

www.wokingmuslim.org

[*The Islamic Review* archive](#)

[Large magazine format series,
1949–1971](#)

[Go to list of 1959 issues](#)

May 1959

ISLAMIC REVIEW

FOUNDED BY
THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

WOKING ENGLAND

Nothing Short of Complete Independence



*A typical scene of Algeria's daughters in the Algerian villages
rushing to arms, plunging in the country's liberation struggle.*

Algeria's answer to General de Gaulle's compromise term

List of Books on Islam and Allied Subjects

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

The Holy Qur'an

	£	s.	d.
The Holy Qur'an with Arabic text, Translation and Commentary. LXX+1256 pp.			
Leather bound — 1st Quality	3	0	0
Cloth bound — 2nd Quality	2	0	0
The Holy Qur'an. Arabic text, 848 pp.	1	0	0
The Holy Qur'an. Arabic text. Pocket size. 606 pp. 3½ in. x 2½ in.		8	0
The Holy Qur'an on one page. In beautiful decorative script and design, with magnifying glass. Post free	1	0	0
The Meaning of the Glorious Qur'an. English translation by Marmaduke Pickthall, an English Muslim scholar.			
American Edition	4	0	
English Edition. 691 pp.	1	10	0
The Holy Qur'an. Arabic Text with English Translation and Commentary by A. Yusuf Ali. 2 vols. 1862 pp.	4	10	0
The Koran Interpreted, by A. J. Arberry. Translation in English with an attempt to give an idea of the rhythm contained in the Qur'an. 2 vols. 8vo, cloth	2	2	0
Panj Sura (Five chapters of the Holy Qur'an). Arabic and English. 98 pp.	6	0	
A Running Commentary on the Holy Qur'an, by Khwaja Kamal-ud-Din. 141 pp.	6	0	
Introduction to the Study of the Holy Qur'an by Khwaja Kamal-ud-Din. 141 pp.	5	0	
Introduction to the Study of the Holy Qur'an, by Muhammad Ali. 191 pp.	5	0	
Introduction to the Qur'an, by R. Bell. 8 vols. X+190 pp.	18	0	
The Qur'an as a Scripture, by A. Jeffery. Includes a lecture on the textual history of the Qur'an. 8 vols. 103 pp.	1	8	0
The Religion of the Koran, by A. N. Wallaston. Reprint. 8 vols. 88 pp.	6	0	
Philosophy of the Qur'an, by Hafiz Ghulam Sarwar. Cr. 8vo. XVI+254 pp.	6	0	
An Approach to the Study of the Qur'an, by Sir Nizamet Jung Bahadur. Demy 8vo. 76 pp.	3	0	
Qur'anic Laws, by Muhammad Valibhai Merchant. Laws of the Qur'an arranged under different heads. Demy 8vo. VIII+233 pp.	12	0	
Hints to the Study of the Holy Qur'an, by Khwaja Kamal ud-Din. Demy 8vo. 37 pp.	1	0	

Hadith, Fiqh, Jurisprudence, etc.

Sayings of Muhammad, by Allama Sir Abdullah al-Mamun al-Suhrawardy. Foreword by Mahatma Gandhi			
The Orations of Muhammad. Compiled and translated by M. M. U. Akbar. 8vo. 110 pp.	6	0	

Prices subject to change

	£	s.	d.
Manual of Hadith, by Muhammad Ali. A practical handbook of genuine traditions arranged under separate headings. Arabic text with English translation. Demy 8vo.	1	0	0
Sahih of al-Bukhari. Urdu translation with notes by Muhammad Ali. 2 vols. 1612 pp.	2	10	0
Sahih of al-Bukhari. English translation of only 4 books, by Aftab ud-Din Ahmad. 244 pp.		12	6
Sahih of al-Bukhari. Urdu translation	2	5	0
Sahih of al-Bukhari. Urdu translation by Mirza Hairat Dehlawi. 3 vols.	1	16	0
Outlines of Muhammadan Law, by A. A. A. Fyzee. 2nd ed. 445 pp.	1	8	0
Islamic Law in Africa, by J. D. N. Anderson. Survey of the application of Islamic Law in the British dependencies. 8vo. 409 pp.	2	10	0
Ijma' and the Gate of Ijtihad, by K. A. Faruki. 8vo. iv+42 pp.		6	0
Islamic Constitution, by K. A. Faruki. An exposition of the Islamic Constitutional conditions necessary for the development of Islamic ideals. 8vo. xiii+278 pp.	3	3	0
Law in the Middle East, by M. Khadduri and H. J. Liebesny. Contains articles on the Origins and Development of Islamic Law. Vol. I, 8vo.	3	0	0
Origins of Muhammadan Jurisprudence, by J. Schacht	1	10	0

The Prophet Muhammad

The Ideal Prophet, by Khwaja Kamal-ud-Din. Demy 8vo, 274 pp.	5	0	
Muhammad the Prophet, by Muhammad Ali. Cr. 8vo, 320 pp.	13	0	
Living Thoughts of the Prophet Muhammad, by Muhammad Ali. Cr. 8vo, 142 pp.	5	0	
Muhammad and Christ, by Muhammad Ali. Cr. 8vo, 159 pp.	4	0	
The Prophet's Marriages, by Muhammad Ali. Cr. 8vo, 36 pp.	1	0	
Message of the Holy Prophet Muhammad to Europe, by Dr. H. Marcus. Royal 8vo, 33 pp.	2	0	
Life of Muhammad, by F. R. Hakeem. Cr. 8vo, 48 pp.	1	2	
Heroes and Hero-Worship, by Thomas Carlyle. Contains a beautiful article on the Prophet Muhammad	7	0	
In the Footsteps of the Prophet, by Rafiq M. Khan. 137 pp.	4	6	
Muhammad the Prophet, by S. Khuda Bakhsh. 36 pp.	2	0	
Glimpses from the Life of the Prophet Muhammad by Eminent Scholars. 186 pp.	5	0	
Battlefields of the Prophet Muhammad, by Dr. M. Hamidullah. 48 pp.	3	0	
The Holy Prophet Through Different Lights, by M. A. al-Haj Salmin. xvi+324 pp.	15	0	

Postage and Packing Extra

Can be obtained from—

THE WOKING MUSLIM MISSION AND LITERARY TRUST

THE SHAH JEHAN MOSQUE, WOKING, SURREY, ENGLAND
AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN

TO OUR SUBSCRIBERS AND CONTRIBUTORS

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, The Shah Jehan Mosque, Woking, Surrey, England, and of Azeez Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of its publishers *The Islamic Review* is a cultural, non-political journal which takes no stand on the political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with those problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of *The Islamic Review*, or its publishers.

The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

Annual subscription £1 10s. 0d.; single copies 3s. post free or the equivalent of this amount unless otherwise mentioned.

Subscribers who remit foreign currency from abroad should kindly add bank charges to the amount remitted.

Registration to all countries at the equivalent rate of 12s. per annum per parcel

The cost of sending 'The Islamic Review' by Air Mail varies with its destination, e.g. Egypt 3'/-, Pakistan 4'/- extra per copy

Orders for yearly subscriptions or single copies may be sent to:

Australia:

R. L. Priestley, Esq., 22a Trennery Street, West Richmond, S. Australia.

British Guiana:

H. B. Gajraj, Esq., 13, Water Street, Georgetown.

British West Indies:

Mohammed Ibrahim, 31, Sellier Street, Cunepe, Trinidad.

Burma:

Smart & Mookerdam, 221, Sule Pagoda Road, Rangoon.

Ceylon:

Messrs. W. M. A. Wahid Bros., P.O. 195, 233, Main Street, Colombo.

Dutch Guiana (S. America):

Alhadj-Abdr. B. Jaggoe, "Doekan," Saramacca Straat 115, P.O. Box 926, Paramaribo, Surinam.

Egypt:

H. H. Khan, Esq., P.O.B. 678, Cairo. £E.1.50 post free; single copies P.T. 15.0.

England:

"The Islamic Review", The Shah Jehan Mosque, Woking, Surrey. £1 10s. 0d. post free; single copies 3s.

Fiji:

The Desai Book Depot, Box No. 160, Suva.

France:

for name and address of the agent please apply to The Manager, "Islamic Review", as above. Annual Subscription, 1,800 francs post free; single copies 180 francs.

Holland:

NV Boekhandel Antiquariaat en Mitgeverij, C.P.J. van der Peet, Nwe Spiegelstraat 33-35, Amsterdam C.

Hong Kong:

Sambo's Library, P.O. Box 448, Hong Kong.

Iraq:

Ibrahim Adem Sachwani, Esq., P.O. Box 24, Ashar, Basrah.

Kenya:

The City Bookshop, P.O. Box 1460, Fort Jesus Road, Mombasa.

Nigeria:

Messrs. Tika Tore Press Ltd., 77, Broad Street, Lagos.

Malaya:

Messrs. M. M. Ally & Co., P.O. Box 241, 103, Market Street, Kuala Lumpur.

Jubilee Book Store, 97, Batu Road, Kuala Lumpur.

N. Muhamed Ismail, P.O. Box 233, 13, Jalan Masjid, Ipoh, Perak.

A. Abdul Rahim, 31, Jalan Ibrahim, Johore Bahru.

South Africa:

Messrs. Union Printing Works, 91, Victoria Street, Durban, Natal.

Persian Gulf:

Messrs. Ashraf Bros., Import-Export, Bahrain.

Messrs. Ashraf Bros., Import-Export, Kuwait.

Tanganyika Territory:

Messrs. Janoowalla-Store, P.O. Box 210, Tanga.

The United States of America:

The International Muslim Society, Inc., P.O. Box 37, Manhattanville, Station J, New York, 27 N.Y. \$5.00 post free; single copies 0.45c.

Western Germany:

Der Imam, Die Moschee, 7/8, Brienner Strasse, Berlin-D.M. 18.00 post free; single copies D.M.1.00.

AGENTS IN INDIA

Sh. Mohammad In'aam-ul-Haque, House No. 100 — A Class, A'zampore, Malakpeth, Hyderabad-Deccan.

Messrs. Usmania Book Depot, 104, Lower Chitpur Road, Calcutta.

S. Ziya Karim Rizvi, Bhagalpur.

Islamia Book Depot, Newspaper Agent, New Market, Tatarpur Chowk, Bhagalpur City (Bihar).

AGENTS IN PAKISTAN

Eastern Pakistan

Abdul Samad Jamali, B.A., East Pakistan Islam Mission, 28, Purana Mogul Tuli, Nawabpur Road, Dacca.

Majlis Bookstall, Bangla Bazaar, Dacca.

Shamim Book Agency, 1, Johnson Road, Dacca.

Messrs. M. A. Malik & Bros., 5/16, Takarhat Lane, Nawabpur Road, P.O. Box 178, Dacca.

Messrs. M. A. Malik & Bros., Newsagents, Jessore Road, Khulna.

Messrs. News Front, 75, Jubilee Road, Chittagong.

