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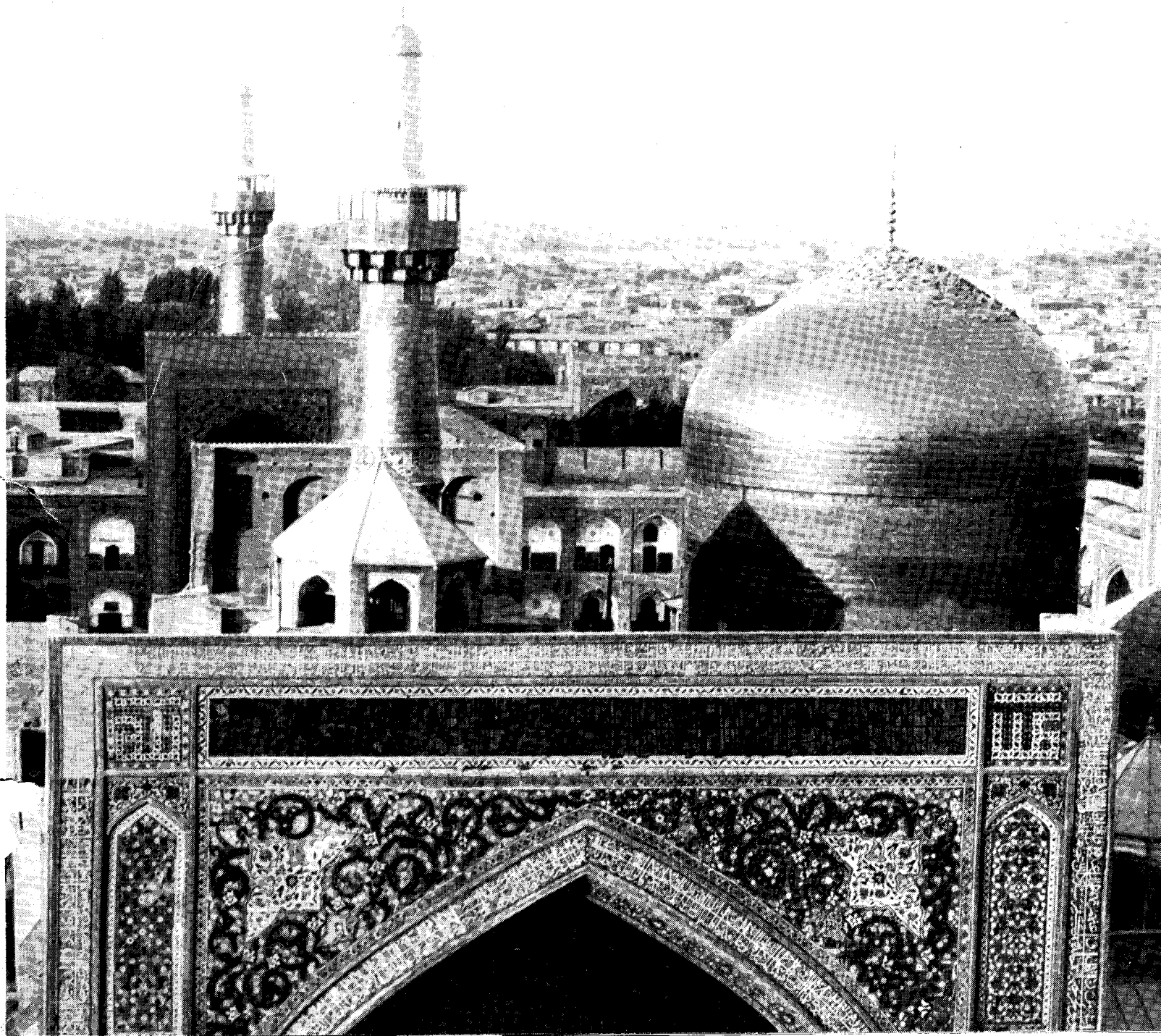
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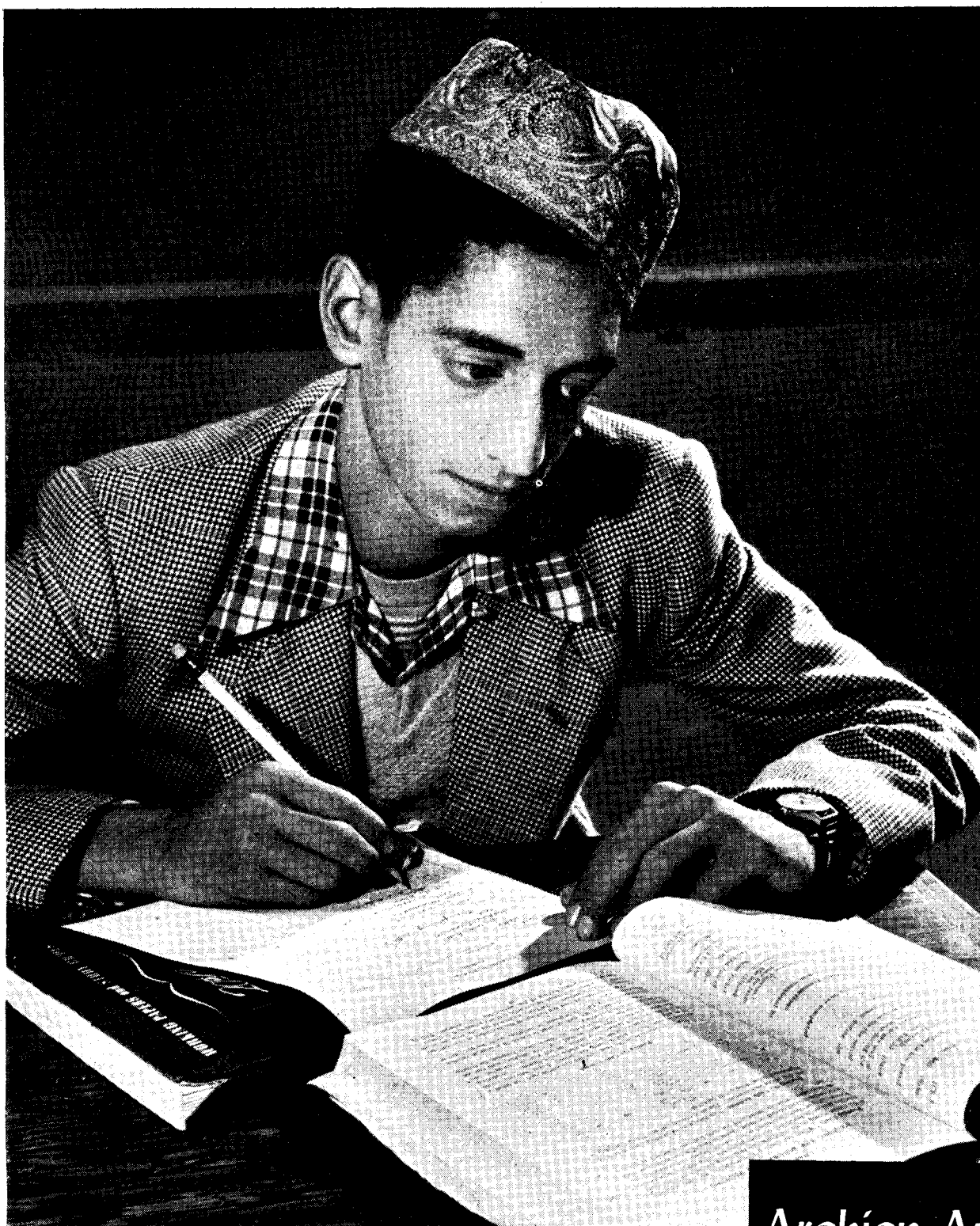
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THE ISLAMIC REVIEW

APRIL — 1953

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"Muhammad is....the Messenger of God and the Last of the Prophets..."

— THE HOLY QUR'AN 33:40

"There will be no Prophet after me"

— THE PROPHET MUHAMMAD

VOL. XLI. No. 4

APRIL, 1953 C.E.

RAJAB, 1372 A.H.

A NEW MUSLIM POWER IN THE MAKING

The Sudan agreement a sign of Egyptian diplomatic maturity

What the new Political Unity of Islam means

No word of praise would be too great for General Muhammad Najeeb, Major Salem, the Foreign Minister, Dr. Mahmoud Fawzi, and the other Egyptians and Sudanese who have been instrumental in negotiating the new Sudan agreement with the British Government, and credit must also go to the British Government for swallowing its pride and accepting the inevitable generously instead of causing a delay which would have ultimately led to a bloody repression as carried out by the French in North Africa. Of the formerly great colonial powers, it seems that only the British are capable of retreating in a dignified fashion before it is too late.

General Najeeb and his colleagues showed great patience and moderation in view of the past history of Anglo-Egyptian relations. The former Foreign Minister, Dr. M. Salah al-Din, pointed out more than a year ago that on sixty different occasions negotiations had been started between the Egyptians and the British for the evacuation of the Suez Canal and the re-uniting of the Sudan with Egypt. It can no longer be said that Muslim statesmen are negatively extremist and that they only understand the meaning of the words "yes" and "no". By awaiting his time and by conciliating the *Ansar*, "The Supporters" of the Umma Party, General Najeeb has won over the complete support of the Muslim North of the Sudan, which contains 60-75 per cent of the total population of the country's 9,000,000 population. After the Sudan has achieved its complete independence it will be interesting to see how rapidly Islam will spread in the South during the next few years. Muslims everywhere, to begin with, will expect the Pakistani member of the Control Commission to see to it that Muslim missionaries had the same facilities as the Christians in the South.

Obviously, the Sudanese Unionists and Syndicalists have not yet obtained full satisfaction, as they stood for the immediate evacuation of the Sudan by the British, but, as General Najeeb has pointed out, the choice for the Sudanese is between a union with Egypt or independence outside the British Commonwealth. The announced entry into the political field of the Sayyid 'Ali Mirghani will be a great event for the Unionists, who may achieve dominion status for the Sudan in partnership with Egypt and membership of the Arab League and of the United Nations,

thus giving one more vital vote to the Arab-Muslim-Asiatic bloc and stretching the power of the independent Islamic States southwards across Africa towards Zanzibar, a Muslim Arab-African Protectorate, whose intelligentsia are yearning for independence and contact with their Northern brothers.

The emergence of the Sudan as an independent political unit is a great development which is sure to play a great role in the spread of Islam on the African continent; for, other considerations apart, Islam is not involved in colour prejudice and imperialism as is Christianity in Kenya, South and East Africa. The spread of Islam in Africa is causing great concern in the Christian world. The Roman Catholic journal, *Fides*, the Vatican, Rome, reports that out of an estimated African population of about 200,000,000, Islam claims for its adherents 80,000,000; and that in Central and East Africa the number of those who have embraced Islam is double that of those who have accepted Christianity. The *Fides* prints the usual balderdash that Islam is gaining adherents because it is easy to follow, that its moral demands are not exacting, and that it gives a feeling of superiority to the African to belong to one of the world's great religions.

In the matter of the Sudan Agreement, the British Government could definitely be assured that by their negotiations they would win back in goodwill far more than they would lose in the Sudan and in the whole Eastern and Islamic world.

The evacuation of the Suez Canal

When talking of the Sudan, one cannot leave in isolation the vital question of the evacuation of the Suez Canal. General Najeeb and his able Foreign Minister, Dr. Mahmoud Fawzi, are rightly pressing for the evacuation of the Canal Zone. The British, who by treaty are allowed to have 10,000 troops in this area, are reported to have 80,000-100,000 there at present, and to have spent £150,000,000-£350,000,000 on installations.

The hopes of pro-Zionist members of the British Parliament and General Najeeb

Realistic Left-wing pro-Zionist members of the British Parliament, such as Mr. R. Crossman and Mr. Ian Mikardo, are supporting the Egyptian claims for the evacuation of the Canal, as they seem to hope that by humouring General Najeeb they

will induce him to make peace with Zionist-occupied Palestine. This cannot happen. General Najeeb's Liberation Movement embodies in it the constructive aims of the Muslim Brotherhood. General Najeeb who practises racial and religious toleration in his own country with full support of the liberal principles of enlightened Islam, will never tolerate the evacuation by force of his neighbours, the Palestinian Arabs.

The pressure of Zionist opposition is being brought to bear on Britain and America in order to prevent Egypt from becoming a major fully-armed power. But the safety of the British

Commonwealth and its communications can only be achieved by generously supporting General Najeeb's new Egypt, which alone is capable, if properly supported, of becoming like Turkey, a power to be reckoned with. An imperialist occupation of the Canal in the face of a hostile local population will meet with disaster as it nearly did in Iran in 1941. General Najeeb has assured the immediate future of European technicians and companies in Egypt as he desires without demagoguery to develop his country. Now it is up to the West to provide him with every possible support.

BY THE LIGHT OF THE QUR'ĀN AND THE HADITH

Conception of Tolerance and Friendship in Islam

By S. M. AYUB

"God, when He shows His kindness towards any person, gives him a good friend"

"Today, when confusion is overtaking almost every portion of the world, when disbelief and distrust have become the order of the day, when the afflicted man does not know which way to move to seek contentment and a contented outlook, even a cursory study of the tolerance of Islam will render a useful service"

Stability in friendship means tolerance

If "birds of a feather flock together", this is so because similarities in habit, behaviour and outlook on life exert a pull. Contrarily, dissimilarities in the traits of individuals, social groups, or even communities, give rise to aversion. Friendship results when the pull is greater than the repulsion.

There is a third force which comes into play when two individuals or groups befriend each other: that is toleration. For, if in social relationships no allowances were made for small faults and shortcomings, and this on a mutual basis, such combinations would be superficial, feeble and unenduring. Psychologically, the principal mainstay of friendship is tolerance.

When this tolerance is of the studied or manoeuvred type, it may at best, in modern terminology, be styled diplomatic friendship. Such relationships, on the social plane, cannot possibly withstand the vagaries of time and weather.

God has so shaped human nature that a cent per cent make-up in friendship is unconvincing; it lacks that invisible force which draws many people within its folds smoothly and effortlessly. If there are undercurrents of distrust and suspicion, how can two people accommodate themselves to one another even with the best of professions on the lips?

If there is a protective paint on the vulnerable surface, scratch it and you expose the surface to God's air and sunshine.

Islam does not believe in "cupboard love" in social relationships. On the other hand, Islam insists on tolerance, on persuasion, and on forgiveness. Man, in spite of all his claims to perfection, is not infallible. With that in sight, the act of ignoring small human weaknesses works magic in friendly relations.

Psycho-analytical implications of tolerance

Islam detests hypocrisy; it lays stress on sincerity. Good actions, some learned dignitaries assert, performed with a selfish motive, have no value or significance, for God regards the intention behind the action. Junaid of Baghdad says:

"There are some servants of God who are wise, who act as wise men, who are sincere when they act; their sincerity leads to virtue."

If I, as a person of authority, forgive one who has given me cause for offence only to proclaim this virtue, I would be doing something un-Islamic. Tolerance in Islam is self-rewarding; it has a cumulative effect on a person's character and elevates him spiritually.

And indeed, the best psycho-analytical evidence of sincerity lies in tolerating a disagreeable matter quietly, selflessly and without any concealed desire to be styled a virtuous person.

The Prophet Muhammad says:

"Those amongst you are my close companions who have good dispositions, are affectionate, and tenderly love each other".

And further:

"God, when He shows His kindness towards any person, gives him a good friend".

We are living in a heterogeneous society, where people have varying tendencies and diverse interests. Islam asks us to be affectionate to people, which is quite impracticable unless we care, nay respect, the self-susceptibilities of our friends. Such an attitude, if practised, would obviously drive away many a rough problem of society. Tolerance, therefore, is the running theme of the Prophet's sayings quoted above.

We cannot tolerate any displeasing action or statement (within limits, of course), because we consider ourselves too important, too dignified and because our vanity gets hurt.

Again, we cannot tolerate a particular situation because it is against our self-interest, because we are selfish, because we place our own interest foremost in our dealings.

Vanity and selfishness, thus, are the two avowed enemies of tolerance; these debar one's access to the noble quality of tolerance.

Selfishness, of course, is condemned by every society — it needs no elaboration, as Islam also forbids it outright.

We might, however, study the attitude of Islam on "vanity" a little in detail.

Islam has no place for pride

The Prophet Muhammad says:

"O God, save me from the puffing up of pride."

And further, he says :

"He who has an atom of pride in his heart will fail to enter Paradise."

I do not think pride could be condemned in stronger terms than Islam does in the above two sayings of its founder.

Al-Ghazali classifies the basis of pride in his *Ihya' Ulum al-Din* in (a) knowledge, material or spiritual, (b) power, (c) wealth, (d) heritage, (e) important relationships, and (f) beauty. The substance of this categorization is that we feel proud because we consider ourselves talented and big and concurrently consider others on a lower level, most probably as no more than poor fools. We may be geniuses in our own way, but we have no right to belittle the achievements of others, however humble they may be. It is an Islamic quality to respect the sentiments of the humble and the downtrodden. The Prophet of Islam, with all the influence which was his, preferred to live in a humble way so that his humblest follower might receive equal treatment from dignitaries. Greatness lies in extending tolerance even to the commonest person, for it is only the great and the generous who can tolerate.

To a Muslim, God is the bestower of all qualities. To him, He is the giver, not man. Where is the ground for vanity then?

The Prophet Muhammad says :

"There will be men who will have the Qur'an on their lips, but it will not go down their throats. They will claim knowledge of it, calling themselves learned *Qari*. They will be from among you, my companions, but woe to them, for they will see the consequence of it in Hell".

Let us go to al-Ghazali for another reference : in his *Ihya' al-'Ulum* he quotes a sinner who happened to be a Jew and who came to pay his respects to a Pharisee who had a great name and fame for his piety. The Pharisee treated him with contempt and disgrace. Thereupon God sent a revelation to the Prophet of that age that the sinner was forgiven on account of his good intention and that the pious man was doomed.

Tolerance is a quality of God Himself

The Qur'an says :

"If God were to punish
Men according to what
They deserve, He would not

Leave on the back
Of the (earth) a single
Living creature" (35 : 45).

The above verse states that man, left to himself, is so very faulty and sinful in his motives and actions that, if God were to punish him, no living creature would survive. But He is Forgiving, Merciful and Tolerant, so that He gives man respite in spite of his shortcomings.

Man is very small as compared with the size of the earth on which he lives, which itself is but a part of a big solar system, governed strictly in its functioning by mathematical laws. The solar system of ours assumes insignificance when regarded relatively to the ever-expanding universe. And God is the Sustainer of all this array of solar systems, stars and nebulae. He is the All-Powerful, yet He is tolerant. Tolerance, therefore, is a godly quality. If man considers his insignificance, he cannot but be regardful of the sentiments of the poor, the humble and the ignored, for God Himself is merciful.

Two points

(a) The Prophet Muhammad never forced anybody to accept Islam. His life, at every stage, was one of extreme consideration — even to his adversaries.

(b) Islam commands its followers to respect the prophets and dignitaries of other religions. Islam says that anybody who does good will be rewarded by God.

A close study of Islam will reveal to a well-read person that it contains the substance of all good which we notice anywhere for evolving a clean, stable and dependable society. Tolerance, of course, finds a prominent place in its teachings, and any student of psychology can indeed enumerate the different qualities of character which are needed to make one tolerant.

Today, when confusion is overtaking almost every portion of the world, when disbelief and distrust have become the order of the day, when the afflicted man does not know which way to move to seek contentment and a contented outlook, even a cursory study of the tolerance of Islam will render a useful service.

It is a question of applying these principles in our individual and collective lives.

THE MUSLIM WAY TO PEACE

By HUMAYUN KABIR

"Paradoxical though it may sound, aggression is invariably based on fear and the uncertainty it engenders. Islam, therefore, sought to root out fear from the human heart. 'It is only the devil who makes man fear his partisans. Fear them not' (The Qur'an, 3 : 175). '... This conquest of fear is to be achieved by the surrender of the human will to God. The excellent man is 'who prayeth unto his Lord and doeth right, and saith : 'Lo ! I am of those who surrender (unto Him)' (The Qur'an, 41 : 33) "

Islam, as the name itself signifies, is the religion of peace, of the utter surrender of the human will and purpose to the will and purpose of God. The mark of such surrender is not the mere profession of a creed but righteous conduct. The standard of religion is the same for all, and Muhammad, the Prophet of Islam, repeatedly insisted that what he taught was identical with the teachings of Abraham and Moses and Jesus and thousands of other prophets.

Recognition of the equality of the human race is the first step towards peace

Inequality is the basis of all conflict, for inequality engenders in some a sense of superiority and self-righteousness, and in

others an inferiority complex, envy and jealousy. Belief in the brotherhood of man and the unity of all religions is, therefore, the truest foundation of peace. The Qur'an proclaimed : "Mankind were but one community ; then they differed" (10 : 19). But such divisions — whether of sex, colour or race — were only for purposes of identification, and carried no suggestion of difference in quality. "O mankind, lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you in the sight of God is the best in conduct" (49 : 13).

The Qur'an has, therefore, repeatedly warned Muhammad, and through him the entire world, that nobody has a monopoly of truth. "For every one of you We appointed a law and a way.

Had God willed He could have made you a single people.¹ But that He might try you in what He gave you (He hath made you as ye are)" (5 : 48). The basic identity of all religions is recognized also in the acceptance of the *'Id al-Adha*, a festival connected with the life of the Prophet Abraham, as one of the most important festivals of Islam.

Recognition of the equality of all in the eyes of God is the first step towards peace. Tolerance and goodwill follow directly from the sense of the community of man. Perhaps no other religion has emphasized the brotherhood of man so insistently as Islam has. All differences of race, colour and nationality have been swept away by Islam's proclamation of human brotherhood. Islamic brotherhood is not confined merely to formal acts of worship but is also justified by the test of marriage between men and women of different races and colours.

Islam has taught that differences should not be the cause of hatred and ill-will, and least of all in the sphere of the spirit. Differences in faith, profession and customs must, therefore, be accepted as part of the ordinance of God. Nor must such differences be levelled down by force, for in the words of the Qur'an: "There is no compulsion in religion" (2 : 256). Still more clearly, it is said: "And if the Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?" (10 : 100). Again:

"Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way" (16 : 125).

Justice in everyday life

It is not enough to profess devotion to peace. One's practice must conform to one's profession. Islam places the emphasis on conduct and not mere profession. It is, therefore, not content with merely preaching toleration and goodwill, but goes further in laying down the conditions in which toleration and goodwill can be achieved. A sense of justice and fair play is at the basis of all toleration and goodwill. In fact, justice is the foundation of society and the State. The Qur'an, therefore, proclaims: "Lo! God commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly" (4 : 58). And again: "O ye who believe, be steadfast witnesses for God in equity and let not hatred of any people seduce you that ye deal not justly. Deal justly; that is nearer to your duty" (5 : 8). And still again: "O my people, give full measure and full weight in justice, and wrong not people in respect of their goods" (11 : 85). Envy must be cut out from the heart, for otherwise one cannot be just. The Qur'an enjoins:

"And covet not the things in which God hath made some of you excel others" (4 : 32).

This emphasis on the dealings of everyday life is significant. If there be justice in the daily affairs of life, the very cause of hatred and conflict is removed. The daily acts of life often seem unimportant and tempt men by their very insignificance. And yet they determine the texture and quality of our lives. Temporizing and expediency in trivial affairs lead to vacillation and perhaps betrayal over great issues. Once one starts on the slippery way of compromise, there is no knowing where it will lead.

One may, under the stress of emotion, rise to great heights of sacrifice, but to preserve undimmed the light of one's faith in the tasks of each day is a more difficult task. The Qur'an is unflinching in its demand for justice and fair play in supreme moments of sacrifice as well as in the affairs of every day. It enjoins:

¹ The words may, however, also mean, "If God pleases He will make you a single people," which then would refer to the future of the human race. Ed., I.R.

