَّدُوا فِيهَا الفَتْوَى كَمَا أَلَّفَ السَّيِّدُ المَهْدِي الوَزَّانِي مِن عُلَمَاءِ المَغْرِبِ رِسَالَةً أَيَّدَ فِيهَا فَتْوَى الشَيخِ عَبْدُه ، قَالَ صَاحِبُ مَجَلَّةِ المَنَارِ وَقَد نَشَرْنَاهَا فِي آخِرِ جُزْءٍ مِن مَجَلَّدِ المَنَارِ السَّادِسِ

نَعَمْ قَد أَيَّدَ الرَّهُونِي صَاحِبُ حَاشِيَةِ الزُّرْقَانِي المَنعَ مِن أَكْلِ ذَبَائِحِ أَهْلِ الكِتَابِ ، وَلَكِنَّ عُلَمَاءَ المَذَاهِبِ الأَرْبَعَةِ الَّذِينَ أَفْتَوْا بِجَوَازِ أَكْلِ ذَبَائِحِ أَهْلِ الكِتَابِ تَكَلَّمُوا فِي الفَصْلِ التَّاسِعِ مِن رِسَالَتِهِمْ مَعَ مَا ذَهَبَ إِلَيْهِ الرَّهُونِي ، وَأَبْطَلُوا كَلَامَهُ بِالحُجَجِ وَبِنَاءً عَلَى مَا ذَكَرْنَا يَكُونُ الحُكْمُ هُوَ جَوَازُ أَكْلِ ذَبِيحَةِ أَهلِ الكِتَابِ مِنَ البَقَرِ وَالغَنَمِ وَالدَّجَاجِ ، دُونَ المَيْتَةِ وَالخِنزِيرِ وَالدَّمِ وَالخَمْرِ

1 For a fuller decision of the subject see also Rashíd Ahmad Jalandharí, "The Lawfulness or Otherwise of the Consumption of the Meat of Animals Slaughtered by Jews and Christians" in *The Islamic Review* for May 1966.

2 Culled from the Arabic monthly *al-Irshád*, Vol. I, for June 1967, published by the Ministry of Awqáf and Islamic Affairs, Rabat, Morocco.



A panoramic view of Jerusalem with the Dome of the Rock (centre) and the Mount of Olives in the background (right)

An Analysis of

The Balfour

WHAT DID BRITAIN

by MUSA MAZZAWI

The Palestine problem, which has bedevilled peace and stability in the Middle East for the past twenty years, and which on at least two occasions during this period has posed a menacing threat to world peace, is one of those simple issues which, by a combination of prejudice, guile and sheer ignorance, have become confused and complicated. The sympathies of ordinary people, and of governments throughout the world, have often been conditioned by considerations which, on scientific analysis, are either irrational or irrelevant.

It is difficult to draw up a complete list of the reasons why people have sympathized with Zionist aspirations to establish a Jewish state in Palestine, and denied support to the Arabs in their opposition to this scheme. For some the determining factor has been a belief that Palestine had been granted to the Jews by the Almighty, and that the descendants of the Jews who had left the country two thousand years ago have a right to go back. Others consider that the Zionists have a right to Palestine because the Jews had been persecuted and massacred in millions by the Nazis during the last world war; and the Jews therefore need a country of their own. Others, still, believe that the existence of the Jewish state of Israel is legitimately based on a resolution by the United Nations in 1947 partitioning the country between the Arabs and the Jews. Yet others, particularly British people, feel that the Jews are entitled to Palestine because of a promise made to them by the British Government in 1917 for the establishment of a 'Jewish national home'. There are also people for whom support for Zionism and Israel is determined by antipathy to the Arabs because of a not very flattering image of them projected in the West by their enemies and detractors, and for one reason or another not dispelled by the Arabs.

For many people in Britain, because of the Balfour Declaration just mentioned, support for Zionism and for the establishment of the Jewish state of Israel in Palestine is to a great extent a matter of honour. The Balfour Declaration was a promise — and is not the Englishman's word his bond? The British have constantly been reminded by the Zionists of Britain's traditions, and its duty, in this respect.

The Arabs, on the other hand, have bitterly blamed the British for issuing the Balfour Declaration, and have accused Britain of aiding and abetting the Zionist movement, which was designed to displace the Arabs from their ancestral home.

What exactly was promised regarding Palestine? What value — legal or moral — can be attached to any promises as a basis of title to any part of Palestine? These are the questions which I hope to answer in this brief essay.

Promises to the Jews

On 2 November 1917 the British Government published a statement of policy (later known as the 'Balfour Declaration') in the form of a letter from Mr. Arthur James Balfour, then Secretary of State for Foreign Affairs, to Lord Rothschild, a leader of the Zionist movement. The letter read:

Foreign Office,
November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to and approved by the Cabinet:

'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being

ur Declaration*

IN PROMISE IN PALESTINE?

clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

ARTHUR JAMES BALFOUR

The circumstances in which the Balfour Declaration was made were examined in a report in 1937 by a British Royal Commission under the chairmanship of Earl Peel. The report said :

'In the evidence he gave before us Mr. Lloyd George, who was Prime Minister at the time, stated that, while the Zionist cause had been widely supported in Britain and America before November 1917, the launching of the Balfour Declaration at that time was "due to propagandist reasons" ; and he outlined the serious position in which the Allied and Associated Powers then were. . . . In this critical situation it was believed that Jewish sympathy or the reverse would make a substantial difference one way or the other to the Allied cause. In particular, Jewish sympathy would confirm the support of American Jewry, and would make it more difficult for Germany to reduce her military commitments and improve her economic position on the eastern front . . .'[1]

The Balfour Declaration was subsequently incorporated with the Mandate for Palestine entrusted by the League of Nations to Britain and confirmed by the Council of the League on 24 July 1922. The following are extracts from the Mandate :

Preamble: *Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favour of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine . . .*

Article 2: *The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.*

Promises to the Arabs

Soon after the outbreak of World War I the British Government opened negotiations with Husayn, the Sherif and Emir of Mecca. As hereditary guardian of the Muslim holy places in the Arabian Peninsula he had a position of great influence and pre-eminence amongst the Arabs, who had long cherished independence and liberation from Ottoman rule.

Britain sought the Sherif's support in the war against the Central Powers. In a letter dated 14 July 1915, the Sherif informed Sir Henry McMahon, then British High Commissioner in Egypt, as to the terms on which the Arabs would co-operate in the war against the Turks. The relevant passage of the letter reads :

'England to acknowledge the independence of the Arab countries, bounded on the north by Mersina and Adana up to 37° of latitude, on which degree falls Birijik, Urfa, Mardin, Midiat Amadia Island (Jezireh), up to the border of Persia ; on the east by the borders of Persia up to the Gulf of Basra ; on the south, by the Indian Ocean, with the exception of the position of Aden to remain as it is ; on the west by the Red Sea, the Mediterranean Sea up to Mersina.'

Soon after this the Allied cause received a serious setback, and it became clear that the chances of victory against the Ottomans and the Germans in the Middle East could be improved tremendously if active support were given by the Arabs. Thus, on 24 October 1915, Sir Henry McMahon was authorized by the British Foreign Secretary to reply to the Sherif Husayn's letter. He stated that, subject to certain modifications, Great Britain was prepared to 'recognize and support the independence of the Arabs within the territories included in the limits and boundaries proposed by the Sherif of Mecca'. One of the modifications to the boundaries proposed by the Sherif Husayn was stated thus :

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* Courtesy, the Council for the Advancement of Arab-British Understanding, 31 Chapel Street, London, S.W.1. The Council have published it in a pamphlet form at 1/-.

1 Palestine Royal Commission Report, July, 1937, Cmd. 5479, p. 23.

'The districts of Mersina and Alexandretta and the portions of Syria lying to the west of the districts of Damascus, Homs, Hama and Aleppo cannot be said to be purely Arab, and should be excluded from the proposed limits and boundaries.'

On the basis of this solemn pledge on behalf of Britain the Sherif of Mecca declared war against the Turks in June 1916.

The Arab Revolt and its effect on the outcome of the war have been authoritatively summarized as follows :

'By the end of 1916 the Arabs of the Hedjaz had easily overcome the isolated Turkish posts in the south of the country . . . During 1917 the Turkish posts along the [Hedjaz railway] line were continually raided and stretches of the railway repeatedly destroyed. When a British army invaded Palestine in the autumn of 1917, the Arabs, a few thousand of whom had been trained as a regular force, operated beyond the Jordan on the outer flank of the advance. Their co-operation was unquestionably a factor in the success of the campaign which culminated in the capture of Jerusalem on the 9th December, 1917, and in the final expulsion of the Turkish forces from Palestine in the following autumn.'[2]

Was Palestine included in promise to Arabs?

Controversy subsequently arose as to whether Palestine was included in the British pledge to the Sherif of Mecca. The Arabs maintained throughout that Palestine was understood by them to be one of the territories which were promised independence. The British Government, however, took a different view. Although the geographical description contained in the McMahon letter clearly shows that Palestine was to be in the area for which independence was to be given to the Arab inhabitants, the British Government has repeatedly stated that, whatever may have been the overt meaning of the qualifications contained in the McMahon pledge, the intention of the British Government was to exclude Palestine.

Fresh evidence of a dramatic nature, throwing a completely different light on this controversy, was discovered in 1964. This was contained in two 'secret' documents — a 20-page memorandum on *The British Commitment to King Husayn,* marked 'secret', prepared by the Political Intelligence Department of the British Foreign Office for use by the British delegation to the Paris peace conference, and a 12-page *Appendix on previous commitments by His Majesty's Government in the Middle East.* These documents belonged to the late Professor William Linn Westermann, one-time adviser on Turkish affairs to the American delegation to the Paris peace conference. They were deposited at an American University but on his instructions were not opened until after his death. In these papers there are several references to Palestine and towns in Palestine as included in the proposed area of Arab independence. One passage, in particular, is eloquent and explicit beyond the slightest doubt. Section (iv) of the memorandum reads :

'With regard to Palestine, H.M.G. are committed by Sir Henry McMahon's letter to the Sherif on October 24, 1915, to its inclusion in the boundaries of Arab independence.'[3]

Promises to the French

In November 1915, shortly after the British Government had given its pledge to the Sherif of Mecca, the British Government opened negotiations with the French Government for the purpose of reconciling British, French and Arab claims in the Middle East. An agreement was concluded in May 1916, in consultation with the Russian Government, between M. Picot, for the French side, and Sir Mark Sykes, for the British side. This stipulated that Palestine was to be separated from Turkish territory and subjected to a special régime — but not given independence. The agreement was secret until November 1917 when the new revolutionary Government in Russia published a copy of it found in the archives of the Foreign Ministry at Petrograd.

Legal analysis of Balfour Declaration

The three promises which Britain made in regard to Palestine appear on the whole to be mutually exclusive and contradictory. A promise to the Arabs for an independent Arab Palestine, followed by a promise to the Jews for a 'national home' in Palestine, and then a promise to the French for a special régime for Palestine and the neighbouring region primarily for the benefit of Britain and France. In all these three cases Britain was motivated by consideration of self-interest, and was guided mainly by the exigencies of the war and by the need for moral and material support in the struggle against Germany and Turkey. It is also difficult to avoid the conclusion that the predominant element of secrecy accompanying the negotiations and the agreements about these promises savoured of intrigue, and to some extent of unbridled sharp practice. None of these solemn promises now appears vague or imprecise, although when the time came for their implementation they all were considered by Britain as capable of varying interpretations, always something different from that understood by the recipients of the promise.