Subscriptions may begin with any desired number.

Begum Noor Jehan, c/o Md. Wahed Bakhsh, Jinnah Road, P.O. Dist., Jessore.

Messrs. T. Ahmad & Co., P.O. Santahar, Dist. Bogra.

Muhammad Zahidul Huq, Esq., Station Road, P.O. Sonapur, Dist. Noakhali.

Pakistan Library; Booksellers & Stationers, Magura, Jessore.

Messrs. M. A. Malik & Bros., Court Road, Chittagong.

The Pakistan News Agency, Station Road, Saidpur, Dist. Rangpur.

Continued on page 2

Kindly quote your subscriber's number when corresponding.

Between Ourselves

THE COVER

A typical scene of Algerian girls taking to arms and joining the liberation forces.

THE CONTRIBUTORS

Mr. Muhammad Yakub Khan, formerly Editor, *The Civil and Military Gazette*, of Lahore, Pakistan, is now Imam of the Shah Jehan Mosque, Woking.

★

W. B. Bashyr-Pickard, B.A.(Cantab.), an English Muslim, is the author of several books on Islam. He writes fiction and poetry.

★

Dr. Sir Muhammad Iqbal was the poet-philosopher of India who gave Muslims the idea of Pakistan.

★

Sir Muhammad Zafrullah Khan, a Pakistani legal luminary, is a Judge of the International Court of Justice.

★

Mr. Mahmud al-Aziz is a Pakistani journalist.

★

General Muhammad Ayub Khan is the President of the Republic of Pakistan.

★

Mr. Muhammad Yahya Butt is Assistant Imam of the Shah Jehan Mosque, Woking.

The Islamic Review

MAY 1959

47th YEAR OF PUBLICATION

Contents

Editorial :

Statesmen say "Yes" to H-Bomb Testing but the Church says "No" ... 3

Meet the Messenger of God (IV) ... 5
by Muhammad Yakub Khan

Iqbal on the Doctrine of Absolute Unity ... 7
by Shaikh Muhammad Iqbal, M.A.

Moral Principles as the basis of Islamic Culture ... 12
by Muhammad Zafrullah Khan

The impact of Martial Law on Pakistan ... 19
by Mahmud Al-Aziz

The Prophet's Treatment of Jews ... 26
By Muhammad Yahya Butt

Islamic Teachings in the light of Medical Science ... 28
by A Muslim Physician

What They Think Of Us ... 30

An American's 23 Questions on Islam with a Muslim's Answers to them ... 33

Islam in England ... 35

What Our Readers Say ... 37

TO OUR SUBSCRIBERS AND CONTRIBUTORS

AGENTS IN PAKISTAN (continued)

Shah Tabarak Hossain, Esq., Newspaper Agent, P.O. Alamnagar, Dist. Rangpur.

S. Masood Ahmad, Esq., Bookseller & Newsagent, P.O. Ghoramara, Rajshahi.

Farooq Library, Booksellers, Rajshahi.

Sri Madhuzdan Bhattachari, Jee Newsagent, Zindabazar, P.O. Sylhet.

Messrs. M. Aslam Khan, Newspaper Agents, Khan Manzil, Chandpur, Dist. Tippera.

The Manager, The News Agency, Kushtia.

Kausar Ali, Esq., M.A., Professor Daulat-pur College, Daulatpur-Khulnia.

H. K. Roy, Esq., c/o Railway Bookstall, Dinajpur.

M. A. Majeed, B.A., Newspaper Agent, Kohinoor Library, Faridpur.

M. A. Siddiqi, Proprietor of Alam News Agency, Lalmonirhat Rangpur.

The Manager, Azmat News Agency, Chawk Bazaar, Barisal.

S. M. Hassan, Book House, Hashmia Restaurant, Station Road, Chittagong.

Western Pakistan

"The Islamic Review," Azeez Manzil, Brandreth Road, Lahore.
The Manager, Spring Works, 3, Temple View, Preetzy Street, Karachi.

Victory Bookstores, Booksellers & Publishers, Rawalpindi.

The New Quetta Bookstall, Jinnah Road, Quetta.

AGENT IN KASHMIR

Abdul 'Aziz Shora, Esq., Editor, *Roshni*, Srinagar, Kashmir.

Annual Subscription Rs. 16/12, post free ; single copies Rs. 1/11

The Islamic Review

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

The Shah Jehan Mosque,
Woking, Surrey, England

Telephone: WOKING 679

Telegrams & Cables: MOSQUE, WOKING

London Office:

18 Eccleston Square, Victoria, London,
S.W.1. Telephone: VIC. 2591



نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

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

—THE PROPHET MUHAMMAD

VOL. XLVII No. 5

MAY, 1959

SHAWWAL, 1378 A.H.

STATESMEN SAY "YES" TO H-BOMB TESTING BUT THE CHURCH SAYS "NO"

The Archbishop on the horns of a dilemma

The Archbishop of Canterbury, Dr. Fisher, is a most loveable personality. His talks on most delicate questions are always marked by refreshing candidness, so rare in men high up in the Church hierarchy who have to defend certain stands and positions. The sparkling flashes of moral truths with which his utterances are strewn bespeak his deep spiritual insight. His Press interview, in which he answers some very subtle moral questions posed to him (carried elsewhere in this issue), is his latest brave attempt to face up to a moral challenge.

With a great deal of what he has said, even a Muslim will find himself in thorough agreement — indeed an echo of Islamic teachings. But one thing which we find unintelligible to our un-Christian understanding is what we have pinpointed in the top headline.

If we have understood his position aright, that is what it comes to: H-bomb testing is morally bad, but if the statesmen come to the conclusion that it is necessary for the nation's safety, it not only may be done, it *must* be done. The country's defence is their responsibility, he argues, and it is irrelevant for them to judge of its rights or wrongs on any other level. But their level of thinking is equally irrelevant to a Christian's level who must speak his mind and deprecate the method of force.

He cites the Suez crisis as a case in point. While the statesmen, acting on their own level, rushed troops to Egypt, he judged their action from the Christian level, and raised his voice against it. But when he draws the conclusion that it was on the moral ground that the offensive was called off, he does not seem to be on very solid ground. Perhaps it was the threat of Red paratroops rather than the spell of the Sermon on the Mount that was responsible for the change of heart in No. 10 Downing Street.

His Grace is not unmindful of the inherent contradiction in this dual yardstick — for the same thing to be good as well as bad. He realizes the urgency of the demand of national security, and not only permits, but actually charges the statesmen with the duty of effective defence. But the call comes back to him: Thou shalt not resist evil, and he turns round to tell the statesmen, given a chit a moment ago for doing a national duty, that their action is a "surrender to expediency" and "the missing of an opportunity for Christian fortitude and creativeness".

This reminds one of a similar predicament which Mahatma Ghandi, the great apostle of non-violence of our time, found himself in. During the Second World War, he seriously advised the Allies to fight Hitler with the weapon of non-violence. He even called upon the British to withdraw their forces from India. Once this was done the Fuehrer would be a changed man, and the war-lords of Tokyo would withdraw their offensive against India. After independence, however, when he found free India faced with practical problems, he gave his blessings to the Indian troops marching into Kashmir.

The snag lies in the philosophy of non-violence as a practical proposition. It gives too much credit to human nature. So long as evil is there — and according to the Church it is endemic in the very nature of man — a time may come when it may become not only a necessity, but a duty, to use force. Freedom of conscience is one such occasion which, the Qur'an tells us, must be defended even with force, if threatened with force. Were it not so, it warns, cloisters and churches and synagogues and mosques would be demolished (22:40), which it considers the greatest calamity that can befall mankind. The Qur'an, be it noted, is keen to see well protected all places of worship, which, in

their own way, symbolize the spiritual meaning and purpose of life. It considers the extinction of God-idea the greatest possible evil, and hence the directive to resist it, if need arise, with force. Viewed in the context of present-day conditions when Communism is out to eradicate the very idea of God from the human mind, the words seem to carry a prophetic ring, calling upon followers of all revealed religions to make a common front against this threat. That implication is obvious in listing the various places of worship of different religions.

It has been a fashion with people in the West — and the myth still lingers — to brand Islam as a religion of the sword. The only occasion on which force is sanctioned in Islam is for defensive purposes — and even that when every other alternative to secure a peaceful settlement has failed. This is exactly the path the head of the Anglican Church has commended to statesmen to follow when the country's safety calls for it. But the paradox comes in when he tells them: "You follow this Islamic way, while I will go on taking you to task for violating thereby the Christian way".

This dual spectacle is writ large on the face of the whole of the Western civilization. While they pay lip-homage to the Christian Gospel and Christian values, when it comes to down-to-earth work-a-day life, they cannot but fall back on the teachings of Islam. It is poor satisfaction to say that the Christian teaching of absolute non-resistance is a higher ideal. It is not. But even if it is, what good is it to man, if it has failed to work?

Islam itself puts the highest value on peace, and the settlement of all disputes through peaceful methods. The Archbishop has very rightly extolled the method of settlement by negotiation. But when he urged that a Christian must "regard everyone as a potential friend even when he is an actual enemy, and must never cease his efforts to win him to friendship", he was only paraphrasing the Qur'anic verse:

"And the good way and the bad way are not alike. Repel with what is best, when, lo! he between whom and thee is enmity (will become) as though he was a warm friend" (41: 34).

His emphasis on negotiation and seeking an agreement also, to a Muslim, carries a right Qur'anic ring, which enjoins this course even when the hostilities are in full swing:

"And if they incline to peace, incline thou also to it, and trust in Allah. Surely, He is the Hearer, the Knower. And if they intend to deceive thee, then surely Allah is sufficient for thee" (8: 61, 62).

As a student of history His Grace cannot be unaware that for an implementation of this golden rule, the Prophet's example at Hudaibiya stands unmatched in history. Again and again he tried the method of negotiation, sending envoy after envoy to the Meccans to discuss terms, and arrive at an agreement, rather than resort to the arbitrament of the sword. He went to the length of accepting terms which his own Companions considered humiliating. He considered peace worth buying at a price — even the high price of what was interpreted by his own people as loss of face and prestige. The two *blocs* now desperately groping for a way out of the mounting tension and mutual suspicion over the future of Berlin, the question of German reunification and the suspension of H-bomb tests, should find inspiration in the Prophet's example, as perhaps the world's solitary example for the Head of a State not to stand on prestige, and to look upon present enemies as potential friends, and buy peace even at the sacrifice of that last weakness of statesmen — national prestige.

But an occasion does arise in the fortunes of people when the use of force becomes a necessity and a duty, and its shirking becomes high treason. This is a clear-cut position. The Archbishop's subtle distinction between moral right and practical necessity will hardly be intelligible to a man of common understanding. A thing is either right or wrong. A midway house between the two is inconceivable. If it is wrong, it is wrong, and must be shunned. No expediency should be allowed to override it. The difficulty arises from placing the creed of non-violence in the position of an absolute right. Here lies the basic error of the Christian position, with the result that whereas Western nations profess Christianity, they have, willy-nilly, to practise Islam, taking good care to build up defence potential in terms of armaments, missiles, H-Bombs and military alliances, thereby throwing the gospel of non-resistance clean overboard.