"O ye who believe, be ye staunch in justice, witnesses for God, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man" (4 : 135).

Fear — a cause of conflict among men and nations

Another potent cause of conflict — whether between individuals or between communities — is fear. Even an animal will rarely attack except when it is afraid. Attacks through hunger are themselves prompted by fear of starvation. Paradoxical though it may sound, aggression is invariably based on fear and the uncertainty it engenders. Islam, therefore, sought to root out fear from the human heart. "It is only the devil who makes man fear his partisans. Fear them not" (3 : 175).

This conquest of fear is to be achieved by the surrender of the human will to God. The excellent man is "who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who surrender (unto Him)" (41 : 33). Surrender to God's will is the end of fear, for it gives a man the conviction that "not at atom's weight in the earth or in the sky escapeth your Lord; nor what is less than that nor greater than that. But it is written in a clear Book" (10 : 62). The result is a calm acceptance of fate, for "verily, the friends of the Lord are those on whom fear cometh not, nor do they grieve" (10 : 63).

Surrender to the will of God brings with it the assurance that "whoso fighteth in the way of God, be he slain or be he victorious, on him We shall bestow a vast reward" (4 : 74).

This fight is a struggle of the spirit and not a mere physical clash. This is so explained in the course of the same chapter, which goes on to say: "Those who believe do battle for the cause of God and those who disbelieve do battle for the cause of evil" (4 : 76). Still more clearly is the spiritual character of this fight shown when it states: "Let those fight in the way of God who sell the life of this world for the other" (4 : 74). Surrender to God in this sense brings peace to the mind and is the essence of Islam. "That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given" (57 : 23).

What is man to do when injustice faces him?

When fear and envy are overcome and each man allows to others what is their due, the root cause of conflict is removed. By emphasis on justice, even at the cost of one's own interest and that of all who are nearest and dearest to one, Islam sought to create the conditions in which alone peace could be established and maintained. As a practical code of conduct it, however, recognized that there may be occasions when the ends of justice may require the use of power. What is man to do when injustice faces him? Should he tolerate evil and surrender to it? This obviously can never be the moral law. If, then, he is to oppose it, what form should his opposition take?

To oppose evil by good is no doubt the highest ideal, but has human nature attained the stage where the law of unconditional forgiveness can be laid down as a universal law? If not, it is better to recognize facts as they are and prescribe standards which fulfil the demands of our mortal nature. To do otherwise is fraught with danger, for to insist on ideals that cannot be attained is the surest prelude to hypocrisy. Nor can an ideal be justified on the grounds that a rare spirit in a moment of exaltation has achieved it. The average man cannot always dwell on the heights of spiritual ecstasy but must descend into the valleys where daily life holds sway. Legislation is for him and not for the exceptional case. The code of conduct must, therefore, prescribe standards which satisfy the test of our daily needs.

Evil, then, must be opposed, if need be, by force, but it must be ensured that the opposition does not lead to a greater evil.

From condemnation of sin to the condemnation of the sinner is an easy step. Justice may almost imperceptibly change into vengeance. Islam has, therefore, sought to lay down the conditions in which alone evil can be opposed by force. The Qur'an says: "Sanction is given unto those who fight because they have been wronged" (22:39), but even in such cases, all that is permitted is self-defence: "Fight in the way of God against those who fight against you, but begin not hostilities. Lo! God loveth not aggressors" (2:190).

The fight against evil is only for overcoming evil and not in order to wreak vengeance. Hence, even when opposing evil, the claims of justice must never be forgotten. The Qur'an enjoins: "If ye punish, then punish with the like of that wherewith ye were afflicted" (16:126).

Truly understood, these verses sanction the use of force, but do not permit violence. Power is a fact of life and cannot be denied. Force is power set in motion, while violence is force attended by envy and fear. The police in a State is a symbol of force but not of violence. It is power held in reserve, and, as such, a safeguard against the anarchic clash of interests. Violence is opposed to justice, while force is an essential ingredient of justice. Force and violence are, however, often confused and lead to the misunderstanding of our duty in a crisis. By insisting that even when force has to be used, violence must be abjured and force used only as an instrument of justice, Islam sought to pave the way for peace between men and between communities.

Even when punishing the wrongdoer, the unity of all humanity and the sanctity of life must be recognized. "For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind" (5:32). Even the exception is significant. Anyone who has violated the sanctity of life, has, by that act, forfeited his own claim in the eyes of justice. A wrong against the individual is therefore a wrong against humanity itself. Even this, however, is not the highest goal of man, and the Qur'an — in recognition of the progress achieved already and still to be achieved — lays down a higher ideal when it says: "And we

prescribed for them therein: the life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity), it shall be an expiation for him" (5:45).

Forgiveness is superior to vengeance, and thus the same verse which sanctions the use of force for the ends of justice goes on to say: "But, if ye endure patiently, verily it is better for the patient" (16:126). At the slightest sign of yielding or repentance on the part of the evil doer, his persecution must stop. In the words of the Qur'an: "And if they incline to peace, incline thou also to it, and trust in God" (8:61). One is enjoined to take risks for peace, for it is laid down: "When ye go forth (to fight) in the way of God, be careful to discriminate, and say not unto one who offereth you peace: 'Thou art not a believer!'" (4:94).

Conclusion

Peace then can flourish only when there is goodwill based on brotherhood, equality and justice, and freedom from fear and jealousy. These Islam sought to achieve not only in the outward modes of conduct but also in the motives that are the springs of action. The Qur'an says: "God is with those who keep their duty unto Him and those who are doers of good" (16:128). Even when gravely provoked, the true servant of God will have charity in his heart, for "the faithful-slaves of the Beneficent are they who walk upon the earth modestly, and, when foolish ones address them, answer: 'Peace'" (25:63). They are "those who shun the worst of sins and indecencies and, when they are wroth, forgive" (42:37).

This is the highest victory of good over evil, and expresses the essence of wisdom and charity: "Repel the evil deed with one which is better, then lo! he between whom and thee there was enmity will become as though he were a bosom friend" (41:34). There is no greater proof of surrender to the will of God than the utterance of the believer who says: "Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee" (5:28).

'ALI — THE FOURTH CALIPH OF ISLAM

By THE MAULANA MUHAMMAD 'ALI

Early life

'Ali was the fourth Caliph of Islam after the Prophet Muhammad, and was also known by his *kunyat*, Abu al-Hasan. He was the son of Abu Talib, the Prophet's uncle, under whose guardianship the Prophet, after the death of his grandfather, 'Abd al-Muttalab, was brought up. His mother's name was Fatimah. He came of the clan of Banu Hashim, which was considered the most respectable among the Quraish. The Prophet also belonged to the same clan. The high function of the custody of the Sacred House of Ka'bah was entrusted to this clan, and on account of this the Banu Hashim were held in special esteem all over the peninsula. 'Ali was born in the thirtieth year of the 'Am al-Fil (i.e., the year of the Elephant), ten years before the Call. Abu Talib had a large family, and he had also brought up the Prophet Muhammad. Now that the Prophet found him in somewhat straitened circumstances he took upon himself the upbringing of 'Ali. Thus, in addition to being a near kinsman of the Prophet, 'Ali was also bound to him by another tie. He had been brought up as a child in the Prophet's household.

Conversion to Islam and determination to help the cause

At the time of the Call, 'Ali was only a boy of ten. From his very childhood, he had been brought up in the house of the Prophet. So he knew all about him and was therefore among the earliest few who embraced Islam. Some are even of the opinion that he was the first person to come into the fold, but it is an admitted fact that that honour fell to the lot of Khadijah. After her came Abu Bakr, Zaid ibn Harith and 'Ali. It is difficult to tell the exact order among these three. But probably it was Abu Bakr who joined Islam immediately after Khadijah. Though a mere boy at the time of his conversion, 'Ali showed remarkable enthusiasm in the propagation of the faith. Once the Prophet invited his kinsmen to a feast. The idea was to give them the message of Islam. When the meal was over, he addressed the party. "Who of you," he said, "is coming forward to own allegiance to me and thereby become my friend and brother?" All remained silent. 'Ali alone got up and offered himself for the cause of faith. Thrice the Prophet repeated his exhortation,

and thrice 'Ali responded. He was only a boy ; yet this youngster was destined one day to become a tower of strength to Islam.

Flight to Medina

'Ali had a goodly share of the persecutions to which the Prophet and the rest of the Muslims were put to in Mecca. Contemporary accounts take no specific notice of this because of his comparatively tender age. The climax of these persecutions was reached when all the Muslims had to quit Mecca in small batches and take refuge in Medina. 'Ali played an important role on this occasion. Like Abu Bakr, whom the Prophet detained to be a companion to him on the journey, 'Ali was also kept back. He was to return to the people after the Prophet had left whatever money they had deposited with him. It is remarkable that while the Prophet was, on the one hand, the victim of bitter persecution by his people, the same people would, on the other, deposit their valuables with him for safe keeping. So implicit was their confidence in his integrity ! 'Ali was at the time twenty-three years old. At night the enemies surrounded the Prophet's house and were waiting to fall on him when he emerged in the morning. The Prophet, however, made 'Ali occupy his bed, and unnoticed by the besiegers slipped out and escaped through their midst in the darkness of the night. 'Ali remained in the bed. When dawn came the besiegers were surprised to see 'Ali instead of the Prophet. They had no grudge against him, nor could their purpose be served by doing him harm. They were out to take the life of the Prophet and put an end to Islam. As instructed by the Prophet, 'Ali cleared up all accounts on his behalf, and immediately this was done set out for Medina. At Medina he put up with the Prophet, and subsequently, when every emigrant was united in brotherhood with a resident of Medina, 'Ali enjoyed the honour of being so united with the Prophet. (According to another report, he became brother to Sahl ibn Hunaif.)

Marriage with Fatimah

In the first or second year of the Hejira, the Prophet gave his daughter, Fatimah, in marriage to 'Ali. 'Ali was about twenty-four or twenty-five years of age at the time, while Fatimah was nineteen or twenty. 'Ali lived a humble life. For the purpose of dowry and wedding presents, he sold his camel, shield and other articles for 480 dirhams. Three sons, Hasan, Husain and Muhsin, and two daughters, Zainab and Umm Kulthum, were the fruit of this marriage. Of these, Muhsin died in childhood. The children of no other daughter of the Prophet survived, and the offspring of Hasan and Husain is known by the title of Sayyid (lit. *Master*).

'Ali and Fatimah were very fond of each other. Once they fell out over a petty affair. 'Ali left the house and lay down in the mosque in the dust. The Prophet happened to visit the family just then and, not finding 'Ali, enquired as to his whereabouts. He was told what had happened, and seeing him lying in the dust in the mosque, he said : "Get up, O *Abu Turab*" (i.e., *one lying in the dust*). From this *Abu Turab* came to be a surname of 'Ali. Fatimah died at the early age of twenty-nine, and 'Ali married other wives after her, and other children were born to him of these wives.

Martial exploits

'Ali was a young man when he embraced Islam. So we do not hear of any activities on his part in the way of the propagation of Islam, such as those of Abu Bakr, 'Umar and 'Uthman. Nor was he a man of riches. So it was not his lot to render financial services to the cause of Islam as did these three illustrious men. God had, however, gifted him with an extraordinary measure of daring, which he devoted to the service of Islam, performing wonderful deeds of heroism. At the battle of Badr, as also on other occasions, he was the bearer of the

Prophet's standard. On that field of battle, three Quraishite youths came out and, according to the custom in Arabia, challenged the army of Islam to single combat. On this, the Prophet detailed three men, 'Ali, Hamzah and 'Ubaidah, and all three overpowered their opponents. After this a general engagement ensued in which, too, 'Ali displayed his valour. In the third year of the Hejira when Mus'ab ibn 'Umar, the standard-bearer of Islam, fell fighting at Uhud, 'Ali at once took hold of the standard, rushed forward and killed the standard-bearer of the enemy. For these wonderful exploits, a catchphrase, *La fata illa 'Ali* ('Ali is the one youth) gained currency. It is stated that this cry was first raised by someone at the battle of Uhud. In the fifth year of the Hejira, 'Ali had to meet 'Amr ibn 'Abd Wudd, the famous warrior of Arabia, in a duel. This man was so proud of his bravery that, when 'Ali came out to measure swords with him, he said : "I do not wish to slay you". "But I do wish to slay you," retorted Ali. After a hard contest, 'Amr ibn 'Abd Wudd was killed. At the siege of Banu Quraizah also, the standard was in the hands of 'Ali. In the sixth year of the Hejira, he defeated the Bani Sa'd who were rallying to the reinforcement of the Jews of Khaibar. At the truce of Hudaibiya, when terms were drawn up, 'Ali acted as scribe. The Quraishite representative objected to the words "God's Messenger" affixed to the Prophet's name in the treaty. The Prophet agreed to substitute "son of 'Abd Allah" instead. But 'Ali, who had already written the words "God's Messenger", refused to delete them, and the Prophet did it with his own hand.

Of all the martial exploits of 'Ali, the most brilliant was the capture of Qamus, the famous fort of Khaibar. The Jews had very strongly fortified this fort. The Prophet entrusted the standard first to Abu Bakr. There was a hard fight but the fort did not fall. He then entrusted it to 'Umar. The fight was fiercer than before and yet the fort withstood the onslaught. On this the Prophet said : "Tomorrow the standard will be in the hands of a man who will capture the fort, and who loves God and His Messenger and whom God and His Messenger love". Next morning when the Prophet came, he enquired about 'Ali. He had some eye trouble, he was told. The Prophet sent for him, applied his saliva to his eyes and prayed, and the trouble was no more. The Prophet then put the standard in his hand and the fort was captured.

When at the fall of Mecca the Prophet entered the town at the head of 10,000 strong, the standard was in the hands of Sa'd ibn 'Ubadah, who, in excess of zeal, marched on shouting : "Today is the day of bloodshed for Mecca". This was against the wishes of the Prophet, who abhorred bloodshed. So he took the standard from Sa'd's hand and gave it to 'Ali. At the battle of Hunain, the main body of the Muslim army, unable to withstand the volleys of the enemy archers, fell back. 'Ali, however, stood firm and wrought deeds of daring. The expedition of Tabuk was the only enterprise in which 'Ali did not take part. He stayed behind at Medina under the Prophet's orders. 'Ali objected, but the Prophet pressed him, saying : "You stand to me in the relation in which Aaron stood to Moses, except that there is to be no prophet after me."

As an envoy and preacher of Islam

After his return from Tabuk, the Prophet sent a party of pilgrims to Mecca with Abu Bakr at their head. Thereafter he received a revelation declaring breach of relations with those Arab tribes that persecuted Muslims and broke their solemn agreements. This is known as the chapter of *Bara'ah* or *Taubah*. It was necessary to communicate this ultimatum to the enemy who assembled from all over Arabia on the occasion of the Pilgrimage. The choice to discharge this mission fell on 'Ali, who, accordingly, made the announcement on the Pilgrimage

occasion. In the tenth year of the Hejira, 'Ali was deputed to carry the message of Islam to the people of Yaman. Before his departure, the Prophet emphatically warned him against any warfare so long as there was no aggression from the other side. This clearly shows that even after the revelation of the chapter *Bardah*, the Prophet still acted up to the Qur'anic verse which permitted the Muslims to fight only against such non-Muslims as fought against them. 'Ali met with great success on this mission. The tribe of Hamdan embraced Islam in one day. 'Ali communicated the happy news to the Prophet, who immediately fell to the ground in a thanksgiving prostration. Other people of Yaman also joined Islam gradually.

At the Prophet's death

'Ali returned from Yaman before the Prophet's Farewell Pilgrimage to Mecca and joined the pilgrims. A few days after returning from the Pilgrimage, the Prophet fell ill. 'Ali tended him during this illness. One day during this period, 'Abbas suggested to 'Ali to ask the Prophet to make a will for successorship in his favour. 'Ali, however, rejected the suggestion. At the Prophet's death, when Abu Bakr, 'Umar and other prominent companions were busy managing the affairs of state so as to avert any blow to the power of Islam in consequence of the Prophet's death, to 'Ali fell the privilege of looking after the funeral arrangements.

Oath of allegiance to the Caliph

According to some reports, 'Ali did not take the oath of allegiance to Abu Bakr for six months. If these reports are taken as authentic, perhaps the reason was that 'Ali kept at home to console Fatimah, who was much shocked at the Prophet's death. Besides this, when Fatimah demanded a share of the property at Khaibar, from which the Prophet took his maintenance, Abu Bakr replied that prophets left no property to be inherited. This offended Fatimah. Possibly it was in sympathy with Fatimah on this account that 'Ali refrained from taking the oath of allegiance for some time. (When Fatimah fell ill, Abu Bakr went to enquire after her health, which shows that Fatimah's displeasure was only temporary.) Or the reason may have been that 'Ali devoted his time to the arranging of the Qur'anic chapters in chronological order. Whatever the reason for his delay in taking the oath of allegiance, whether out of sympathy with Fatimah or owing to being busy with the Qur'an, 'Ali had no special grudge against Abu Bakr. But there are strong reasons for doubting such reports. When the apostates attacked Medina, 'Ali took due part in the defence of the capital. After Fatimah's death, he participated in all counsels and affairs of state. After Abu Bakr's death he pledged fealty to 'Umar, and was a prominent figure in the counsels of state in his Caliphate. No important affair was settled without his advice. The friendly relations between 'Umar and 'Ali were further strengthened by the marriage of 'Ali's daughter, Umm Kulthum, to 'Umar. After 'Umar, 'Ali's name was one of the six from among whom the Caliph was to be elected. When the majority went in favour of 'Uthman, 'Ali forthwith stretched out his hand and swore allegiance to the new Caliph. Towards the close of 'Uthman's Caliphate some mischief-mongers tried to make the Caliphate a bone of contention and thereby bring about a rupture between 'Uthman and 'Ali. 'Ali, however, was too shrewd and too noble to fall into their snare. When the insurgents' attitude towards 'Uthman became threatening, 'Ali ordered his own son Hasan to keep guard at the gate of the Caliph's house.

'Ali becomes the Caliph

But 'Uthman was murdered in spite of all that. 'Ali then became the Caliph. With the advent of the reign of 'Ali there opened a new chapter in the history of Islam. This period was

a period of domestic dissensions within the house of Islam. In the warfare that ensued great and prominent figures were involved.

'Ali's reign

'Ali died at the age of sixty-three. His reign lasted four years and nine months. During this short period there was no territorial expansion in the empire of Islam. On the contrary, thousands of Muslim lives were lost in consequence of internecine warfare. His reign was a source of trouble to himself as well. However, all this was due not to anything which 'Ali did. It is but human to err or at times to show weakness. If 'Uthman or 'Ali did at all commit a mistake, it should detract nothing from their dignity as the Prophet's Caliphs. The *Khilafah Rashidah* or the Righteous Caliphate, as the period of the first four successors to the Prophet is known is subdivided into four distinct periods, and they have four great lessons for the world of Islam. It fell to the lot of 'Ali that he should pilot the bark of Islam in times of the most dangerous internecine dissensions. To maintain a proper control of state administration under such conditions is as difficult as to keep a boat steady on stormy waters. Nevertheless, in spite of all these trying difficulties, 'Ali certainly displayed no shortcomings in acquitting himself as a worthy successor to his illustrious master, the Great Prophet. In the midst of internecine warfare, 'Ali displayed a high example of affection and sympathy for brother Muslims which is without parallel. The greatest charge brought against him is that he took no action against the assassins of 'Uthman, and that he did not suppress this mischief with a strong and resolute hand. But in the first place he was helpless. And then, he should be exposed to such a charge only if he had dealt differently with the opposition set up against his own person. His handling of the Khawarij insurrection to which he himself ultimately fell a victim was likewise gentle. To suppress open rebellion he had to wage war, but he could never persuade himself, tender-hearted as he was, to pick out these mischief-makers and make an end of them. Like his immediate predecessor, 'Uthman, the element of fellow-feeling and gentleness was pronounced in the nature of 'Ali, and his dealings with friend and foe were accordingly attuned. His army, no doubt, contained an element of those very mischief-makers. He appointed Muhammad ibn Abu Bakr, who was one of the assassins of 'Uthman, as Governor of Egypt. Ashtar, also another of the insurgents of 'Uthman's time, was one of his trusted lieutenants. But even if these be put down to his account as so many failings, they do not detract from his dignity as one of the greatest sons of Islam. He was after all human, and no man is infallible. But it seems probable that even in these matters he was helpless. The opposition of Mu'awiyah added to his helplessness and strengthened the accusation that he did not wish to punish the assassins of 'Uthman.

Worldly power and wealth had no more fascination for him than for his three illustrious predecessors. He took pride in the life of simplicity which he led in the lifetime of the Prophet. Purity of motives and selflessness were the keynotes of his life. He had no desire for kingship but when the mantle was cast on his shoulders, he, walking in the footsteps of the Prophet, faithfully fulfilled his responsibility. When he saw that it was impossible to rally the component parts of the empire of Islam to one common centre of the Caliphate, he contented himself with as much unity as could be achieved and did not hesitate to come to terms with Mu'awiyah. Had there been the faintest desire in his heart for kingship, he would on no account have concluded peace with Mu'awiyah and thereby laid a new foundation of the unity of Islam. It was this peace concluded by his

father which, subsequently, inspired Hasan to establish peace in the Muslim world by abandoning all claim to kingship, and thus bring the scattered forces of Islam to a common centre. The unity of Islam which 'Ali had at heart was thus accomplished.

No better choice of Caliph could be made

The important fact that should not be lost sight of in forming an estimate of 'Ali is that on assuming the reins of power, he found himself confronted with a most serious situation for which he was in no way responsible. If he could not check the inevitable course of things, no one else could have done so. In point of knowledge and daring, however, he proved the best possible pilot for the bark of Islam in those stormy days. The two indispensable virtues which qualify a man for kingship over his fellow men were at the time found in pre-eminent measure in the person of 'Ali. So far as sound judgment and daring are concerned, he had no equal among the then living companions of the Prophet. During the reign of 'Umar, an epoch which stands unique in world history in respect of territorial conquest, 'Ali enjoyed the position of specially trusted councillor of the Caliph. No question of any consequence was settled without his consultation. In personal courage and bravery, he was conspicuous among his contemporaries. It was he who succeeded in capturing the almost impregnable citadel of Khaibar. In the wars during the lifetime of the Prophet, he entered the lists in single combat against the most renowned warriors of Arabia and overpowered them. Thus, so far as these two virtues are concerned, the virtues of a sound judgment and courage, the choice of 'Ali as Caliph was the best that could possibly be made. In addition to these he was without a peer in the virtues of piety and tender-heartedness. If the reins of the Caliphate had gone into the hands of a less scrupulous man, it is quite possible that under the circumstances then obtaining the empire of Islam would have sustained an irretrievable loss. During his reign there was no doubt bloodshed among the Muslims. But it must be remembered that whenever he saw the slightest opportunity to avoid bloodshed, he forthwith restrained his hands. He abhorred the idea of division and disintegration among Muslims. This is obvious from the attitude he adopted towards Mu'awiyah and his followers. When the Khawarij pressed him to declare them as *kafirs* for having refused to submit to the Caliph, his reply was a flat refusal. "They are our brethren just the same," he said, "even though they have rebelled against our authority." The whole of his régime as Caliph was taken up with the suppression of domestic differences, yet, be it said to his credit, he allowed no weakness to creep into the administration of an empire which extended far and wide. Law and order were maintained on the same high level as during the triumphant period of 'Umar.