It is submitted that the Balfour Declaration was invalid, and utterly incapable of affecting the rights which the Arabs have to Palestine as the indigenous inhabitants who have been in continuous occupation of the country for thirteen centuries. This proposition is based on the following grounds:

(i) When Britain made the Balfour Declaration it did not possess Palestine — and British troops had not yet set foot on Palestinian soil. Britain thus did not in fact, or in theory, have Palestine so as to be able to give it away, or to control its destiny and the future of its people. The legal position in this regard is depicted by the well-known legal maxim 'no one can give that which he has not' *(nemo dat quod non habet).* The Balfour Declaration not having been given by the Arabs, or acquiesced in by them, it cannot be

2 Palestine Royal Commission Report, July, 1937, Cmd. 5479, p. 17.

3 See *The Times,* London, for 17 April 1964 — *Light on Britain's Palestine Promises,* and ensuing correspondence.

legally or morally valid against them. It may be valid against Britain. This means, in other words, that the unsuspecting tourist who had been 'sold' Buckingham Palace would have no redress against the Queen of England, but may have a claim against the 'seller'. Imagine the chaos that would result if this were otherwise. People will have to vacate their homes or give up their property simply because smart tricksters had secretly 'sold' them.

(ii) The argument that the Balfour Declaration was incorporated into the Mandate for Palestine entrusted to Britain by the League of Nations would not be valid against the Arabs to dispossess them of title to Palestine, or to give title to the Zionists. In the first place, the League of Nations also did not own Palestine and thus could not dispose of it or deal with its people as mere chattel. A country belongs to its people, its rightful inhabitants. This principle, which is now the basis of the concepts of self-determination and national independence, was not only good morals but good international law in the early part of the 20th century, and it was in violation of this principle that the promise by Britain to world Jewry was made. In the second place, the Balfour Declaration and the provisions of the Mandate were contrary to the letter and spirit of the League of Nations Covenant, Paragraph (1) of Article 22 of which provides that in regard to mandated territories the League should act on 'the principle that the well-being and development of such peoples form a sacred trust of civilization'. Paragraph (4) of the same Article recognizes that independence for the mandated territory of Palestine must be considered an imminent objective.

Can there really be any doubt that a plan designed to convert the Arab inhabitants of Palestine, who formed more than 90 per cent of the country's population at the end of World War I, into a minority in a predominantly — or, as it eventually turned out, an almost exclusively — Jewish state is a plan that takes genuine cognizance of the 'well-being and development' of the Arabs, or promotes their independence, as stipulated by Article 22 of the League of Nations Covenant?

(iii) Assuming — merely for the sake of argument — that the British Government was in law capable of making a promise about the future of Palestine to people other than the country's inhabitants, the Balfour Declaration did not mean what the Zionists have claimed that it meant. The Declaration spoke of the establishment of a national *home* for the Jewish people *in* Palestine — not a *state* comprising the whole or part *of* Palestine. In other words, there was to be a shelter or refuge for the Jews in Palestine. This is explicitly and unambiguously laid down in a statement made in 1922 by Mr. Winston Churchill, then Secretary of State for the Colonies, and contained in a White Paper under the title of *British Policy in Palestine*. The White Paper refers to anxiety on the future of Palestine expressed by an Arab delegation which visited London, and states :

> '[*Arab*] *apprehensions . . . are partly based upon exaggerated interpretations of the meaning of the Declaration favouring the establishment of a Jewish National Home in Palestine, made on behalf of His Majesty's Government on 2nd November, 1917. Unauthorized statements have been made to the effect that the purpose in view is to create a wholly Jewish Palestine. Phrases have been used such as that Palestine is to become "as Jewish as England is English". His Majesty's Government regard any such expectation as impracticable and have no such aim in view. Nor have they at any time contemplated, as appears to be feared by the Arab Delegation, the disappearance or the subordination of the Arabic population, language or culture in Palestine. They would draw attention to the fact that the terms of the Declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish National Home, but that such a home should be founded* **in Palestine.**'[4]

(iv) The pledge contained in the Balfour Declaration about a Jewish 'national home' was subject to a proviso which was put in the most precise terms. While making a promise to the Jews, the British Government wanted to emphasize that it should be *'clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine'*. The Arabs always maintained that they considered abhorrent any possible intention of creating a Jewish state in Palestine. In 1922 the Arab leaders informed the British Colonial Office that 'the people of Palestine' could not accept the Balfour Declaration or the Mandate, and demanded their national independence. In a statement by Mr. Winston Churchill, the following interpretation was given of the Balfour Declaration and the Mandate, to reassure the Arabs :

> *'During the last two or three generations the Jews have recreated in Palestine a community, now numbering 80,000.*[5] *When it is asked what is meant by the development of the Jewish National Home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world, in order that it may become a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and pride.'*[6]

(v) The Balfour Declaration is incapable of giving rise to legal obligations binding on Britain, by reason of the fact that the juristic personality of the promisee is not recognized in international law. The Balfour Declaration was made to 'the Jewish people', a vague religious or ethnic description which at no time has been accepted as implying definite international personality.[7] The Jews, since the first century C.E., have not been a body politic. This fact has been repeatedly admitted by Jews and non-Jews. In 1878, for

4 Cmd. 1700, p. 18, 'in Palestine' especially emphasized in italics in the original text.

5 This represented a little over 10 per cent of the population of Palestine — the remaining 90 per cent (or just under) being Arab Muslims and Christians.

6 Cmd. 1700, p. 19.

7 Mallison, The Zionist-Israel Juridical Claims to Constitute 'The Jewish People' Nationality Entity and to Confer Membership in it : Appraisal in Public International Law, *The George Washington Law Review*, Vol. 32, June 1964, No. 5.

example, Rabbi Hermann Adler, then the Chief Rabbi in England, wrote :

'Ever since the conquest of Palestine by the Romans we have ceased to be a body politic. We are citizens of the country in which we dwell. We are simply Englishmen or Frenchmen or Germans, as the case may be, certainly holding particular theological tenets and practising special religious ordinances ; but we stand in the same relation to our countrymen as any other religious sect, having the same stake in the national welfare and the same claim and privileges and duties of citizens.'[8]

Jews have been defined as 'people who acknowledge the Jewish religion. They are of all races, even Negro and Mongolian'.[9] As late as April 1964 a spokesman for the U.S. State Department stated that 'it should be clear that the Department of State does not regard the "Jewish people" concept as a concept of international law'.[10]

There cannot therefore be an entity identifiable by international law which can be considered recipient or beneficiary of the promise, regardless of its legal value or efficacy, made by Britain concerning a Jewish 'national home' in Palestine. International law having rid itself for a long time of any religious criteria, it would be setting the clock back to start distributing rights and benefits among peoples, and to alter political frontiers, on purely religious considerations.

CONCLUSION

No argument on the validity or otherwise of the Balfour Declaration can be as definitive or as eloquent from the legal and moral standpoints as that which comes from Mr. Arthur James Balfour (later Earl Balfour) himself. In a memorandum he addressed to the British Government on 11 August 1919 he said :

'The contradiction between the letter of the Covenant [of the League of Nations to the effect that the wishes of the inhabitants of a mandated territory must be a 'principal consideration' in the selection of the mandatory] and the policy of the Allies is even more flagrant in the case of the 'independent nation' of Palestine than in that of the 'independent nation' of Syria. For in Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country. . . . The four Great Powers are committed to Zionism. And Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, in future hopes, of far profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land.

'In my opinion that is right. What I have never been able to understand is how it can be harmonized with the [Balfour] declaration, the Covenant, or the instructions to the Commission of Enquiry. . . .

'Whatever deference should be paid to the views of those who live [in Palestine] the Powers in their selection of a mandatory do not propose, as I understand the matter, to consult them.

'In short, so far as Palestine is concerned, the Powers have made no statement of fact which is not admittedly wrong, and no declaration of policy which, at least in the letter, they have not always intended to violate.'[11]

If this be true about the purpose and the motives behind the promises made by Britain concerning the future of Palestine — and who should know better than a Minister involved in the making of the promises? — these promises, in law, are worthless to all concerned. Neither do the Arabs lose rights, nor do the Jews acquire any, by virtue of these promises.

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8 Stein, *The Balfour Declaration* (1961), p. 75, quoted by Mallison, *op. cit.*, p. 988.

9 Benedict, *Race: Science and Politics* (1945), quoted by Mallison, *op. cit.*, p. 989. There are also Arab Jews — i.e. Arabs of the Jewish faith.

10 Letter by Assistant Secretary, U.S. Department of State, to Elmer Berger, Executive Vice-President of the American Council for Judaism, New York, dated April 20, 1964, reproduced in Mallison, *op. cit.*, p. 1075.

11 *Documents on British Foreign Policy*, 1919-1939, *First Series*, Vol. IV, published by H.M. Stationery Office, London, 1952, p. 345. (Emphasis supplied.)

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Miscalculation

An Arab Muslim Looks at Arabs

A STATEMENT OF SELF CRITICISM

A retrospect for a line of Action

by Dr. OMAR A. FARRUKH

"NOW the Crusades are over" (The British General Allenby on his entry into Jerusalem in 1917 C.E.)

"Rise ye and behold, O Saladin, here comes the grandson of the Crusaders"
(The French General Gouraud at the tomb of Saladin at Damascus in 1920 C.E.)

"The great Saladin, on the eve of his principal campaign to regain Palestine from the Crusaders, did face the same situation as today, with the same internal and external factors. It was very clear to him that the internal factors were the more important, so he set about grappling with them first. If we read the history of Saladin we would readily realize that our present weak points are the same old ones in the same localities and also of the same dimension. Twice the enemy attempted the life of Saladin. No one today can decide whether our present enemy is stronger or weaker than that of our old enemy. But we should admit that Saladin was greater in aim and wider in vision than any of us, even when we look at his greatness apart from his victories"

With all aspects of misconception : misconception of our own strength, moral and material, of our foe and of the international situation, we could not but arrive at a miscalculation which in turn could not have but one result : that which we experienced on 5 June 1967 !

The great Arab sociologist and historian Ibn Khaldún (d. 808 A.H. (1405 C.E.)) maintains that no event of history may be produced by a single factor. Events in human history are the result of an interplay of various factors, new and old as well as direct and indirect. In this spirit the unfortunate defeat of the Arabs early in June 1967 may be interpreted. I shall not, however, in this article, touch on the military or the diplomatic sides of the catastrophe, because the treatment of these sides should be undertaken by people more versed in military science and in diplomatic tradition. Having been a teacher of history, literature and philosophy for forty years, it is more profitable to confine my treatment to the social and cultural aspects which led to the outcome of the so-called war of six days between the Arabs and the Israelis staged in June 1967.

The main groups of factors which led to the Arab disaster may be surveyed from three standpoints — international, national and individual.

I. INTERNATIONAL

The attitude of Western Europe towards the Arabs

In fact the Arabs did not face, on 5 June, Israel as such : they came to clash with an advanced post of Western imperialism (American and European). Not only did the Western arms strengthen the Israeli front and decide the day in favour of Israel, but Western sentiment also supported the Israeli claims. As an Arab I felt, at that time, that Arab Asia was facing another Crusade ; a Crusade, unfortunately, with a *Saladin* but without a Richard the Lionheart (d. 1199 C.E.).

By " the West " I do not mean the Powers of Western Europe and of the Western hemisphere only, but I mean also some Powers of Eastern Europe. I admit that certain Western Powers and certain Eastern Powers were not directly interested in the Arab-Israeli conflict ; some of them were, perhaps, not interested at all. Some others, however, did not wish that the *status quo* in the Middle East be disturbed ; others did not want that the Israelis should conquer the Arabs, but they did not want that the Arabs should be the conquerors either.

Though the whole trend in the West was antagonistic to the Arabs, one should admit that certain individuals, and even certain groups, were more or less impartial and did not realize, to a certain extent at least, the justice of the Arab point of view. But it is very painful and very discouraging to know that these individuals and groups are practically deprived of all influence in their countries. When an Arab asks one of these individuals or a representative of one of these groups the logical question why their respective citizens do not realize the justice of that same point of view in the same manner, usually the following apologetical answer is

invariably given, " What could we do? Our press, our broadcasting stations and our television services are dominated by the Jews."