It was not for nothing that Jesus prophesied the coming after him of a prophet who would lead men into all truth. Here is a case in point. The teaching of the Qur'an on the issue in hand, is that of the golden mean, striking the balance between the two extremes. Extremism in any sphere of life represents partial truth. Moses' tooth-for-a-tooth, and Jesus's turning the other cheek, were good in their respective conditions, but failed to work when the conditions changed. Islam gave the all-truth in making peace the end, the goal, the objective, but permitting the use of force in case peace is threatened, and the only way left is to defend it with force.

ISLAMIC CULTURE MAGAZINE

ESTABLISHED 1927

A quarterly Journal of International repute

It contains contributions from recognized authors on Islamic Studies and Culture

ANNUAL SUBSCRIPTION: India Rs. 15/- Foreign £1-10-0 U.S.A. 6 dollars

Back numbers from 1927 onwards available at same rate

THE MANAGER, THE ISLAMIC CULTURE, Post Box 171, Hyderabad-Deccan (India)



MEET THE MESSENGER OF GOD

IV

A Rock of Faith that stood unruffled in the face of death

By MUHAMMAD YAKUB KHAN

The price of greatness

Every great man has to go through most difficult times. That is the price he has to pay for a place in the Hall of History. Such happens to be the law of nature. This is much more so in the realm of the spirit. The quality that is known as *faith* can only germinate in the soil of trials and tribulations. In that soil alone it comes to thrive and flourish. In other words, the crucible of hardships alone can purify the gold of *faith* from all dross and bring it out in all its true shine and lustre. That is why every prophet who proclaimed *faith* in God had to face a storm of opposition and persecution.

The Prophet of Islam, as we saw, had this processing in an abundant measure. He had to face ridicule and hooliganism. He had to go through persecution. He had the most alluring temptations placed in his way. When all these failed to deflect him from his mission, and only served as a fillip to bring out the inner mettle of *faith* in him, the Quraysh held out threats to his guardian Abu Talib and his clan the Banu Hashim. The Prophet's firm reply to his uncle steered the latter's own determination to stand by his nephew in thick and thin.

Social boycott and economic blockade

This made the opposition all the more bitter. The Quraysh, hearing of the Banu Hashim's resolve to stand by the Prophet, resorted to wield a weapon which, they hoped, would break their back, and make them withdraw their support from the Prophet. They declared a social boycott against the whole clan. To give it the force of sanctity, an agreement to this effect was signed between the various clans and suspended in the Ka'ba. On this the Banu Hashim retreated to an isolated part of Mecca, known as Abu Talib's Shi'b, where they remained in a state of excommunication for about three years. A strict blockade cut off all their supplies of foodstuffs. They tapped all their own resources, but these were soon exhausted, and starvation stared them in the face. It was agonizing to hear children cry for a morsel of food. Some of the Quraysh were also so touched by their plight that they tried to smuggle food supplies into the blockaded zone. But Abu Jahl kept a strict watch to thwart these attempts.

The Banu Hashim, it may be noted, were not believers in the Prophet's mission. Nevertheless they suffered all these hardships on his account. Such was the charm his personality exercised on whoever came into contact with him. Their women-folk kept wailing. Their children went on cry-

ing for a piece of bread. They faced all this rather than give up the Prophet to the tender mercies of his opponents. As for the Prophet, he carried on his mission with his usual zeal. His preachings were now confined to his own clan, the Banu Hashim. The blockade made it impossible and unsafe for him to go out of the limited zone. During the sacred months, however, when all hostilities were suspended, and it was considered a sacrilege to lay hands on any living creature, he would go out to deliver his message.

In the meantime, there were murmurs among some of the Quraysh against the inhumanity of the blockade. The tender-hearted among them openly protested against it. Some of their leading men vowed that they would be no party to this cruelty, and would see to it that the document containing the blockade agreement was torn to pieces. Meanwhile, there came about a providential incident which shook the Quraysh to the depths of their hearts. The agreement-document, on being inspected, was found to be moth-eaten. Its entire contents had become obliterated. The only word that survived this process was the Prophet's name, "Muhammad". This was taken as a Divine hint warning the Quraysh that all their attempts to crush Islam would come to naught, and that in the long run the Prophet's message would be established. The incident reinforced the anti-blockade feeling which had already started, with the result that the agreement was abrogated and the blockade called off.

The Prophet and his small following were now free to move about, but this was by no means the end of their persecutions. Shortly afterwards his uncle, Abu Talib, hitherto his main bulwark against the fury of the Quraysh, passed away. His faithful wife, Khadija, had already died, so that now he had nobody even to give him a word of cheer. His devotion to his mission, however, remained unabated, and his conviction in its final triumph unshaken. One day while walking down a street, someone threw dust over him. Reaching home, his daughter, beholding her father's head full of dust, began to wash it, weeping at the same time at his sad plight. "Don't you weep," came the Prophet's consoling words, "God will come to your father's help."

The Prophet at Taaif

Finding opposition in Mecca showing no signs of abating, the Prophet turned towards another quarter in the hope of meeting with better response. He went to the neighbouring town of Taaif to deliver his message, with Zaid, his servant, for his sole companion. The fate, however, that awaited

him there was no better. The same scorn, the same scoffing, the same ridicule dogged his steps. For miles the route was lined with the riff-raff of the town, who even pelted him with stones as he walked along. When bleeding and unable to walk he would sit down to take a little rest, someone from the crowd would make him stand and bid him move on. When risen to his feet, the usual pelting would start, till his shoes were smeared in blood. This went on for three long miles. At last, when these hooligans left him alone and he was out of the town, he repaired to a nearby well to have a drink. The master of the well, a Jew, seeing this bedraggled visitor, enquired who he was. The Prophet's name had by now become a household word in the neighbourhood all around. He told the Jew not only his name, but also delivered him his message. The Jew refused to give him any water.

God's pleasure his only concern in the darkest hour

There was an orchard close by. The Prophet went there in the hope of finding some water to quench his thirst. The owner of the orchard, a tender-hearted man, offered him a bunch of grapes, which the Prophet took with the word *Bismillah* (In the name of God). While seated there, his invocation to God is the most touching that can come out of a human heart to his Maker. There is not a word of complaint at his own torture. He only pleads for God's forgiveness for the inadequacy of his own efforts to make His message known to the people. With tearful eyes he besought God to condone his own weakness of effort, imploring protection against His displeasure. There is not a word against his persecutors, not a word about his own plight. In this darkest hour, God's pleasure was his sole concern. All else simply did not matter. "If Thou are not displeased with me, O God," he prayed, "I care little for aught else that happens to me."

A rock of faith that stood unruffled in the face of death

The culminating point in the fiery ordeal to which the Prophet's faith in God was put through thirteen long years of persecution during the Meccan period of his mission was reached when his opponents decided to make a concerted assault on his life, and be finished with him once for all. It was at this juncture that the green signal from God came to him to migrate to Medina. The incident how the Prophet made Ali sleep in his bed on the fateful night of the projected assault has been described in an earlier instalment. Whom God would keep safe no human machinations can harm. The Quraysh were feeling satisfied that they had at last got the Prophet. His house was closely surrounded by armed men from all the clans, so that the moment he came out in the morning they would fall upon him in a body and make short work of him. But God had willed otherwise. Ali's lying down in his bed deluded the besiegers that their prey was securely in their hands. Thus lulled into self-complacency, the Prophet managed to quietly slip out of their tight ring without being noticed. Another bosom friend of

his, Abu Bakr, was to play as vital a role in this critical juncture as did Ali in lying down in the Prophet's bed at the risk of his own life. He was to bear the Prophet's company on the fateful dash to Medina. Escaping from the tight grip of the murderous gang, the Prophet made for the rendezvous already fixed with Abu Bakr, where he found his friend waiting for him with a camel. The two thus made good their escape, and took shelter in a cave a few miles away, waiting for an opportunity to start on the long hazardous trek towards Medina. The Quraysh, on their side, were taken by consternation when at daybreak they discovered that their prey had slipped through their fingers. Forthwith search parties were despatched in all directions, and a price on the Prophet's head, dead or alive, was announced.

Thus it was that a stage was set for the display of the Prophet's unwavering faith in God's sovereignty and protection in moments when his very life hung by a slender thread. One of the search parties, it so happened, tracking the footprints of the fugitives, reached the very mouth of the cave where the two lay hiding. Describing the situation subsequently, Abu Bakr said that the pursuers were standing so close to them that had they just cast a glance at their own feet they would have seen them. But this was not to be. God fulfils Himself in strange ways. A spider had woven its web over the cave's mouth, after the entry of the Prophet and his companion. This slender framework that could be blown off with a puff of wind from the mouth served as a steel wall which the pursuers could not penetrate. While God's planning was thus outwitting the pursuers, inside the cave was being enacted a scene the most sensational in the annals of human adventure. Seeing the pursuit party standing right over their heads, Abu Bakr thought the worst had come, and it was only a matter of seconds before the enemy's hands would be on them. He held the Prophet's life dearer than his own, and that was what filled him with apprehension. The Prophet could not fail to see how agitated his friend's mind was. And promptly came the consoling words: *la tahzan inn-al-Allaha ma'ana* ("Don't worry! Rest assured God is with us!").

This calm composure in the face of sure death was born of the deep-rooted faith the Prophet had in the Almightyness of God, in the righteousness of His cause, and in the fact that God would never fail him, no matter if to all human calculation his very life seemed to hang in the balance. The bloodthirsty men with swords slung over their shoulders had almost got at him. Just one moment more, and all would be finished. That was the situation, humanly speaking. But the Prophet's way of looking at things was different. He had the gifted vision to see that nothing happened in the world except with the will of God. That is what made his heart firm like a rock in the most tense situations of life. In this particular situation, only a frail fine-spun spider web stood between him and the enemy's sword. But his heart was steel by his conviction in the all-controlling hand of God, and his never-failing succour to fighters in His cause.

NEW BOOKS TO READ

Pakistan — A Political Study by Keith Callard 30/-

The Koran Interpreted by A. J. Arberry 2 vol. 45/-

Sufism by A. J. Arberry 10/6

Science, Democracy and Islam by Humayun Kabir 12/6

IQBAL ON THE DOCTRINE OF ABSOLUTE UNITY

By SHAIKH MUHAMMAD IQBAL, M.A.

The impact of Iqbal on contemporary thought has made his writings an object of keen quest to thinkers and scholars, both in the East and the West. The following article from his pen which we have been able to retrieve from the archives of the British Museum Library was written as long ago as 1900. That should make it all the more valuable to students of Iqbal, reflecting as it does the deep trends of his thinking even at that early age, when he had just stepped out of the portals of the University, and taken up Readership at the Oriental College, Lahore.