'Ali's learning

From the earliest days, 'Ali's education and upbringing had been in the hands of one who not only stood on a very lofty moral pedestal but who was also the fountain-head from whom the light of learning spread over the length and breadth of the Arabian peninsula and even beyond Arabia, viz., the Prophet Muhammad. He was only a boy of ten when the sun of Islam dawned and he was among the first to welcome it. In other words, his very intellectual birth took place in the lap of Islam. As he lived under the same roof with the Prophet, he occasionally did the work of a scribe of the Holy Qur'an. For this reason he had a special knowledge of the revelation of its various verses and chapters of the Holy Qur'an. He is said to have arranged the chapters in the order of revelation. During the early period of the reign of Abu Bakr, he devoted, according to a report, fully

six months to this work. Not only was he a *hafiz*, i.e., one knowing the whole of the Qur'an by heart; he was also a commentator of high standing. Like Ibn 'Abbas, he enjoyed a special position in having a sound knowledge of the Qur'an. The various Qur'anic commentaries contain a good many of his explanations. In the preservation of Hadith, too, he had a unique distinction, although, out of over-caution, he seldom reported sayings of the Prophet. As a *mujtabid*,¹ he possessed a rare skill, and for this gift he was considered the best jurist among the companions. Most difficult and knotty questions were referred to him and his verdict was considered final. It was this deep knowledge of the Qur'an and Hadith which distinguished him so highly. Otherwise there were no special spiritual secrets which the Prophet confided to him to the exclusion of others. The Prophet's mission was for all alike and he had no secrets. Whoever had the greater opportunity to avail of his company and possessed special gifts of understanding naturally derived the greater benefit from his teachings.

'Ali's devotions

The whole of 'Ali's life was characterized by abstemiousness. From the earliest days he lived in the company of the Prophet, and simplicity and self-denial became second nature to him. His relationship with the Prophet as son-in-law was a guarantee, so to say, that the ease and comfort of life would never have any fascination for him. To earn his living he did every kind of labour. Till the very last days of the Prophet he led the simple life of a poor man. He had no servant or maid-servant in his house, and his wife, Fatimah, the Prophet's daughter, would grind corn with her own hands. The Prophet once saw him lying stretched in the mosque in the dust and addressed him as *Abu Turab*, i.e., the father of dust. From this he came to be known as *Abu Turab*, a title which was very dear to him. After the Prophet's death, too, 'Ali led the same sort of simple life which distinguished Abu Bakr, 'Umar and 'Uthman. Even when he became king he led the same simple life and not the least change was observed in him. The examples of simplicity presented by the Prophet and his four successors stand unrivalled in the annals of kingship. Monarchs of a vast empire, they led the lives of hermits and they never cast a glance at the worldly riches which were laid in heaps at their feet. Kingly palaces and regal robes came their way, but these four kings, temporal as well as spiritual, ever took pride in the cottages they lived in and in the rough, coarse clothes they wore while they worked and laboured for their daily bread. They had no guards at their doors. 'Umar, 'Uthman and 'Ali, one after another, fell victims to the assassin's knife, but none of them cared to make special arrangements for their personal safety. Their lives were simpler than those of common people and, like them, they would go to the mosque for the five daily prayers, unaccompanied by any bodyguard. For their own persons, they had no police or military guard. But for the welfare of the State they were so watchful that the smallest incident on a most distant frontier would forthwith engage their attention. For the good of their subjects, Muslim or non-Muslim, they worked day and night; but for their own sake they had not a thought to spare. Passion for the service of their fellow-men was ingrained in their very natures. Their hearts were devoted to the love of God and their bodies to the service of man.

¹ A *mujtabid* is one who exerts the faculties of mind to the utmost, for the purposes of forming an opinion in a case of law respecting a doubtful and difficult point. The great jurists of Islam were all *mujtabids*.

THE MUSLIMS IN YUGOSLAVIA

By HAZIM SATRIC

"With the end of the war, for the second time, a 'Yugoslavia', this time a Communist one, was forcibly imposed upon the Croat Muslims. The sufferings, which had been horrible during the unorganized civil war, did not cease. As formerly in Royal Yugoslavia, so it is also in Communist Yugoslavia. The existence of Croat Muslims is endangered by the Serbo-Communist. The hundreds of thousands of Muslim Croats killed during the war were not the last ones to be killed. Even after 'peace' came, the Muslims were losing their lives. To the hundreds of thousands killed in the war were added about 200 Muslim Ulama, and this number is daily increasing since the country came under Tito's rule"

At the time when the dominion of Islam was waning in Western Europe owing to the constant feuds between the Muslim princes in Spain and their inability to unite their forces in face of their common danger constituted by the Christian kings of the north, a disunity which finally led to the surrender of the last Arab capital of Granada to the victorious forces of Ferdinand and Isabella in 1492, there arose in Western Asia a new power, the Ottoman Turks, who were destined to carry the faith of Islam into the heart of Christian Europe and to leave in the Balkans traces of Islamic culture which have lasted to this day and which Croat Muslims are striving to perpetuate.

The Ottoman Turks, a nation of soldiers, as heroic in adversity as they were magnanimous in victory, had recovered with remarkable speed from their defeats by the redoubtable Timur, and, after consolidating their position in Asia Minor, they turned their arms against the Balkans and Constantinople, which had for so long withstood the might of Islam in its heyday. So they crossed the Dardanelles and in 1371 met and routed the combined armies of the Christian kings of the Balkans on the River Maritza in Bulgaria. Eighteen years later, in 1389, the Turks again destroyed a united Serbian army in the fateful battle of Kosovo Polje, which sealed the fate of the kingdom of Serbia and brought the great part of the Balkan peninsula under direct Turkish rule or the suzerainty of the Ottoman Sultan. Although the metropolis of Constantinople held out in defiance until 1453, that is to say for a further sixty-four years, which seems an incredibly long period in these days of lightning war. In 1463, ten years after the conquest of Constantinople, the Bosnian kingdom fell into the hands of the Turks, and the Sultan became ruler of the entire Balkan peninsula. Thus Turkish rule has been firmly established in the Balkan peninsula for more than five centuries, being confined to Constantinople and its narrow hinterland only after the Balkan wars of 1912. Yet, owing to the tolerance of the Turks, who, in accordance with the principles of Islam, allowed the conquered peoples to profess and exercise their faith with complete freedom, the religion of Islam was finally established in only two of the countries of the Balkans, namely in Albania and Bosnia-Herzegovina. The present article only deals with the Muslims of Bosnia and Herzegovina.

Gate between the East and the West

Bosnia and Herzegovina are countries in the heart of the Balkans. These provinces are considered to be the threshold and the gate between the East and the West. Their geographical position and historical development gave them particular distinctions. They are rich in mines and forests, in game, fish and mineral waters, and fresh and interesting from the ethnographical standpoint. How important they were is evident from a message sent by the doge of Venice to Pope Pius II informing him that Mehmed II had conquered Bosnia, in which he says: "Before our eyes is burning the richest kingdom of this world". The same is repeated by the Hungarian king Mathias Corvinus, in the hope of getting from the Pope financial support, in order

to invade Bosnia, and saying that Bosnian "Krajina" is "the harbour of Christianity". Its value was just as highly estimated by the Turks themselves. When during the peace negotiations at Karlovci in 1699 Austria was offering three rich Wallachian districts for three poor towns in these parts (Bihac, Krupa and Ostrozac), the Turks were not willing to accept the offer, saying that these three towns were the "entrance gate to Constantinople". As long as the Christian portion of Bosnia was in the majority here on the western side, and as long as the Hungarian kings were strong, Bosnia represented the bulwark of Christianity against Muslims, but, when it was conquered by the Turks, it became the Muslim bulwark against Christianity, retaining this character till 1878, when it was finally placed under the Hapsburg crown.

Early history of the Croat Muslims

To understand why Islam took such a firm hold in the hearts of the Bosnian people, it is necessary to cast a glance at their early history. The Croat people, to whom the Bosnian Muslims belong, are a Slav people who first came to Europe from the highlands of Central Asia during the period of the "Migration of Peoples" in the early sixth century. They finally settled on the north-eastern shores of the Adriatic Sea to a depth of some 200 miles as far as the rivers Drava and Drina, the latter being their natural boundary with the Serbs (another Slav tribe which came west later). Although there were a few areas where the pagan Croats and Serbs were fused, a profound cleavage was found between the two. Firstly, the Serbs, being nearer to Constantinople, came here under the latter's influence and gradually adopted the Greek Orthodox faith, whereas the Croats of the coastal areas, being at the doors of Italy, were more attracted towards Rome and embraced the Roman Catholic faith. But the Croats who had settled in the highlands of Bosnia remained for a long time contented with their pagan beliefs. In the year 1180 there arose in Bosnia a powerful ruler, one Banus Kulin, who unified the country and established its independence until the coming of the Turks. In Banus Kulin's time appeared the heretical sect of the Bogomils, whose beliefs he adopted, being followed in this by the majority of his people. The sect of the Bogomils had a profound influence on later Christian thought, and proved a precursor of the Reformation. The Bogomils did not believe that Jesus had been crucified and they rejected all forms of Christian monasticism, as well as the mediation of priests between man and God. They did not allow idols or pictures in their temples, nor the cross, bells, alcoholic drinks or anything likely to distract man from direct communion with God. This sect was a constant thorn in the side of the Church of Rome, which ordered its traditional champion, the King of Hungary, to wage a crusade against Bosnia. It is clear that there was much in common between Islam and the Bogomilian doctrines, which doubtless paved the way for the natural spread of Islam to Bosnia. After the Turkish conquest, the Bogomils hastened to embrace Islam, but some remained attached to

Bogomilism until the seventeenth century, when the last Bogomil family became Muslim. It has been reported by historians that 60,000 people met Sultan Fateh on the plain of Jajce, the capital of Bosnia, and embraced Islam.

Islam thus brought a new light to a small but sound people whose real abilities had until then remained obscured. As Muslims, they enjoyed equality with the Turks and felt themselves to be an inseparable part of the most mighty and enlightened empire of those times. In the army, the Bosnians soon distinguished themselves for their bravery and initiative. In 1492, the newly-appointed Turkish Governor of Bosnia, Ya'qub Pasha, led the Bosnians against the Hapsburg possessions in Croatia, Dalmatia and Hungary. He broke the Christian Croatian army on the field of Kerbava. A part of them fought for the Court of Vienna and Rome against their kinsmen, who fought for the Ottomans and Islam. But the attitude of the Bosnians was particularly strong against Hungary, their traditional enemy. In 1526 they defeated the Magyar army in

From this it can be seen that the people of Bosnia, firmly attracted to the Islamic faith, were able to develop and prosper as a part of the Ottoman Empire, and, far from having all details of their private and public lives dictated to them by Constantinople, were able to evolve a very high Islamic culture of their own and play no mean a role in the higher destinies of the great State to which they belonged.

The decline of the Ottoman Empire and its repercussions

But, in face of a renescent Europe and worn out by constant warfare and the attempt to hold a vast empire consisting of many heterogeneous elements, the most irreconcilable of which were, of course, the Christian States of the Balkans, the star of the Ottoman Empire began to wane and the Christian States of the Balkans were awakened to a new national consciousness by the constant wars which Turkey waged hopelessly against Austro-Hungary and Russia in turn or at the same time. Thus the fate of Turkey in the Balkans was gradually sealed, and in



The Muslims of Yugoslavia constitute 11 per cent of the population of the country, i.e., about 2,000,000 out of 15,000,000. About one million live in Bosnia and Herzegovina, and is of Slav origin, belonging to the Croatian nation, while the other million consists of 750,000 of Albanian origin (living around the borders of Albania) and 250,000 of Turkish extraction (living in Macedonia)

In Albania 60 per cent are Muslims and 40 per cent Christians. Albania should be a Muslim country with an overwhelming majority of Muslims, but an injustice was done in 1918 when nearly half a million Albanian Muslims were handed over to Yugoslavia in order to weaken the majority of Muslims in Albania

The shaded portions in the map indicate the Muslim areas

the great battle of Mohac, where the last King of Hungary, Ladislav the Second, lost his life. As a result of this battle, the core of Hungary fell under Ottoman rule until the middle of the seventeenth century.

In the golden age of the Ottoman Turks, many Bosnians held the highest offices of State, such as Grand Vizier, generals or admirals. Among these we may mention Ghazi Husrev Beg, Ghazi Ali Pasha and Ghazi Ferhad Pasha. Dr. Sayet Beg Bashagic, the great modern Croat poet and historian of Bosnia, has counted no less than twenty-eight Grand Viziers of Bosnian origin. Very many Bosnians, too, became masters of Turkish, Persian and Arabic, and wrote prose and poetry in these languages. Their activities and literary output are described at length in a book published in Arabic by Sheikh Muhammad Handjic, late professor of the Higher Islamic Academy of Sarajevo, who was a Doctor of the Cairo Muslim University of al-Azhar.

the disastrous war with Russia which ended with the Treaty of San Stepano in 1875, the Ottoman Empire was so utterly defeated that it lost the greater part of its European possessions. However, the great powers, England, France, Germany and Austro-Hungary, fearing the aggrandizement of Russia, and seeing that a way would be opened up for it to the Mediterranean across the Balkans, and ever jealous of the balance of power, convened the Congress of Berlin of 1878, at which all the clauses of the previous treaty were reviewed and reconsidered. Among other things, it was agreed that Austro-Hungary should have the Ottoman province of Bosnia-Herzegovina. To this the Porte had to submit, as a large part of its possessions, lost under the San Stepano Treaty, were returned to Turkish rule. But the unhappy Bosnian Muslims, outraged at the idea of being handed over to the rule of the enemies of their old-established faith, refused to accept the decisions of the Congress of Berlin, and took up arms, although abandoned by Turkey, against the

Austrian Imperial Army. The outcome of this hopeless struggle was a foregone conclusion, and Austrian dominion was established throughout Bosnia and Herzegovina, where it endured until the first world war.

Before the Turkish conquest of the Balkans, there were practically no Serbs in Bosnia, but, during the Turkish period, they infiltrated into Bosnia as farm labourers in the pay of Bosnian landowners, who with their Muslim peasants, were constantly engaged in fighting and had little time to attend to the



Yugoslavian Muslim villagers

welfare of their own lands. These Serbian Christian peasants, being exempt from military service, became later a real danger to Croatian national unity, as they gave an excuse to the nationalist mobs who gained their independence from Turkish rule in the first quarter of the nineteenth century. Thus the Serbs dreamed of extending their political sway over Bosnia, and fortune seemed indeed to favour them.

The birth of Yugoslavia and the plight of Croat Muslims

On the 28th of June 1914, a young Serbian extremist assassinated in Sarajevo the Archduke Ferdinand, heir to the throne of Austro-Hungary. This event was the match which set off the powder-barrel of the First World War, and Serbia, being on the side of the victorious Western powers, profited by their victory. Thus, in the year 1918, the unity of the Serbs, Croats and Slovenes was proclaimed in Belgrade. This heterogeneous

State came to be known as Yugoslavia, or South Slavia, in 1928. After the creation of this State, it soon became obvious that the Serbs had no intention whatsoever of co-operating with the other nationalities and according them local autonomy, on the basis of which the Western powers had given their blessing to the new State. In their eyes it was only a "Greater Serbia", and they behaved as if they had conquered these lands by the sword. The Serbs became masters of the whole of Yugoslavia and controlled everything from Belgrade. From the first days of the new State, the Serbs were uniformly hostile to the Croats, and especially to the Muslims, whom they called "Turks" and whose lands they confiscated without compensation in the hope that the Muslims would be forced to emigrate to Turkey. Croatian opposition took shape with the creation of the Croatian Peasant Party. In an interview with American and French journalists, who asked him whether the Muslims looked upon the Serbian Army as an Army of Liberation, Maulana Djemaluddin Causevic, famous 'Alim in the latter history of Croatian Muslims, replied, "We cannot consider an army which shoots down our women, children and old men without reason as an army of liberation". The whole country was in a ferment, and things came to a head in 1928, when a Serb deputy shot three leading members of the Croatian people in the Belgrade Parliament Building. King Alexander suspended the Constitution and introduced pure dictatorship, only to be assassinated in Marseilles by Macedonian extremists. In an effort to master the situation, the Regent Prince Paul granted the Croats, after a long and hard struggle by the Croats, a certain amount of autonomy, which was, however, withheld from Muslims in spite of their requests for it.

This was the situation in which Yugoslavia found herself in 1941, when the Germans and their satellites interfered forcefully in the Balkans. The invaders parcelled out the artificial edifice of Yugoslavia, the Bulgars occupying Macedonia, the Hungarians the northern parts, the Italians Dalmatia, and the Germans were all over the country, setting up their puppet States in both Serbia and Croatia. Bosnia was attached to Croatia. At this point, in the early days of war in Yugoslavia, appeared Colonel Draza Mihajlovich with his Chetnik units. These were pan-Serbs, and they directed their attacks against all non-Serbs, Muslims, Croats, Bulgars and Hungarians alike. They were nationalists and religious fanatics, who would stop at nothing to achieve their ends. Mihajlovich became the "hero" of the Yugoslav Government in exile, and was promoted General and Minister of War by King Peter. The false propaganda of Serbs in the exiled Government raised this adventurer to the position of a hero, but his real plans are patent from his order as follows.

Complete extermination of Muslims in Yugoslavia planned

' In 1941, an order — strictly confidential — was given by him as the Royal Minister of War, of the "Yugoslav Government in Exile", giving detailed military orders to his troops that, by taking advantage of the military situation, "they were to destroy all the Muslims in Yugoslavia". Copies of this order were sent by Muslims to all Islamic States. The brotherly Egyptian Government interdicted, during the war, the reproduction and showing of the film "Cetnik" in Egypt (*Cetnik* being the name of the Serb military organization which carried out these killings).

This order, in fact, was carried out by the Serbs, and hundreds and thousands of Muslims were slaughtered or burnt. The following original document, from among many, lifts a part of the veil from the inhuman deeds committed by the Serbs.

Headquarters of the Lim-Sandzak, Cetnik Department.
Strictly Confidential, February 13th, 1943. Front.
To the Chief of Staff of the Supreme Command.

"Djurisich's report to Mihajlovich :

The action in Plevlje, Cajnice and Foca districts against the Muslims has been carried out.

The executions were carried out exactly according to orders. The attack began at the appointed time. All the commanders and units carried out their tasks satisfactorily.

The resistance of the enemy was weak from the beginning. The only serious resistance was at Trebesko Brdo. It lasted four hours, and was then broken.

On the night of the seventh of this month our detachment reached the Drina river, so that the battles were mostly completed on that day, and then followed the purging of the liberated territory. All Muslim villages in the three above-mentioned districts have been burned down, so that not one of their houses has remained undamaged. All properties have been destroyed, except the cattle, wheat and hay. In certain places the collection of fodder and food has been ordered, so that we can set up warehouses to preserve food supplies and food for the units which have remained on the terrain in order to purge it and to inspect the wooded areas, as well as to establish and to strengthen the organization on the liberated territory. During the operation, complete annihilation of the Muslim population was undertaken, regardless of sex or age.

Victims. Our total losses were 22 dead, two of whom lost their lives accidentally, and 32 wounded.

Among the Muslims. 1,200 soldiers and about 8,000 other victims — women, old men and children.

During the first operations, the Muslims fled towards Metaljke, Cajnice and the Drina River. A small number of the population found refuge in Metaljke. It is believed that there are 2,000 fugitives in Cajnice, and some succeeded in crossing the Drina before our units had cut off the retreat in that direction. All the rest of the population has been annihilated.

The morale among the Muslims had fallen ; panic, caused by Cetniks, had spread among them so that they were in utter confusion.

Action of the invader in Plevlje and Cajnice consisted simply in safeguarding his garrisons against eventualities.

I shall send a detailed report later, together with appendices and sketches.

Commander Major Pavle P. Djurisich
(Facsimile p. 202)."

Thus Mihajlovich was soon devoting most of his military energy to attacking and menacing defenceless peasants and women and children, although, in return for Allied support and favour, he had to make some sporadic attacks on the German occupiers of the country.

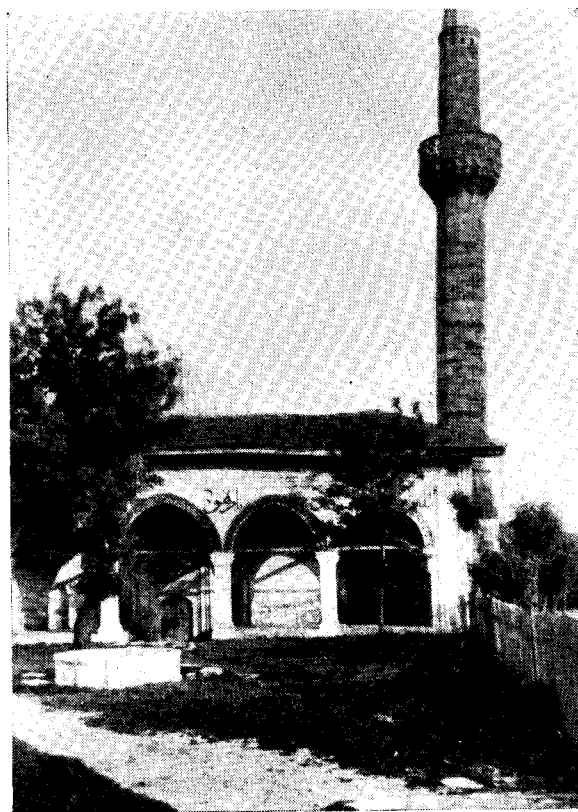
Muslims stick to the high ideals of Islam

At the same time, the unhappy Muslim population found their lives bedevilled by the extremists on the other side, who committed all sorts of atrocities and massacres in order to rid Croatia and Bosnia of Serbs. Although the Muslims of Bosnia had suffered and were suffering untold hardships at the hands of the Serbs, they revolted against the crimes committed by the Croatian extremists. Shortly after the German occupation the leaders of the Muslims issued a declaration at Sarajevo, which ran :

"The deeds of violence, crimes and injustices, particularly the forcible conversion of religion, employed against our fellow-citizen Serbs and others of the State, are very far from the heart of every Muslim in this country. Every Muslim, imbued with the sublime principles of Islam, abhors such deeds, regardless of their source, because Islam looks upon killings, violence towards the innocent,

pillage, and, in particular, forcible conversion in religion, as the greatest of sins. So, should there be any Muslim taking part in such acts, he must know well that he is not of Islam, and that there is no doubt that such will not escape the punishment of God or that of civilized justice. In declaring this, we protest loudly before the democratic world against such acts of violence and force, and we ask the Government to restore immediately Law, Order, Security and Equality for all fellow-citizens regardless of religion or nationality."

This declaration, made on 1st July 1941, was signed by all Islamic registrars and 150 notable citizens of the city of Sarajevo. Similar declarations were made in nearly every town in Bosnia-Herzegovina. From these declarations the attitude of



A mosque in Skoplje

the Bosnian Muslims in the difficult days of the Second World War can clearly be seen. It was no quarrel of theirs and they endeavoured to remain free from it and to maintain alive the high ideals of Islam, although beset on all sides by people reverting to primeval savagery.

Muslims under Tito's régime

This short sketch is enough to show the hell through which the Muslims of Bosnia passed, cut off from their brothers in the Muslim world and calumniated in the Western world, where three Serbian members in the exiled Yugoslav Government depicted them as responsible, after the Germans and Italians, for all the troubles which befell their unhappy country.