The attitude of Eastern Europe to the Arabs

I do not think the practical situation in Eastern Europe is very different. It happened that I was in Cairo, attending a conference of the Arab Union of Teachers, when the Israeli aggression was launched. I had to return to Beirut as early as possible to take my classes. The earliest means of travel available then was the Soviet steamship " Bashkiria ". When we arrived at Famagusta (in Cyprus) there was an Israeli vessel loading merchandise. On board the " Bashkiria" were some two hundred Arab students (from different Arab countries) returning home. The students wanted to cable H.E. the Archbishop Makarios, the President of the Republic of Cyprus, protesting against the loading of the Israeli vessel. Archbishop Makarios was on friendly terms with the United Arab Republic. The Republic of Cyprus and the United Arab Republic were also united by a common cause against Western imperialism. Moreover, we were on board a Soviet ship ; and the Soviets were *our* allies. So it was quite logical and natural that the above-referred-to cable be sent by the Arab students and accepted by the authorities of the Soviet ship. But after repeated efforts to the effect, in various directions, the captain advised the representatives of the students very politely that it would be far better to cable after landing!

Many Arab organizations of the teaching profession are members of the WCOTP (World Confederation of Organizations of the Teaching Profession, New York) ; some are members of the FISE (International Federation of the Syndicates of Teachers, Prague). It is clear from the nomenclature that the WCOTP is a Western organization, and that the FISE belongs to the Eastern camp. Personal and official letters were written to both Unions for support in the Arab struggle. From the FISE an insipid cable was received by one Arab organization. No answer came from the WCOTP. When the press in the Lebanon and abroad began to publish accounts concerning the domination of the WCOTP by the CIA (Central Intelligence Agency of the United States of America), a letter of apology was received by our Teachers' Organization in Beirut (similar letters must have been received by other organizations stating that the Board of the WCOTP did not know that the yearly subsidy of 500,000 dollars, received through the Vernon Institute, was from the CIA.

. . . . . .

King Husayn of the Hijaz and Great Britain

For the sake of those who may not be fully aware of the nature of the Arab-Israeli conflict, I state the following very briefly : Arab-Asia was part of the Ottoman Empire from 1516 to 1916. In 1915, during the First World War, Great Britain approached King Husayn of the Hijaz and promised him " all possible help " to unify the Arab countries under his sceptre, provided he would revolt against the Ottoman rule and gave her a battalion or two to precede her armies, at the appropriate time, to occupy the Arab lands and to enable him to realize Arab unity. Verbal negotiations, through emissaries and personal correspondence, were maintained between Sir Henry MacMahon, the then British High Commissioner in Egypt, on the part of His Majesty the King of England and Emperor of India. These negotiations and letters which were exchanged directly between a High Commissioner and a King, secretly, to be sure, continued from July 1915 to January 1916. The British indulged in promises which they were obliged to make to King Husayn, under the strain of the war. These promises, however, were formulated purposely in a way that could bear different interpretations, as Great Britain was making, simultaneously, similar secret promises to various parties interested in the Middle East in its last effort to win the war. But King Husayn was evidently convinced that the said promises could mean only what their literal wording had suggested to him. King Husayn might have been, in this respect, too naïve, but he was an Arab gentleman.

To substantiate this general statement, we may say that in the same period — 1915-1916 — Great Britain was negotiating with France for the partition of the Arab countries in Asia among themselves, and concluded definitely the secret treaty known as the Sykes-Picot agreement. One year later, on 2 November 1917, Lord Balfour acted in his capacity of British Minister of Foreign Affairs and promised, also secretly, the Jews " a national home " in Palestine.

Unaware of all these events and intentions, King Husayn of the Hijaz, a Muslim Arab, took the British promises at their face value, revolted against the Sultan and Caliph, Muhammad V (a Muslim Turk) and declared war on a Muslim state and sided with non-Muslim Powers ! Let aside the religio-national aspect of the question, the movement of King Husayn of the Hijaz was in all its aspects and practical results a complete failure. Not a single British promise to him was kept.

In defiance of all her promises to King Husayn of the Hijaz, Great Britain establishes herself in Palestine

Late in 1917, and in defiance of all her promises to King Husayn, Great Britain established herself in Palestine as a mandatory Power " to help the country to attain to maturity and independence ". The first British High Commissioner to Palestine was Sir Herbert Samuel, a Jew. At that time the Jews in Palestine consisted of Eastern Jews (with the Arab culture and Ottoman citizenship in common with all other Jews of the Arab world). They formed a fractional percentage of the whole population.

The history of the British mandate in Palestine was a series of misfortunes for the Arab population and a chain of varied aspects of persecution. From the first day the mandatory Power flung the doors of the unfortunate country open to immigrant Jews from all over the world it had hoped that the Jews would become a majority in a conceivable time and the Arabs would automatically lose ground in the country. But the Jews did not become a majority in the time preconceived by the British and the Jews.

Late in 1947, thirty years after, Britain announced that she had decided to end her mandate over Palestine and assigned a definite date for her withdrawal from the country — 15 May of the following year. The British cunning, Jewish malice and ignorance of certain Arab leaders (combined sometimes with greed for worldly pleasures) made the ending of the British mandate in Palestine amount to deportation of a million Arabs from the country which had made possible the establishment of a Jewish state. Powers of the Western camp as well as of the Eastern camp openly backed, morally and materially, the Jewish state. Both camps had not been moved in the least by the deportation of a million natives from their homes and fatherland nor by the subsequent atrocities which Israel has wrought among the minority which had stayed behind.

Great Britain, Russia, France and the Arabs during the period 1947 to 1967

After the Western camp had made common cause with the Eastern camp against Hitler during the Second World War, the two camps began in the fifties to drift apart. So when, in 1956, Great Britain and France, backed by the secret blessing of the United States of America, accompanied Israel in open aggression on Egypt, the Soviet Union — urged by a combination of idealistic motives and political interest — deemed it fit to intervene, and the triple expedition failed.

In another ten years the situation changed. After her withdrawal from Algeria, France became disinterested in an aggression that would add nothing to her gains or her prestige ; Great Britain did not like to be re-exposed publicly to international criticism ; and the United States, further, realized that working under cover did not in 1956 make things proceed according to plan. The Soviet Union, on the other hand, seemed to have lost, in ten years, some of the vehemence of its antagonism to the West. Besides, we know the Soviet Union did not originally have anything against the State of Israel as such. But as a means of the expansion of the American influence in the Middle East it was another matter.

Nevertheless, we the Arabs are under a moral obligation to be grateful and thankful to the Soviet Union for the moral and material aid which she has given us. We also realize that we should fight for ourselves and not wait for others to bear the brunt of our battles. But we cannot forget that the battle waged early in June 1967 was not only a battle between the Arabs and the Israelis : it was also, and directly perhaps, a battle between the two ideologies and between the two *Weltanschauungen*. There is yet another consideration—while the United States and the Powers which go round in her orbit decided to give support to Israel, the Soviet Union just tried to bring about a balance of power with the tip of her finger !

The attitude of the Papacy to the Israeli occupation of Jerusalem

The attitude of the papacy was no mystery. In the opinion of the reigning papacy the occupation of Jerusalem and Christian shrines by force was simply that they had changed hands, although both hands were not Christians. Although the Christian shrines in the Holy Land had been in safe hands under the Muslims for ages, and although they did not receive the respect due to them after the recent Israeli aggression, these facts did not seem to alter very much the point of view of the Holy See. The papacy of old declared in Clairmont in the year 1095 a Crusade against the Muslims to wrest the Christian shrines from their sovereign hands. It would thus be inconsistent, in formal logic at least, if the new papacy should protest against the extinction of the vestiges of that Muslim sovereignty over the self-same shrines.

In the light of modern history, the two following events have a close bearing on our subject and are in themselves significant.

When in 1917 General Allenby entered Jerusalem at the head of the British Army, he solemnly uttered the defiant words : " NOW the Crusades are over ".

Some three years later, early in 1920, when the French General Gouraud entered Damascus at the head of the French Army, he headed for the tomb of Saladin and said, in a yet more defiant manner : " Rise ye and behold, O Saladin, here comes the grandson of the Crusaders ".

History is not viewed as consisting of isolated facts but as a chain of connected links of a continuous chain. And those of us who have lived in the Middle East and in North Africa under French, British, Italian and Spanish rule, know full well how that foreign rule, disguised under such labels as mandate, protectorate, condominium or colony, was nothing less than a crusade.

II. NATIONAL

The evil effects of Nationalism (Arabism) on the Arab countries

The international factors would not have had such grave results for us if our national life after the First World War had been sound and correct. While the foreign rule looked after its own interests, we the Arabs were just drifting unguided on uncharted seas.

Unfortunately for us the more educated of our leaders (even the history teachers) were enamoured of the outbreak of nationalism in the Balkan Peninsula at the beginning of the 19th century. They were affected by nationalism either by a study of history books translated from foreign languages or of history books in foreign languages as their main source. Thus after the First World War nationalism, or, more correctly, petty aspects of nationalism, swept across the Arab World like wildfire, either under the more general term *nationalism* or under the more restricted term *Arabism*. Now, neither general nationalism nor specific *Arabism* is bad. It is the manner of conception of *this* nationalism that was rather catastrophic. In Egypt, the intelligentsia advocated Pharaohism. There, Arabism became Egyptianism : Egypt for the Egyptians. Iraq had a similar slogan ; and soon Arabism and Kurdism came to a clash in Iráq. This clash is not yet over. In Syria, the clamour for a *Greater Syria* was embodied in the constitution of a secret party — the Syrian Nationalistic Party — a party friendly to all religions except Islam and admitting all the racial nationalities of the Fertile Crescent except Arabism. Subsequent nationalistic parties in Syria were no more friendly to Islam. Arabism to them was totally divorced from Islam. Usually these subsequent nationalistic parties were a blend of local socialism with a certain addition of Communism. In the Lebanese Republic there were always certain sporadic cries of Phoenicianism, imperialism and the Christian missionary work joined hands to combat Arab nationalism and Islam everywhere.

The lesson taught by modern Arab history indicates plainly and practically that all the political parties of the Arab World proved to be the aspects of one separatist movement : everybody spoke of the Arab unity, but every ruler insisted on his own independence and every party persisted in a policy antagonistic to all other political parties. King Husayn of the Hijaz was the father of the movement of the Arab unity ; but his three sons, 'Alí, Faysal and 'Abdullah, were simultaneously kings in the Hijaz, 'Iraq and Transjordania respectively. The relations among the three brothers were not too friendly. Further, the party that worked for the unity between Egypt and Syria was the same party, or a wing of the same party, that disrupted the unity. Now, every king or party may have his or its own causes and interpretation for his or its own behaviour, but in this article I am calling on history to speak ; political interpretation and personal apology may be the topics for discussion and debate, but they are outside the scope of the present article.

To understand the causes of the weakness which befell the Arab World, one should consider the behaviour of the successive governments in the Arab countries along the following lines :

1. Alienation from Islam

The population of the Arab World is preponderantly Muslim. Arabia, Lybia, Tunisia, Algeria and Morocco have practically no native non-Muslims. Native non-Muslims in the Republic of the Lebanon are, perhaps, 40 per cent (official estimation makes them over 60 per cent, as it embraces naturalised persons of various origins : French, Polish, Armenians as well as American citizens who were originally from the Lebanon. The last census in the Republic of the Lebanon, by the way, was held in 1932 !). Syria has a non-Muslim population nearing 8 per cent ; the non-Muslim population in Iraq was a little more. In Jordan and Palestine, the non-Muslim population is still a little more. Egypt had some 2,000,000 non-Muslims out of a population of 30,000,000.

Local governments, during the colonial period, tried to show great tolerance in this respect ; a wholesome symptom, no doubt. But this tolerance was then, and still is today, pushed too far. Certain popular leaders and certain government officials did behave un-Islamically. For instance, they drink intoxicants openly and discard some Islamic rites in order to be looked upon as progressive and to avoid being labelled by the ruling foreign Power as reactionary, backward or fanatic.