The article was published in the *Indian Antiquary* of Bombay (September 1900 issue), a journal of Oriental research, edited at the time by Richard Carnac Temple, C.I.E., under the heading:

"The Doctrine of Absolute Unity as Expounded by Abdul Karim al-Jilani, by Shaikh Muhammad Iqbal, M.A. (McLeod Arabic Reader, Oriental College, Lahore)",

and is a review of that Islamic savant's book entitled *Insan-i-Kamil*. Though confined to a discussion of the views of that particular Muslim thinker, the article throws abundant sidelights on those of other eminent thinkers, Eastern as well as Western, on this most elusive problem of profound depth and subtlety.—Editor.

While European scholars have investigated ancient Hindu philosophy with an unflagging enthusiasm, they have as a rule looked upon Muslim philosophy as only an unprogressive repetition of Aristotle and Plato.

Although during recent years some attention has been paid to this part of Arabic literature, yet the work achieved by reapers in this field bears no proportion to the harvest that may yet be reaped. This comparatively indifferent attitude towards Arabic philosophy has been evident, perhaps, ever since the discovery of Sanskrit literature.

We admit the superiority of the Hindu in point of philosophical acumen, yet this admission need not lead us to ignore the intellectual independence of Muslim thinkers.

The post-Islamic history of the Arabs is a long series of glorious military exploits, which compelled them to adopt a mode of life leaving but little time for gentler conquests in the great field of science and philosophy. They did not, and could not, produce men like Kapila and Sankaracharya, but they zealously rebuilt the smouldering edifice of science, and even attempted to add fresh stories to it. The originality does not appear at once because the unscientific condition of the age led them to write in the spirit of expositors rather than that of independent thinkers.

We wish here to illustrate their originality by considering that portion of the Islamic philosophy which has been generally condemned under the contemptuous name of mysticism. We believe, however, that mysticism is but metaphysics hidden under the veil of religious phraseology, and that the superstructure of mysticism is impossible without a system of metaphysics serving as its foundation. It is, in our opinion, essentially a system of verification — a spiritual method by which the ego realizes as fact what intellect has understood as theory. We know much in theory and our belief in this kind of knowledge depends on the force of the number of arguments advanced in its support. The detection of some logical flaw in our argument, or the force of the arguments in favour of the opposite view, may at once induce us to abandon our theory, but if the ego has "realized" the theory, if the theory, in question, has been a spiritual experience on our part, no argument, however forcible, no logical flaw, can dispose us to abandon our position. Hence mysticism appeals to a standard higher than intellect itself. This standard, waiving the question of its objective existence, is, according to the mystic, *qalb*, or heart, the meaning of which will be explained later on. I shall not dwell here upon the scientific necessity of mysticism for the solution of human enigma, but shall content myself with a

brief statement of the Islamic Metaphysical Mysticism as represented by Shaikh Abdul Karim al-Jilani in his famous work *Al-Insan al-Kamil* (The Perfect Man).

The deep thinker was born at Jilan in 767 A.H., as he himself says in one of his verses, and died in 811 A.H. He was not a prolific writer like Shaikh Muhy al-Din Ibn Arabi, whose mode of thought seems to have greatly influenced his teaching. He combined in himself poetical imagination, and philosophical genius, but his poetry is no more than a vehicle for his mystical and metaphysical doctrines. Among other books, he wrote a commentary on Shaikh Muhy al-Din Ibn 'Arabi's *Fatu-hu-l Makkiyah*, a commentary on *Bismillah*, and *Al-Insan al-Kamil*, which we propose to consider here.

This famous work comprises two volumes; the first may be looked upon as a treatise on his metaphysical opinions while the second attempts explanation of terms current in popular Muhammadan theology. In order to make his doctrine easy of understanding, he enters into certain preliminary explanations and declares that in speaking of the Ultimate we must not come down to popular language — a vehicle quite insufficient for the purpose. He avows that the enigma of existence is too high for common phraseology, and that his statements must necessarily be "broken lights" of the great truth. After this brief apology he goes on to relate a personal anecdote showing how he once felt intense thirst for truth and how at last he learnt it from a person endowed with "all the attributes of spiritual glory". The introduction ends with a condensed statement of his doctrine which he puts in this way:

Divine nature soars upwards, human nature sinks downwards; hence perfect human nature must stand midway between the two, it must share both the Divine and the human attributes — in one word perfect man must be the god-man.

In the first chapter the author explains the meanings of the word *Zaat*, or Essence. Essence pure and simple, he says, is the thing to which names and attributes are given, whether it is existent or non-existent like *unaqa*. The existent is for two species:

- (1) The Existent in absolute or pure existence — Pure being God.
- (2) The existence joined with non-existence — the creation — Nature.

The Essence of God or Pure Thought cannot be understood; no words can express it, for it is beyond all relation, and knowledge is relation. The Intellect flying through fathomless empty space pierces through the veil of names

and attributes, traverses the vast sphere of time, enters the domain of the non-existent and finds the Essence of Pure Thought to be an existence which is non-existence, a sum of contradictions. It is interesting to compare this passage with Hegel whose speculations have exercised such a vast influence on the methods of modern scientific investigations. It will appear how strikingly he anticipates the conclusions of modern German philosophy without seeking the help of the Hegelian method — a fact which makes his teaching appear rather dogmatic.

After this confession of ignorance the author goes on to say that Pure Being has two '*ardh* (accidents) : eternal life in all past time, and eternal life in all future time. It has two qualities (*wasf*) : God and Creation. It has two *lughat* (definitions) : uncreatableness and creatableness. It has two names (*asmaa*) : God and man. It has *wajhaan* (two faces) : the manifested (this world) and the unmanifested (the next world). It has *hukman* (two effects) : necessity and possibility. It has *istibaraan* (two points of view) : from the first it is non-existent for itself but existent for what it is not itself ; from the second it is existent for itself, and non-existent for what is not itself. With these truths of Hegelianism the author closes this difficult speculation, and begins his second chapter on the name.

Name, he says, fixes the named in understanding, pictures it in the mind, presents it in the imagination and keeps it in the memory. It is the outside or the husk, as it were, of the named, while the named is the inside or the pith. Some names do not exist in reality, but exist in name only — as '*unaqaa* (a fabulous bird). It is a name, the object of which does not exist in reality. Just as '*unaqaa* is absolutely non-existent, so God is absolutely present, although it cannot be touched or seen. The '*unaqaa* exists only in idea while the object of the name Allah exists in reality, and can be known like '*unaqaa* only through its names and attributes. The name is a mirror which reveals all the secrets of the Absolute Being ; it is a light through the agency of which God feels Himself.

In order to understand this passage we should bear in mind the three stages of development of Pure Being, enumerated by the author in his chapter on the Illuminations of the Essence. There he propounds that the Absolute existence of Pure Being when it leaves its absoluteness undergoes three stages :

- (1) Oneness ;
- (2) He-ness ; and,
- (3) I-ness.

In the first stage there is absence of all attributes and relations, yet it is called one, and therefore oneness marks one step away from the absoluteness. In the second stage the Pure Being is yet free from all manifestations, while the third stage I-ness is nothing but an external manifestation of the He-ness, or, as Hegel would say, it is the self-diremption of God. This third stage is the sphere of the name Allah ; here the darkness of Pure Being is illuminated, nature comes to the front, the Absolute Being has become conscious. He says further that the name of Allah is the stuff of all the perfections of the different phrases of Divinity, and in the second stage of the progress of Pure Being, all that is the result of Divine self-diremption was potentially contained within the titanic grasp of this name, which, in the third stage of the development, objectified itself, became a mirror in which God reflected Himself, and thus by its crystallization dispelled all the gloom of the Absolute Being.

In correspondence with these three stages of the Absolute Development, the perfect man has three stages of spiritual training, but in his case the process of development

must be the reverse, because his is a process of ascent while the Absolute Being had undergone essentially the process of descent. In the first stage of his spiritual progress he meditates on the name, studies nature on which it is scaled ; in the second stage he steps into the sphere of the attribute and in the third stage he enters the sphere of *zaat*, the Essence. It is here that he becomes the God-man ; his eye becomes the eye of God ; his word the word of God ; his life the life of God — participates in the general life of nature, and "sees into the life of things". It will appear at once how strikingly the author has anticipated the chief phase of the Hegelian Dialectic and how greatly he has emphasized the Doctrine of the Logos ; a Doctrine which has always found favour with almost all the profound thinkers of Islam, and in recent times readvocated by M. Ghulam Ahmad, of Qadian, probably the profoundest theologian among modern Indian Muhammadans. The chapter ends with a fanciful discussion about the meanings of the different letters of the word Allah ; each letter of the word, he says, marks a separate Divine illumination.

The third chapter is a brief discussion of the nature of the attribute. The author's views on this interesting question are very important, because it is here that his doctrine fundamentally differs from Hindu idealism. He finds attribute as an agency which gives us knowledge of the state of things. Elsewhere he says that this distinction of attributes of the underlying reality is tenable only in the sphere of the manifested because here every attribute is regarded as the other of the reality in which it is supposed to inhere. The otherness is due to the existence of combination and disintegration in the sphere of the manifested. But the distinction is untenable in the domain of the unmanifested, because there is no combination of disintegration there. It should be observed how widely he differs from the advocates of the Doctrine of Maya ; he believes that the material world has real existence ; it is the outward husk of the real being, no doubt, but this outward husk is none the less real. The cause of the phenomenal world, according to him, is not the real entity hidden behind the sum of attributes, but it is a conception furnished by the mind so that there may be no difficulty in understanding the material world. Berkley and Fichte will so far agree with our author, but his view leads him to the most characteristically Hegelian doctrine — identity of Thought and Being.

In the thirty-seventh chapter of the second volume of his book, he clearly says that Idea is the stuff of which this universe is made : Thought, Idea, Notion, is the material of the structure of nature. While laying stress on this doctrine he says, "Dost thou not look to thine own self? Where is the reality in which the so-called Divine attributes inhere? It is but the idea." Hence nature is nothing but the crystallized idea. He would give his hearty assent to the results of Kant's *Kritik of Pure Reason*, but, unlike him, he would make this very idea the essence of the universe. Kant's *Ding an sich* to him is a pure nonentity ; there is nothing behind this collection of attributes, the attributes are not the real things, the material world is but the objectification of the Absolute Being ; it is the other self of the Absolute itself. Nature is the idea of God, a something necessary for His knowledge of Himself. While Hegel calls his doctrine the identity of thought, and being, our author calls it the identity of attribute and reality. It should be noted that the author's phrase '*aalam-i-Sifaat* ("world of attributes"), which he uses for the material world, is slightly misleading. What he really holds is that the distinction of attribute and reality is merely phenomenal, and does not at all exist in the nature of things. It is useful because it facilitates our understanding

of the world around us, but it is not at all real. It will be understood that the author recognizes the birth of Empirical Idealism only tentatively and does not admit the absolute-ness of the distinction.