The only member of the exiled Government who defended the Croat Muslims of Bosnia and showed matters in their true light was the Rt. Hon. Dr. Juraj Krnjevic, Vice-Prime Minister in that Government. And the end of the war, instead of bringing the people of Yugoslavia a true peace and the establishment of a

democratic order, brought new sufferings and persecution by Tito's régime. It must not be forgotten that the only people who have benefited by the tragic events in Yugoslavia are the Communists. The Muslims of Bosnia could not accept Communism as a system of life, as Communism is absolutely opposed to their own way of life and their ethical standards as well as to their



A Yugoslavian Muslim girl in her national attire

morals and philosophy. Moreover, many Muslims had been the victims of Tito's partisans. But it was only after the war that the real persecution of Muslims by the Communists began.

Before dealing with the struggle against Communism, it would perhaps be proper at this juncture to give some statistics about the Muslim community of Bosnia-Herzegovina as it was at the end of the Second World War.

Although the Muslim community lost some 200,000 of its members as a result of the savage attacks of Mihajlovich's Cetniks, there are now about two million Muslims in Yugoslavia itself, half of whom live in Bosnia, the other half living in Sanjak and the Province of Kosovo, Macedonia. There were before the war 1,120 mosques in Bosnia, with Imams (religious leaders) of the same number. Religious instruction began in the *maktabs* or the Qur'an schools, then in Government primary and secondary schools. There were 897 Qur'an schools, with 946 male and female teachers and 43,280 pupils, boys and girls. There were six religious institutes, from which graduated the Imams, preachers and teachers. Moreover, there was the special secondary religious institute for girls in Sarajevo, which was unique in the

Islamic world. It had over 300 girl students. There was the Higher Islamic Academy in Sarajevo for the Islamic sciences and oriental languages. In it the Muslims, not only of the Balkans but of all Europe, placed high hopes. In Bosnia, there were 2,492 *Waqfs*, or religious endowments, producing twenty million dollars, all of which sum was spent in the schools and institutes, except the above-mentioned academy, which, being a Government college, was maintained by the State. Almost all the Muslims of Bosnia-Herzegovina are *Sunni* Muslims of the *Hanefi* school of thought. In every centre, containing not less than 5,000 Muslims, there was a religious court, dealing with the Muslims' personal matters.

After the Communist Party under Tito had seized power in Yugoslavia, it boldly proceeded to abolish the religious courts, to close the religious schools, and to seize the property of the Islamic *Waqfs*, to abolish the Islamic societies, especially the Young Men's Muslim Association, to hamper the Islamic press, except one monthly journal published under Communist control, depose the religious leaders, and do many other things which clearly showed the determination of the Government to destroy all traces of Islam in Yugoslavia.

Persecution of Muslims

But it was not natural that the Muslims should remain silent to all this, so they opposed the Government's aggression. The Government then met their revolts with organized tyranny, persecution and oppression, and formed Courts to try the Muslim rebels. These Courts proceeded to pass sentences of death and imprisonment, whereby the Muslims paid the penalty of their struggle. In 1947, there appeared before Sarajevo Court twelve religious scholars and Muslim leaders who were accused of plotting to overthrow the régime by force of arms and of having prepared a report on the state of Islam in Yugoslavia to be sent to the free Muslim world. They were accused, among other things, of having wished to send representatives of theirs to the United Nations to solicit international guarantees for the Muslims of the Balkans. Their leader was Professor Kasim Dobraca, President of the Association of the 'Ulama of Bosnia-Herzegovina. He had completed his education at al-Azhar University in Cairo, and was known for his piety, uprightness and learning in the *Hadith*. He was, also, one of the leading Muslim personalities in Bosnia. He was condemned to fifteen years' hard labour and all his property and books were confiscated. Darwish Korkut was condemned to eight years with confiscation of all his property, Haji Hafiz Muhammad Pandza, the translator of the Qur'an into the Croatian language, to ten years, with confiscation of all his property. He was the author of the report prepared for transmission to the Muslim world, in which it was said:

"The Communist Government has killed with poison gas 6,000 Muslims in Southern Yugoslavia, most of whom were of Albanian origin. It has also killed 300 Muslims of the city of Sarajevo alone."

The Muslims of Bosnia and elsewhere in the country are sacrificing everything in order to oppose this tyranny. Their hopes are fixed on the Muslims of the East, that they will hasten to their aid in order to be able to restore the religious courts, religious institutions, and *Waqfs* property, to their previous state.

The tyranny of the Communist Government has increased many times and the Croatian Muslims in Yugoslavia today are in a parlous state.

A large-scale emigration of Bosnian Croat Muslims, approximately 2,000 persons, is characteristic of the present situation in Bosnia. These emigrants found temporary refuge in the refugee camps all over Europe, where they live under exceedingly difficult circumstances. Many of them have now

found refuge in the countries of the Western world, or in the Muslim countries, but the problem of the Bosnian Muslims remains unsolved, and having failed to find reason or understanding in their rulers, the Muslims now look to the Western democracies and their brothers in Islam for sympathy and determined effort to see their wrongs righted, so that they may live a free and honourable life according to Islamic values, which they have chosen, and which are dearer to them than life itself. The following message was sent by Croat Muslims in exile to the World Muslim Conference, held in 1952 in Karachi :

" It is an honour and privilege to submit to the Third Session of the World Muslim Conference our message and our greetings. We pray to the Almighty for the success of this Congress, for the welfare of the Muslim world and the world at large. We send our fraternal greetings to all par-

in Zagreb. Two years later, the Serbo-Communists completely destroyed the most beautiful mosque in Europe with three minarets, which has been turned into a museum. The Mufti of the Croat Army, Akif Handzich, was hanged in 1945 in Sarajevo, capital of Bosnia. The same fate was met by the chief of the highest court of Muslim justice (*Shariyyah*), Ibrahim Mehinagich, who was hanged by the Serbo-Communists in 1945. And there are so many other known and unknown Muslim Imams and preachers languishing in Communist prisons in Yugoslavia together with the entire leadership of the Muslims in that unhappy country. The following three facts may illustrate very clearly the bearing of the Yugoslav-Communist régime upon the whole Muslim group :

- (a) Annihilation of the entire Islamic religious organization by the imprisoning of all religious leaders ;



A street scene in a Yugoslavian Muslim quarter

The wearing of the veil by Muslim women in Yugoslavia was officially abolished by the Government of Yugoslavia about two years ago

Although the custom of wearing the veil still prevails amongst Muslims, the Qur'an (24 : 30-1) does not support this. Besides, it should not be forgotten that the majority of Muslim women in the world have never worn the veil, they having to work with their menfolk in the fields. The wearing of the veil has more the sanction of the usage and custom than of the Qur'an

ticipants of the Congress, to all the representatives of the Islamic nations and States, gathered in the State of Pakistan, in order to work for the improvement of the Muslim people in the world."

Further atrocities

With the end of the war, for the second time, a "Yugoslavia", this time a Communist one, was forcibly imposed upon the Croat Muslims. The sufferings, which had been horrible during the organized civil war, did not cease. As formerly in Royal Yugoslavia, so it is also in Communist Yugoslavia. The existence of Croat Muslims is endangered by the Serbo-Communist. The hundreds of thousands of Muslim Croats killed during the war were not the last ones to be killed. Even after "peace" came, the Muslims were losing their lives. To the hundreds of thousands killed in the war were added about 200 Muslim *Ulama*, and this number is daily increasing since the country came under Tito's rule.

The martyrdom of the Mufti of Croatia, Maulana Ismet Muftich, was another blow to the Muslim community. He was hanged after the Communists took over control in May 1945,

- (b) State nationalization of all property belonging to the religious organization (*Waqf*) ; and,
- (c) Forcing out of existence Islamic justice and the courts of justice, which is a sufficient proof of the total obliteration of the Islamic religious life. The Islamic religious leaders were replaced by Communists. Islamic schools, in which the Imam students formerly received training, are deprived of all their property. Thus their existence now is only on paper. Under the guise that the Arabic language, "the language of the Qur'an," is too difficult for children, this subject was eliminated from the school training programme by the order of the Yugoslav Communist authorities. With the closing of the Islamic courts of justice and Islamic laws, the path has been opened for mixed marriages. This has for its aim the destruction of Islam by destroying the families and their national-religious character.

It is high time that the Muslim world took to heart all the above-mentioned facts regarding the most dangerous situation of the Croat Muslims. A free Croat State is the only guarantee for a happy future of Islam in Bosnia and Herzegovina.

THE DAM OF MA'RIB, YEMEN

(Built in the 8th century B.C.)

The greatest dam and irrigation project of antiquity

A few details of the construction of the Ma'rib Dam

At an elevation of 1,300 metres — 165 kilometres north-east of San'a, bordering the Empty Quarter, lies the buried ruins of the city of Ma'rib and the remains of the greatest dam and irrigation project of antiquity. Ma'rib was a city of Yemen (about three days' journey from San'a), where this dam was built in the eighth century B.C. The building of this dyke is commonly attributed to Luqman Ibn 'Ad, the king of the "Second 'Ad". He was surnamed "The man of the vultures" (*Dhu 'l-Nusur*) because it had been granted to him that he should live as long as seven vultures, one after the other (*A Literary History of the Arabs*, by R. A. Nicholson, 1914, p. 2).

The dam was constructed of solid masonry to protect the city from floods caused by the River Adana and for the purpose of irrigation. The bursting of the dyke and the destruction of the city by a flood, known as *Sayl al-Arim* (Flood of the Dyke), are historical facts (*The Koran*, translated by E. H. Palmer, World Classics series, 1928, p. 367). Thus the destruction of the Sabaean Kingdom has become proverbial with the Arabs. Hence the proverb *Dhahabu* (or *tafarraqu*) *aydi Saba* ("They departed [or dispersed]) like the people of Saba".

The concept and execution of this project point to an advanced knowledge of scientific engineering. The dam was built with a broad base so as to resist water-pressure; the grade between the top and the base measured over two metres, giving it the appearance of a hill; the cement (*qadhadh*) employed is hard to chip twenty-eight hundred years after building; some of the dressed granite and volcanic stones are interlocking and have the appearance of new construction, as the joints are hardly visible. The northern outlet, which is better preserved, has five spillways and a solid building at the middle of the conduit to break the force of the water. The exceptional and advanced engineering skill apparent in the building of the conduits and distribution of the waters built in the eighth century B.C. could not be a spontaneous development of that century but must have been a development of the Ma'in predecessors. (Ma'in, modern Ma'aan, was one of the four best-known kingdoms of ancient Arabia which lay north-east of San'aa.)

Fall of the Sabaean Empire

R. A. Nicholson writes:

"This deluge marks an epoch in the history of South Arabia. The waters subside, the land returns to cultivation and prosperity, but Ma'rib lies desolate, and the Sabaeans have disappeared for ever, except 'to point a moral or adorn a tale'. Al-A'shá sang:

'Let this warn whoever a warning will take —
And Ma'rib withal, which the Dam fortified.

Of marble did Himyar construct it, so high.
The waters recoiled when to reach it they tried.
It watered their acres and vineyards, and hour
By hour, did a portion among them divide.
So lived they in fortune and plenty until
Therefrom turned away by a ravaging tide.
Then wandered their princes and noblemen through
Mirage-shrouded deserts that baffle the guide.'

"The poet's reference to Himyar is not historically accurate. It was only after the destruction of the dyke and the dispersion of the Sabaeans who built it that the Himyarites, with their capital Lafar (at a later period San'a) became the rulers of Yemen" (*A Literary History of the Arabs*, 1919, pp. 10-17).

Modern archaeologists on the Ma'rib Dam

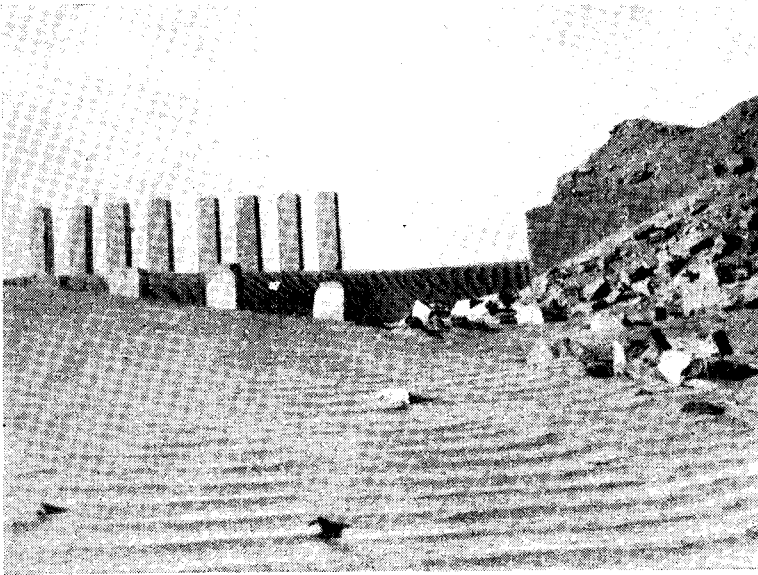
The dam, however, served the agriculture of this region for 1,300 years — to the sixth Christian century. The dispersion of the Sabaeans is mentioned in the Qur'an as a sign for succeeding generations (34: 19). Besides that the study of the ruins of the dam of Ma'rib is itself quite interesting, and throws light on the magnitude and extent of the irrigation system developed which was referred to by Pliny as "The Royal Lake".

In modern times it has been the ambition of archaeologists to verify the tradition. A number of Europeans who attempted to reach it perished in their quest. It was in 1888 that Von Eduard Glaser (1855-1908) was spirited into the new Ma'rib by the influential Sadah disguised as an Arab *faqih* (jurist). He spent a month in the neighbourhood and had to quit to save his life.

The only modern archaeologists who freely examined the dam and the ruins are Nazih M. 'Azmi, a Muslim Arab of Damascus and Dr. Ahmed Fakhry Bey. Mr. M. 'Azmi visited Ma'rib escorted by the Governor of the Province and a company of soldiers by order of the late Imam Yahyah of Yemen. From his pen we received the first comprehensive description of the dam, its conduits and sluices, in 1936, and he has partially quenched our thirst for knowledge; but lacking photographic experience his reproductions were poor.

Dr. Ahmed Fakhry Bey, Egyptian Director of Desert Antiquities, made an archaeological survey at the request of the Yemenite Government in 1947, and is now preparing a comprehensive book on the antiquities of Yemen. The diagram reproduced on the next page has been prepared by Raji A. Saleeby from the drawings of both authors.

THE UNDERLYING PURPOSE OF THE CITY OF MA'RIB, YEMEN, LIES DESOLATE



Ruins of the temple of the Sun God, called by the Yemenites the Palace of the Queen of Sheba. (Saba' is the same as the Sheba of the Bible).

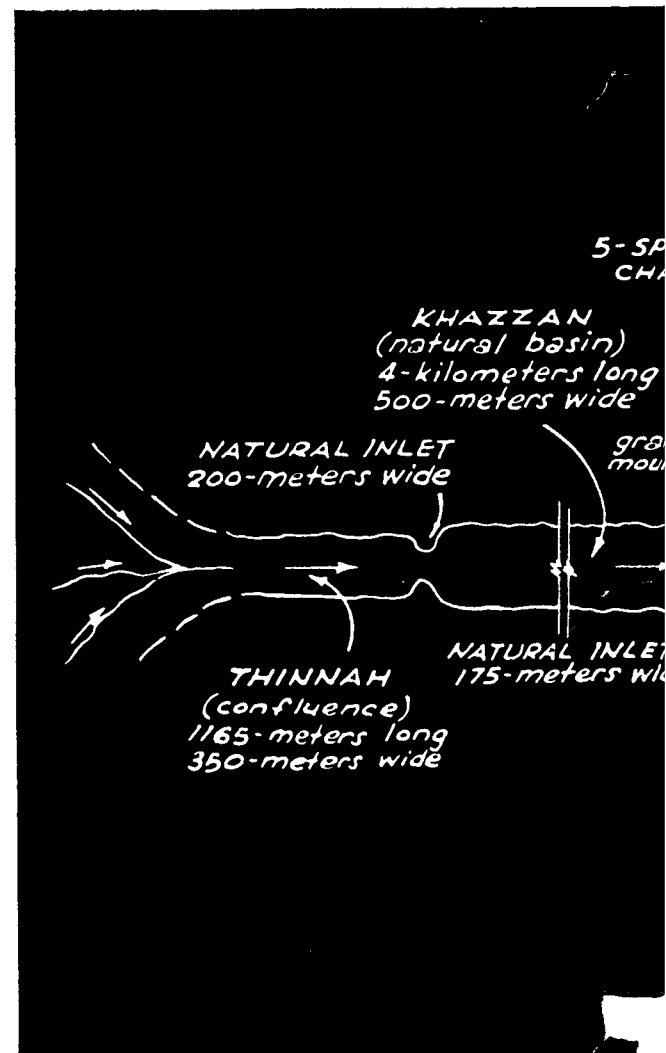


The second and southern outlet of the Dam. Compare "see photograph - 1" in the diagram in the centre

"Certainly there was a sign for Saba' in their abode - two gardeners gave thanks to Him. A good sign. But they turned aside, so We sent upon them a violent torrent, and a bitter fruit and (growing) tamarisk and a scab. And they wronged themselves; so We made them stories and scattered them as patient, grateful ones."

The warning given in these verses of the Qur'an, in fact, applies to all nations and evil habits. Their efforts ultimately go in vain. Ma'rib was a Sabaean Kingdom. The diagram and photographs on this page and in the next of Ma'rib are supplied by Dr. G. Kheirallah.

The diagram showing the position and dimensions of the Dam of Ma'rib.



The Dam of Ma'rib was constructed of solid masonry for the purpose of bursting of this dam and a violent torrent caused the destruction of the dam and irrigation project of antiquity. The city of Ma'rib lies desolate for ever except to point a

THE STORIES IN THE QUR'AN AND THE SABAEANS HAVE DISPERSED FOR EVER

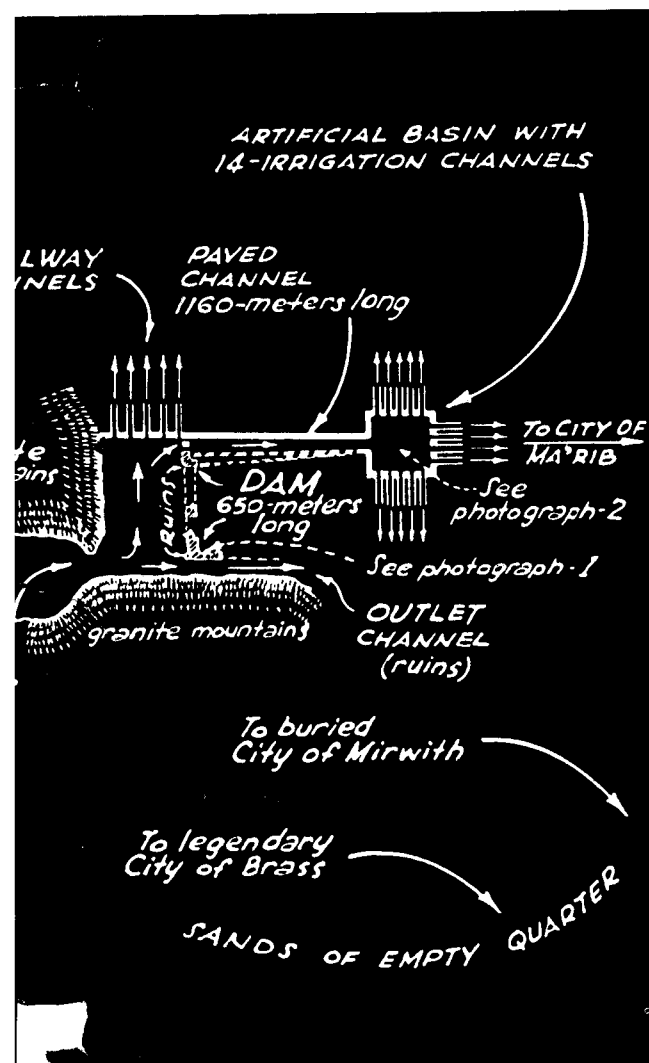
on the right and the left. Eat of the sustenance of your Lord and
nd and a Forgiving Lord!

place of their two gardens We gave them two gardens yielding
ew lote trees." (The Qur'an 34:15-16)

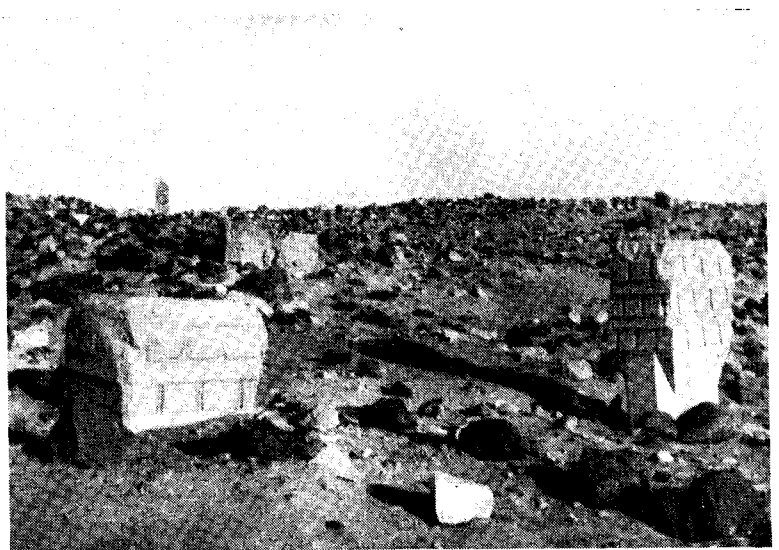
ed them a total scattering. Surely there are signs in this for every
The Qur'an 34:19)

nations that are made great and prosperous but fall into luxurious
perous town in the region of Yemen and was the capital of the
rmation regarding the recent investigation of the ruins of the Dam
editor of *The Arab World*, New York

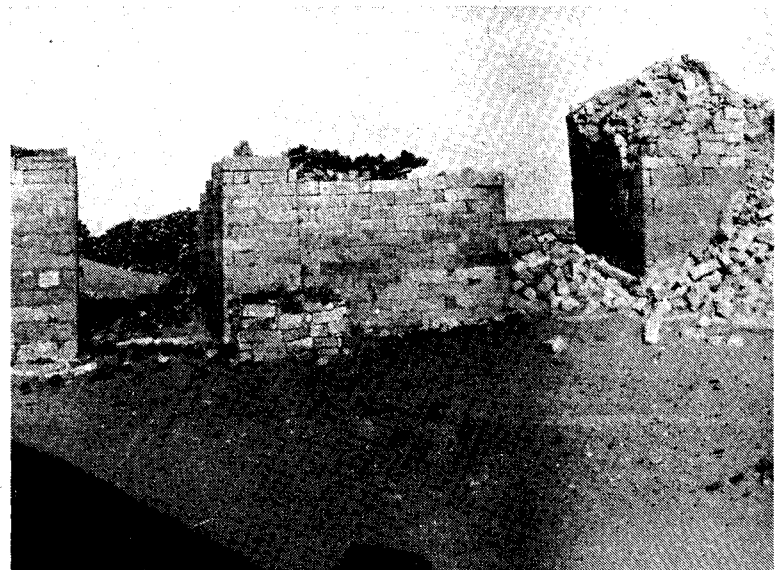
construction of the Dam of Ma'rib



gation purposes and for protecting the city from floods. The
n of the city of Ma'rib. This is considered to be the greatest
d this dam lie in ruins and the Sabaeans have disappeared
ral or adorn a tale.