In our contemporary history of the Third World Theory, this tendency was somewhat accentuated. Certain Arab countries tried to avoid an Islamic policy, not only in their public relations with the states of the world, but in the formulation of their constitutions also. They thought that in that way they would not antagonize a number of states who were allies of the Arabs, either because these states were anti-religious (like the states of the Eastern camp) or because these states were troubled with an internal Muslim problem (like India). But such an alienation from Islam did not serve the declared aims of those Arab countries nor their intended aims. Great Britain, the Soviet Union, India and the Vatican, for example, did not seem, on this account, in the past twenty years to be nearer to us than to religious and fanatical Israel ! The international developments in the last decade were determined by very many factors, all of which were dis-associated from religion.

On the other hand, this policy of alienation from Islam has had drastic consequences for our national life :

(a) it led to an estrangement between us and a number of Muslim non-Arab states ;

(b) it divided the Arab states themselves into two camps ;

(c) it led to internal trouble in certain Arab states, as some groups of people in these states did not agree to such a policy. One might rightly suppose that the internal trouble connected with the religious ideals did not arise directly and honestly from this same policy, but certain groups at one time, and the populace at large at certain other times, were stirred by this policy. At any rate, some members of our governments can be good Arabs, and good nationalists too, without being anti-Islamic or even un-Islamic. India's prestige, interest and weight in international affairs were not impaired in the least by being Hindu, declared Hindu ; and

(d) it weakened the spirit of the *Jihad* in the youth of our countries because it destroyed in it a vision of an ideal without being successful in replacing it by another.

2. Political Parties

After the First World War political parties became a part of the Arab world. We had political parties of every trend and of every name : Communistic, socialistic, nationalistic, denominational and regional. Parties with a combination of two or three ideologies : for instance, the socialistic-nationalistic or the Syrian social-nationalistic party, were not uncommon. Not uncommon also are parties with declared aims different from their real aims. Unfortunately, most of these parties were non-Islamic ; some of them were anti-Islamic. I do not mean that a political partly should be Islamic, but I wonder why, for instance, most political parties *should* be anti-Islamic in particular and not anti-religious in general.

Many parties had similar names, many more had the same declared aims. And because parties with similar aims pretended to have different means for attaining these similar, or even the same, aims, they were very antagonistic and they sometimes fought one another. The deplorable result was that the efforts of our youth were lost in the course of party struggle. I would cite one instance only : the fight between the Liberation Front and the Nationalistic Front in Southern Arabia on the eve of independence. I think that the incident is too recent to need repetition ; and it is, at the same time, too obvious to need interpretation or apology ! Either Front may be in the right or in the wrong ; both may be right or wrong ; but both, to be very sure, spent their energies in vain !

3. The cultural standard of our leaders

A leader should not, necessarily, be a philosopher or a narrow specialist in any field, but he should be a man of a certain cultural standard and with clear vision. Though during the colonial period and after the First World War individuals of good cultural standing and clear vision were not few, they could not have possibly attained to practical leadership or to high positions in the government. But they had great popular influence and whenever any one of them attained to a high post in the state he invariably found in the administration supine men who had already been established in key positions by the colonial régime. Unfortunately many administrations in the Arab world still suffer from this vice.

Education is not only the proficiency in theology, grammar, history and natural science — skill in political tradition in the case of a ruler also belongs therein. Certainly, a ruler who has, only of late, embarked on an international policy cannot be so versed in the science of diplomacy as another statesman whose country has a long history and wide experience in constitutional affairs and international relations. Modern Arab history, particularly in this domain, should be entirely rewritten. One example might suffice to illustrate my point. When King Husayn of the Hijaz was negotiating with MacMahon *(v. supra)*, the correspondence was carried on in Arabic because King Husayn did not speak English. The letters exchanged were in a flowery style and couched in general terms. King Husayn's letters were saturated with speaking of independence for the Arab lands and unification

under one crown, namely, that of King Husayn of the Hijaz. The letters exchanged in the case of King Husayn were only a polite means of communication and a personal flattery of no importance. To the British these letters were the only documents to be consulted at the appropriate time, and, provided the international situation, the internal conditions of the various Arab lands and the views of the concerned parties should allow such consultation. And then, furthermore, to the British it was not the actual text of the letters that was to be taken into account, but the possible future interpretation.

To give an example illustrative of the points contained in the previous statement, it is sufficient to reproduce here the following paragraph *in extenso* from *Britain and the Middle East,* by Sir Reader Bullard :[1]

> "Unfortunately, the MacMahon letters, which remain as the only record, are a monument of ambiguity. For instance, the word *vilayet* is used both in its technical sense for province, and in the vague sense for area or district. Then the definition of the portions of Arab territories which H.M. Government wished to exclude from the area in which they undertook to support Arab independence is also vague. This is a cardinal point, because H.M. Government have always claimed that what they said excluded Palestine, and the Arabs that it did not. It is easy to think of two or three forms of wording by which the exclusion of Palestine could have been made indisputable, but none of them was used. Instead, one of the British letters speaks of the 'portions of Syria lying west of the *vilayets* (here *areas)* of Damascus, Homs, Hama and Aleppo'. Now Palestine lies to the south of the southernmost of these areas, and only if the line Aleppo-Hama-Homs-Damascus is produced southwards does it exclude Palestine. To add to the confusion the correspondence contains a British reserve in favour of the French which may or may not refer to Palestine as well as to Lebanon."

This is one instance which reveals lack of diplomatic experience on the part of the Arab leaders as well as a dim vision of the future. By this I do not mean to say that all that the Arab leaders have done belongs to this category. Nevertheless, a large number of cases may be cited in support thereof. One may justify their shortcomings. But this is not an article of apology ; it is a statement of self-criticism.

4. *Old and new administration*

Independence does not begin by hoisting a national flag ; nor is statehood established by issuing a commemorative postage stamp. On acquiring their independence, all the Arab lands were practically left to their fate. No machinery for the running of the individual and future independent states had been devised or thought of beforehand. The result was that the existing heads of the newly-born states, unable to improvise suitable machinery to meet the critical situation they found themselves in, let the old administrative departments devise during the colonial period to serve the ends and interests of the foreign mandatory Powers continue. Cabinets, parliaments, bureaucracy, elections and even education were all, and are still to a large extent, run according to the pre-Independence patterns, with one difference : now we are paying for these services, which have little relevance to our own needs. The educational policy of the colonial régime may be summed up in the following points :

(a) Education was discouraged and even prohibited to the utmost limits (all government schools were abolished in 1929 in the Lebanon ; a few government schools were established later on a small scale). What little education was allowed then (principally foreign and Christian missionary or controlled native) had very restricted aims. They were :

  (i) to prepare young men for lower government posts ;

  (ii) to give as much as possible of theoretical subjects (history, literature, political science, dancing . . . even these subjects were taught in an inadequate manner). Exact and practical sciences (engineering, medicine, mineralogy and the like) were practically forbidden, especially to Muslim citizens. Certain young men could graduate with degrees in exact and practical sciences, but they were a minority, and they could not at that time secure any important or, for the nation, useful posts ;

(b) young men with exceptional aptitudes were urged to prosecute higher studies indefinitely in order to be cut off from their communities and be rendered useless in the life of their country.

Educational systems and programmes in the Arab World have since the independence of the Arab countries undergone a number of reforms, but these reforms have not been fully carried out for several reasons. The fundamental aims of education, therefore, are today practically what they were in the dark days of the colonial rule :

(a) in one of our universities there are 12,000 students or more : 200 only in the school of engineering and the remainder in the schools of arts, commerce and law ;

(b) most of the students registered in the universities (because in most cases they do not attend the lectures, some of them are seen in the universities only twice a year — once on the registration day and then on the examination day) try to procure a degree (with a passable average) in the hope of having an increment in their salary (not to receive an education for higher accomplishment or a better career) ;

(c) text-books of foreign languages (principally English and French) and of various disciplines in the universities and the secondary schools are usually foreign text-books ;

(d) foreign educational institutions, from the kindergarten to the university level, abound in the Arab world. These institutions (American, British, French, Italian, Russian, etc.) produce an Arab generation of heterogeneous ideologies and contradicting trends. Our generations are, in fact, NOT OURS.

Closely knitted with these vices of education is the way in which the policy of the boycott of Israel is carried out. In our present circumstances it is quite obvious that anything produced in Israel or in favour of Israel should not find its way into the Arab countries for a diversity of reasons. But sometimes a scholar, for his academic purposes, needs

1 Hutchinson's University Library, London 1951, p. 69.

the Year-Book of Israel or a book published in Israel on a scientific subject which will help us know more about our enemy. But no permission is given, even through a publisher outside of Israel (although such permission is sometimes given to certain institutions). The Arab scholars abide by this policy, because they know the dangers which may arise from weakening the boycott, even in academic matters. But on the other hand, what mystifies us is that films, records, magazines and cheap editions which may serve the ultimate imperialistic ends of Israel circulate sometimes freely in our countries. However, we realize that they cannot — for diplomatic reasons — forbid the exhibition of a film when the Jewish or Zionist propaganda in it is not so obvious or when the Jewish or Zionist actors and actresses are American citizens.

Far more dangerous than such films, etc., are perhaps the Jews, as well as the non-Jews with Zionist inclinations, who are members of the different foreign embassies in the Arab World. To this class of dangerous person belong also tourists, business men, correspondents, employees in the foreign banks, etc. These people may be Jews or with Jewish inclinations, or even direct Israelis holding double nationalities. I know that the problem connected with these individuals is too difficult to handle ; but it should not be lost sight of.

5. The national press

If we cannot control the foreign press, we are expected to control our national press. Foreign newspapers and magazines, as well as books, have a very wide circulation in the Arab countries. In the Lebanon you may find any foreign daily on the morrow of its publication. Some French and English dailies may be had on the same day as in France, Great Britain or the United States. Sometimes the censor cuts off a headline, a few lines or one or two pages of a magazine : *the words* are censored, but the attitude of the respective daily, weekly or monthly is very difficult to censor. A number of individuals in the Arab World receive almost regularly complete magazine numbers or cuttings from the foreign press in letter envelopes ; these certainly escape the vigilance of the censor, but they are not too dangerous because they are confined to a certain class of citizens and foreign residents.

The problem becomes too delicate when we come to the national press, especially in Egypt. The press in Egypt assumes an importance which is unique in the Arab World and, perhaps, in the rest of the world. There are in Egypt, I believe, only five dailies. These five dailies not only command public opinion in Egypt, but also, to a very great extent, in the Arab World. Not only is the circulation of these Egyptian dailies in the Arab World very wide, the local press in the Arab World draws sometimes extensively on them.

In certain parts of the Arab World, keen competition among the local dailies for a larger circulation leaves little room for moral considerations. Headlines, pieces of news, other material and advertisements are not intended to enlighten the public, but to catch the attention of the easily moved reader to buy the daily. To give but one example : after every Arab summit conference some newspapers print in banner headlines across the front page : SECRET RESOLUTIONS OF THE SUMMIT ! Now if what was published was really the secret resolutions that would be nothing short of treason. If that was not so, it would be an act of cheating, for it created a false impression in the minds of the readers.

Sexy weeklies are a speciality in the Lebanon ; but these weeklies are distributed in the whole Arab World. Pictures of women, more and more naked, sensual stories and shameless articles, feed our teenagers and immature grown-ups. In this respect it is very interesting to know that the Minister of National Education in the Lebanon has stated that 40,000 children have no schooling because there is no budget available to open more schools. The Minister was accused by the press of understating the issue, for the real number was 140,000.

I came across one magazine which advocates illicit sex relationships in a simple, calm and natural language. One wonders why the governments of the Arab countries do not suppress such magazines. They claim that such an action would be contrary to the concept of freedom of speech ! But it is these very governments that take action when the press attacks them or their cabinets. It would seem that attacks on the existing régimes and cabinets are not covered by the concept of the freedom of speech !

Religious and lay groups protest against this corruptive trend in the press. In point of time the last protest came from a group of Catholic dignitaries in the Lebanon. I saw this protest published in the daily *al-Anwâr* for 23 December 1967. But I do not remember seeing it in the other 84 dailies published in Beirut. (Beirut, by the way, has a resident population of 350,000, but in winter, taking into account those coming down from the mountains as well as the tourists, it swells to somewhere around 700,000.) At any rate, the government does not heed the protests of honest people, because the press is far more effective and cherished during the electoral campaigns.