These remarks should not lead us to understand that the author does not believe in the objective reality of the thing in itself. He does believe in it, but then he advocates its unity, and says that the material world is the thing in itself; it is the "other", the external excretion of the thing in itself. The *Ding an sich* and its external expression or the production of its self-diremption are really identical, he says; how could one express the other? In one word, he means by *Ding an sich* or *Zaat* the Pure, the Absolute Being, and sees it through its manifestations or external expression. He says that as long as we do not realize the identity of attribute and reality, the material world, or the world of attributes, seems to be a veil; but when the doctrine is brought home to us the veil is removed. We see *zaat* itself everywhere and find that all the attributes are but ourselves. Nature then appears in her true light; all otherness is removed, and we are at one with her. The aching prick of curiosity ceases and the inquisitive attitude of our minds is replaced by a state of philosophic calm. To the person who has realized this identity, discoveries of science bring no new information, and religion with her role of supernatural authority has nothing to say. This is the spiritual emancipation.

After these profound remarks the author proceeds to classify the different Divine Names and Attributes which have received expression in nature or the crystallized *Uloohiyyat* — a doctrine similar to that of the Vedanta. His classification is as follows:

- (1) *Al-zaatiyya* : *Allah, Al-Ahad, Al-Waahid, Al-Fard, Al-Witr, Al-Samad.*
- (2) *Al-Jalaliyya* : *Al-Kabir-al-Mut'aal, Al-Aziz-al-'Azeem, Al-Jalil-al-Qahhar.*
- (3) *Al-Kamaaliyya* : *Al-Rahman, Al-Malik, Al-Rabb, Al-Muhaimin, Al-Khalig, Al-Samia.*
- (4) *Al-Jamaaliyya* : *Al-'Aleem, Al-Raheem, Al-Salaam, Al-Mumin, Al-Baari, Al-Musawwir.*

Each of these names and attributes has its own particular effect by which it illuminates the soul of the perfect man. How these illuminations take place and how they reach the soul is not explained by the author. His silence about these matters throws into more relief the mystical portion of his views and implies the necessity of spiritual Directorship.

Before considering the author's views of particular Divine Names and Attributes, we should note that his conception of God implied in the above classification is very similar to that of Schleiermacher. While the German theologian reduced all the Divine attributes to one single attribute of power, our author sees the danger of advancing a God, free from all attributes which "are nothing more than views of Him from different human standpoints, the various appearances which the one changeless cause presents to our finite intelligence according to how we look at it from different sides of the spiritual landscape." In his absolute existence He is beyond the limitations of names and attributes, but when He externalizes Himself, when He leaves His absolute-ness, when nature is born, names and attributes appear sealed on her fabric.

Let us now consider what the author teaches about particular Divine Names and Attributes. The first essential Name is Allah, or *Uloohiyyat* (Divinity), which forms the subject of the fourth chapter; Divinity means the sum of all the realities of existence with their respective order in that

sum. This name is applied to God as the only necessary existence. Divinity being the highest manifestation of Pure Being, the difference between them is that the latter is visible to the eye, but its where is invisible, while the traces of the former are visible, itself is invisible. By the very fact of her being crystallized Divinity, nature is not the real divinity, hence Divinity is invisible and its traces in the form of nature are visible to the eye. Divinity, as the author illustrates, is water; nature is crystallized water or ice, but ice is not water. The *zaat* is visible to the eye (another proof of our author's Natural Realism or Absolute Idealism), although all its attributes are not known to us. Even its attributes are not known as they are in themselves; their shadows or their effects are only known. For instance, generosity itself is unknown, only its effect or the fact of giving to the poor is known and seen. This is due to the attributes being incorporated in the very essence of *zaat*. If the expression of the attributes in its real nature has been possible, its separation from the *zaat* would have been possible also.

After these remarks on the Divinity, the author proceeds to explain the other Essential Names of God — the Absolute Oneness and Simple Oneness. The Absolute Oneness marks the first step of Pure Thought from the darkness of cecity (the internal or the original Maya of the Vedanta) to the light of manifestation. Although this movement is not attended with any external manifestations, yet it sums up all of them under its hollow universality. Look at a wall, says the author; you see the whole wall but you cannot see the individual pieces of the material that contribute to its formation. The wall is a unity — but a unity that comprehends diversity; so the *zaat* or Pure Being is a unity, but a unity which is the soul of diversity.

The third movement of the Absolute Being is *wahediyyat*, or Simple Oneness — a step attended with external manifestation. The Absolute Oneness is free from all particular names and attributes, but there is no distinction between them; one is the essence of the other. The *uloohiyyat* is similar to Simple Oneness, but its names and attributes are distinguished from one another and even contradictory; as generous is contradictory to revengeful. The third step, or, as Hegel would say, Voyage of the Being, has another appellation, *Rahmaniyyat* (Mercy). The first Mercy, the author says, is the Evolution of the Universe from Himself and the manifestations of His own self in every atom of the result of His own self-direction. The author makes this point clearer by an instance. He says that nature is frozen water and God is water. The real name of nature is God (Allah); ice or condensed water is mercy, a borrowed appellation. Elsewhere the author calls water the origin of knowledge, intellect, understanding, thought and idea. This instance leads the author to guard against the error of looking upon God as immanent in nature or living through the sphere of material existence. He says that immanence implies disparity of being; God is not immanent because He is Himself the existence. Eternal existence is the other self of God, it is a light through which He sees Himself. As the originator of an idea is existent in that idea, so God is present in nature. The difference between God and man (as one may say) is that His ideas materialized themselves, ours do not. It will be remembered here that Hegel would use the same line of argument in freeing himself from the accusations of Pantheism.

The remarks of Mercy are followed by brief notice of the word *Rabubiyyat* (Providence). He defines it as a sum of all that existence stands in need of. Plants are supplied with water through the force of this name. The natural

philosopher would express the same thing differently ; He would speak of the same phenomena and resulting from the activity of a certain force of nature. Our author would call it a manifestation of *Rabubiyyat*, but unlike the natural philosopher, he would not advocate the unknowability of that force. He would say that there is nothing behind it, it is the Absolute Being itself. This brief chapter ends with some verses of his own composition, one of which is given here, though marred in the rendering :

“All that is, owes its existence to you, and you owe your existence to all that is.”

Another Sufi has expressed a similar thought still more boldly :

“I owe to God as much as God owes to me.”

We have now finished all the essential names and attributes of God, and proceed to examine the nature of what existed before all things. The Arabian Prophet, says the author, was once questioned about the place of God before creation. He said that God, before creation, existed in *'Amaa* (blindness). It is the nature of this blindness or primal darkness which the author now proceeds to examine. The chapter is particularly interesting, because the word translated into modern phraseology would be “the unconsciousness”. This single word impresses upon us the foresightedness with which the author anticipates metaphysical doctrine of modern Germany. He says that the unconsciousness is the reality of all realities ; the Pure Being without any descending movement ; it is free from the attributes of God and His creation. It does not stand in need of any name or quality because it is beyond the sphere of relations. It is distinguished from the absolute blindness because the latter name is applied to the Pure Being in its process of coming down towards manifestation.

This brief but very interesting chapter ends with a very important caution. He says that when we speak of the priority of God and posterity of creation, our words must not be construed to imply time or space. The *zaat* or the real Being is beyond the grasp of human conceptions, not creation. Time, congruity in space and time, are themselves creations, and how can one piece of creation intervene between God and His creation? Hence our words before, after, where, whence, etc., in this sphere of thought, should not be construed to imply time or space. The *zaat* or the real Being is beyond the grasp of human conceptions, no category of material existence can be applicable to it, because as Kant would say, the laws of phenomena cannot be spoken of as obtaining in the sphere of noumena. It is a matter of regret that the author does not touch here upon the anthropomorphic conceptions of God inculcated by positive religion, but ends his chapter with some verses which run as follows :

“O Thou who are one having the effect of two.

Thou has comprehended under Thyself all the beauties of perfection, but owing to their being heterogeneous to one another, they became contradictories which became one in three.”

The 13th, 14th and 15th chapters are nothing but a jumble of mystical phraseology. We have already noticed that man in his progress towards perfection has three stages : the first is the meditation of the name which the author calls the illumination of names. He remarks that “when God illuminates a certain man by the light of His names, the man is destroyed under the dazzling splendour of that name, and when thou calleth God, the call is responded to by the man”. The effect of this illumination would be, in Schopenhauer's language, the destruction of the individual will, yet it must not be confounded with physical death, because the individual goes on living and moving like the spinning wheel,

as Kapila would say, after he has become one with Prakriti. It is here that the individual cries in a pantheistic mood :

“She was I and I was she and there was no one to separate us.”

The second stage of the spiritual illumination is what the author calls the Illumination of the Attribute. This illumination makes the perfect man receive the attributes of God in their real nature in proportion to the power of receptivity possessed by him — a fact which classifies man according to the magnitude of this light resulting from the illumination. Some men receive illumination from the divine attribute of life and thus participate in the soul of the universe. The effect of this light is soaring in the air, walking on water, changing the magnitude of things (as Christ often did). In this verse the perfect man receives illuminations from all the Divine attributes, crosses the sphere of the name, and the attribute, and steps into the domain of (*Zaat*) Essence — Absolute Existence.

As we have already noticed, the Absolute Being, when it leaves its absoluteness, has three voyages to undergo, each voyage being a process of particularization of the bare universality of the Absolute Essence. Each of these three movements appears under a new Essential Name which has its own peculiarly illuminating effect upon the human soul. Here is the end of our author's spiritual ethics ; man has become perfect, he has amalgamated himself with the Absolute Being, or has learnt what Hegel calls the Absolute Philosophy. “He becomes the paragon of perfection, the object of worship, the preserver of the universe.” He is the point where *'Abudiyyat* (Man-ness) and *al-Wahidiyyat* (God-ness) become one and result in the birth of the god-man.

Although the author devotes a separate chapter to the perfect man in the second volume of his book, yet we will consider that chapter here in order to secure a continuous view of his doctrine. Here he unfolds his Doctrine of Self-diremption in a new dress. He says that the perfect man is the pivot around which revolves all the “heavens” of existence, and the sum of the realities of material existence corresponds to his unity. The *'Arsh* corresponds to his heart ; the *Kursi* (the Chair) to his I-ness ; the *Sadrat al-Muntaha* (the Plum Tree) to his spiritual position ; the *Qalam* (Pen) to his intellect ; the *Lauh Mahfuz* (the Preserved Tablet) to his mind ; the elements to his temperament ; matter to his faculty of perception, and to the space he occupies ; the *Attas* (Heaven) to his opinion ; the starry heaven to his intelligence ; the seventh heaven to his will ; the sixth to his imagination ; the fifth to his perseverance ; the fourth to his understanding ; the third to his fancy ; the second to his reflection and the first to his memory of the above-mentioned correspondences ; the author has very obscure explanations and goes on to enumerate all the phases of material existence in order to explain the truth that the perfect man is truly a microcosm and moves in every sphere of thought and being.