Ruins of the city of Ma'rib, capital of the Sabaean Kingdom. Sabaeans
fell never to rise again. Hence the Arabic proverb, "They departed or
dispersed like the people of Saba"



Out of fourteen similar channels two outlets flowing from the Artificial
Basin. The above illustration is from a photograph taken from the Northern
Basin. Compare "see photograph - 2" in the diagram in the centre



(There is but one God ; Muhammad is His Prophet)

AT THE THRESHOLD OF ISLAM

By J. A. S. PLANT

Although before my conversion I had always officially been a member of the Church of England ("C. of E."), since leaving school I had used the term as a convenient designation whenever I had to fill up any of the many war forms in which "Religion" was one of the questions to be answered. I was never a "religious" type of person, and was very cynical of the dogmas and practices of the Christian religion. I felt that there must be some Supreme Being, but who He was I could not understand. I could not for a moment believe in the Church's conception of a "Son of God", and the more I tried to understand the third one, the "Holy Ghost", the more I was bewildered.

At the end of 1945, however, when I was 19 years old, I was sent to Singapore with the Army. My particular staff job threw me into close contact with many of the local inhabitants, and it was not long before I began to be attracted and drawn to the Malays. Their apparent content and satisfaction with their simple way of life puzzled me and made me want to find out more about them.

At first I had the odd invitation here and there, to a Malay wedding or feast, and I felt that if I wanted to *know* the people I would have to learn their language. I was helped considerably in my studies by some of my Malay friends, and in about a year I was able to speak with confidence to anyone.

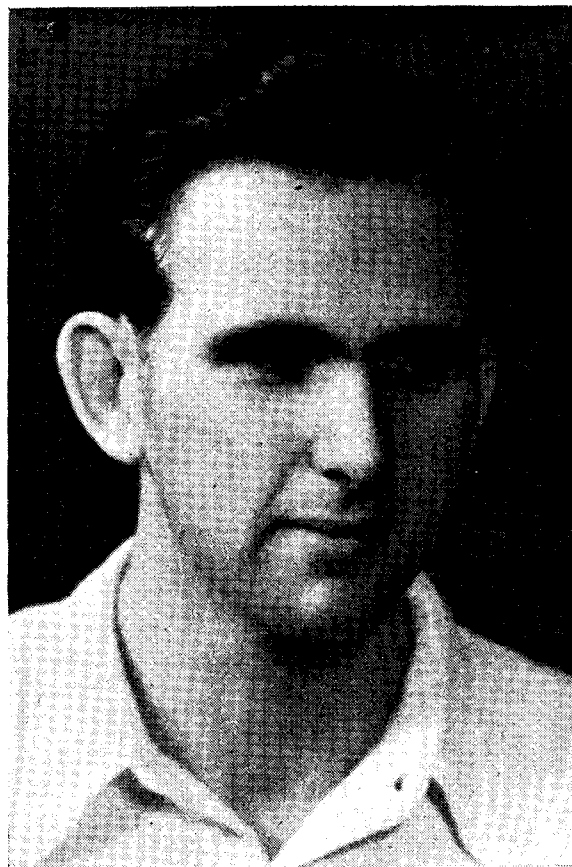
By now I had made friends with several Malays of my own age, and was a frequent visitor to many of their houses. I found that their language was interlaced with Arabic words and phrases — *insha Allah* (If God wills), *al-hamdulillah* (All praise be to God) and so forth — and I, too, started to use them. Coming from a Christian family, at first my friends were naturally amused, but after a while these phrases were often spoken to me as if I were a Muslim.

I saw my Malay friends in their little house, praying and devoting much time to the study of the Qur'an. I went several times to such ceremonies as "Khatm Quran", and when the holy book was passed from reciter to reciter, I felt rather out of the picture when, owing to my inability to recite, I had to pass the book on to the next person.

Their good-humoured tolerance to Christians, their generosity and hospitality, made me realize that this was due to the teachings of their religion, and that here were people who prayed because they wanted to, and not because other people would talk if they didn't.

I had only been in England for a few months after four years in Singapore when I suddenly realized that I was missing my familiar Islamic environment. In actual fact, therefore, I had been a Muslim at heart for at least two years before my return.

And so in January 1950 I declared my belief in the oneness of God and in Muhammad as His last prophet. This declaration has already made my existence mean something to me, no longer do I live a life of wondering and puzzlement. The spiritual uplift that this declaration has caused me has made me realize that



Jamil 'Abd al-Shukoor Plant

Islam is the only true religion. I give my thanks to God for His mercy and benevolence in revealing to me the Light of Islam. And I hope that with His help and mercy I shall be able to live a life worthy of the benevolence and kindness that God grants to all members of His great brethren of Islam.

THE IMAM al-BUKHARI (809-869 C.E.)¹

The Imam al-Bukhari's unique place in Hadith Literature

By MUHAMMAD MUHAMMAD ABU SHAHBA

Sayings of the Prophet Muhammad were recorded in the second and third centuries of the Hejira

The Prophet Muhammad was sent to be a source of guidance to mankind, and he was given the Qur'an and authority to explain and interpret its verses. God says: "We have revealed to thee (Muhammad) the Reminder that thou mayest make clear to men that which has been revealed to them" (The Qur'an 16: 46). And so the Prophet Muhammad, in obedience to this Divine command, proceeded to discharge this task, sometimes by his words and utterings, at other times by his actions, and at times by both his words and his actions. On certain occasions, too, he legislated directly on such matters as he thought were necessary. For this reason, the Sayings and practices of the Prophet Muhammad (known as the *Hadith* and the *Sunna*) are considered in Islam as a main source of the *Shari'a*, second in importance only to the Qur'an. It is not surprising, therefore, that many Muslim scholars in days gone by have devoted their whole life to learning and memorizing these Sayings and Traditions, then in collecting and recording them, and finally in arranging them and deducing the rules and practices inherent in them.

The Sayings of the Prophet Muhammad were not recorded during his days. The Imam Muslim (d. 261 A.H.—874 C.E.) in his book *al-Sahih* said that the Prophet Muhammad forbade the recording of his Sayings when he said, "Do not write anything on my authority except the Qur'an, and whoever has written anything about me should erase it." This is considered to have been intended by the Prophet Muhammad as a safeguard against his Sayings being placed on a level with the text of the Qur'an. But Muhammad later gave permission to some of his friends and companions in whom he reposed great trust and who, he knew, would not commit the error of likening his Sayings to the Qur'an. The Caliph 'Umar Ibn 'Abd al-'Azeez (717-720 C.E.) took a step towards recording the Sayings of the Prophet Muhammad when he wrote to the scholars of the countries under Muslim rule asking them to collect together the Sayings of the Prophet Muhammad and to place them on record, so that they might not be forgotten in later days and so that they might be accessible to all generations. With this began the systematic collection of the Sayings and Traditions of the Prophet Muhammad. But it was the following century (the ninth century C.E.) which was the "golden era" of the collecting and recording of the *Hadith* (the Sayings of the Prophet Muhammad). In that century, many books were written on this subject, books which relied on authentic and genuine sources. The scholars of that day were not lacking in zeal and learning, and they gave their unselfish devotion to this very commendable task and undertook endless labour in order to sift the various reports about the Sayings of Muhammad which were current in those days and to sort out the genuine from the false. They travelled far and wide and spent many long and weary

nights listening to reports about a saying or a practice of the Prophet and examining its authority in order to ascertain whether or not it was genuine. The result of their labours is that we have today a vast treasure of Sayings and Traditions of the Prophet Muhammad to guide and enlighten us. In this article I shall deal with the best-known collector of the Hadith, the Imam al-Bukhari.

Al-Bukhari's parentage and education

The Imam Abu 'Abdullah Muhammad Ibn Isma'il Ibn al-Mughirah — known as al-Bukhari after the name of a town in the eastern part of Turkistan from where his ancestors came — was born of a father who was a noted scholar of his time, having been a pupil of the famous Hammad Ibn Zaid and Malik. Mention of him appears in the book *al-Thiqat* by Ibn Habbab, and also in his son's book, *al-Tarikh al-kabir*. He was known for his piety and learning, and he is reported to have said, "I do not know of a single *dirham*" which I have earned in any dishonest manner". So the Imam al-Bukhari had the supreme advantage of coming from a house of learning and piety.

He was born in the month of Shawwal, 194 A.H.—809 C.E. His father died while he was still in his infancy, and his upbringing was left to his mother. His father, however, had left a small fortune which helped to bring up al-Bukhari and to afford him a good education without any undue strain on his widowed mother. He was also very fortunate in having a very devoted mother, for she looked after his health and education very carefully and spared nothing in order to provide him with the best education. Quite early in life his intellectual qualities became noticeable. He had great piety and an extremely good memory and devotion to learning; it was said that while he was still in his teens he knew by heart something like seventy thousand Sayings of the Prophet Muhammad, and when he reached the age of sixteen he had memorized the books of Ibn Mubarak and Waqee' and become conversant with the views held by the main scholars of the day. He later went to Mecca when, in the year 210 A.H.—825 C.E., he made a pilgrimage with his mother and brother Ahmad to this Holy City of Islam. He enjoyed his stay in Mecca so much that he decided to prolong his visit in order to benefit from the company of the great Muslim scholars who were always to be found there. When he reached the age of eighteen he completed the book *Qadaya al-Sahaba wa al-Tabi'een*, and later the book *al-Tarikh al-kabir*, which he wrote on moonlit nights while sitting by the grave of the Prophet Muhammad. History was his favourite subject, and he used to say, "There is not a name in history about which I have not a story". Al-Bukhari then sought to meet the great scholars on the Hadith in various Muslim countries, and for this purpose he travelled to Damascus, Egypt, Basra and other Muslim lands. His stay in the Hijaz lasted for nearly six years. During his stay in Bagdad he frequently held discussions with the Imam Ahmad Ibn Hanbal (d. July 855 C.E.), who is said to have been so highly impressed with his abilities that he urged him strongly to stay in Bagdad and relinquish Khurasan, his usual abode.

¹ Courtesy the Editor, *Majallat al-Hajj*, Mecca, Saudi Arabia, for February and March, 1952.

² A denomination of currency in that era.

The extensive travels of al-Bukhari in search of Hadith and death in 869 C.E.

During all these extensive travels, al-Bukhari had one aim : to gather as much learning as possible and to make the greatest possible collection of reports of Sayings and Traditions of the Prophet Muhammad. He wrote very profusely all the time, and it is said that he used to wake up from his sleep late in the night to write something that came to his mind, and then return to his bed — often waking up again and again for the same purpose perhaps twenty times before the night was over. His frequent journeys afforded him the unique opportunity of coming into close contact with some of the greatest Muslim scholars of the time, and it is related that he once said, "I have written about 1,008 persons, each of whom had a Saying or a Tradition of the Prophet Muhammad, and I have not written about any except those who have said the truth in word and deed". Many reports about the Sayings and Traditions of the Prophet Muhammad have been attributed to the Imam al-Bukhari and recorded by famous traditionists like the Imam Muslim Ibn al-Hajjaj, the author of *al-Sahih*, al-Tirmidhi (d. 892 C.E.), the author of *al-Jami'*, and al-Nasa'i (d. 915 C.E.), the author of *al-Sunan*.

In the year 250 A.H.—864 C.E., al-Bukhari went to Nishapur, Persia. But some time afterwards the Imam al-Bukhari was accused of regarding the Qur'an as being "create". This made him leave for his home town of Bukhara, where he was met with a great welcome. Not long after his arrival as a result of intrigue against him he was banished by the Governor of the town. On his return he was invited by the people of Samarqand (Uzbekistan) to stay in their town, and he accepted their invitation. On his way to Samarqand he stayed with some of his relatives in a town not far from Samarqand called Bakhratank. There he fell ill, and shortly afterwards died — on the eve of 'Id al-Fitr, 256 A.H.—869 C.E., aged about 62 years. Before his death he made the request that he should be buried in three sheets without either a shirt or head-dress.

The prodigious memory of al-Bukhari. His painstaking research into the authenticity of a Hadith

The Imam al-Bukhari possessed one of the most amazing memories, and his contribution to the science of Hadith was unequalled. His book *al-Jami' al-sahih* was the first written record in the history of Islam of genuine Sayings and Traditions of the Prophet Muhammad. He once said that he knew by heart some 100,000 Sayings of the Prophet Muhammad which he knew were genuine and some 200,000 alleged Sayings which he considered were false. To have gathered and memorized such a number of Sayings was indeed a great achievement. Once, when he came to Baghdad, the traditionists gathered round him and wanted to examine him and make sure of his learning and knowledge of the subject ; so they selected one hundred Sayings of the Prophet Muhammad, changed their text and the authority for them (i.e., the names of the persons who successively reported them). The Imam was brought to a public meeting, and there some of these purposely misarranged Sayings of the Prophet Muhammad were put to him one by one ; and he denied their accuracy. He then proceeded to correct the texts of these Sayings and their proper authorities, to the amazement of all present. This immediately earned him the recognition of the scholars of Baghdad.

The Imam al-Bukhari used to say that he never accepted a Saying of the Prophet as genuine, even though it had originally descended from a companion or friend of the Prophet Muhammad, unless he knew all there was to know about the life and death of these persons, and, after that, he checked up the accuracy of such Saying by reference to the surrounding circumstances and to other reports by other friends and companions of

the Prophet Muhammad. Many notable scholars of the days of the Imam al-Bukhari gave testimony as to his unequalled repute and authoritative reports. His master, the Imam Sulaiman Ibn Harb, as well as the Imam Qutaibah Ibn Sa'id and the Imam Abu Bakr Ibn Khuzaimah, were amongst the great men of the time who acquiesced in his excellence in the subject. The Imam Abu Bakr Ibn Khuzaimah once said of him, "There is no one on the face of the earth who knows more about the Hadith than the Imam Muhammad Ibn Isma'il (al-Bukhari)". His colleague Abu Hatim al-Razi said of him, "Khurasan never brought to the world anyone who knew more about the Sayings of the Prophet Muhammad, and no one from there has ever come to Iraq who has had a greater measure of knowledge or learning. . . ." His other colleague, 'Abdullah Ibn 'Abd al-Rahman al-Darimi, said of him, "I have seen and listened to the scholars of the Hijaz, Damascus and Iraq, but I came across no one who possessed more learning than the Imam Muhammad Ibn Isma'il." To show the opinion of scholars of later eras about the Imam al-Bukhari, it is sufficient to quote what one of them, the Imam al-Hafiz, said in the preface of his book *al-Fath* : "If I were to record all the good praise lavished upon the Imam al-Bukhari by scholars who came after him I should exhaust all the ink and paper . . . it is a sea that has no shore. . . ."

Al-Bukhari the man

The Imam al-Bukhari was slim and delicate of stature, and ate very little. He was shy, extremely generous and very abstemious in his living, and very pious. He was fairly wealthy, and spent a good deal of his money on encouraging students and those desirous of learning but prevented by lack of funds. He once said that he earned about 500 dirhams a month, which he devoted exclusively to the advancement of learning. He learned archery at an early age and excelled in it. He devoted his attention to the mastery of archery following the exhortation of the Prophet Muhammad to all able-bodied Muslims that they should learn archery — and so the Imam al-Bukhari was ready to fight for and defend Islam not only by his tongue and pen but by his arm if the need arose.

The Imam al-Bukhari was extremely charitable in his remarks and opinions about men and scholars. Seldom did he brand the reporter of a false or inaccurate Saying of the Prophet Muhammad as a liar or forger, but simply called him "unauthoritative". The slightest doubt that entered his mind about the accuracy of a Saying of the Prophet Muhammad caused him to abandon that report. His criticism of other scholars or traditionists was an example of leniency and forgiveness that will remain unequalled for all time.

He was conscious of the dignity of knowledge and learning, and he refrained from debasing or dishonouring that high position by utilizing it as an instrument to serve the ends and wiles of rulers and other persons in authority. It is said that the Governor of Bukhara once sent him a message requiring him to attend and teach the Hadith to his sons, but he refused to bow to this request, saying that whoever wanted to learn from him should call at his house. In this practice he followed in the footsteps of great scholars like the Imam Abu Hanif, the Imam Malik and the Imam Ahmad.

The characteristics of *al-Sahih* of Imam al-Bukhari

The Imam al-Bukhari wrote several books on the Hadith. His most notable achievement was *al-Jami' al-sahih*, in which he recorded all the Sayings of the Prophet which he found to be genuine after thorough examination and scrutiny. This great work, which remains authoritative to this day, was the first book to be written by a Muslim scholar in which only those Sayings of the Prophet Muhammad, the genuineness and accuracy of which had been established beyond the slightest doubt, were

recorded. In books on the subject before the days of the Imam al-Bukhari, many sayings of the Prophet Muhammad which were not always proved to be either true or accurate had been included.

In this book, the Imam al-Bukhari said in the introduction that he had recorded only such reports about the Sayings of the Prophet Muhammad as to which there was a complete consensus of opinion amongst the scholars with regard to their accuracy. In order to prove such accuracy, the Imam al-Bukhari insisted that there should be an unbroken chain of persons of unquestionable character and scholastic repute who had carried the report of a Saying since it was first uttered by the Prophet Muhammad and reported by one of his close friends or companions. Some reports of Sayings of Muhammad, although proved to be genuine, were excluded from this book by reason of their relative unimportance and in order to keep the size of this book within manageable proportions. The Imam al-Bukhari, in addition to the great and endless care and scrutiny with which he approached this intricate task, sought heavenly guidance before he finally decided on including in his book any particular saying of the Prophet. He prayed two *rak'ats*³ before he ever recorded a Saying.

The preliminary draft of this book was first written by the Imam al-Bukhari in the mosque at Mecca, and he later finally settled the text in the *Rawda*, the part of the Great Mosque of the Prophet Muhammad at Medina which lies between the tomb of the Prophet and his minaret. The task of selecting the various reports and the evidence he had gathered during his trips to the different parts of the Muslim world took him about sixteen years to complete. He is said to have remarked that he selected the Sayings of Muhammad which he finally included in his book from amongst 60,000 varying reports. No wonder, therefore, that this great book was once called by a great scholar "the most authoritative book in Islam after the Qur'an".

The Imam al-Bukhari was not content with merely recording the Sayings of Muhammad. He sought to deduce from them a moral or juristic principle and also to point out their application and significance in the field of *fiqh* (jurisprudence). The Sayings of the Prophet Muhammad were classified in this book according to the subject matter, and were grouped together in such a way as to illustrate a particular juristic point.

Ibn Salah stated in his book *al-Muqaddamah* that the Imam al-Bukhari's book contained some 7,275 Sayings of the Prophet Muhammad, some of which were duplicates, and altogether about 4,000 distinct Sayings.

Some traditionists, e.g., al-Darqutni, have criticized some Sayings of Muhammad as recorded by the Imam al-Bukhari. The Imam Muslim has also joined in criticizing some parts of the Imam al-Bukhari's book. Although some of this criticism was weighty, most of it was perhaps unwarranted. Despite all this, however, it is still safe to say that the Imam al-Bukhari's book remains to this day one of the foremost as well as one of the most authoritative books on the Hadith (Sayings).

Some of the reports of the Sayings of Muhammad which were recorded by the Imam al-Bukhari reached him only in the third stage of reporting. These were called *al-Thulathbiyya* (Arabic: the thirds), having been carried from the Prophet Muhammad and finally reaching the Imam al-Bukhari through only three successive reporters. An example of these reports is, "Makki Ibn Ibrahim reported to us, on the authority of Yazeed Ibn Abi 'Ubaid, from Salma Ibn al-Akwa', who said, 'I heard the Messenger of God say, "Whoever reports about me anything which I have not uttered should make ready to occupy his seat in hell"'"

The Imam al-Bukhari also exercised *ijtihad* in some fields, and he at times held views contradictory to those held by some notable jurists of his time.

Books on al-Bukhari's "Collection of the Sayings of the Prophet"

No book on Hadith has been accorded by the scholars of Islam a higher degree of respect and regarded as great an authority on the subject as the *al-Jami' al-sahih* of the Imam al-Bukhari. Jurists and scholars of various eras in Islamic history have studied this book and have written commentaries and treatises based upon it. Amongst scholars who wrote profusely commenting upon this book was the Imam Majd al-Deen al-Firuzabadi (d. 817 A.H.—1414 C.E.), the author of *al-Qamus al-mubit*. He wrote twenty volumes of a book called *Manh al-Bari Bi al-Saib al-faseeh al-jari*, and he is reported to have said that he would have needed to write another twenty volumes in order to complete the commentary on the Imam al-Bukhari's book. Other less voluminous books written by great scholars upon the Imam al-Bukhari's book, and later accepted as authoritative by the jurists, were the following:

(1) *Al-Kawakib al-darari*, a commentary written by the 'Allamah Shams al-Deen Muhammad Yusuf al-Kirmanî, who died in the year 786 A.H.—1384 C.E. He dealt mainly with the linguistic aspect of the Sayings of the Prophet Muhammad and with their grammar. He also attempted to co-ordinate and harmonize between certain sayings of the Prophet Muhammad which might have appeared to be contradictory. This book has been printed.

'Asqalani's *Fath al-Bari*

(2) *Fath al-Bari* by the Imam al-Hafiz Ibn al-Fadhl Ahmad Ibn 'Ali Ibn Hajar al-'Asqalani (d. 852 A.H.—1448 C.E.). This treatise is perhaps the best commentary available on the book of the Imam al-Bukhari. Apart from the commentary and interpretation of the Sayings of the Prophet, the Imam al-'Asqalani dealt with the linguistic and grammatical aspect of the Sayings of Muhammad, and also made some juristic deductions from them. This book acted as an excellent companion to students of al-Bukhari's book, for it provided a running commentary on the text and emphasized, by cross reference to the text, the intentions and principles deduced by al-Bukhari from the Sayings. The author commenced writing this treatise in the year 817 A.H.—1414 C.E., and took almost five years before completing only a quarter of it, finally finishing the whole treatise in 842 A.H.—1438 C.E., after twenty-five years. The reason for this was that he wrote first the draft of a small section of the treatise and then gathered his pupils and other notable scholars and submitted that part for open discussion and scrutiny, which sometimes lasted for months before any final agreement or consensus was reached in the matter. When he finally completed this treatise, he held a grand celebration to which he invited the great Muslim scholars of the day.

This treatise, ever since the day it was completed, found ready acceptance amongst all Muslim scholars. Until this day, it commands the respect and praise of all Muslim scholars, and is relied upon by the scholars of the Hadith as a very authoritative commentary upon the treatise of al-Bukhari. It comprises thirteen volumes, and has been printed several times. The last edition of it is the one by the Bulaq Press. (This edition contains some printing errors, but I understand that the recent edition of it in Urdu by 'Allamah Siddiq Hasan Khan, of Bhopal, India, has rectified these errors.)

'Umdat al-Qari

(3) *'Umdat al-Qari* by the Shaikh Badr al-Deen Abi Muhammad Mahmud Ibn Ahmad al-'Aini al-Hanafi (d. 855 A.H.

³ The Islamic form of orisons consists of definite postures. A set of these postures is called a *rak'at*.

—1451 C.E.). This book is a comprehensive commentary on al-Bukhari's book, and deals with the biography of the traditionists and reporters of the Hadith, with the linguistic and grammatical aspect of the Sayings of the Prophet Muhammad, and with some juristic deductions made from those Sayings. The author started writing this book in the month of Rajab, 821 A.H.—1418 C.E., and completed it in the month of Jamada al-ula, 847 A.H.—1443 C.E. It provides a complete commentary on the Imam al-Bukhari's book, and re-classifies and rearranges some parts of it. The author relied for a great part of his book on the commentary written by the Shaikh Rukn al-Deen Ahmad Ibn Muhammad al-Quraimi (d. 873 A.H.—1468 C.E.). It is said that when the contents of this book were brought to the notice of the Imam Hafiz Ibn Hajar, he said: "This is something which he has copied from the commentary by Rukn al-Deen; I had seen that commentary before, but did not copy any part of it by reason of the fact that it had not been completed at that time, and because Rukn al-Deen had written then only an insignificant part of it. . . ." He also relied to a very great extent on the book *Fath al-Bari* by the Imam 'Asqalani, and at times he copied a whole page of this commentary and incorporated it in his book. He is said to have frequently borrowed this book from Ibn Khidr by permission of the author. He criticized in this book some of the writings and works of the Imam al-Hafiz Ibn Hajar, who later wrote a book entitled *Intiqad al-I'tirad*, in which he made a reply to the criticisms levied against him. The Imam al-Aini's book also gained the status of an authority with the scholars of Hadith. It has been printed in Cairo and Istanbul in eleven volumes.