6. Radio and television

The radio and television services in the Arab World are not designed to build up a sound and strong nation. It is not uncommon to find, after a few minutes of instructive talk, many long hours of destructive programmes. Sensual dancing, voluptuous songs, stories of terror and crime and scenes of banality have the lion's share of the hours of day and night. Some stories of terror and crime, broadcast before the Israeli aggression from the State Radio of Cairo, could have brought about the nervous breakdown of an Hercules ! These were crowded with groans, screams, shrieks and moans, intercepted at regular intervals by sudden shots and angry shouts. After 5 June 1967 there was some amelioration in the singing and acting programmes. I think we were not in need of a catastrophe to befall us in order to exercise some sense in preparing the various items of entertainment ! I have, on several occasions, asked those in charge of the radio and television programmes in Cairo and in Beirut as to why such items should figure so extensively and so persistently in their services. The answer, brief and simple, was invariably the same : the masses like these things !

And now to Arab music in particular. Classical Arab music and songs represent Arab history on the sentimental human side. They sing of the glorious feats in Arab history and chivalrous love. Popular songs, though more sentimental, are not far from being noxious to morality.

After the First World War and the encroachment of imperialism on Arab lands, a campaign was launched against Arab music, denouncing it as being slow, monotonous, dreamy and divorced from actual life. To remedy the alleged drawbacks the damaging critics, pretending to express their own opinion, maintained that Arab music should be enlivened by Western tunes.

It is common knowledge that all aspects of civilization and culture evolve either from previous stages or are the result of contact with various civilizations. But the new blend in music was so artificial that much of the music still called Arab lost its national charm and its educative character. So instead of a spirited and enthusiastic music needed badly in our period of struggle against imperialism, we had a loose, wanton and mad music which caters for the baser instincts of man and which makes a man absorbed in his own individual pleasures, oblivious of his community and his nation. This meant that weak poetry-like words and effiminate themes soon filled the air. And words like, " I love you ; fire, O me ! " were repeated in a song twenty times in a relay ! It is this type of music and songs that our young men were fed from *all* Arab broadcasting stations !

The responsibility of the Arab governments in destroying the merits of the Muslim brotherhood

It is true that governments as such cannot be held wholly responsible for the misfortunes that befall their respective peoples. For members of these governments are chosen from the people whom these governments belong to ; and the officials in the administration are also recruited from amongst the people and do not descend from the moon !

The average Arab individual is still under-educated. There are Arab individuals of excellent standing, but a great part of the masses still lives in the Dark Ages. The education given to the selected groups has raised the nominal average of literacy ; but literacy today has a different meaning. At the beginning of the present century, literacy meant the ability *to decipher the alphabet* (this was the definition of *literacy* worded in colloquial Arabic). But in an era of technical evolution, this definition is no longer valid. A literate should be a man who has completed his secondary education at least.

An Arab is essentially a *bedouin* (land-roamer ; nomad), as is a Scandinavian a *viking* (sea-roamer). According to the *Oxford English Dictionary*, viking is connected with temporary encampment (on the coast) ; and the meaning being " the practice of marauding and piracy " Bedouinism, like every other social order, has its merits and its demerits. When Islam appeared on the scene, it endeavoured to emphasize the merits of pre-Islamic bedouinism and to modify, if it was impossible to stamp them out, its demerits. This wise thought made the Arabs and the Muslims a great nation, that built a benevolent empire and produced a civilization unparalleled in history, as it gave the world a language, a social order, a culture and, above all, a religion. All these aspects of our civilization have persisted to exist to the present day over a period of fourteen complete centuries.

Unfortunately, the present Arab governments are destroying in the nation the merits of bedouinism ; a consaguineous sentiment (which Islam enlarged into a Muslim brotherhod), the bedouin *birr* which complied with tribal ideals and interests, even though these may be harmful to the individual). Islam had transformed the bedouin *birr* into the Muslim *birr*. I give below the text of the verse in the Qur'án (2 : 177) relating to the Muslim *birr* :

> " It is not righteousness *(birr)* that you turn your faces towards East or West (in formal worship), but righteousness *(birr)* is (the behaviour of him) who believes in Allah[2] and the Last Day, and the angels and the Books and the prophets, and give out wealth out of love for Him[3] to the near of kin and the orphans and the needy and the wayfarer and to those who ask[4] and to set slaves free and pay the poor-tax,[5] and (those who are) performers of their promise when they make a promise, and the patient in distress and affliction and in the time of stress (war). These are they who are truthful ; and these are they who keep their duty."

Instead of the Muslim brotherhood or even the brotherhood of the bedouin consanguineous sentimental types, compartmental nationalism measured by portions of land as well as by allegiance to antagonistic political parties — with all that goes with these two self-contained aspects — is encouraged by internal authorities and fanned by external interests. Not only has the teamwork among Arab young men been injured, the personal character of the individual has also been affected. One wonders what the aim is in allowing whiskey to be served to members of the armed forces. I can understand why this was encouraged when the Arab World was under the foreign rule, but it is the continuation of this tradition which is a riddle to an honest man.

The university professors

An unfortunate aspect in the life of the Arab individual is the behaviour of some university professors. With them professorship has degenerated a mission into a trade. Moreover, most of these professors are divorced from the life of the community which has enabled them to reach their academic heights in the hope of raising the intellectual standard of the community at large. Most of these professors are at times heard to murmur against the existing régime of their country, but they neither attempt a bold criticism nor do they offer constructive proposals. In the past régimes there were very few university professors, with the result that all academic importance and privileges were showered upon them. This enabled them to form a sort of feudal class. The socialistic régime has decided to give them that which is due to them. But they are not willing to pass from aristocracy to democratic socialism. No one pretends that socialism or a particular *genre* of socialism is without faults. I would go so far as to say that socialism in the Arab World was a failure in certain aspects — for example, in regaining Palestine — but to level damaging criticism from behind a professional position does not seem manly or academic in any way.

Much effort was spent and lost in the way of a mass awakening. It is very necessary that the masses be awakened to the reality of the situation of their country, and in various departments of life. But our requirement from them should be measured by their ability to response. Their aptitudes and interests should be studied first ; ample opportunities should be offered them ; their needs should be considered and reforms should be carried out. But to assemble *groups* of common people, or of people in general, and discuss with them *publicly* constitutional theories, problems of irrigation, engineering and space projects, is something far beyond their capacity and beyond their interest. Much of the state work is the job of the responsible people actually in charge. The *Shúrá* or *Islamic democracy* is the expression of opinion by

2 Allah is the Supreme Being denoted by Westerners by the word God. But *God* of the Westerners is the biggest of gods. In Islam Allah is the only God.

3 A better rendering of the phrase " and give out wealth out of love for Him (for God) " would be " and give out wealth in spite of love for wealth ". This would be more human.

4 Those who are so needy that they accost people and ask them for alms.

5 Poor-tax or poor-rate, in Islam, is an obligatory tax (a religious duty) of 2½ per cent of the accumulated wealth payable yearly to the needy.

experts in their various fields. Moreover, every expert should be consulted on matters connected with the fields of his specialization only. The *Shúrá* is not to be conducted by a universal suffrage. Real and meaningful democracy rests on the assumption that the people (and let us say all the people) are called upon to choose the right man to represent them. Now, if the right kind of people (not children or disqualified grown-ups, for instance) have in the right manner chosen the right man, this man should be left to handle the affairs pertaining to his field to the best of his knowledge and, certainly, to the best of his sincerity. It is not worthwhile, especially in our own case and in our present situation, to lose time and effort on *show democracy*.

Some further observations

Although as stated above I did not intend to discuss the present theme from its political and military viewpoints, I find myself, at this stage of the article, impelled to state three examples from these two forbidden domains.

The muddle of the crescent moon

(1) The Muslims keep fast during the month of Ramadán. To ascertain the beginning and end of that month a sighting of the crescent moon is necessary. Tradition makes it necessary with the naked eye. If the Muslims of a particular region could see the crescent moon on the 29th night of the current month, then the new month would commence on the following day. But on the other hand, if the new moon was not seen on that night, then the current month is made complete, that is, of thirty days. Now we know that in this respect there have always been many *bona fide* mistakes. Ever since the establishment of the foreign rule in the Arab World the problem has assumed an irritating character. We know it for a certainty as to why and how the foreign rule manipulated the situation so that the Arabs did not begin their fast and end it on one and the same day. It has happened that when the religious dignitaries of Egypt announced that the crescent moon had been sighted it was announced in Su'udí Arabia, Jordan or Syria that the crescent moon had *not been seen!* If it was announced in Egypt the crescent moon had not been seen, there was always someone in the other three countries to declare solemnly that he had seen the crescent moon with the naked eye! This meant that very rarely did the Muslims of the Arab World start the fast and celebrate the 'Id feast festival on the same day.

What happened this year (Ramadán 1387 — December 1967) is a case in point. Ramadán should have begun on 3 December. But on 1 December 1967 it was announced after sunset that someone in one of the three Eastern Arab countries had actually seen the crescent moon (although there was no crescent moon to be seen). Some Muslims decided to fast on a "doubt day" (religiously wrong) for the sake of Muslim unity. To our complete astonishment one of the three Arab countries ended the month of fasting on 31 December, while the others continued fasting through that day!

Now it is known that the crescent moon is seen usually for a short time after sunset and at a short distance above the western horizon. When the case is problematic (that is, when the crescent moon is too near the western horizon), it would need a sharp eye and some knowledge of the sky to see the crescent moon in the right place and the right position.

Sometimes the matter is quite clear, for both calculation and observation agree that the crescent moon will not be there above the horizon to be seen. Thus one is alarmed at 11 in the night that someone in one of the three countries had seen the crescent moon, whereas there was actually no crescent moon to be seen.

What is more surprising is that the religious dignitaries in this case, especially in the three countries, were learned. One of them was a Ph.D. But how could he accept the testimony of a man (or of a thousand men) that the crescent moon had been seen while there was no crescent moon at all? Furthermore, if the crescent moon was there, should it have been visible a few minutes after sunset (sunset in Beirut varies between 4.35 and 6.55 p.m.)? Why should one wait until 11 p.m. to announce the sighting of the crescent?

'Abd al-Hakím 'Amir affair

(2) A sad instance connected with the recent Arab setback, an instance that wrings one's heart, was the affair of 'Abd al-Hakím 'Amir. He was the first Vice-President of Egypt and the Commander-in-Chief of the armed forces. It was announced on 15 September 1967 that he had died while in a semi-forced residence in his own house. Then it was announced that he had committed suicide with a rare poison of which only a few milligrammes existed in the entire country. Afterwards it was re-announced that the suicide was accidental (the grains he had swallowed were believed by him to be of a calming character). Now, whether he died a natural death or committed suicide purposely or accidentally, or whether he was got rid of by an interested party, is today no longer important. The very important thing was that the rumours that ran around his name in 1967 were the same rumours which had clustered about him in 1961 (at the time of the dissolution of the unity between Syria and Egypt). If these rumours (and rumours may or may not mean anything) were true, he should have been called to account seven years earlier. If these rumours were false, his name should have been cleared. The only remark one may pass here is that the whole affair, no matter from what angle one looks at it, was a most sorrowful one.

Underground resistance

(3) In 1947, when the catastrophe over the heads of the Arabs of Palestine was impending, several meetings were held to study the situation and determine the best course to be followed in defence of the Arab rights. 'Adil Arsalán (1882-1954), a veteran officer of the Ottoman Army (the Arab lands before World War I were a part of the Ottoman Empire), proposed that arms and ammunition should be distributed among the Arab population of Palestine for subterranean or underground resistance, since the natives of a land have always a better knowledge of the nature of their land and an easier understanding of logistics, so to speak. But the politicians proposed a more pompous enterprise: that the Arab population should evacuate the country and then come back (in a noisy parade) with the armies of the then seven Arab *independent* states. This might not be the exact wording of the proposal of the politicians; but the first part of the proposal was what exactly took place. Consequently, the seven Arab rulers of the time (none of whom lives today) turned down the proposal of the military officer in favour of the proposal compromised, perhaps, by the politicians themselves!