Angels

His doctrine implies that angels have not a separate existence of their own ; all have their source in the faculties of the perfect man ; in one word they are personifications of his faculties. The *Qalb* of the perfect man is the source of *Israfeel* (the source of life), his intellect the source of *Gabriel* (the source of revelation), that part of his nature which is subject to the illusions of fear, the source of *Israfeel* (the angel of fear), his will the source of *Meekaiyl* and his reflection the source of the rest of the angels. The interpretations of these phrases is doubtful, but it seems to be that what are called angels are nothing but different phases of the activity of the different powers of his nature. How the per-

fect man reaches this height of spiritual development, the author does not tell us, but he says that at every stage he has a peculiar spiritual experience in which there is not even a trace of doubt or agitation. The instrument of this experience is what he calls the *Qalb* (heart), a word very difficult of definition. He gives a very mystical diagram of *Qalb* and explains it by saying that it is the eye which sees the names, the attributes, and the Absolute Being successively. It owes its existence to a mysterious combination of soul and mind (*Nafs wa Ruh*) and becomes by its very nature the organ for the recognition of the ultimate realities of existence. Perhaps Dr. Schnekel's sense of the word conscience would approach our author's meaning of the word. All that the *Qalb* or the source of what the Vedanta calls the Higher Knowledge reveals is not seen by the individual as something separate from and heterogeneous to himself; what is shown to him through this agency is his own reality, his own deep being. This characteristic of the agency differentiates it from the intellect, the object of which is always different and separate from the individual exercising that faculty. But the spiritual experience, as the Sufis of this school hold, is not permanent; moments of spiritual vision, says Matthew Arnold, cannot be at our command. The god-man is he who has known the mystery of his own being, who has realized himself as god-man; but when that particular spiritual realization is over, man is man and God is God. Had the experience been permanent, a great moral force would have been lost and society overturned.

Let us now sum up the author's Doctrine of the Trinity. We have seen the three movements of the Absolute Being, or the first three categories of Pure Being; we have also seen that the third movement is attended with external manifestation which is the self-diremption of the Essence into God and man. This separation makes a gap which is filled by the perfect man who shares in both the Divine and human attributes. The author holds that the perfect man is the preserver of the Universe, hence in his view the appearance of the perfect man is a necessary condition for the continuation of nature. It is easy, therefore, to understand that in the god-man, the Absolute Being which had left it Absolute-ness, returns unto itself, and but for the god-man it could not have done so, for then there would have been no nature, and consequently no light through which God could have seen Himself. The light through the agency of which God sees Himself is due to the principle of differences in the nature of the Absolute Being itself. He recognizes the principle in the following verse:

"If you say God is one, you are right, but if you say that He is two, this is also true.

"If you say no, but He is three, you are right, for this is the real nature of man."

The perfect man, then, is the joining link. On the one hand he receives illumination from all the essential names, on the other hand all the Divine attributes reappear in him. These attributes are:

(1) Independent life, or existence.

(2) Knowledge which is a form of life, as the author proves from a verse of the Qur'an.

(3) Will — the principle of particularization or the manifestation of the Being. The author defines it as the illumination of the knowledge of God according to the requirements of the Essence; hence it is a particular form of knowledge. It has nine manifestations, all of which are different names for love, the last is the love in which the lover and the beloved, the knower and the known, merge into each other and become identical. This form of love, the author says, is the Absolute Essence; as Christianity teaches

God is love. The author guards here against the error of looking upon the individual act of will as uncaused. Only the act of the universal will is uncaused; hence he implies the Hegelian Doctrine of Freedom, and holds that the acts of man are both free and determined.

(4) Power which expresses itself in self-diremption — creation. The author controverts Shaikh Muhyud Din Ibn 'Arabis's position that the universe existed before its creation in the knowledge of God, as Hamilton holds. He says, this would imply that God did not create it out of nothing, and holds that the universe, before its existence as an idea, existed in the self of God.

(5) The Word or the reflected being. Every possibility is the word of God; hence nature is the materialization of the word of God. It has different names — the tangible word, the sum of the realities of man, the arrangement of the Divinity, the spread of Oneness, the expression of the unknown, the Phases of Beauty, the trace of names and attributes, and the object of God's knowledge.

(6) The Power of hearing.

(7) The Power of seeing.

(8) Beauty — that which seems less beautiful in nature (the reflected beauty) is in its real existence, beauty. Evil is only relative, it has no real existence; it is merely a relative deformity.

(9) Glory or beauty in its intensity.

(10) Perfection, which is the unknowable essence of God and therefore Unlimited and Infinite.

We now have the doctrine of the perfect man completed. All through the author has maintained his argument by an appeal to different verses of the Qur'an, and to the several traditions of the Prophet the authenticity of which he never doubts. Although he reproduces the Christian doctrine of the Trinity, except that his god-man is Muhammad instead of Christ, he never alludes to his having been influenced by Christian theology. He looks upon the doctrine as something common between the two forms of religion and accuses Christianity of a blasphemous interpretation of the doctrine — of regarding the Personality of God as split up into three distinct personalities. Our own belief, however, is that this splendid doctrine has not been well understood by the majority of Islamic and Christian thinkers. The doctrine is another way of stating that the Absolute Unity must have in itself a principle of difference in order to evolve diversity out of itself. Almost all the attacks of Muhammadan theologians are directed against vulgar beliefs while the truth of real Christianity has not sufficiently been recognized. I believe no Islamic thinker will object to the deep meaning of the Trinity as explained by this author, or will hesitate in approving Kant's interpretation of the Doctrine of Redemption. Shaikh Muhyud Din Ibn 'Arabi says that the error of Christianity does not lie in making Christ God but in making God Christ.

After these remarks on the Doctrine of Trinity let us now review the remainder of the author's treatise. His principal doctrine is complete before us, but he has got something more to say. He devotes a separate chapter to the He-ness, the second movement of the Absolute Being, but drops no new remark here. He then goes on to consider the I-ness, the third movement of the Absolute, and defines it as the contrast of God with what is His own manifestation, and says that I and He are but the outside and the inside of the same thing. In the three succeeding chapters the author considers the words Eternity and Uncreatableness, and guards against the error of understanding them as implying time. The 31st chapter goes under the heading of "The Days of God", by which phrase the author means the different

manifestations of the Absolute. The Absolute Being has two phases ; in Himself He is one and unchangeable, but in the second phase He is the cause of all diversity — nay, is the diversity. That which appears is not unreal, it is the Absolute Being itself. It is interesting to observe that the author uses here the word *Tahul*, which means Evolution implying the identity of the object under all its diverse forms. The first volume ends here with brief notices of the Qur'an, the Old Testament, the Book of Psalms and the Bible. The author's remarks on the different Books are very interesting, but are not directly connected with the main theory he propounds. We, therefore, proceed to estimate the value of his philosophical labour. While summing up his Doctrine of the Perfect Man, we have seen that, although he has anticipated many of the chief doctrines of modern German philosophy and particularly Hegelianism, yet he is not a systematic thinker at all. He perceives the truth, but being unequipped with the instrumentality of a sound philosophical method, he cannot advance positive proofs for his position, or rather cannot present his views in a systematic unity. He is keenly alive to the necessity of philosophical precision yet his mysticism constantly leads him to drop vague, obscure remarks savouring of Platonic poetry rather than philosophy. His book is a confused jumble of metaphysics, religion, mysticism and ethics, very often excluding all likelihood of analysis. In his defence of the Islamic institutions he implies that religion is something quite different from metaphysics, yet in his general treatment he is firmly convinced of their identity that he regards religion as applied metaphysics, and to a great extent anticipates the views of the modern Neo-Hegelian school of England. Amidst the irregularity and general want of clearness his chief doctrine, however, is sufficiently clear — a doctrine which makes the principle

merit of our author, and brings him out as the triumphant possessor of the deep metaphysical meaning of the Trinity. In the grip of mysticism he has dropped remarks which might be developed so as to result in a philosophical system, but it is a matter for regret that this sort of idealistic speculation did not find favour much with later Islamic thinkers.

[The views expressed about the Christian doctrines of Trinity, Sonship and Redemption may strike as jarring to a Muslim's ears, for the obvious reason that no doctrines are so abhorrent to the Qur'an as these, whose denunciation of these verges almost on indignation.

It must not, however, be forgotten that Iqbal is using these expressions in quite a different sense from what they are understood to mean in the Christian Church. He calls that sense "real" Christianity with which Islam can have no quarrel.

That sense is the metaphorical sense. In that sense the term "Son of God" has been in common use among the Jews for all good and Godly men — e.g., in "Blessed are the peace-makers, for they shall be called the children of God" (Matthew 5 : 9).

Among Muslim Sufis as well it has been a commonplace terminology to describe *auliya* (saints) as *atfal-u-Allah* (children of God). Hallaj went the length of calling himself God. This is a stage of spiritual experience known to Sufis as *Fana-fi-Allah*, in which the seeker gets so steeped in Divine attributes that, in the words of the Hadith, God becomes his eyes with which he sees, and his ears with which he hears. The Qur'an (8 : 17) also speaks of the throwing of a handful of pebbles by the Prophet which routed the enemy hordes as God's throwing, and the Prophet's hand on which the Companions did *bayat* (pledge) at Hudaibiya as God's hand (48 : 10). This signifies only complete identity of the human will with the Divine will — not identity of personality.

Christianity's whole blunder lies in taking Jesus's metaphorical talk (he always used to preach in parables) in a literal sense. That is what Iqbal seems to underline in drawing a line between "real" Christianity and the Church dogmas. Iqbal, who seems at that early age to have predilection for the Sufis' approach to Islamic truths, regrets that those truths should have been lost in the literal interpretations put on those Christian terms.—Editor.]

MORAL PRINCIPLES AS THE BASIS OF ISLAMIC CULTURE

By MUHAMMAD ZAFRULLAH KHAN

Belief in the existence of a Divine Creator has, in some shape or other, persisted throughout the history of mankind in the most backward as well as the most cultured and civilized sections. It is unnecessary for our present purpose to enter upon a determination of the question whether such belief is the result of the progressive exercise of human reason alone or has, as taught by Islam, been inculcated from the beginning through revelation.

Islam bases the culture that it seeks to promote upon the foundation of this firm belief. It teaches that the object of man's creation was to bring into existence a being endowed with faculties that should enable him to become a manifestation of divine attributes. The Qur'an says that before the creation of man God proclaimed :

"I have decreed the coming into being upon the earth of one who should be My Vicegerent and should manifest My attributes in himself" (2 : 30).

This means not only that the first man, or Adam, was to have these faculties, but that man as such was to be endowed with them. At another place the Qur'an says :

"God is He Who has appointed you (mankind) His Vicegerents upon earth. Know, then, that he who fails to recognize this dignity and act in accordance therewith shall be answerable for this neglect" (35 : 39).

The Prophet of Islam has in turn exhorted the Muslims to equip themselves with divine attributes.