(4) *Irshad al-Sari* by the 'Allamah Shihab al-Deen Ahmad Ibn Muhammad al-Misri al-Shafi'i al-Qastalani (d. 923 A.H.—1517 C.E.). This book is noted amongst other books on the Hadith by its brevity. The author re-edited some of the commentaries by earlier scholars and relied to a great extent on the

book *Fath al-Bari* by the Imam al-Hafiz Ibn Hajar al-'Asqalani.

Many shortened versions of the Imam al-Bukhari's book *al-Jami' al-sahih* exist today. The most notable amongst these are by the following authors: the Shaikh Jamal al-Deen Ahmad Ibn 'Umar al-Qurtubi (d. 656 A.H.—1258 C.E.); the Shaikh Abi al-'Abbas Ahmad Ibn Ahmad al-Zubaidi (d. 893 A.H.—1487 C.E.), who omitted in his book certain repeated Sayings appearing in the Imam al-Bukhari's book as well as dispensing with the complete list of the names of the persons through whom the Sayings of the Prophet Muhammad were carried (a commentary on this abridged version was later written by the Shaikh al-Sharqawi, and exists in print today); and by the Shaikh al-'Arif bi Allah 'Abdullah Ibn Sa'd Ibn Abi Jamra al-Andalusi, whose book contained about 300 selected Sayings of the Prophet with a commentary upon them.

Many other books have been written on the Imam al-Bukhari's *al-Jami' al-sahih*. The best-known amongst these are the following: *al-Tawdheeh wa al-Tasbeeh li Mushkilat al-Jami' al-sahih*, by the Imam Jamal al-Deen Muhammad Ibn 'Abdullah Ibn Malik al-Nahwi; *al-Ifham bi mawaqif fi al-Bukhari min Ibbam*, by the Shaikh Jalal al-Deen 'Abd al-Rahman Ibn 'Umar al-Balqini (d. 824 A.H.—1421 C.E.); *Asma' Rijalih*, by the Imam Abi Nasr Ahmad Ibn Muhammad al-Kalabazi (d. 898 A.H.—1492 C.E.); *al-Ta'deel wa al-Tajreeh li Rijal al-Bukhari*, by the Qadi Abi al-Waleed Sulaiman Ibn Khalaf al-Baji (d. 474 A.H.—1081 C.E.); and *Taghleeq al-Ta'dleeq*, by the Imam al-Hafiz Ibn Hajar.

BOOKS BY THE IMAM al-BUKHARI

Among the books and treatises written by the Imam al-Bukhari are: (1) *al-Adab al-mufrad*; (2) *Raf' al-Yadain fi al-Salat*; (3) *al-Tarikh al-kabir wa al-awsat*; (4) *al-Qir'at Khalf al-Imam*; (5) *Khalq Af'aa al-'Ibaad*; (6) *Birr al-Walidain*; (7) *al-Du'afaa*; (8) *al-Jami' al-kabir*; (9) *al-Tafsir al-kabir*; (10) *al-Musnad al-kabeer*; (11) *al-'Ilal*; (12) *al-Kuna*; (13) *Asami al-Sahabah*; (14) *al-Fawa'id*; and (15) *al-Mabsut*.

ISLAMIC CONSTITUTION IN PAKISTAN

By NASIR AHMAD SHEIKH

The difference between Constitution and Constitution Law

Out of the many definitions of Constitution that I have come across, the one that appeals to me most is: "Constitution is the instrument of Government". This instrument may be a written one. It may also be an implied or unwritten one. Of course, there is no Islamic Constitution in the sense that there is no written Islamic Constitution; just as there is no written codified British Constitution. But one cannot say there is no British Constitution because there is no written British Constitution. Similarly, one cannot say that there is no Islamic Constitution.

I am not here concerned with the definition of Constitutional Law given by Dicey, as his definition begins like this: "Constitutional Law as the term is used in England appears to include all rules which govern the distribution of power among the judiciary, executive and legislature". Dicey's definition is a qualified definition, because he defines the term as it is used in England. It is not a general definition.

At this stage may I differentiate between the word "Constitution" and the "Constitutional Law". Constitution, as stated above, is an instrument written or implied. Constitutional Law, as I take it, lays down and discusses the rules for its interpretation, quoting different cases on constitutional points already

arisen and decided, or guiding us as how to interpret the constitutional points likely to arise in future.

Islamic Constitution is an unwritten Constitution

I said previously that Islamic Constitution is an unwritten Constitution. But there is one big difference in that it does not clearly lay down whether the Constitution should be Unitary or Federal, Presidential or Parliamentary. Even so, one thing is certain, that is not an hereditary kingship or dictatorship. Had it been an hereditary kingship, the head of the State after the Prophet Muhammad would have been his legal heir. But as we all know, this office did not go to his heir but to one of his companions, Abu Bakr. The Prophet Muhammad himself did not nominate his successor. Consequently, when he died differences arose as to who should be his successor. Umar proposed the name of Abu Bakr, and he was unanimously elected as the head of the State. After the election Abu Bakr addressed the whole assembly in these words:

"I am not the best and the greatest among you. I shall depend in every matter upon your counsel and assistance. Support me if I acted correctly and correct me if I made mistakes. To tell the truth to a person commissioned to rule is a mark of loyalty: to suppress truth is treason. The strong and the weak, both are equal in my eyes, and both will receive justice at my hands. You honour me so

long as I honour God and His Messenger ; and I shall be entitled to receive your allegiance if I observed the laws and the rules of the Prophet."

This one of the most significant incidents in history leads us to the inevitable conclusion that Islam does not admit the institution of kingship and dictatorship. It also leads to the inference that Islam recognizes the institution of election to run a Government. The first address of the head of the Muslim State after his election lays down that the affairs of the State are to be decided by consultation and counsel, which corresponds to the present-day legislative assemblies.

We find the same guidance about deciding the affairs by counsel in the Holy Qur'an (42 : 38), where we read :

"And those who respond to their Lord and keep up prayer and those whose affairs are (decided) by counsel among themselves and who spend out of what We have given them."

The meaning of the rule of law in Islamic Constitution

A study of the address of the first Caliph tells us that he asked the people to support him if he acted well and to correct

of the vicegerency of God given to the head of the State in an Islamic polity. The head of the State according to this doctrine has to rule according to the laws of God, as all the kingdom belongs to God and the head of the State is only God's viceroy to rule in accordance with the laws of God as enunciated in the Qur'an and the Hadith.

One may ask why it is not strictly laid down whether the Islamic State formed be Unitary or Federal, Presidential or Parliamentary. The reason for this is that Islam is a universal religion. It is meant for all places and for all times. Different constitutional forms may appeal to different people and may suit at different times. Hence Islam has not put a limitation on what form we adopt as long as the Government is run in accordance with the laws of the Qur'an and the Hadith.

In Islamic Constitution there is no place for hereditary kingship or dictatorship

There are four sources of Islamic law :

- (1) The Qur'an ;
- (2) The Hadith ;

Egypt sees Pakistan

The Egyptian Press Delegation that visited Pakistan during the month of February 1953 is being shown a model of the Kotri Barrage to be constructed on the River Sindh



him if he made mistakes. He exhorted them to tell the truth to the rulers ; to suppress the truth was regarded by him as treason. This address also determines the fundamental rights of the citizens. The address goes on : "The strong and the weak, both are equal in my eyes and both will receive justice at my hands". In other words, we are equal before law and there is the guarantee of the supremacy of the rule of Law.

But as to what the law is, the Caliph says : "You honour me so long as I honour God and His Messenger ; and I shall be entitled to receive your allegiance if I observed the laws and the rules of the Prophet". From this we observe that a very small field is left for arbitrary legislation by the head of the State or for the legislation enacted by the sheer force of majority in the legislative assemblies of today. The rules and laws are laid down by God and His Prophet, Muhammad, and the head of the State is entitled to the allegiance of the people only if he observed and implemented the laws and the rules of God and His Prophet, Muhammad. This is also corroborated by the well-known doctrine

- (3) The *Ijmaa'* (the decisions of the companions of the Prophet Muhammad and his disciples) ; and,
- (4) The *Qiyas* or *Ijtihad* (analogical deductions derived from a comparison of the first three sources when these sources did not apply to any particular case).

These are the sources of public as well as private law. Constitutional Law being public, we can revert to these sources for the Constitutional Law and for the Constitution itself.

I started by giving an example from *Ijmaa'* which was the decision of the companions of the Prophet Muhammad in electing the head of the State after the death of Muhammad. I did this because from the point of view of the Constitution I had to elaborate the most important point, i.e., the non-existence of the idea of kingship and dictatorship in Islam and the recognition of the institution of election in Islam.

Government by consultation in the light of the cardinal principles laid down in the Qur'an, the Hadith and the Ijma'

I have tried to throw some light on the fundamental rights of citizens and on the rule of law in Islam, and also on how to decide the immediate matters of State, for example, those of a local nature, by consultation, which interpreted in terms of the present-day institutions equals our Cabinet system. These consultations are required for our immediate needs. For instance, when you have to embark upon a certain building plan or to lay out parks, or to build roads and bridges, or to construct schools, colleges and hospitals, or to draw up a treaty, or to repel the forces of an enemy, or to make an attack in event of infringement of the right of the State by a foreign power. But as cardinal principles have been laid down in the Qur'an, the Hadith and in the *Ijma'* — the decisions and the conduct of the companions and disciples of the Prophet, we have to apply these

cinemas and other entertainment. These problems can be solved by applying the doctrine of the *Qiyas* or *Ijtihad*, i.e., we shall have to deduce from similar cases decided by the Prophet Muhammad or the Caliphs or his disciples.

Why do the Muslims in Pakistan want an Islamic Constitution ?

Now why do the Muslims in Pakistan want an Islamic Constitution ? The answer is in the fact that when in the time of the Prophet Muhammad the community was governed Islamically, the rich people could not find the poor and needy in the streets of Medina to accept alms ; there was such a fair distribution of wealth under the Islamic régime of those days. The Muslims of Pakistan want to achieve the same result. The root cause of all evils is poverty in the Muslim countries, which is the result of maldistribution of wealth.



Egyptian Press Delegation in Pakistan

During the month of February 1953 the Egyptian Press Delegation visited Pakistan. The Delegation consisted of the Editors of the leading dailies of Cairo — al-Ahram, Akhbar al-Yaum, al-Zaman, Roz al-Yusuf, al-Misri and al-Balagh

Our picture shows the members of the Delegation with the Begum Liaquat 'Ali Khan (in white)

laws in the light of the present-day needs by the doctrine known as the *Qiyas* or *Ijtihad*.

The Qur'an is full of the cardinal principles of private law and public law. It lays down the laws of inheritance, the laws for commercial dealings, the law for the prevention of usury and interest, the marriage and divorce laws, the laws relating to crimes and so on. The Qur'an similarly lays down public or Constitutional laws, for the collection of *Zakat*, the drawing up of treaties, the treatment of prisoners of war, the nationalization of land, the rights of women, etc.

When all these cardinal principles are taken from the Qur'an, the Hadith and *Ijma'*, a Constitution which is based on these principles will be the Islamic Constitution. The difficulty will arise in dealing with the problems which are peculiar to the present generation and which did not exist at the time of the Prophet Muhammad or the Caliphs. I am referring to banks, insurance companies, factories, public debts,

Eighty-five per cent of the population of Pakistan are agricultural workers. If their lot is bettered, the lot of nearly the whole population is bettered. This can be done only by the abolition of landlordism, as it has been done in East Pakistan and Egypt.

The chief characteristic of an Islamic State

I would now like to give some instances from the early Islamic history which will lead us to draw very important inferences having a vital bearing on the Constitution and the Constitutional Law of the Muslim countries. There is a well-known incident in the life of 'Umar — his going out at night disguised to find out at first-hand the condition of his people. One night, when he heard children crying in a house, he asked their mother the reason for their crying, and when she replied that she had no food in the house to give them, 'Umar came back to his own place, carried a sackful of flour and

delivered it to the mother of the children. This incident shows the solicitude that an Islamic State (in the person of the head of the State in the present example) should have for feeding the subjects.

There is the famous law of 'Umar which granted military stipends to every male Muslim child born in the State, so that on growing up he could be recruited into the national army and fight in the hour of need. It imposed on the soldier fighting for the State a moral duty to acquit himself well in war. For he knew he was fighting for that State which had looked after him in his childhood and his youth; and for which he must in honour bound fight; and fight to the last drop of his blood. This very principle, it is interesting to recall here in passing, was applied by the last Labour Government in England when it enacted that every child born after the first child in a family would be paid a stipend of five shillings per week until he or she attained the age of 18.

The qualities of the head of an Islamic State and the hierarchy of superior officials under Islamic Constitution

There is another incident of 'Umar going to the scene of battle on a camel with his servant. It was decided by 'Umar that he and his servant should ride the camel in turns. It so happened that when they approached the besieged city it was the turn of the servant to ride. When the people of the city came to know of this incident, they at once implored for peace, because they felt in their hearts that they could not face an army whose leader was so righteous and hardy.

This is an illustration of the conduct expected of a head of a State under Islamic Constitution. His conduct will be reflected in every branch of administration, public life of the community and the private life of the individual. The people take to the ways of their rulers, goes an Arabic saying. Thus, if there is to be a renaissance of Islam, it has to begin from the top, and if the head of the State and the whole hierarchy of superior officials are righteous and hardy, the whole nation will follow their conduct. In the Holy Qur'an (10:104) the following words are put in the mouth of the Prophet Muhammad:

"I am commanded to be (in the ranks) of the Believers."

The Prophet Muhammad is not commanded to be a believer but to be (in the ranks) of believers. Mr. 'Abdullah Yusuf 'Ali, in his English translation of the Holy Qur'an, in commenting on this portion of the verse, says: "Individual faith is good, but it is completed and strengthened by joining or forming a righteous society." And who can form a better righteous society than the Government itself with all the resources of the State at its disposal? The Prophet himself formed and brought to perfection his society when he was the head of the State. This is the only way to bring about a renaissance in Islam and a reformation, and anything short of it is bound to fail.

Here I may mention the reason for the assassination of the third Caliph, 'Osman. He showed partiality in giving the majority of official appointments to his relatives and kinsmen from Mecca. People of Medina were very much perturbed over this kind of conduct. The Caliph rejected their protestations, whereupon he was killed by the hostile faction.

In Islamic Constitution the Judiciary is independent of the Executive. The head of the State while in office is under the jurisdiction of a court

There is the most remarkable incident in the life of the fourth Caliph, 'Ali, having a bearing on Constitutional Law. During the time of his Caliphate he purchased a sword from a

Jew and paid the price for it. The Jew brought a false suit against him. The *Qadi* (judge) issued a summons against the Caliph. The Caliph declared that he had paid the price of the sword. The judge asked him to prove his assertion. The Caliph cited as his witnesses his son, the Imam Husain, and his servant. But the Jew objected that as the evidence of the son on behalf of his father and of the servant on behalf of his master was an evidence of influenced persons, it was inadmissible. The judge sustained the contention of the Jew and gave judgment in his favour. The Caliph had to pay the price twice. The Jew was so impressed with Islamic Law that he embraced Islam.

Now this incident leads us to the conclusion that the head of the State while in office is under the jurisdiction of a court. This incident also leads us to the principle of complete independence of the Judiciary of the Executive and the Legislature in the modern democratic States. This principle Islam gave us in its early history thirteen hundred years ago.

The status of non-Muslim citizens in a Muslim State

About the treatment of non-Muslim citizens in the Muslim State we have the Medina Charter, the first written chapter of the Constitution of the Muslim State. It was drawn up by the Prophet Muhammad at Medina. The first chapter of this Islamic Constitution recognizes and grants the rights to non-Muslims.

There is another incident during the Caliphate of 'Umar. He was delivering a sermon when a woman got up and asked him to explain how he could have made his shirt out of the one sheet of cloth given to him as his share of the booty, his size needing more than one sheet for his shirt. The Caliph declared that his son would reply to this question. The son got up and said that he had given his share of one sheet to his father so that his father could have his shirt made of two sheets. This right of criticism and opposition was conceded to, and recognized by Islam at a time when in the neighbouring countries the people had no say in the government of their countries and nobody could dare raise a finger of protest at the actions of their rulers. We find this principle recognized in the British Constitution to such a healthy stage that the leader of the opposition is a paid person. In other words he is as necessary for running the Government as are the Cabinet Ministers themselves.

The rights of workers under Islamic Constitution

I now come to the rights of workers in an Islamic State. Although the conditions and circumstances of the world have changed, the principles enunciated by Islam and the Prophet Muhammad have not changed. These principles apply with the same exactitude to the present circumstances as they did to the circumstances prevailing in the early history of Islam. I shall take an incident from the life of the Prophet himself.

A man once came to the Prophet Muhammad and asked him to help him out of his difficulties, as he was out of work. The Prophet told his companions to bring him an axe and a piece of wood. He himself shaped a handle from the piece of wood, fitted it to the axe. In giving the axe to the man, he asked him to go to a forest, to hew the wood, and sell it in the market. He also asked him to report to him his progress after a few days.

Various principles can be deduced from this incident. First, it decides the principle that the unemployed have a right against the State. The man in the above example, realizing this principle, approached the head of the State, who was the Prophet himself, and this right was recognized when the Prophet provided the unemployed man with the means of earning his livelihood.

Secondly, the duty of the State as seen in this incident did not end with the recognition of the right of the unemployed. The State realized that it was its duty to find work for the unemployed without delay, so that they might not be left to the mercy of want and idleness. Thirdly, it establishes the principle that the State must cater for the welfare of the worker. The Prophet Muhammad was not content with finding a job for the unemployed man. Muhammad asked him to keep him (the Prophet) informed of his progress in his new job so that he might help him again, if need be. Fourthly, from this incident the Imam Ghazzali also deduced a principle that it was the duty of the State to provide tools for the worker, which the worker needed for his trade. The principle deduced from this example when applied in the present-day States will turn them into Welfare States. The workers will have their jobs secure and they will not have to face the spectre of unemployment and its after-effects in a true Islamic State.

It is not difficult to see what sort of Constitution Pakistan should have in the light of the above observations, keeping in view the history of the Pakistan movement, her *raison d'être*, the genius of her people and her geographical position.

Pakistan came into being because the leaders felt that Islam was in danger in pre-partitioned India. Had Islam been a religion of the individual, there was no danger to it because an individual can commune with his Creator in privacy in any State. Islam is

the religion of the society, and in order to get the full results of the application of the principles of Islam to a human society there must be a fully sovereign Islamic community having the sanction of a State to implement the Islamic Laws. It was maintained that the Muslims of India must have a separate homeland where they could live according to the precepts and traditions of Islam, and where every man, woman and child would have Islamic social justice. This is what the Muslims of the pre-partitioned India fought for. They got their homeland at a heavy price. Half a million Muslims were butchered, fifty thousand Muslim girls were abducted and forty million Muslims were left behind under a perpetual threat of extermination. This was the price paid for Pakistan. This was the price paid for putting into practice the precepts and traditions of Islam and for implementing the Islamic social justice. When Islam was under constant duress in its early history, the only source from which it derived its strength was the unity of its followers. The cohesion of Islamic society was based only on one thing, i.e., a common belief, a common religion. This common belief which kept the first handful of believers constant against, and victorious over, all odds, transcended the racial or territorial considerations. The first charter, the Charter of Medina, drawn up by the Prophet himself, reads :

"They are one *Umma* (community) over against mankind".

A MESSAGE TO THE YOUTH OF ISLAM¹ in the language of The Poet of Islam and Conceiver of Pakistan MUHAMMAD IQBAL (1873-1938)

Not yet have other nations seen
What thou art truly worth ;
The realm of Being has need of thee
For perfecting this earth.

Thou art like fragrance in the bud,
Diffuse thyself : be free ;
Perfume the garden breeze, and fill
The earth with scent of thee.

If aught yet keeps this world alive,
'Tis thine impetuous zeal,
And thou shalt rise its ruling star,
And thou shalt shape its weal.

From dusty speck, do thou increase
To trackless desert—man.
From a faint breeze, a tempest grow,
Become a hurricane !

This is no time for idle rest,
Much yet remains undone ;
The lamp of Tauhid needs thy touch
To make it shame the sun !

Raise thou, through Love, all humble things
To greatness and to fame ;
Enlighten thou the groping world
With dear Muhammad's Name.

¹ From the translation of Iqbal's *Shikwah aur Jawab-i-Shikwah*, by Altaf Husain, Editor, *Dawn*, Karachi, Pakistan.

THE STUDY OF SOCIAL PROBLEMS IN THE ARAB WORLD

By MUHAMMAD HASAN al-'ASHMAWI

Conferences of Arab Governments to study social problems of all the Arab countries under the direction of the Arab League

There is no doubt that more care should be devoted to the study and remedy of social conditions in the Arab countries. Consciousness of the pressing need for social reform should be aroused among the Governments of the Arab countries, which should be encouraged to co-operate with each other and make use of the skill of Arab social experts and those experts who are on the staff of the United Nations Organization. The continued progress of the Arab countries is very much dependent on the raising of the social standards of their peoples and the encouragement and support given by all sections of the population to the plans and efforts made by the governments in this field.

The response by the Arab States to the call by the Arab League for the holding of regular conferences in the various Arab countries to study social problems and to pool all resources in an effort to find adequate solutions to the social ills of the Arab world has so far been most gratifying to the advocates of social reform. Experts in social reform drawn from all the Arab countries are now working together in harmony and are devising solutions to remedy the endemic social evils of the Arab world. The effort being applied in this direction is a planned one, and all the forces of social reform are being directed harmoniously towards the attainment of the target. This has marked a departure from the old practice, when each Arab country carried independently its own programme of social reform, a thing that resulted in chaos, inefficiency and lack of adequate means for achieving social reform. Now that the question of social reform in any one Arab country has come to be regarded as a matter of common concern to the Arab countries as a whole, and as one that can be tackled effectively only by the pooling of resources and the rallying of all forces, the results are likely to be more speedy and effective.

The holding of regular conferences on social reform in the capitals of the various Arab countries has afforded the Arab experts in the fields of social, economic, health and cultural reform an opportunity to exchange views on these problems. The social and other ills of the various Arab countries are in their nature and magnitude very similar, if not identical. Each Arab country has thus benefited from the experts on social reform drawn from the other Arab countries. The United Nations' experts on social reform, who participate in these conferences, render valuable advice and assistance.

The Social Committee of the Arab League has played a prominent role in these conferences, and contributes materially in many directions towards the realization of the objectives of social reform. The Charter of the Arab League provides in Article 2 for the promotion of close co-operation amongst the member States in matters of cultural, social and health welfare. To achieve this object the Social Committee of the Arab League was set up pursuant to this provision. Its aim has been, and will be, the co-ordination of efforts at social reform in the various Arab countries.