In 1967, twenty years afterwards, the underground resistance was resorted to, perhaps in the face of some other

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Children's Page

By OLIVE TOTO

PRAYER

Prayer benefits you, not God. It helps you to feel God is near you, watching over you and helping you to use the sense of right and wrong which He has given you. You must really want to be good, or else your prayer is no good. Do not blame God if things go wrong. Search yourself and work things out. God has given you things all around you to help you in your daily life. If you love someone and he dies, do not start blaming God. Just remember the person you love can suffer no more. Pray and tell God that you realize it is being selfish to wish a person back on this earth. Thank Him for letting the one you love suffer no more. Little children, I know this is difficult. So if you have lost something or someone, just remember what I have said. Your prayers will help you.

Now look at the prayers I am going to describe to you. Note how each action all the way through means something : the way one starts a prayer with the hands to the ears, letting the whole world know that here is a wonderful proclamation — God is one ; also, the way one goes on to the knees, humble before God, and even still more humble with the forehead touching the ground. Search for yourself and you will see a reason for all the actions in prayer — all adding up to submission to the will of God. I have mentioned to you the ways of God. I once heard a little verse when I was a child. I liked it. You may also. Here it is :

" Two little flowers grew side by side ;
" Together they lived ;
" Together they died.
" Two little flowers both loved and blest,
" Why has God called them away to rest?
" But God knows better than you or I.
" So cease to question,
" ' I wonder why? ' "

* * * *

Some people may say I am being morbid. I am not. A Muslim even in one's childhood must be a realist in everything. A Muslim knows no one but God can forgive his sins. A Muslim needs no confessor. He has to realize God is his confessor. *No* man on earth can take your sins to God. A Muslim does this himself.

I have repeated below the remarks about prayers and positions more than once. I have done so because I want it to be very clear to you. There are many beautiful prayers. Pray with your heart and soul. Recite some nice words that appeal to you and you want to share with God. When I was a young child, I heard the late Right Hon. Lord Headley in the Mosque at Woking give a prayer. It touched my heart and I never forgot it. Here it is :

" O God, Thou art very near. We feel Thy presence everywhere,
In darkest night, in brightest day. Direct the path.
Show us the Way."

I am sorry that there is no space for the Arabic of the prayers. Ask your parents to teach you. The little boy Táriq Khan, whom I spoke about before, knows his prayers in Arabic, and he appears in the photos published here. You can learn Arabic if you want to.

I hope one day to publish a book for children with all the prayers in English and Arabic, and also many pages on Islam ; that is, if our readers will help me. Money is needed to print such a book, a book you could cherish with all Islamic knowledge for you children to learn and love.

THE TIMES OF PRAYERS

1. *At Daybreak*
   An optional prayer of two *Rak'ahs* followed by two *Rak'ahs* of compulsory prayer.
2. *In the Early Afternoon*
   A prayer of two *Rak'ahs* followed with a prayer of four *Rak'ahs*, followed by a prayer of two *Rak'ahs*.
3. *At Teatime*
   A prayer of four *Rak'ahs* only.
4. *At Sunset*
   A prayer of three *Rak'ahs* followed by a prayer of two *Rak'ahs*.
5. *At Bedtime*
   An optional prayer of four *Rak'ahs*, then a prayer of four *Rak'ahs*. Then a prayer of two *Rak'ahs*, followed by a prayer of three *Rak'ahs*.

The positions for prayers have been numbered and photos are included in the instructions.

Please always remember at the end of every second *Rak'ah*, and to end each prayer, one always goes back again into position 6, having already done positions 6 and 7.

Positions for a two-Rak'ah *prayer*

1st *Rak'ah :* Use positions 1, 2, 3, 4, 5, 6 and 7.

2nd *Rak'ah :* Use positions 1, 2, 3, 4, 5, 6, 7 and 6. In position 6 invoke the blessings of God on the Prophet Muhammad. Then, still in position 6, perform the actions and the prayers of A, B and C. This is the end of the prayer.

Positions for a three-Rak'ah *Prayer*

Positions 1, 2, 3, 4, 5, 6 and 7 — first *Rak'ah.*
Positions 1, 2, 3, 4, 5, 6, 7 and 6 — second *Rak'ah.*
Positions 1, 2, 3, 4, 5, 6, 7 and 6 — third *Rak'ah.* Remain in the last position 6 and invoke the blessings of God on the Prophet Muhammad ; also perform the actions and prayers of A, B and C. This ends a three-*Rak'ah* prayer.

Positions for a four-Rak'ah *Prayer*

Positions 1, 2, 3, 4, 5, 6 and 7 — first *Rak'ah.*
Positions 1, 2, 3, 4, 5, 6, 7 and 6 — second *Rak'ah.*
Positions 1, 2, 3, 4, 5, 6 and 7 — third *Rak'ah.*
Positions 1, 2, 3, 4, 5, 6, 7 and 6 — fourth *Rak'ah.* Remain in the last position 6 and invoke the blessing of God on

the Prophet Muhammad ; then perform the actions and prayers of A, B and C. This ends a four-*Rak'ah* prayer.

Now I will describe the positions and prayers.

ALWAYS FACE MECCA WHEN PRAYING

POSITION 1

◀ POSITION 1

Stand upright, put your hands to your ears (please remember one only puts the hands to the ears when starting each and every prayer). At the beginning of the prayer whilst in position 1, recite these words :

" I intend to dedicate this service to God with (so many *Rak'ahs). Alláhu Akbar* (God is Great)."

By the words *so many Rak'ahs* I mean that you should state the number of *Rak'ahs* you intend to do for the certain time you are going to say the prayers, whether it be at daybreak, lunch time, teatime, sunset or bedtime.

In all other *Rak'ahs* (except when beginning a prayer) position 1 is used only for a split second without the hands to the ears, positions 1 and 2 being almost combined.

POSITION 2

POSITION 2 ▶

Take hands from the ears and place them on the chest or a little below. Place the right hand over the left. Then recite these words (in the first *Rak'ah* only) :

" O God, glorified, praiseworthy and blessed is Thy name.

There is no God except Thee.

I seek refuge with God from the rejected Satan."

Then recite always in every *Rak'ah* the first chapter of the Qur'án, which is :

" In the name of God, the Beneficent, the Merciful. Praise be to God, Lord of the Worlds, Master of the Day of Judgment. Thee alone do we worship and to Thee alone do we turn for help. Guide us in the straight path —the path of those upon whom be Thy blessings, not of those upon whom be Thy wrath, nor of those who go astray. Amen."

Then recite a short chapter of the Qur'án. The one, for instance, usually recited is :

" In the name of God, the Beneficent, the Merciful. Say : He, God is one. God is He upon whom all depend. He begets not, nor is He begotten ; and none is equal to Him."

* * * *

(When in position 2 (that is standing at prayers) in the third and fourth *Rak'ah*, one only recites the first chapter of the Qur'án.

POSITION 3

◀ POSITION 3

Bow down, placing hands on knees, keeping the knees stiff, and recite the prayer as stated below :

" Glory to God, the Greatest."

(To be repeated three times.)

POSITION 4 ▶

Now stand upright and recite the prayer as stated below :

" Our Lord has heard the one who has praised Him.

Our Lord praise be to Thee."

POSITION 4

POSITION 5

From the standing position drop straight to the ground on the knees, placing the forehead on the ground, the nose

and the palms of the hands also touching the ground, and recite the prayer as stated below :

" Glory to God, the Most High."
(Repeat this sentence three times.)

POSITION 6

◀ POSITION 6

Sit upright, sitting on the left foot keeping knees still on the ground. The right foot remains as in the kneeling position, that is, the toe touching the ground and hands placed on the knees. Recite the prayer as stated below :

" God is great. My Lord, pardon me and have pity on me."

POSITION 7

POSITION 7 ▶

Down again the forehead, hands and nose all touching the ground, as stated in position 5, saying :

" God is great. Glory to God the Most High."
(Repeat this sentence three times)

Always remember : whenever one changes a position in the prayer, say " *Alláhu Akbar* ".

All these seven positions above taken together are called the *first Rak'ah.*

All the prayers consist of more than one *Rak'ah.* One always starts a *Rak'ah* in a standing position.

The second *Rak'ah* also starts with position 1 (combined with position 2). But *do not* raise the hands to the ears. Just put the hands on the chest. Recite the prayers stated for position 2, that is, the first chapter of the Qur'án followed by another chapter of the Qur'án. Then carry on with the positions and prayers as in the first *Rak'ah,* that is, positions 3, 4, 5, 6 and 7 ; *but* after position 7 *come back to position 6,* and recite the following words :

" All prayers and worship given through words, action and wealth are due to God.

Peace be on you, O Prophet, and the mercy of God and His blessings !

Peace be on us and the righteous servants of God.

I bear witness that none deserves to be served but God, and I bear witness that Muhammad is His servant and Messenger."

After these wonderful words to God, one rises up and continues on with the third and fourth *Rak'ahs* according to the time of prayer and *Rak'ahs* required ; but if a prayer consists only of two *Rak'ahs,* at the end of the second *Rak'ah* whilst seated on the left foot (having already completed prayers and positions 6, 7, 6, and still in the last position 6), invoke the blessings of God upon the Last Prophet, Muhammad (May peace and blessings of God be upon him). The words are :

" O God, bless Muhammad and his followers as Thou didst bless Abraham and his followers.
Thou art Praised and Glorified."

* * * *

Action A

Action B

Action C

Whether it be a two-*Rak'ah,* three-*Rak'ah* or four-*Rak'ah* prayer, always end in position 6 and seek the blessings as given above for the Prophet Muhammad. Then actions A, B and C follow, and this ends the prayer.

These actions are always completed at the end of " the blessings " and when one is still in the last position 6.

Action A : Still in position 6, turn the head to the right and say *"Assalamu 'Alaykum wa Rahmatullah"*, meaning " Peace be with you and the mercy of God."

Action B : Still in the same position, turn the head to the left and again say " *Assalamu 'Alaykum wa Rahmatullah.*"

Action C : Turn your head back to its normal position. Raise your hands and give praise to God.

* * * *

If the prayer has more than two *Rak'ahs,* then rise up after having done the second *Rak'ah* with its positions 1, 2, 3, 4, 5, 6, 7 and 6. Stand for positions 1 and 2 and recite the first chapter of the Qur'án *only,* and then continue on with all prayers and positions of 3, 4, 5, 6, 7 and 6 and add actions A, B and C. This would be for a three-*Rak'ah* prayer. If the prayer has four *Rak'ahs,* complete the third *Rak'ah* up to position 7. From that position 7 rise straight up and start the fourth *Rak'ah,* doing positions 2, 3, 4, 5, 6, 7 and 6, ending in the same way as the prayer with two or three *Rak'ahs,* that is, to end with A, B and C actions on the last position 6, after the prayers and the asking for blessings on the Prophet Muhammad.

PLEASE REMEMBER

Whilst in the standing positions 1 and 2 in the third and fourth *Rak'ahs,* only recite the first chapter of the Qur'án.

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The Essential Concomitants of Reciting the Qur'an[1*]

The Views of Eminent Muslim Divines

By I. L. M. NILAM

Meditation on the Qur'án and regulation of conduct

Superficial reading of the Qur'án is not enough. It should form the basis of conduct. The Companions of the Prophet Muhammad interested themselves in meticulous observance of the ordinances and prohibitions contained in whatever portions they read of the Qur'án. When the Prophet passed away, only six of his Companions had committed the whole Qur'án to memory. The others knew a few chapters but in such a manner that they knew everything relating to them. Citing the verse

> *"It is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss" (The Qur'án, 17 : 82).*

Qatádah, a Companion of the Prophet Muhammad, pointed out that the reader of the Qur'án may profit by it or incur a loss. Hasan al-Basrí referred to the earlier people as those who took the Qur'án as the supreme commandment of God, spent their nights in meditating upon its words and employed the day in acting upon its behests.