The Qur'an furnishes detailed guidance with regard to divine attributes, their respective spheres, co-ordination and method of operation. It thus becomes easy for a Muslim to equip himself with this knowledge and to mould and order his life accordingly so as to make of himself a manifestation of divine attributes in his own sphere to the fullest extent of his capacities. This is what Islam requires and expects of him.

Islam draws attention to the obvious fact that on the one hand, the universe manifests itself through the operation of the laws of nature ; that is to say, the divine attribute of Creation brings into being oceans, islands, mountains, rivers, minerals, vegetables, trees, grasses, herbs and grains, etc., through the direct operation of a set of laws which are known as the laws of nature. On the other hand, God determined that there should be created a being who should exercise dominion over and bring into his service and use all these things in accordance with divine attributes and thus fulfil the ultimate object of all creation. In this manner each end, as it were, of creation would become a manifestation of divine attributes. In illustration of this object the Qur'an says :

"God is He Who has created for your use and ser-

vice all that there is in the earth" (2 : 29).
And again :

"He has subordinated to you and subjected to your service all that there is in the heavens and in the earth" (45 : 13).

This shows that man as such, and not any particular or individual man, is God's Vicegerent upon earth and that man, in his capacity of man, has been appointed by God as master over the universe, so that through the exercise of the attributes of divine justice and divine mercy and divine love and divine knowledge, he should carry out in the universe the functions that pertain to creation and art.

Divine and human creativity

There are two kinds of creation : one which results from the operation of natural laws and the other which results from the exercise of man's art and may be described as moulding or fashioning. For instance, clay is a primary natural substance and by processing it we fashion it into bricks and utilize these bricks along with other natural or processed materials for the purpose of various kinds of construction. In the same manner we quarry stone and cut it and fashion it for various purposes. Similarly, from different kinds of ores we produce different metals and through smelting and refining and other processes prepare them for various kinds of uses. These processes may be of the nature of agriculture or industrial or manufacturing activities or other forms of application of science or skill to primary materials. This second category of creation or art has been left by God in the hand of man. But He ordains that man, being His Vicegerent, should exercise dominion over all primary materials and forces in accordance with principles which are based upon and reflect divine attributes.

Natural resources common property of mankind

For greater facility of regulation and for stimulation of initiative and enterprise and ensuring diligence and perseverance Islam recognizes individual ownership, but subjects all ownership to a moral trust which makes it obligatory upon the individual to use all property in the most beneficent manner for the service of mankind. God has created rivers but has not restricted the use of their waters for the benefit of any section of mankind. He has made oceans and has thrown them open to all His creatures. He has set up mountains and has not excluded any class from their benefits. He has made arable land fit for cultivation and has created no monopoly of its use. The same principle should govern the exploitation of natural resources by man. There is, however, this distinction : man is dependent, for the purpose of fulfilling his own needs and the needs of those for whom he is responsible, upon the utilization of these very natural resources and has, therefore, been permitted the appropriation of a certain portion of the fruits of his labour and the application of his skill for this purpose. Since, however, all ultimate sources of wealth are common to the whole of mankind, Islam enjoins it as a duty upon the individual that the utilization of these resources should lead to the widest and most beneficent distribution of the benefits resulting from such utilization so that in this respect man should reflect, through his acts and conduct, the divine attribute of Providence.

No absolute right of ownership

The principles that regulate a people's culture are based to a much larger degree upon moral and intellectual rather than upon material considerations. The rules governing social life regulate only its material aspects while culture

emphasizes the intellectual angle of approach towards social and material aspects. The basic principle which Islam has put forward even with regard to the conception of individual ownership elevates all social and legal relationships to a moral level. Man has been forbidden by Islam to entertain the notion that his apparent or legal ownership or proprietorship may be used for the purpose of causing damage or injury to others or to discriminate against them or to exclude them from the benefits of that over which his ownership or proprietorship has been recognized. The basic principle is that absolute ownership over the whole of creation belongs to God alone and that the dominion bestowed by God upon man over the rest of creation is in the nature of a trust. Man, as already stated, has been created so that he should become a manifestation of divine attributes. It is evident, however, that God is not dependent upon anything. He is Self-existing and Eternal ; everything is dependent upon Him. He does not stand in need of anything. But it is recognized that man is dependent for the continuation of his life and the fulfilment of his needs upon many things. He is, therefore, permitted the use of a portion of that which he owns for his personal needs and the needs of those dependent upon him. The universe has, however, not been created for the benefit of a class, section or individual. Man himself has been created for an object and a purpose which is common to the whole of mankind. Therefore, the exercise by man of the dominion that has been entrusted to him over the resources of the universe and the forces of nature must be for the benefit of all mankind. If this principle was recognized and accepted and the regulation of human relationships were based upon it, human activity in all spheres — individual, social, political — would become wholly beneficent and mankind would begin to live at peace with each other.

This is the basic principle of Islamic culture. Attention may, however, by way of illustration, be drawn to its application in particular spheres.

The second central point on which all revealed religions are agreed is that of prophethood. God reveals His will and His law through a prophet who in turn communicates and interprets it to the people. All systems of culture which base themselves upon a religion revolve round the status, personality and character of the prophet who was the principal exponent of that religion. A prophet is the ideal that a religion presents to its adherents to look up to and to imitate. The culture based upon that religion will thus reflect in all its aspects the personality and the character of its prophet. It is not my purpose to assess the position occupied by a prophet in the hierarchy of the faith that he teaches and propounds. I wish to draw attention to the influence that the position occupied by him and his personality and character would exercise upon the pattern of the culture that his people are likely to develop. Assume, for the sake of illustration, that a prophet occupies in the minds of his followers the position of an absolute authority every one of whose dictates must be carried into effect. One inevitable consequence would be that all persons in a position of authority among that people would begin unconsciously to regard themselves as being vested with absolute authority in their respective spheres. It stands to reason that human nature in striving after perfection should seek in every respect to copy that which it has been taught to regard as perfect. It is necessary, therefore, to consider the conception of prophethood as taught by Islam in order to determine the principal features of the culture that Islam desires to promote and develop.

Even the highest authority not above the law

First and foremost, Islam teaches that a prophet is only

one of the people. Regarding the Prophet of Islam, the Qur'an says :

"Say to the people, O Prophet, I am but a man like unto you" (18 : 110).

This means that the highest spiritual authority (and in Islam the Prophet was eventually vested with the highest secular authority also) is equally responsible with every other member of the community or society and that, so far as human judgment is concerned, he is equally liable to error.¹ The Prophet of Islam uttered repeated and clear warnings against supernatural powers or capacities being attributed to him. He said on one occasion :

"I am like any one of you. Two of you may bring a dispute to me for adjudication and one of them may, through plausible arguments, succeed in persuading me that he is in the right and I may decide in his favour, while in fact and in truth the right may lie with the other. I wish to make it quite clear that in such a case the mere fact that I have given judgment in favour of the first, will not place him in any better position with regard to his rights, for in spite of my judgment he will be in the wrong in the sight of God. Such a person should therefore take warning and should, notwithstanding my judgment in his favour, make full restitution to the other party."

Secondly, a prophet is subject to the law in the same manner as other people. The Qur'an states with reference to the Prophet :

"God has commanded me to keep the law in every respect and that I should conform to it wholeheartedly" (10 : 104-105).

Thirdly, a prophet is bound to discharge his domestic obligations and responsibilities as fully and completely as he is bound to obey the law and to conduct himself as a good citizen. The Qur'an lays down :

"If either of thy parents or both should approach old age say not to them 'Oh' reprovingly, nor rebuke them, and always speak kindly to them" (17 : 23).

It is well known that the Prophet's own parents died before he had emerged from infancy. Nevertheless, he has been directly addressed in this verse which is an indication that a prophet is as much bound by domestic obligations and responsibilities as any other member of the community and that he is not exempt from any of them on account of his spiritual eminence. In fact he must set up in his own person an ideal in all these respects for others to follow. There are several other verses in the Qur'an which emphasize this.

Fourthly, a prophet is bound by all moral obligations and is expected to set up and illustrate in his own life the highest moral standard. In this respect the Qur'an says :

"Hadst thou been harsh and hard-hearted thou couldst not have attracted thy followers into obedience" (3 : 159).

And again :

"Thou dost conform to the highest moral standards" (68 : 4).

In a general statement regarding all prophets, including the Prophet of Islam, the Qur'an states :

"O Prophets you are not to use your authority or influence over your people to acquire benefits for yourselves. You are to use for your own persons only that which the law permits and must act appropriately in accordance with law on all occasions" (23 : 51).

A deathbed scene of observance of the law

The Prophet was, throughout his life, acutely conscious of this obligation. Shortly before his death he addressed his

companions explaining that being only a man and one of them, he might have unconsciously trespassed against or wronged other people. He begged any person who considered himself injured or wronged by him to ask for redress or compensation so that before his death the Prophet might be free of all obligations toward his fellow beings and should not run the risk of being called to account by God for any of his acts that may have amounted to a trespass against any of them. One of those present said, "On the occasion of the battle of Badr, O Prophet, when you were lining us up you crossed from one line to the other in a hurry and your elbow struck against my back". The Prophet, who was at the time lying prostrate with high fever, replied, "Then strike me with your elbow lest I should be called to account by God for the hurt that I caused you." The man answered, "When I was struck my back was bare but you are wearing a shirt". The Prophet then asked that his shirt may be raised from his back so that the man should be able to strike him on his bare back. His other companions who were present were greatly incensed against what they regarded as the impertinence and importunity of the complainant, but had no choice save to obey. So his shirt was raised and his back was uncovered. The man who had made the complaint came forward with streaming eyes and kissed the Prophet's back. The Prophet was surprised and enquired why the man had so acted. He explained, "O Apostle of God, I had indeed been accidentally struck by you as I have stated. When you indicated that your end was near and offered to compensate or make restitution to any who might have been wronged by you I recalled the incident and the thought came to me that I might make it an excuse for kissing your back for we shall soon be parted from you."

This incident illustrates to what extent Islam has subjected the highest spiritual and secular authority to the law and has made it responsible for the discharge of even the lightest obligation. It is this principle alone that can ensure the due discharge of obligations on the part of every person including those who are set in authority over others. If a prophet or the head of a State were to claim prerogatives or privileges that would put him in any respect above the law, every other person in authority would begin to arrogate similar privileges to himself.

Law in Islam not arbitrary

According to Islam not only is a prophet required to set an example and present an ideal in his own conduct but the law that a prophet propounds must also be perfect and be based upon the highest moral and spiritual principles. It is the moral principle behind the law which becomes the principal instrument for the evolution of a culture. It is a common error to suppose that a law, particularly a law propounded by a religion, may be propounded merely for the sake of the law itself or for the sake of emphasizing the authority, power or might of the law-giver. For instance, it is supposed that man is required to do worship as a mere act of homage to God or that he is required to fast as a symbol of his allegiance to God and that these acts have no meaning or significance in themselves beyond serving as tokens of obedience and allegiance. Islam repudiates this idea. The Qur'an says :

"Why do you imagine that God imposes obligations upon you which have no meaning or purpose?" (71 : 13).