The First Conference on Social Problems of the Arab countries held in the Lebanon

The first conference on social reform in the Arab countries was held in the Lebanon at the invitation of the Lebanese Government. It was organized by the United Nations, whose experts participated in the studies and deliberations of the conference. The conference reviewed generally the social problems of the

Arab world and took note of the aspects of social reform which were of common interest to the Arab countries as a whole. No specific problem of social reform was tackled at this preliminary conference. The attention of the Governments of the Arab countries was drawn to those problems of social reform which called for urgent attention, and public opinion in the Arab world was urged to appreciate the need for joint action by the Governments of the Arab countries to tackle the economic social ills of the Arab world. The repercussions of this conference were very salutary. The zeal and co-operation shown by the various Arab Governments in the work of this conference, and the enthusiasm exhibited by public opinion in the Arab world for the putting into effect of the recommendations made by the conference, gave a new impetus to the consciousness for social reform in the Arab world. Social reform came to be recognized as a matter of grave and urgent importance, and the study and solution of social problems on the lines suggested by the recommendations of this conference was given an important place in the national programmes of the various Arab Governments, as well as in the programme of the Arab League.

The Second Conference on Social Problems of the Arab countries held at Cairo in 1950

The assistance given by the United Nations Organization in the planning of the first conference and in affording it the benefit of the skill and experience of its experts on social reform contributed materially to the success of the conference. Perhaps one of the most noteworthy achievements of this conference was that the Arab States were made to realize the far-reaching importance of such conferences on social problems and the need for holding other conferences at regular intervals. Before this first conference was over, it was decided, at the invitation of the Egyptian Government, to hold the second conference at Cairo. This conference met in November 1950. It was attended by a very good selection of experts on social, cultural, health and economic affairs drawn from the various Arab countries. The United Nations once again sent a good group of renowned experts to advise and guide the conference in its deliberations and efforts. The conference studied mainly the problems of social reform as affecting the peasants, and made many useful recommendations on this subject to the various Arab countries. The plight of the peasants in the Arab world is a matter of grave importance, and the improvement of their social conditions and the lifting of their standard of living is the key to social reform generally in the Arab world. The recommendations made by this conference on this matter were, therefore, of particular significance.

The Third Conference on Social Problems of the Arab world

The third conference on social affairs, held at Damascus, Syria, at the end of last year, differed from the two preceding conferences in two aspects. The first is the greater measure of direct active participation to be taken by the Arab League for the stimulation of interest in social reform. The second was that the conference was engaged in the study of more specific social problems with a view to making detailed practical recommendations for their solution, which the Arab countries concerned could adopt as a domestic programme and proceed to put into effect on the scale which their respective budgets and circumstances permitted.

This conference was preceded by preliminary studies and investigations conducted by experts who drew up the agenda of

the conference. A questionnaire, drawn up by the Social Committee of the Arab League in co-operation with the United Nations, was sent to the Governments of the various Arab countries. The answers to this questionnaire were designed to reveal the magnitude of the particular social problems of each country and the extent of the care devoted by its Government in the matter of social reform. The data and information supplied by the Arab Governments on this questionnaire were received by the Social Committee of the Arab League. They were carefully examined by the experts who drew up an agenda for the conference with practical recommendations for the solution of various social problems affecting the Arab world.

The main subject for discussion at the third conference was the finding of ways and means to promote social security in the Arab countries. It is a subject of paramount significance for the welfare and progress of the Arab countries. The putting into effect of the recommendations made by the conference on this subject would mark a great step forward in the path of social progress in the Arab world. The carrying out of these recommendations will result in the lifting of the general standard of living in the Arab world and will narrow the gulf between the classes. The poorer members of the community would be afforded an opportunity to engage in productive work and to contribute materially to the economic wealth of their country. Increased social security would bring in its fold greater stability in almost every sphere of life in the Arab world, and will nullify any effect that subversive propaganda may have on the masses.

THE POLITICAL SCENE IN THE WORLD OF ISLAM . . .

THE ARAB WORLD AND THE POLICIES OF THE UNITED STATES OF AMERICA AND WESTERN GERMANY

By ABU MUHAMMAD

The sufferings inflicted by the Truman régime on Muslims in the Arab world

The Presidential election in the United States of America took place on 14th November 1952. The number of votes cast in this election was a record. The election with a sweeping majority of General Dwight Eisenhower, the candidate of the Republican Party which had been out of office for nearly twenty years, marked a new era in the history of the United States, and perhaps of the whole world.

American party politics differ very much from those of other countries. In the United States the two-party system operates in its original form. Only two parties command the political scene and struggle for power; and between these two parties there is in reality little difference in outlook and policy. Perhaps only the citizens of the United States could distinguish between the manifestos of these two parties during the election. As a general definition, however, it may be said that the Democratic Party has better claim to be regarded as representing the working classes, while the Republican Party, which traditionally drew its support from the more affluent members in the community, represents the capitalist view. But this is only a general classification, and it has been said, with justification, that this distinction, although true some twenty or thirty years ago, no longer obtained.

The American electorate has banished from office the Democratic Party, which has been deeply entrenched there for the last twenty years. During this period, the United States has

The institution of *Zakat* and Social Welfare in the Arab countries

Another subject discussed at this conference was the application of the Islamic principle of *zakat* (alms-giving as a basis of social security). The modern application of the teachings of Islam towards the solution of the social problems of the Arab world is of particular significance. The teachings of Islam exhort the Muslims to contribute to the *zakat* fund, and Islam recognizes that the poor and the needy have a vested interest and a right in the wealth of the more affluent members of the community. This great Islamic principle of brotherhood and collaboration may acquire a practical significance in the social pattern of the Arab world.

The Social Committee of the Arab League has taken an active part in the planning and co-ordination of the work of the Arab experts who were engaged in the preliminary study of the problems which came under discussion in the third conference on social affairs. It is not idle to say that the Arab States are now fully conscious of the importance of the work done by these social conferences and of the benefits that can be reaped by the Arab countries as a whole by co-operation and the exchange of ideas on these lines. Public opinion in the Arab world has also been aroused to the grave social problems that stand in the way of progress and welfare of the people, and which must, therefore, be solved as a matter of urgency. The recommendations which were made by the conference on social affairs are commanding serious attention in the Arab world, and will eventually bring the Arab peoples nearer to the attainment of their national aims and aspirations.

seen a world war; she has come to lead the Western world and to act as banker for European and other countries; she has struck a very solid iron curtain around the Communist countries by infiltrating into the Western democracies through grants of Marshall aid; she has been acclaimed as leader of the Atlantic Union and has joined Turkey and Greece to this Union and favoured the policy of rearmament for Western Germany; she has been instrumental in launching the Korean war and plunging the world in a race for rearmament and in fear of war; she has encouraged France to wage a war against the Chinese Communists in Indo-China, after the United States had lost her indirect war against China which she waged through Chiang Kai-Shek; and she has been instrumental in bringing about the tragedy of the Arab refugees from Palestine by persistently favouring and materially assisting aggressive Zionism. The complicity of the United States in the Palestine tragedy touched directly upon its relation with the world of Islam. The United States had thrust a dagger in the heart of the Arabs and the Muslims. Nearly one million helpless Arab refugees have been forced out of their homes and left in the throes of poverty and disease, which reap a heavy toll of their lives. Today, and for many more days to come, these helpless refugees will stand as a monumental reminder of the wicked indiscretion (to use mild terms) of the Democratic administration under the leadership of Mr. Truman.

The mistakes of the Democratic administration have been many, and it is these mistakes, coupled with the wise choice by the Republican Party of a renowned personality for their leader,

rather than the promise of a better future by the Republican Party, that has brought about the downfall of the Democratic Party.

The United States first supports the North African cause before the United Nations but soon after withdraws in favour of less moral and more profitable views

The world of Islam, of course, is not interested in this change of power in the United States except in so far as it may affect the relations of the United States with the Muslim countries.

Perhaps the first problem of Islamic significance with which the new American administration will be confronted will be its attitude to the problems of Tunisia and Morocco. It was during the heat of the Presidential election campaign that the two American political parties vied with each other in their profession of support for the Arab nationalists in North Africa. The cause of the Arabs in North Africa became an important issue in the United States, with each political party trying to score off the other by holding itself out as a supporter of the claims of the North African nationalists and thereby the supporter of the oppressed "underdog" in world affairs. But when the time came for the vote to be taken in the United Nations Assembly on the question of the Assembly's competence to deal with the complaints of Tunisia and Morocco against France, the United States withdrew from its earlier position and showed sudden coolness towards the Arab nationalists. It was to a large extent the result of this lack of support from the United States at the crucial moment that the question of the Assembly's competence was decided against the North African nationalists.

The Democratic administration might have had good cause for not going the whole hog in support of the Arab nationalists in North Africa against France. Although the relations between the United States and France had of late been somewhat strained, yet both these countries felt that they had many interests in common, and that they should co-operate amicably if they were both to achieve their ambitions. The United States would like to see France strong and standing on her own feet economically and militarily, so that she could play effectively the role which the United States has assigned to her as a castle in the chess of world politics. American aid has flowed generously into French pockets during the past few years, and will probably continue to flow at the same rate for a few more years to come. The United States is paying all this money in an effort to build up the strength of France and enable her to become the backbone of the European Union, which was designed as a bulwark against possible Communist aggression. France's strength is also being built up to enable her to continue with the disastrous campaign against the so-called Viet Minh rebels in Indo-China, in the hope that France may quell the Communist-inspired nationalist movement there and arrest the tide of Communism in the Far East, or delay it for a while.

And so, faced with dramatic protestations by the French Government against the Democratic administration's professed support for the nationalists in North Africa, the United States Government sought an excuse to compromise its professed desire for the application of the principles of the Charter of Human Rights with its paramount desire not to estrange France. The two aims, however, were incompatible, and ultimately one had to give way to the other. The Democratic administration's moral convictions on the justice of the claims of the North African nationalists was sacrificed for political necessity, and the American delegation at the United Nations retreated from its previous stand in support of the Tunisian and Moroccan causes. Its views on the merits of the struggle of the people of Tunisia and Morocco were abandoned in favour of less moral, but more profitable, views.

What the Arab world expects from the Republican Party of America, which has always been anti-imperialistic

The Arabs received this change in the American attitude as a cowardly and an undignified act. The Arabs are now speculating on the attitude of the new Republican administration in the matter. The Republican Party, despite the fact that it has always had big business men and capitalists at the helm, has persistently adopted a most vociferous attitude towards imperialism and the imperialists. Republican leaders on many notable occasions during the past few years have unequivocally condemned the system of colonialism. Oppressed colonized nations never seemed to lack support from Republican quarters. The oppressed peoples of the world are therefore hoping that the Republicans will, now that they are in office, adhere to their traditional anti-imperialist policy. During the Presidential election campaign, the Republican Party gave good moral support to the North African nationalists in their struggle against France. Will they continue to give such support, or will they follow the example of their Democratic predecessors and sacrifice their ethical views on the justice of the claims of the Arab nationalists in North Africa for fear of alienating the affections of France? The Republican administration will decisively lose its prestige in the world of Islam if it were to cast off political doctrines advocated during a period when they were not in office. During the Presidential election campaign the Republicans have made what is tantamount to a promise of support to the Arab nationalists in North Africa. Political decency, measured by any standard, demands that they fulfil this promise. Although this may offend France, the loss thereby incurred by the new United States administration will be more than counterbalanced by the gains in the realms of friendship and prestige in the world of Islam. There could be no better expression of the new Republican administration's goodwill towards the Arabs and the Muslims than the giving of such gallant support to the oppressed peoples of North Africa.

The Arab world is chary of the help and co-operation of the West because of the share of the United Nations in the enactment of the tragedy of Palestine

The United States has since the last war acquired a vested interest in the Arab world. The traditional hold and influence of Great Britain in this part of the world had begun to shrink as a result of her grave domestic economic plight. The United States lost no time in stepping into the place which until then was reserved exclusively for Great Britain. It is now true to say that the influence of the United States in the Arab world is as great as that of Great Britain, if not greater. The United States' interests in the Arab world are manifold. On the strategic side, the United States has been endeavouring for some time, through the agency of Great Britain, to induce the Arab States to enter into a Middle East Defence Pact to oppose Communism. The conclusion of this Pact has not so far materialized, due mainly to the refusal of the Arab States to co-operate with Israel in this project. Offers of Point Four Aid by the United States have met with little response on the part of the Arabs. Another factor which frustrated the desires of the Western Powers in this respect has been the fact that the Arabs have now become conscious of their national rights and of their independence. Offers of economic and technical aid will not induce them to forgo their national aspirations. They will not co-operate with any Power unless that be ostensibly in their own material interest; nor will they co-operate with any Power that has not demonstrated its unquestionable loyalty and goodwill to the national causes of the Arab world. The Arab world is just beginning to disentangle itself from the webs of long and protracted imperialism, and it will not invite trouble for itself by co-operating with "allies" that are in reality underhanded foes.

The Arabs have bitter memories of the loss of Palestine. The taste of the horrors of the Zionist aggression still linger, and the plight of almost one million refugees continues to remind the Arabs of the dastardly deeds committed against them.

The United States of America must take a good share of the responsibility for the Palestine tragedy. Leaders of both the political parties in the United States had championed the schemes of the Zionists and had repeatedly given them support. Mr. Roosevelt, as Democratic candidate, and Mr. Dewey, as Republican candidate in the 1948 Presidential election, promised active support to the Zionists in their aggressive designs against the Arabs. Mr. Truman, who succeeded Mr. Roosevelt as President, was the originator of a request to the British Government in 1945 for the immediate admission into Palestine, against the wishes of the Arabs, of 100,000 Jewish refugees from Europe. Great Britain, though equally culpable of the tragedy of Palestine, can justifiably say in mitigation that she was, on more than one occasion, an unwilling tool in the hands of the United States in acts against the interests of the Arabs. When the Palestine problem finally came before the United Nations Assembly in the autumn of 1947, the United States was the most ardent champion of the Zionist cause, and showed fantastic zeal for Zionism. It is an open secret that the United States Government shamelessly offered to small Powers bribes in the way of economic aid in return for their votes in favour of the partition of Palestine. It also made menacing threats against those Powers that sought to defend right and justice in the United Nations by voting for the Arabs against partition. President Truman was the first to grant diplomatic recognition to the State of Israel — his recognition came within a few minutes of the declaration of the setting up of the Jewish State. Thereafter, Israel, backed either directly or indirectly by the United States, has blatantly ignored such of the resolutions of the United Nations as were in favour of the Arabs. This playful intervention of the United States in support of Zionism has bestowed upon the Arab world the bewildering and pathetic human problem of the Palestine refugees. About one million Palestinian Arabs have been expelled from their homes and robbed of their property. Most of these refugees are now rotting in idleness in the neighbouring Arab countries. Since 1949, the United Nations has been reiterating and reaffirming resolutions requiring Israel to allow the Palestinian Arab refugees to return to their homes and retrieve their property, and to compensate those refugees who do not wish to return. Israel has not taken any heed of these resolutions, except perhaps by releasing about £1,000,000 of blocked Arab accounts in Israel banks. The value of the property which the Arab refugees were forced to abandon in Palestine apart, the money left by them in the banks was more than £3,500,000. The United States Government has a voice that commands obedience in Israel, and it is high time that it made this voice heard in favour of the just cause of the Arabs.

General Eisenhower and the Arab world

General Eisenhower has, during the election campaign, given some indication of his goodwill towards the Arab world. His view is that world peace and security cannot be brought about unless the just demands and the national ambitions of the Arab world are fulfilled. General Eisenhower, however, has made equally friendly gestures to the Zionists, but these, it is reported, were not sufficiently extremist to make a good impression on American Jewry, the majority of which voted against him.

The Arab world and the Islamic world are looking anxiously for the answers which President Eisenhower will give to these burning questions. The personal political record of President Eisenhower does not seem to contain any very serious anti-Arab leanings, although his party is more than sympathetic to Zionism.

Let us hope, therefore, that President Eisenhower will make a determined effort to give justice to the Arabs and thereby earn their friendship and goodwill, a thing that will be to the benefit of both the United States and the Arab world, as well as of the whole world.

The West German "reparations" to Israel and the Arab countries' reaction

The United States Government was the true father of the scheme by the Government of Western Germany to pay "reparations" to Israel. The United States Government must have known that this scheme would be opposed by the Arabs and interpreted by them as hostile.

The Federal Government of Western Germany is in an unhappy position with regard to its promise to pay large sums of money to Israel as "amends" for the harm inflicted on the Jews by the Nazis. The Jews suffered very much under the Nazis, who confiscated a great deal of Jewish property and killed many Jews. The Federal Government of Western Germany, as a result of pressure from the United States of America, the patron of Israel, has agreed to pay Israel, as the purported heir of these Jewish victims, the sum of £350,000,000 as "reparations".

This proposed payment by Western Germany has been a godsend to Israel, which is now in the throes of a severe economic crisis. It has given it a hope of salvation and a source of strength. The Arab States, who had enforced a stringent economic blockade of Israel since the termination of active hostilities in Palestine, have naturally regarded this offer of economic help from Western Germany as an unfriendly act. It weakens the legitimate campaign of the Arabs against Israel and strengthens the hands of their enemy against them. This economic help will also encourage the Zionists in their aggressive designs against the neighbouring Arab countries. The Zionists have made no secret of their ambitions for territorial aggrandizement, and there is no doubt whatsoever that the moment that Israel feels strong she will embark on the realization of her sinister aims against the neighbouring Arab countries. The help now promised from Western Germany will undoubtedly draw this ominous day nearer. The Arabs, therefore, are justified in regarding the giving of such aid to the Jews as an anti-Arab move. The Zionists, by their aggression against Palestine, have invited the hostility of all the Arabs and the Muslims; and whoever strengthens the hand of Israel in any way would thereby be encouraging her in her aggressive designs against the Arabs and the Muslims and would thus inevitably become the enemy of the Arabs and the Muslims.

Western Germany and the Arab world

The Federal Government of Western Germany was approached by a delegation from the Arab League which made representations requesting it to refuse to carry out the tentative agreement reached with the Government of Israel with regard to the payment of these "reparations". The government of Western Germany, however, remained adamant, and has now secured the necessary parliamentary ratification of the agreement. It had seemed as if the attitude of Dr. Adenauer, the Chancellor of Western Germany, was directed by a strong hand behind the scenes. And there is no doubt that that strong hand is the United States of America's.

The government and people of Western Germany must no doubt have realized that their country's hopes of economic recovery can be achieved only by the finding of wider markets for Western Germany's industrial and other products. They must have also realized that the Middle East is an expanding potential market which is being earnestly sought by major industrial Powers like the United States of America and Great Britain. Western Germany's trading future in the Middle East can be achieved not only by offering reduced prices but also by gaining

the goodwill of the Arab peoples. Her economy, which suffered a very heavy blow during the war, has made remarkable progress during the last few years, and the country has recovered as a result of the increase in her exports of industrial products. Western Germany has been earnestly seeking markets for her products in non-industrial countries like those of the Middle East. The competition between her and the other major industrial countries like Great Britain and the United States of America for these markets has been severe. She has been trying to gain these markets by offering more attractive terms of payment to her Arab customers. This is not, as I have pointed out earlier, the only way of gaining a market. The confidence and goodwill of prospective customers has to be gained and maintained if they are to continue as customers.

What can Western Germany do in this dilemma? Will the Federal Government retract its steps and withdraw from its agreement with Israel for the payment of these "reparations", an agreement which it was undoubtedly forced to conclude as a result of American pressure? This would be the only effective way in which it can appease the Arabs and maintain its lucrative trade with them. The Arabs have over the past few years imported a great deal of Western Germany's industrial products; and it is certain that with the new drive for economic progress in the Arab countries this demand for German products will increase. Or will the Federal Government persist in this rash policy of gratifying the Zionists at the expense of the Arabs, and thus lose its market in the Arab world? Public opinion in Western Germany, and especially opinion in industrial circles, is certainly against the second alternative. Dr. Adenauer's policy purports to aim at carrying out the agreement with Israel, as well as at retaining the goodwill of the Arabs. In other words, "he wants to have the cake and eat it" . . . and this does not seem possible.

The Arab League and Western Germany

The Political Committee of the Arab League met in Cairo late last year under the chairmanship of General Muhammad Najeeb, the Prime Minister of Egypt, to discuss this problem. The purpose of the meeting was to decide on a common policy to be pursued by the Arab States in this matter. The resolutions passed at this meeting showed the serious determination of the Arab States as a whole to put up united resistance against this hostile act on the part of Western Germany. While the Political Committee of the Arab League deliberated over this question, a delegation from the Arab League visited Western Germany to try to put forward the Arab point of view on this problem. The contacts which the delegation made with industrial and other circles in Western Germany showed beyond doubt that public opinion in general was against the ratification of the "reparations" agreement with Israel. Dr. Adenauer and his Government, however, held a different view. They emphatically declared that they would seek the Federal Parliament's ratification of the agreement. The Federal Parliament ultimately ratified the agreement.

Faced with this stubborn attitude on the part of the Government of Western Germany, the Political Committee of the Arab League sent a Note to the Federal Government threatening on behalf of the Arab States the severing of all economic and trade relations with Western Germany in the event of the carrying out of the "reparations" agreement with Israel. This would entail the total boycott of West German goods.

This serious threat by the Arab League has caused alarm in West German industrial circles. German industrialists are grieved to see that their Government's rash attitude is threatening to shatter the country's hope of continued economic recovery by increased exports to the Middle East. It is reported that some firms in Western Germany have in fact stopped the manufacture of certain goods destined for some Arab countries. Trade missions from Western Germany which were touring the Arab world to canvass orders returned to Bonn to make strenuous representations to the Federal Government about its policy and to point out that the harm that will result to West German economy from the pursuit of such an uncompromising attitude towards the Arab world which showed lack of sympathy and understanding of Arab national causes.

What "reparations" by Germany to Israel mean to the future of the Arab world

Upon receiving the Arab League's ultimatum, Dr. Adenauer declared that his Government would send missions to the various Arab countries to explain the German point of view and to seek a solution of this problem. But the Federal Government, however, simultaneously declared that it did not propose to abandon the agreement with Israel. All that it promised to do was to devise means to alleviate the anxieties entertained by the Arab States as to the ultimate purpose to which the aid promised to Israel by Western Germany could be put. Dr. Adenauer promised to consider devising safeguards to ensure that this aid would not be utilized by Israel for an aggressive purpose harmful to the Arabs.

It will be difficult, however, to visualize how such effective safeguards can be made. Israel is now economically weak and dejected. She entertains hopes of territorial aggrandizement at the expense of her Arab neighbours. But she cannot embark on the realization of such aggressive designs until she is sufficiently strong and has a chance of waging a successful war against the Arabs. Economic aid is the root of all strength, and the economic aid promised to Israel from Western Germany will make Israel strong and consequently in a position to contemplate realistically such an aggressive war. It is not enough for the Government of Western Germany to promise not to give Israel arms or ammunition as part of these "reparations". The money Israel will save on her various "peaceful" economic projects, as a result of the aid from Western Germany, would be spent on her designs for war. In short, help given to Israel in any form will indirectly put her in a militarily stronger position, and thus directly bring her aggressive designs against the Arabs nearer fulfilment.

ISLAM IN ENGLAND

WOKING MUSLIM MISSION AND LITERARY TRUST

Lecture to the T. E. Lawrence Rover Crew, London, N.2.

Dr. S. M. 'Abdullah, M.Sc., Ph.D., Imam of the Shah Jehan Mosque, Woking, Surrey, gave a short talk to the members of the T. E. Lawrence Rover Crew, London, N.2, on Islam. The address was confined to the members of the club, who gathered at their centre on Wednesday 11th February 1953, at 8 p.m. The

lecture was followed by the usual discussion in the form of questions and answers.

The Imam presided over a meeting arranged under the auspices of the Islamic Cultural Centre, N.W.8, on Saturday 7th February 1953, at 6.30 p.m. The speaker was Madam Estrawisa, a Christian Copt from Egypt, and the subject of her talk was "What Islam means to me". Arabic being her mother tongue, she quoted freely verses from the Qur'an in support of

her views. On the whole, the subject was nicely dealt with, but there were certain remarks regarding the position of Jesus Christ which were corrected by the President in his concluding remarks.