The reader should avoid regarding himself among the virtuous when the verses praise the virtuous and offers them promises, and should count himself a sinner when verses condemn and warn the sinners. He should reflect on his sins, seek forgiveness and pray that he be made virtuous. In view of the verse

> *"Verily man is very unjust and a disbeliever" (The Qur'án, 14 : 34)*

Ibn 'Umar constantly sought freedom from transgression.

It is essential that the reader meditate over the Qur'ánic expressions on the omnipotence of God, the Creator of the heavens and the earth and all that is between them, the Sustainer of all, the Rewarder of the virtuous and the Punisher of the evil. God says :

> *"But only those receive admonition who turn (to God)" (The Qur'án, 40 : 13).*
>
> *"And none will grasp the message except men of understanding" (The Qur'án, 3 : 7).*

Al-Ghazzálí points out that the acts of God reveal His attributes and names. Everything exists because of Him and cannot exist without Him, exists by Him and through Him and not despite Him, and reflects Him. To him who realizes this, everything beside Him appears unreal ; their existence is secondary, as proofs of His craftsmanship, not as independent entities. The pure monotheist will see God in every object, and see or seek nothing else. The Qur'án inspires love and compels the attention of the devout when it is read with deliberation and concentration. Attention should be focused on the meanings of the words, excluding from the mind all other thoughts.

To gain the fullest benefits, and to understand the significance of the words, it is essential to read the Qur'án over and over again and to meditate upon the verses. The time taken in reading the Qur'án is proportionate to the meditation exercised over its meanings. On one occasion the Prophet kept on repeating

> *"In the name of God, the Most Gracious, Most Merciful"*

twenty times. Again, when leading the night prayer, he repeated, according to Abú Dharr, during the whole night the verse

> *"If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the wise" (The Qur'án, 5 : 121).*

The learned men of the past read the verses repeatedly when they felt they had paid insufficient attention to the meaning. Tamím al-Dárí, a Companion of the Prophet Muhammad, is said to have spent a whole night reading

> *"What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds — that equal will be their life and their death? Ill is the judgment that they make" (The Qur'án, 45 : 21).*

Sahl Ibn 'Atá, a close Companion of Junayd al-Baghdádí, when asked how much of the Qur'án he read daily, replied : "Formerly I used to complete the whole Qur'án twice every 24 hours. Now I have been reciting the Qur'án for 14 years and today I have just read the chapter *Anfál*" (Chapter 8).

The saintly Thábit Ibn Bunání claimed to have endured hardships for 20 years in learning the Qur'án before he began to appreciate its inherent sweetness.

1 Based mainly on the writings of the Imam al-Ghazzálí (d. 1111 C.E.).

* Continued from *The Islamic Review* for October-November 1967, page 39.

The pleasure of the reading increases

One of the learned men has stated that the pleasure of the reading increases with each of three stages, in the first of which the verses are heard as if pronounced by the Prophet Muhammad, in the next as if the Angel Gabriel was conveying them to the Prophet Muhammad, and finally as if God Himself made the utterance. If the heart of the reader is free from impurities it will, according to Hudhayfah, catch glimpses of the Speaker through His words. The reader whose heart is pure and filled with thought only of God will, according to al-Ghazzálí, see visions appropriate to the state of his feelings. Ja'far al-Sádiq stated that God grants glimpses of Himself through His words.

An advice

The reader should remember that he is in the presence of God. He should seek the Speaker in every word, and be so lost in reflection on God's attributes as to forget himself and have naught but knowledge of the Speaker for his objective. If these conditions are absent, little will be gained from the reading. Verses that refer to man's creation from a drop of blood should give rise to thoughts on the stages of development of the embryo, the mystery of life, the investment of qualities and capacities. On reading the stories of the prophets, the reader should channel his thoughts to the difficulties they endured and overcame, the Divine aid they received, the end some of them met — demonstrating God's independence of His creatures, and the fate of the 'Ad and the Thamúd — evidence of destruction of the false. The descriptions of Heaven and Hell should be occasions for self-examination. At the lowest level, the reader should understand the obvious meaning of the Qur'án. A correct utterance of the verses should result in a sure grasp of the meaning and an appropriate emotional response. The tongue, the mind and the heart would then have collaborated to good purpose.

Excessive striving after exact pronunciation of each word, at the expense of its meaning, is a hindrance to true knowledge, and must be avoided. So too are preoccupation with worldly desires, notions of personal excellence, misconstruing of passages to suit doctrines held on the authority of a school of thought, and the tendency to skip over such passages. Since thoughts should be focused only on the special utterances in a particular act of *saláh* (prayer), the process of meditation on the Qur'ánic recitation of an Imam leading *saláh* should not cause failure to follow his lead.

The Prophet Muhammad referred to a time when the Muslims would be deprived of "Divine Guidance", and Fudayl Ibn 'Iyád is said to have interpreted "Divine Guidance" to mean "understanding of the Qur'án". The full saying of the Prophet Muhammad is :

> *"When my people will have become greedy of worldly wealth, they will cease to respect religion ; and, when they think lightly of their duty of persuading men to do good and preventing them from doing evil, they will be deprived of Divine Guidance."*

In al-Ghazzálí's view, those who read the Qur'án without reflecting on its meaning and fail to practise the Qur'ánic principles would belong to that group of whom God says :

> *"But whosoever turns away from My message, verily for him is a life narrowed down, and we shall raise him up blind on the day of judgment."*

He will say :

> *"O my Lord! Why hast Thou raised me up blind, while I had sight (before)?"*

(God) will say :

> *"Thus didst thou, when our signs came unto thee, disregard them ; so wilt thou, this day, be disregarded" (The Qur'án, 20 : 124-126).*

Al-Ghazzálí's directive

Al-Ghazzálí has discussed the question of freedom of an individual to understand the meanings of Qur'ánic verses according to his own lights. According to Ibn Khaldún, "The study of the Qur'án and Hadith must be preceded by the (study of) the philological sciences, because it is based upon them". Al-Ghazzálí has drawn attention to the particular features of the Qur'ánic language. Some words carry a meaning different from the normal, some carry several meanings of which only one is appropriate in the context, some are repeated and some placed in unusual positions in a sentence ; a word or words have to be understood to exist in some sentences ; pronouns are sometimes used for nouns not occurring earlier in a verse ; some verses record in fact the speech of others but do not always so specify ; the same event is sometimes referred to in various places with slight variations. The true meaning of some verses is much deeper than the literal, and to understand such verses, the reader should realize that man is powerless over his actions, that his power is delegated from God.

Al-Ghazzálí mentions the warning of the Prophet Muhammad against imposition of individual opinion in interpretation, and Abú Bakr's horror of such conduct, but he regards the warning as applicable to those who, with intent to introduce some innovation, interpret verses out of context ; to those who accept out of many possible interpretations that which accords with their preconceived notions ; to those esoterics *(Bátiniyyah)* who support misleading arguments with unknown and invalid interpretations. He does not concede that explanations should be limited to what the Prophet has said, for according to Alí Ibn Abí Tálib, God confers greater understanding of the Qur'án on some than on others, and 'Alí claimed he would fill several volumes in commenting on *al-Fátihah* ; the Qur'án deals briefly with certain matters and makes subtle suggestions, the full understanding of which will not be possible if limited to accepted commentaries. The Prophet Muhammad, according to 'Alí, referred to the Qur'án as containing all knowledge of the past and future and required the Muslims to 'hold fast to the Qur'án" at a time when after his death the Muslims will stand divided into sects following a wrong path. According to Hudhayfah, the Prophet Muhammad told him to learn the Qur'án and be steadfast to its principles at such a time. The Prophet prayed that God give Ibn Mas'ud "understanding of the religion and teach him the interpretation of the Qur'án". All this and the variety of interpretations indicate that one's intelligence has a place in the understanding of the Qur'án. Only a small part of the accepted commentaries is based on what the Prophet said, and again, the commentators and the Companions differ in explanations, all of which cannot be on the authority of the Prophet. Therefore, interpretation need not be limited to the exegesis of commentators like Ibn 'Abbas and Mujáhid, or the oral traditions from the days of the Prophet. Nevertheless, without first mastering the apparent meaning of the Qur'án, and the accepted commentaries of things heard from

the Prophet Muhammad, and transmitted by the trustworthy, one should not go into the hidden mysteries. Without extensive knowledge, purity of heart, deep meditation and sincere effort, the Qur'ánic verses cannot be correctly understood. A point will, however, be reached when, despite every qualification, human understanding will fail in interpreting the Qur'án. Only proximity to God can result in true understanding of the hidden meaning which supplements and completes the literal. In that situation, we who have no knowledge of Arabic will do well to use a reliable translation by a Muslim in our attempt to understand the Qur'án.

Zayn al-'Abidín, the son of the Imam Husayn, was in the habit of offering after a reading of the Qur'án a *du'á*, praying that the Qur'án be made his companion and a guidance against the satan and his evil suggestions, and that through the Qur'án his heart be purified to understand its wonders and to reject evil by the force of its maxims.

Al-Suyútí has been quoted as recommending this prayer for Divine assistance in committing the Qur'án to memory :

> *" I ask Thee, O God, O most Gracious, by Thy Majesty and the light of Thy countenance, to bind to my heart the memorization of Thy Book as Thou hast taught me and endow me with (the capacity) to recite it with the grammatical inflection that shall cause Thee to be pleased with me. And I ask Thee, O God, O most Gracious, by Thy Majesty and the Light of Thy Countenance to illuminate my vision by means of Thy Book and to make my tongue fluent and open my heart and dilate my breast and wash my body by its means. Indeed none but Thyself giveth it. And there is no strength nor power save in God, the Exalted, the Majestic."*

BOOK REVIEW

THE SIX DAY ARAB-ISRAELI WAR

or a revlew of *The Six Day War* by the Churchills, London, 1967.

by Dr. SAFA A .KHULUSI

To begin with I think the title of the book under review is wrong. It should read *The Six Day Aggression*, because it was not a war in the strict sense of the word. There was no formal declaration of war. It was an act of perfidy in the Pearl Harbour style. So call it an aggression, a perfidy, an act of treachery, but not a war.

In the 250 pages that the two Churchills have written I found no word of real sympathy for the Arabs, at least for the one million refugees driven out of their homes barbarously to die of disease, starvation and cold. Were the Churchills writing an interesting subjective best-seller or an objective impartial documental work? If it be the latter, then why did they mix fiction with fact and truth with falsehood? What worldly interest does it serve to insinuate that the British are originally of Jewish stock, even if Admiral Fisher and some Zionist-minded propagandists have claimed that the British are one of the two lost Jewish tribes that originally descended from Isaac? I do not think that many sober-minded British would feel flattered by this fictitious suggestion that was unnecessary to be inserted in a book meant to serve historical and documentary purposes.

It is evident even at first reading that the book has not been fully and meticulously revised, because it is full of contradictions. On page 3 (and I believe the grandson rather than the father is responsible for it) the following statement occurs : " Despite the continued existence of Jewish settlements throughout the East, the Jews ceased to be Orientals and became Europeans." If so, what claim is there for Europeans that have ceased to be Orientals in an Eastern spot like Palestine that is Arabic from the time of the Canaanites who are historically and ethnologically proved to be Arabs?

Moreover, do the authors blame the Arabs for being so adamant regarding the status of Jerusalem when they themselves admit that " for more than two hundred years the Crusaders tried to regain Jerusalem for Christianity and in the same period it became for the Arabs a symbol of resistance to intrustion from the West " (page 4). It is still a symbol of resistance to intrusion from the West, since the Jews ceased to be Orientals and became Europeans, or Neo-Crusaders !

If this be a fact, as it is apparently admitted by the authors, does it justify their tactless jubilation on page 195, which I reproduce here to the chagrin of 500 million Muslims throughout the world : " Whatever else Israel may be prepared to negotiate we may be sure Jerusalem is not included. The freeing of the city from the rule of Islam had long been the dream of Christians and Jews alike. . . . Of course, in Christian eyes, Jerusalem is still in the hands of the unbelievers, but now that Pope Paul VI has formally freed the Jews from all guilt for the death of Jesus this may no longer be a matter of grievance to Christians, however ardent their belief."