The Jordan Ambassador in the United Kingdom gave an "At Home" in honour of the Jordan Finance Delegation on Tuesday 17th February 1953, at the Hyde Park Hotel, to which the Imam of the Shah Jehan Mosque, Woking, was also invited. It was attended by many diplomatic representatives of the Muslim countries in the United Kingdom, which gave the Imam the opportunity of meeting many old friends and making some new acquaintances. Among those who were present was His Majesty King Husain of Jordan. The Imam requested His

growth of the higher values of health and life in an individual and in a nation. The art which does not perform this function is the art of decay and death.

"Whether it is the poet's melody or the musician's rapturous note, it is futile if it fails to kindle the fire of life in our bosom" (Iqbal).

Mr. Tufail ended his talk by quoting again the following passage from Iqbal:

"Music, painting and poetry are fathomless oceans, containing precious pearls of most serene and mellow beauty. If they tend to give a noble outlet to our feelings,



Funeral of Mrs. Siti Zubaidah binti 'Osman, a Malayan lady, who was buried at Brookwood Cemetery, Surrey, England, by the Imam of the Shah Jehan Mosque on 30th December 1952

Majesty to pay a visit to the Mosque, as his grandfather had done the same a number of times whilst alive. His Majesty very kindly promised to do so when possible.

they are a source of life and are praiseworthy as such. But if they fail to do so, let them be regarded as vanities — visions of human mind, futile, mean and sordid."

Religion and Art

Mr. Michael Bullivant, English teacher, Frensham Heights School, Rowledge, Farnham, Surrey, England, very kindly arranged at 8 p.m. on Saturday 21st February 1953 a talk by Mr. S. M. Tufail M.A., on "Religion and Art". Miss Hannah Fyvel, a student of the school, took the chair. Mr. Tufail first explained the conception of religion from the Islamic point of view, and then dealt in detail with the attitude of Islam towards art.

"Art," Mr. Tufail said, "is the application of skill and taste to production according to aesthetic principles. Art must be essentially for life. Islam condemns the conception of 'art for art's sake'. An artist should not express himself in vacuum. Purposiveness must be the basic principle of all great art.

"Excessive indulgence in the pursuit of unprofitable and unwholesome art," Mr. Tufail continued, "brings near the collapse of nations and civilizations. The art must help the

Cambridge University Muslim Society, Cambridge

Mr. M. Agah, the President of the Cambridge Muslim Society, Cambridge, invited Mr. S. M. Tufail, M.A., to give a talk to their society on "Muhammad, the last of the Prophets". The lecture was arranged in the Trinity Parlour, Trinity College, Cambridge. Mr. Tufail spoke about the life of the Prophet and the conception of the finality of prophethood in Islam for about forty minutes to a very small gathering of students from some Muslim countries.

Saturday gatherings at 18 Eccleston Square, Victoria, London, S.W.1

On Saturday afternoons at 5 p.m. meetings are regularly held at 18 Eccleston Square, Victoria, London, S.W.1, the London office of *The Islamic Review*. Mr. Abdul Majid, Editor of *The Islamic Review*, generally gives a talk about Islam, or starts a discussion about some social and religious problem. These meetings have been carried on for the past fifteen years. Those who feel interested are cordially welcome.

BOOK REVIEWS

PORTRAIT OF TANGIER, by Rom Landau. London, 1952. Price 21/-.

Once Mr. Landau has ceased to apologize for criticizing French rule in Morocco and ceased to talk about "drinks and cocktail fare in profusion", women with diamonds at their throats and the Rembrandt Hotel, which is "the newest, the smartest, and presumably the most expensive hotel in Tangier". In this book of his he gives an interesting narrative dealing in particular with the British occupation of Tangier from 1661-1684 and the internationally-controlled Tangier of today. He mentions 'Abd 'Allal Ghailan, a Berber chief, who was largely instrumental in causing the British evacuation.

Mr. Landau deplores with reason the pro-French attitude of the British colony and the British Government, which since 1904 has reversed its former policy of support for Moroccan independence. He gives examples of French intrusion into local Tangier politics and the subservience of the local representative, the Mendoub, to the French; for this official was apparently even unwilling to display a portrait of the Sultan during the celebrations for the speech from the throne (which was broadcast from the Sultan's palace in Rabat).

Mr. Landau gives an interesting account of Mr. 'Abd al-Khaliq Turrais, the leader of the *Islah*, or National Reform, Party, which operates in the Spanish-occupied zone of Morocco. Mr. Turrais is, according to Mr. Landau, an orator who has a style of oratory "which recalled that of Mussolini — the arm that shoots out like a rapier, the accusing finger, the voice rising to a crescendo that is almost a shriek, and the rather obvious working up of his listeners' emotions". Clearly Mr. Landau is no admirer of Mr. Turrais, but he does give an account of his (Mr. Turrais) negotiations with the Spaniards before, during and after the Spanish Civil War, which Mr. Landau mentions incorrectly to have taken place in 1935 instead of the latter half of 1936.

Mr. Landau seems to have been endlessly entertained to meals by the Moroccan nationalists, whose hospitality is proverbial. His publisher does him a disservice by describing him on the book jacket as being "generally acknowledged as the leading authority on Morocco". The biographer of Pilsudski and Paderewski and author of *Of No Importance; Sex, Life and Faith* and *The Fool's Progress*, can hardly claim to compete with the great French historians as Ch. A. Julien and a host of others, as well as the Moroccan nationalist writers and historians such as Mahdi Ibn Nuna, who is for some reason not mentioned by Mr. Landau, although he is a resident of Tangier as well as Tetwan.

Mr. Landau's portrait of Mr. Muhammad Laghzawi, the Istiqlal leader and transport magnate, as well as his pen-portraits of 'Abdullah Guennoun, who is a leading Tangier nationalist, and of 'Abdel Kebir al-Fasi, are fairly sympathetic. But on the whole he is at his best describing the cosmopolitan atmosphere of Tangier, where property in the centre of the town is worth more than its equivalent in New York. Yet the Muslims are poor and hospital arrangements, in spite of Anglo-American-Italian initiative, are hopelessly inadequate, as are schooling facilities. Smuggling from Tangier and currency deals form an important part in the life of the Europeans, but the Moroccan nationalists of the Istiqlal Party work overtime and smuggle political information in and out of the French Occupied zone, in heroic and persistent fashion.

The book has some excellent illustrations, and photographs of Moroccan nationalist leaders, such as Turrais, 'Allal al-Fasi, M. Muhammad Laghzawi, 'Abdullah Guennoun and 'Abdel Kebir al-Fasi. The photographs of the market scenes, the housing con-

ditions of contrasting European and Muslim quarters, the pictures of the Mendoub and the Sultan (it is a pity that the Sultan is only shown resting during a tennis match), form an interesting background to this book, which is well worth reading, although marred by a fawning attitude towards the Americans and a distinct tendency to support the less agreeable characteristics of the British colony, while the activities of Miss Margaret Pope, who courageously worked for the Moroccans in Tangier and was attacked by the police, are completely ignored. The Indian colony is covered by a typical Western story about a merchant who had a mania for changing his doctors. The account of the deportation of Mr. Habib Bourguiba, the Tunisian nationalist leader, who was removed from his hotel after one night at French insistence, without the necessary American, British and Spanish sanction, is damning to French imperialism.

* * *

THE NILE, by H. E. Hurst, C.M.G., M.A., D.Sc., Scientific Consultant, Ministry of Public Works, Egypt. Constable, London, 1952. Price 30/-.

At the present moment when attention is fully concentrated on the negotiations between General Najeeb's Government and the British Foreign Office with regard to the political future of the Sudan, the economic and technical aspects of the development are apt to be neglected. Mr. Hurst, who has behind him 46 years' experience as an engineer and hydrographer, has done well to recall these vital practical issues. He modestly describes his book as "a general account of the river and the utilization of its waters", whereas it is far more than this. It is in a way by far the most comprehensive and ablest written account of the past, present and future development schemes and problems evoked by the waters of the Nile. It is an absolutely essential book for any student of these problems, whether they be considered from the technical, the educational or even the political aspect.

Mr. Hurst is an Englishman who has quite obviously worked intelligently and constructively with his Egyptian colleagues, and in writing about the Egyptians he does so with obvious sympathy. His book bears out the contention that if the British had confined their activities to technical assistance instead of imperialistic occupation in Egypt and the Sudan (as well as technical development), there would be now no Anglo-Egyptian problems. The two powers could have worked together as friends just as Mr. Hurst has succeeded in doing.

The narrative is very fully illustrated with charts, graphs and drawings, as well as photographs of irrigation in Egypt. The various Nile projects are carefully explained; a general account is given of the various tributaries of the Nile with an accompanying description of the countries — Uganda, Ethiopia, Egypt and the Sudan — through which it flows and of the peoples who populate the Nile Valley and the Great Lakes.

Health and hydrology are dealt with. The chapters on hydrological questions provide a specialized interest. Fortunately the writer knows how to refrain from tedious technicalities.

* * *

LANGUE ET LITTÉRATURE ARABES, by Charles Pellat, Librairie Armand Colin, Paris, 1952. Small size, 244 pages.

This is a welcome addition on the subject by a young French professor. In spite of the apathy of the French Ministry of Colonies to keep up with changing times, there is change and progress in French science. There is greater restraint in the

use of language regarding things Islamic and less of the crusading mentality of medievalness still discerned in the writings of elderly professors of the Arabic language.

The conception of literature which the author has is fortunately not so narrow as to be confined to poetry and *belles lettres*; he deals even with history, geography, philosophy, etc., though exact sciences in the Arabic language are still excluded from the purview. One must still wait to have a history of the Arabic literature on the lines suggested by Brockelmann in his classical *Geschichte der arabischen Litteratur*, dealing with all the subjects written in the Arabic language.

The author asserts (p. 20) that in the first century of the Hejira, study only of religious sciences was pursued. But one should not forget the facts that (1) the Arabs did not inherit any written literature on any science from their ancestors, and they relied on their own resources for enriching their language with a written literature; (2) the Qur'an was the first book in Arabic, and it gave the greatest imaginable impetus to learning and progress — it was around and under the Qur'an that the Muslims cultivated their sciences — linguistics, history, natural sciences, law, philosophy and all; and (3) there is no difference for Muslims in religious and profane sciences even as between religion and any walk of life. It is really unjust to say that Muslims did not pay attention in the first century to non-religious sciences. Law was there, philosophic and scholastic discussions were there, history was there, and many other things, including alchemy, were there. The author should have said that, unlike Christianity, we find in Islam that the religion patronized sciences, and that it was to explain the Qur'an that all sorts of sciences were born among the Muslims, including the natural sciences. Just think of the fact that in order to celebrate the five daily prayers, the faithful has to know the movements of the sun and the dawn (i.e., astronomy) and the direction of the Ka'bah (i.e., physical geography). The same is true of fasting, of going on pilgrimage to Mecca. For *Zakat*, one has to know enough mathematics, even as for the daily occurrence of the distribution of a deceased person's inheritance. The author has himself recognized on another occasion (p. 29) that "thanks alone to the Qur'an, the Arabs were persuaded to perfect their system of writing". To pronounce correctly the words of the Qur'an, one invented the diacritical points, the vocalization signs and punctuations.

In common with many other Westerners, the author exaggerates (p. 42) the importance of non-Arabic languages, such as Coptic in Egypt, Persian in Iraq, and Greek (or rather Syriac) in some other provinces, as "official" languages. These non-Arabic languages were not used for the general administration; they were used only in a small part of the finance department. Otherwise the entire work of the chancellery was carried on in Arabic, be it civil or military. The Caliphs and the Viziers certainly did not address any of their commands in Persian or Greek or Coptic. When 'Abdul Malik abolished even this remnant of foreign dependence in accounts departments, it is too much to say that then alone Arabic came to be employed in the administration.

Perhaps I need not quarrel with the figure 60,000,000 for people speaking Arabic in the world (given on p. 50), yet it is curious to read (p. 54) that the radio is causing progress of the regional dialects to the detriment of the written, classical language. The case is exactly the opposite. Before the advent of the radio an unlettered Egyptian could understand, for instance, not a word of his Moroccan kith and kin, or the sermon of the Friday service in his native town. Today, everywhere the classical language is understood, even if the unlettered Arab were unable to reply in that language. Radio has brought a new unity in the Arabic-speaking world, unintended and unthought of by the inventors of wireless.

How medieval is the remark (p. 60) that "but one knows that the notion of time is not familiar to Arabs". This is *à propos* the arrangement of the chapters of the Qur'an in the present non-chronological order. One gains nothing in arranging the verses in the order in which they were revealed to Muhammad. How much will a modern judge or advocate gain if a given law is provided him not in the up-to-date amended form, in which all the latest alterations are incorporated in the body of the law, and repealed portions are expunged, but in the chronologically arranged form beginning with the first draft? The purpose of the Qur'an is the guidance of man to live an honest life, whatever his profession; it is a living organism and not a dead body for the use of anatomical dissections and redisintegration for finding out its component elements. Moreover, Muslims have not forgotten the chronology of the revelation of verses — it is known; still, they preserve the order given to the Qur'an by the one (peace be with him!) who received its revelation for the purpose of guiding his community.

It is again contrary to known and accepted facts to assert (p. 60) that at the end of the seventh century of the Christian era there still lurked many (*plusieurs*) defective passages in the Qur'an, which the Government corrected. At the death of the Prophet there were already *Hafizs* who had memorized the entire text, and their number increased daily. With the existence of hundreds and thousands of *Hafizs*, it is unthinkable to change the text of a book. And as we said, it is also against historical facts: but this is not the place to go into a detailed discussion of the point.

The author recognizes (p. 66) that the Arabs are the most poetry-loving nation in the world. It is a fact that the oldest remnants of Arabic poetry are attributed to poets not earlier than the fifth century C.E., but, he continues, their language is so developed and the grammar so well established that there must have been traditions of poetry long centuries before. According to the author (p. 72) about sixty poetesses of classical times are recorded, and he gives precedence to Khansa over all the others.

On pages 92-93 he reverts again to the importance of the promotion of the Arabic language to the rank of State language of the Arab State, and thinks that the entire official work of the chancellery earlier was done in non-Arabic languages. We may excuse him for declaring the letters of the Prophet addressed to Heraclius and other foreign rulers, written in Arabic, as forged, but does he mean to say that the treaties concluded between the Prophet and the tribes in Arabia, the famous Constitution of the City-State of Medina and the truce of Hudaibiyah, the treaties concluded between the Orthodox Caliphs (Abu Bakr, 'Umar and 'Uthman) and the foreign chiefs and rulers, the orders issued by these caliphs to their own Arab governors and the replies or requests of these latter made to the Caliph, not to speak of anything else, were in non-Arabic languages?

He discusses the effect of Muslim culture on the Troubadours. He is not sure whether this very word is not derived from the Arabic *Tarab*, but he brings into relief a lesser-known fact. In the song of Guillaume IX — by which he probably means William the Great, Duke of Aquitaine, who died in 812 C.E. — there are four lines in pure Arabic transcribed in Latin characters (deciphered by Professor Lévi-Provençal). According to the author (p. 125), in these lines the Troubadour addresses some very obscene words to his beloved.

He is not sure (p. 133) whether the *Kitab al-Taj*, attributed to Jahiz, is genuinely so. We may refer to the great scholar and bibliophil of Fez (Morocco), who possesses a manuscript of this work so old that it is written on parchment and is clearly attributed to Jahiz (cf. his *al-Tarātib al-idāriyah*, vol. 1, p. 26 of the introduction. According to him, the MS dates either from the very lifetime of Jahiz or from shortly afterwards).

He is right when he says (pp. 142-143) that historiography began in Islam with the *Seerat wa maghazi* (Life and Work of the Prophet), and he thinks that universal histories are a peculiarity of Islam. This may be attributed to the notion that Muhammad was the messenger of God unto all nations and for all times. I may refer to Professor Manazir Ahsan Gilani of Hyderabad, India, who brings into relief the fact that the real name of the *Sahib* of al-Bukhariy, as given by the author himself (Bukhariy) is the "Record of Events of the Time of the Prophet" (*al-mukhtasar al-musnad min umoor rasool Allah wa ayyamibi*).

He does not seem (p. 144) to have fully grasped the importance of *Isnad* (or chain of succeeding authorities of the report) in Islamic works of early days. It is not for the sake of rendering a narration more vivid; on the contrary, it is to record the source of each individual information. We may think it superfluous to mention, in say the second century, that the incident which happened a hundred years ago, was related to me not only by my teacher, naming him, but also that this teacher told me that he learnt it from his teacher, who in his turn had told him that he had learnt it from his teacher, all named, until the person who had lived the event. It may be superfluous in ordinary cases, but in case of any difficulty we have the means of checking whether the narration is trustworthy: we can see if the person named as teacher was really a senior contemporary, whether the teacher and pupil had really had the relations of pupil and teacher, etc., details of which Islamic historiography has left material to consult. If narrations compiled with such care and attention to cite all the references or sources and authorities are not to be trusted, should one trust modern "histories", at a time when even official publications are not free from acts of omission and commission? He thinks (p. 183) that the first travel book of Hajj is by Ibn al-'Arabiyy (d. 1148 C.E.). But we possess even the *Rihlah* of Imam al-Shafi'iy of two centuries earlier.

The work has the welcome feature of referring both to the East and Spain, though the author does not seem to know anything about the literary products of other countries in the Arabic language, such as the Indo-Pakistan sub-continent. Enough material has been published on the subject. A recent mission of the Arab League in India has brought micro-films of several hundred MSS in Arabic, selected from hundreds of thousands still found in public or private libraries in that far-off land, micro-films not concerned with productions alone of Indo-Pakistani scholarship of yore.

* * *

INDIA, PAKISTAN, AND THE WEST, by Percival Spear, O.B.E., Ph.D. Geoffrey Cumberlege, Oxford University Press, London, 1952. Price 6/-.

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For this new edition, Dr. Spear has added a chapter tracing the history of India and Pakistan since they achieved independence in 1947, in which he discusses the various conflicts and difficulties which have faced each of them, and the way in which these have been met.

WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

ALCOHOLISM IN FRANCE
149 Oriental Road,
Woking,
Surrey, England.
11th March, 1953.

Dear Sir,

I read with great interest your editorial on "Iran Upholds the Laws of Islam" (*The Islamic Review* for March 1953), in which you have rightly appreciated the efforts of the Iranian

Majlis to prohibit the use, production and sale of alcoholic drinks throughout the country. It is perfectly in accordance with the teachings of the Qur'an and the Prophet Muhammad. The Qur'an says:

"O you who believe! Intoxicants are only an uncleanness; the devil's work; shun it, therefore, that you may be successful" (5:90).

The Prophet Muhammad has cursed ten persons in the matter of intoxicants:

"The person who presses it, the person who is engaged to press it, the person who drinks it, the person who transports it, the person to whom it is carried, the person who gives it to others to drink, the person who sells it, the person who makes his living by it, the person who purchases it, and the person for whom it is purchased."

You have rightly said that the dangerous effects of alcohol "in the life of an individual and a society are well known to the scientific world now". Today the following news has been published in *The Times* of London about alcoholism in France. Should we expect that a time would come when France would also uphold the laws of Islam. The news runs thus:

"Paris, 10th March 1953.

"A week after the National Assembly unanimously passed a Bill for the prevention and treatment of chronic alcoholism, another important and representative gathering of Frenchmen has singled out alcoholism as one of the most urgent of the social problems of this country. The assembly of cardinals and archbishops at the conclusion of their meeting here appealed to all Roman Catholics to devote their efforts to three questions: the recrudescence of alcoholism, the housing crisis, and unemployment.

"In order to save the future of our country, the health of the race, the dignity of the human personality, the morality of young people, the stability of a united and fertile family, we raise a cry of alarm at the terrible ravages of alcoholism in our country," the assembly declared. It added that it was high time that public opinion was aroused and made conscious of the widespread nature of the curse. Private interests could not be considered when the public welfare was at stake. "The exploiting of a vice or of the weakness of a human being is a scandal that honesty reproves and morality condemns."

"The statement went on to ask that Catholic Action, charitable organizations, schools, and the Press should promote educative measures so as to publicize the evil consequences of alcoholism where they most made themselves felt. A new and singularly disturbing fact was the degree to which girls and women were subject to the vice, and the archbishops and bishops hoped that Catholic Action would organize 'a liberation from the slavery which brings the abuse of cocktails and deadly drinks to bear upon fashionable or family gatherings'."

Yours faithfully,

B. AHMAD.

* * *

THE CRUCIFIXION OF JESUS

17 Lancaster Court,
Lancaster Avenue,
London, S.E.27.
8th February 1953.

Dear Sir,

Your contributor Mr. N. Ahmad in his article "Jesus in the Qur'an" (vide *The Islamic Review* for January 1953, p. 26), maintains that according to the Qur'an Jesus was put on the cross. He provides a meaning for the Arabic word *salb* which is absolutely wrong. This word does not mean "death on the cross"; it means "putting on the cross". One of the decisive verses of the Qur'an which has a very clear and direct meaning is that which tells us that Jesus was not crucified (*Ma Salabuh*). Thus, what the Qur'an rejects is the putting of Jesus on the cross irrespective of the death overtaking him.

I would also like to add that among all authentic Muslim authorities there is no difference whatsoever in the view concerning the alleged event of crucifixion.

Yours, etc.,

M. G. A. HAFEZ.

[We are aware of the division of views amongst Muslims on this point. We would, however, like to bring to the notice of our correspondent that Mr. Ahmad has not "provided a meaning" for the Arabic words of the Qur'an *Ma salabuhu* as "nor did they cause his death on the cross". Taj al-'Arus, Lisan al-'Arab both say that *salb* is a well-known way of killing. Lane's Arabic-English Lexicon translates *salabuhu* as "he put him to death in a certain well-known manner".—Ed., I.R.]

* * *

UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION, AND THE PROPHET MUHAMMAD

19 Avenue Kleber,
Paris XVI,
France.

4th February 1953.

Dear Sir,

In reply to your letter dated 13th January, I have the honour to inform you that UNESCO has not undertaken any special publications on the great founders of religions, so far; it is possible that, in the future, studies be devoted to the importance of religion as an inspiring force in civilization; in such a case, you may rest assured that the prominent role of the Prophet Muhammad will be fully recognized.

I must, however, point out the fact that, in co-operation with an International Commission established in Beirut (the Lebanon), UNESCO has undertaken the publication of a programme of translations of great classics of the Islamic culture.

The following volumes have already appeared:

AVICENNA:

Livre des Directives et Remarques. French translation with introduction and notes by A. M. Goichon.

JAHAZ:

Le Livre des Avars. French translation, with introduction and notes by Charles Pellat.

AL-GHAZALI:

Ayyuha 'l-Walad.

(a) Arab text, and French translation with notes by Toufic Sabbagh. Introduction by Georges H. Scherer: *O Jeune Homme!*

(b) Arab text, and English translation, with notes and introduction, by Georges Scherer: *O Disciple!*

(c) Arab text and Spanish Translation by Esteban Lator, S.J.: *Oh Hijo!*

The following volumes will appear later:

AL-GHAZALI:

Munqid min al-Dalal. French translation by Father 'Abd-al-Jalil.

GAHAZ:

Kitab al-Taj. French translation by Charles Pellat.

I hope that this information will prove useful to you. Please accept our thanks for offering us your help in our future programmes.

Yours faithfully,

JEAN THOMAS,
Director, Department of
Cultural Activities, U.N.E.S.C.O.

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