This goes to prove that the Jews are following their wildest dreams of expansionism step by step. Their efforts to free themselves from the guilt was only a preparatory step to capture Jerusalem without raising the objection of Christianity.

The paragraph quoted above shows that the Churchills, most unfortunately, have not inherited the wonderful tact of their illustrious predecessor.

The fact that the authors have tried to be the advocates of the devil has made them fall into many contradictions. One of these is their following statement : " It is idle, however, to deny that the Egyptians had a strong juridical case in the matter of the Straits of Tiran. It is unfortunate that no impartial international tribunal existed before whom the matter could be settled " (page 42).

But do they think that their pet, Israel, would have accepted the ruling of such a tribunal? Didn't she blitzkrieg the Arab world before giving the slightest chance of any peaceful solution to the problem? And what is the use of a tribunal if Israel is scoffing at the verdicts of the greatest tribunal in the world, viz., the United Nations?

Another contradiction appears in their tallying with the points of view expressed by Mr. Tálib Shabíb, Head of the Arab Information Office in London, in his letter of 29 May 1967 to the London *Times*, stressing that the four points set out " have a plausible ring about them ". If so, why on earth then have they written this piece of propaganda for Israel to justify piracy and murder?

They agree with Mr. Tálib Shabíb that :

1. The existence of an Israeli coastline on the Gulf of Aqaba is a direct result of an act of force by Israel contrary to the 1947 U.N. partition plan of Palestine, and that Israel's occupation of the port of Eilat and that part of the coastline

are an example of Israeli military expansionist policy in defiance of the U.N. ruling.

2. The entrance of the Gulf of Aqaba is less than 9 miles wide, and it is therefore within the 12-mile limit legally allowed for territorial waters. Due to the state of war between Israel and Egypt the passage of Israeli ships through the Straits of Tiran was denied until 1956 on legally accepted grounds. Their passage since 1956 was a result of the Suez aggression against Egypt, which was resoundingly condemned by the U.N. and whose final traces had to be eliminated. Surely it is not the rule of law to allow an aggressor to retain the fruits of his aggression.

3. Israel refused to accept the U.N. troops on its side of the border in 1957.

4. The military attacks by Israel against a number of neighbouring Arab countries for which Israel was six times condemned by the Security Council are examples of the law of the jungle which Israel pursues.

Are these points not ample proof to justify the claim that Israel, ever since its unfortunate inception, has been following a meticulously calculated policy of expansionism? And we all know, as well as the Churchills, the fate of all expansionist policies of past kingdoms and empires. The British and French Empires are examples in point. The 129 years of colonialism in Aden ended just as 130 years of French imperialism in Algiers vanished. Israel will never prove to be stronger than Britain and France. It is just wasting valuable time and resources and efforts which will end up in a complete fiasco!

One may overlook such mistakes as Moussadeg being the Prime Minister of Iraq (page 34), but certainly cannot swallow such distortion of obvious facts that should be clear to every educated European, such as the following: "Israel is the only democratic country in the world where women are automatically called up for military service" (page 61).

Switzerland does the same, or is Switzerland not as democratic as Israel, that uses the napalm and mass annihilation as symbols of its democracy?

There will come a time when the authors will regret having written such a one-sided hasty book. It is already apparent that the book was dictated from the Israeli point of view, and from what the German weekly, *Der Spiegel*, Hamburg, has printed about the Sinai front (*cf.* the chapters in the *Six Day War* "The Mailed Fist", p. 101; "Sinai: The Jaws of Death", p. 163; and *Der Spiegel*, "Piraten unde Barbaren"). The Churchills have described nothing on this front except Arab passiveness and their inability to fight, but *Der Spiegel's* account, which was written later and with greater precision, gives a different story, though it is important to state here that *Der Spiegel* is not and was not pro-Arab. It truly states that the Zionists had exploited their blitz to make the Arabs believe that Israel is invincible, and that the Arabs are not well acquainted with the tricks of the West and its tortuous ways and means of achieving its objectives. The Arabs have paid the price of this goodwill heavily. It is now a well-known fact, according to documents seized by the Arab intelligence service, that there were after all American pilots in the Israeli air force that took part in the fighting, coupled with 10,000 American and European mercenaries who had come to Israel under the guise of workmen to run the co-operative farms, while Israel did her dirty work of piracy, robbery, and wiping out helpless civilians with napalm.

MISCALCULATIONS—Continued from page 32

resistance. Unfortunately we forget that it needs three generations at least to produce an officer; but it would not need more than a few minutes to draw up a decree to form a cabinet of twenty politicians.

. . . . . .

Honest but naïve people usually wonder why specialists in the Arab World do not occupy positions relative to their field of specialization. Even in Egypt, after the last setback, something of the sort is detected. Here is an interesting item from the history of cabinets in my country, the Lebanon. In twenty years (1943-1964) one man took part in nineteen cabinets: in eighteen of them he was a minister of national defence. In one only he was not. During the same period another man took part in thirteen cabinets: he held the portfolios for commerce, industry, communications, foreign affairs, national education, national economy, finance, tourism and justice. One cabinet included a lawyer and a civil engineer. The lawyer was in charge of the ministry of public works and the civil engineer of that of foreign affairs.

Things of this kind may be met with everywhere, since a minister is a political post and not a technical one. But how can one justify the appointment of a man who has spent all his life in writing sensual stories for teenagers to head a ministry that takes care of national guidance?

More of such items may be cited and explained away, but it would distress us to repeat them and far more to explain them away.

. . . . . .

I should think that this article has already overflown the limits of its scope. Suggestions for the remedy may need an article as long, if not longer. At any rate, I want to allude to one point only. The great Saladin, on the eve of his principal campaign to regain Palestine from the Crusaders, did face the same situation as today, with the same internal and external factors. It was very clear to him that the internal factors were the more important, so he set about grappling with them first. If we read the history of Saladin we would readily realize that our present weak points are the same old ones in the same localities and also of the same dimension. Twice the enemy attempted the life of Saladin.

No one today can decide whether our present enemy is stronger or weaker than that of our old enemy. But we should admit that Saladin was greater in aim and wider in vision than any of us, even when we look at his greatness apart from his victories.

I sincerely wish that *our* leaders would read *our* history in the right light — our history as it has come down to them, not as it is forwarded to them. Let us suppose that they have exhausted all possible modern policies; would they be at a loss if they also tried the old policy of Saladin?

Der Spiegel asserts, according to a reliable report from Tel Aviv, that the Zionist losses in Siani were no less than half the losses of the Egyptians, both in men and armament.

It also adds that Israeli propaganda has exaggerated the Arab losses on all fronts, especially the Egyptian, and belittled the valiant efforts of the Jordanians in Jerusalem.

The Churchills have omitted the fate of the 6th Armoured Israeli Battalion, half of which was totally annihilated 25 kilometres from the Suez Canal.

Finally, the Churchills have forced us to believe that they are true descendants of the alleged lost Jewish tribe that settled in England !

I strongly advise the two anti-Arab and anti-Muslim authors to read through the excellently written article of *Der Spiegel*. Maybe they will feel some sort of qualm for being so unfair towards a people who always thought the British paragons of justice and fairness.

Children's Page—Continued from page 35

My dear children !

Here is the transliteration in Arabic of your prayer. You will have to get help from your parents to pronounce these words correctly. One day, as I have said before, we will give the prayers in the Arabic script for you.

Position 1 *Allaahu Akbar* (also to be repeated every time one changes position of prayer).

Position 2 *Subhaana-ka Allaahumma wa bi-Hamdi-ka wa tabaaraka-smu-ka wa ta'aalaa Jaddu-ka wa laa Ilaaha ghayru-ka. Aa'oozu billaah-i mina-sh-Shaytaani-r-Rajeem* (to be recited only when starting the prayer).

The Opening Chapter of the Qur'án

Bismillaahi-r-Rahmaani-r-Raheem. Al-Hamdu li-l-laahi Rabbi-l-'Aalameen. Ar-Rahmaani-r-Raheem. Maaliki-yaumi-d-Deen. Iyyaa-ka na'budu wa Iyyaa-ka nasta'een. Ihdi-na-s-Siraata-l-Mustaqeem, Siraata-l-ladheena an'amta 'alayhim, Ghayri-l-Maghdoobi 'alayhim wa la-dh-dhaaleen. Aameen. (In the third and fourth *Rak'ahs* one recites only the first chapter of the Qur'án).

Bismillaahi-r-Rahmaani-r-Raheem. Qul Huwa-l-laahu Ahad. Allaahu-s-Samad. Lam yalid wa lam yoolad. Wa lam yakun-la-hu Kufuwan Ahad.

Position 3 *Subhaana Rabbi-ya-l-'Azeem* (to be repeated three times).

Position 4 *Sami'-Allaahu li-man hamidah. Rabbanaa wa la-ka-l-Hamd.*

Position 5 *Subhaana Rabbi-ya-l-A'laa* (to be repeated three times).

Position 6 *At-Tahayyaatu li-l-laahi wa-s-salawaatu wa-t-Tayyibaatu. As-Salaamu 'alay-ka ayyuha-n-Nabiyyu wa Rahmatu-l-laahi wa Barakaatu-hoo. As-Salaamu 'alaynaa wa 'alaa 'Ibaadi-l-laahi-s-Saaliheen Ash-hadu al-laa Ilaaha illa-l-laahu wa ash-hadu anna Muhammadan 'Abduhoo wa Rasoolu-hoo.*

Allaahumma salli 'alaa Muhammadin wa 'alaa Aali Muhammadin kamaa sallayta 'alaa Ibraaheema wa 'alaa Aali Ibraaheema, Innaka Hameedun Majeed. (To be recited in the last *Rak'ah* of the prayer in position 6.)

Position 7 *Subhaana Rabbi-ya-l-'A'laa* (to be repeated three times).

Position A *As-Salaamu 'alaykum wa Rahmatu-l-laahi.*

Position B *As-Salaamu 'alaykum wa Rahmatu-l-laahi.*

Position C Give Praises to God.

Please remember when on the point of retiring one performs a prayer of 4 *Rak'ahs*, 2 *Rak'ahs* and then 3 *Rak'ahs*. Now in the last *Rak'ah* of the 3 *Rak'ahs* when in position 4, recite the prayer given below :

O God, we beseech Thy help, and ask Thy protection and believe in Thee and trust in Thee and we praise Thee in the best manner and we thank Thee, and we are not ungrateful. We cast off and forsake him who disobeys Thee. O God, Thee do we serve and to Thee do we pray and make obeisance and to Thee do we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement ; for surely Thy chastisement overtakes the unbelievers.

WILL YOU HELP US ?

18 Eccleston Square,
London, S.W.1.
December 1967.

Dear Brothers and Sisters-in-Islam,

Assalamu Alaykum

The fact that Muslim children in England need books in English on Islam may not be known to you. With a view to producing books for children on Islam, Mrs. 'Ali Muhammad Khan (the mother of the little boy in the photos at prayer in my article which appears elsewhere in this issue) and myself are arranging a series of bazaars to open a fund for this purpose. To begin with we are making garments to sell there. The proceeds will go towards realizing our aim — books on Islam for children. We believe there are many friends who would like to give us a helping hand by sending us their donations. I need hardly emphasize the fact that our children must grow up to love all the prophets of God, the last Prophet, Muhammad (May the peace and blessing of God be upon him), and Islam their religion. As our children do not learn this in the schools of England, we must tell them ourselves. This is urgent and needs your co-operation.

Please send donations to :
The Children's Islamic Book Fund,
The Islamic Review,
18 Eccleston Square, London, S.W.1.

Yours sincerely,
OLIVE TOTO.

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Customers are advised not to order books by Air Mail. Air Mail Postage is expensive. It costs approximately 16/- per lb.

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Note: Other translations of the Qur'án by non-Muslim scholars, although not recommended for general study for the beginners, could also be supplied on request. Information could also be obtained about translation in other languages.

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	£	s.	d.
*A Manual of Hadith, by the *Maulana* Muhammad 'Ali	1	0	0
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