One of God's attributes mentioned in the Qur'an is Hakeem, which means that God does nothing without pur-

¹ Islam teaches, however, that *all* prophets are safeguarded against moral error and are thus free from sin.

pose and object. Congregational prayer, which has been made obligatory in Islam, is an act of worship. With regard to this, the Qur'an says:

"The Salat (i.e., congregational prayer) is designed to safeguard you against evil and improper conduct" (29: 45).

In the same way the Qur'an explains that fasting has been enjoined "as a safeguard against corruption, tyranny and arrogance" (2: 183).

The same applies to the whole of the Islamic law. Islam does not countenance the imposition of any obligation or the promulgation of any law or rule merely for the purpose of emphasizing power or authority. Every ordinance, rule, regulation, must have a reason, a purpose, an object, and these must be designed to promote the welfare of the individual, the community or the State.

During the last years of his life the Prophet of Islam combined in his person the functions of spiritual guide of the Muslims and of secular ruler of the greater part of Arabia. This was a unique position. His successors, though not prophets, also occupied the same position. They were known as *Khalifas*, meaning Vicegerents. The regulations laid down by Islam for their selection and in respect of the discharge of their functions indicate clearly the moral basis of Muslim administration.

It has been explained that Islam teaches that God is the real and ultimate Master of the Universe and that He has, within certain limits, entrusted mastery over the universe to man as such. A prophet, who is directly selected and appointed by God, thus becomes the Vicegerent of God and derives his authority directly from God. On the other hand, the head of a State in whom may be vested the authority, for purposes of administration, with which man has been entrusted over the universe, is appointed by the people and is only a representative of the people. Islam has presented to us an instance of a Vicegerent who combines in his person both these characters and who is known as *Khalifa*. From one angle he represents divine authority and his selection bears the seal of divine approval; and from another angle he is the selected or elected representative and ruler of the people.

The Islamic rule with regard to the appointment of a *Khalifa* is that he must be either directly elected by the people or nominated by a directly elected *Khalifa*, the nomination being subsequently confirmed by the people. If the nomination should be rejected by the people after the demise of the nominating *Khalifa* it would become void. Once he is duly appointed, whether by election or through confirmation of his nomination, he is not liable to removal, for his appointment is deemed to carry with it the seal of divine approval.

Islam provides a further safeguard by making it obligatory upon those in whom executive authority has been vested, whether they are *Khalifas* or merely secular rulers, that they must seek the advice of the representatives of the people on all important matters. The Qur'an says:

"The Muslims should conduct their public affairs after mutual consultation" (42: 38).

Here, too, there might be a difference in the case of a *Khalifa* and a secular ruler. A *Khalifa* is bound to seek advice and normally he should accept the advice tendered to him unanimously or by a majority of the representatives of the people, but he is competent to overrule such advice in the national interest. In the case of a secular ruler the matter is left to be regulated by the provisions in that behalf of the Constitution that may be framed for the regulation of these affairs. It would be for the Constitution to determine the relationship between the ruler who, by virtue of his election,

is the chief representative of the people, and their other representatives.

In the matter of his personal allowances the ruler is, in all cases, bound by the determination made by the representatives of the people. He is not subject to the ordinary jurisdiction of the courts in respect of his public acts, but with regard to his personal affairs, he is as much subject to the jurisdiction of the courts of law as any private citizen. There are instances where even a *Khalifa* was cited as a defendant in a civil suit in his personal capacity and appeared in court in that capacity.

Sanctity of treaty obligations

One of the outstanding functions of a State is to establish and maintain friendly relations with other States. The cardinal principle emphasized by Islam in this connection is that all treaties, engagements and agreements entered into by an Islamic State must be fully and scrupulously observed, kept and carried out, even if they should operate to the prejudice of the Islamic State. In case it is established that the other party to a treaty is determined upon its repudiation or breach, the Islamic State is not permitted to repudiate it save after due notice which should ensure that no prejudice or disadvantage would be occasioned to the other side through such repudiation. In other words, an Islamic State is not permitted to make aggressive or offensive preparations against another State with which it is in treaty relationship even if it is convinced of the treacherous designs of that State save after due notice that from a date specified the Islamic State will no longer be bound by the treaty on account of its actual or clearly intended contravention or breach by the other side. This is designed to ensure that time should be available for the removal of any misunderstanding that might have arisen or for a renewal of the treaty, if this should be feasible, and that, in the last resort, the other party should not be taken by surprise and should have as much time available to it for making security arrangements as would be available to the Muslim State after it has become clear that the other party no longer intends to adhere to the obligations undertaken by it. The Qur'an says:

"Should you be convinced of the treacherous designs of a people with whom you have entered into an engagement or agreement then serve notice on them that the engagement or agreement is no longer binding upon you but the terms of the notice should place both parties in a position of equal advantage and should put neither party at a disadvantage. Any other course would amount to treachery, and God loves not those who are guilty of treachery" (8: 58).

Islam makes it obligatory upon a Muslim State to come to the assistance of Muslims who are being persecuted on account of their faith, but even in such a case treaties and engagements must be scrupulously observed (The Qur'an, 8: 72).

No total war in Islam

Islam regards war as abnormal and permits recourse to it only in exceptional circumstances. Even when war becomes unavoidable Islam requires that its scope must be limited as far as possible. The conception of total war is strongly condemned by Islam. The Qur'an does not permit recourse to war except as a defensive measure and even then does not permit its extension beyond unavoidable limits (2: 190). Even in the case of defensive war the Qur'an does not permit the commencement of hostilities without due notice. Nor does Islam permit the use of weapons or devices which are calculated to cause destruction on a wide scale except by

way of answer to their use by the enemy. Islam forbids the killing or capture in the course of war of non-combatants, ministers of religion, scholars devoted to the intellectual service of the community, teachers of religion, women, children and old men. Nor does it permit destruction of property or sources of wealth merely for the sake of causing damage or injury to the enemy. Such destruction is permitted only in cases where it becomes necessary for the direct prosecution of war.

No reprisals against women

The Prophet of Islam was particularly sensitive towards any injury being inflicted upon women. On one occasion, after a battle, he noticed a woman among the dead. He was greatly incensed and observed that this was most reprehensible in the eyes of God. To all appearance the woman had joined in the fighting and had been killed in the course of fighting, but even then the Prophet condemned her killing. The Prophet's attitude was that fighting is the business of men and that normally women do not enter the field of battle for the purpose of fighting. Their presence near the scene of fighting is normally for the purpose of humanitarian ministrations and activities. If, therefore, a woman is found among the killed in the field of battle, the moral responsibility for her death would lie upon the opposite side unless it could be clearly shown that the woman had participated in actual fighting. The companions of the Prophet were so impressed by the Prophet's reaction to this incident that on subsequent occasions they refrained from attacking women even when they actually took part in fighting. In the course of a battle a party of Muslim soldiers observed that one of the enemy was taking advantage of the shelter afforded by a rock to attack any of them that might pass within his range. One of them skirted round the rock and jumped upon the person who was intent upon attacking the Muslims on the other side of the rock, but on discovering that the assailant was a woman in man's attire, he let her go and returned to his party, explaining that he dared not kill her as he knew that this would distress the Prophet.

Truce offer to be accepted at all costs

If war is forced upon a Muslim State and at any stage in the course of war the enemy should propose a truce and wish to make peace, Islam directs that the Muslim belligerent State should be eager to avail itself of the opportunity to put an end to hostilities and should not, for the purpose of pressing an advantage, decline a truce even if there should be reason to suppose that truce is being sought by the other side for some ulterior purpose. The Qur'an says :

"If the enemy should incline towards peace do thou incline towards it also and put thy trust in God ; He is the Seeing, the Knowing. If the enemy should design treachery, God will suffice thee and safeguard thee for it is He who has, on all occasions, been thy succour" (8 : 61-62).

Islam does not permit the taking of prisoners of war save in consequence and in the course of a regular declared war. The Qur'an utters a stern warning against attempts to kidnap people or to capture them as prisoners on superficial grounds, for instance, that they were engaged in a border raid. Very often the object in such cases is to use these unfortunate people as forced labourers and thus derive advantage from their helplessness. The Qur'an says :

"It is not permissible to take prisoners except in consequence of a regular and declared war. You desire the quick benefits of this life but God desires the lasting welfare of mankind and God is Mighty, Wise. If you

will not desist from such practices you will surely be overtaken by calamity" (8 : 67-68).

Religious freedom and tolerance

Islam, being a religion, gives directions not only with regard to international relations but also furnishes guidance with regard to the regulation of inter-religious relations. It is obvious that the peaceful adjustment of relations between the followers of different faiths is as essential for the maintenance of peace between different sections of mankind as the peaceful regulation of international relations. Indeed, it often happens that inter-religious tension and disturbances become the direct cause of a breach of international peace, for, when religious passions are roused, bigotry and fanaticism obscure even political interests.

In addition to securing absolute freedom of conscience, Islam seeks to establish the widest measure of tolerance. The Qur'an says :

"There shall be no compulsion in matters of conscience. Guidance has been made manifest and been distinguished from error" (2 : 256).

It teaches that persons and things held in reverence by other people should not be treated with disrespect by Muslims. For instance, the teachings of Islam concerning the Unity of God are absolutely uncompromising. Yet, Muslims are forbidden the use of harsh expressions with reference to idols and false gods whom others revere and regard as sacred, the principle being that those who believe in them may be as devoted to them and as sensitive on the score of their sanctity as the Muslims are with regard to God and those whom they revere as prophets. If the Muslims desire that other people should revere those to whom sanctity is assigned by Islam, they must themselves show respect for those whom other people hold in reverence. The Qur'an says :

"Do not use harsh language for those whom other people worship besides God, for then they, in their ignorance, out of a desire for retaliation, may indulge in abuse of God. You must recognize that each people is devoted to that which it holds sacred. All will ultimately return to God and He will make manifest to them the evil of what they practised" (6 : 109).

It is an error to suppose that a person who believes in a false doctrine thereby renders himself the object of divine displeasure and deserves divine chastisement. If a person has had no access to right guidance and his attention has not been drawn to it, the mere fact of his being in error would not impose penal responsibility upon him, though, of course, being in error, he would deprive himself of the benefits of right guidance. He would become liable to divine displeasure and chastisement only when his error leads him into wickedness and active wrong-doing, or when he persists in his error in spite of guidance having been made manifest to him. The Qur'an says :

"O people of the Book, our Messenger has come to you with guidance which he makes manifest to you after a long period of time had elapsed since the last Prophet who came to you with guidance, lest you should urge that nobody had come to you with guidance and warning from God. Lo ! now guidance and warning have come to you and God possesses power and competence in respect of all things" (5 : 19).

Domestic relationships

An important aspect of social relations is that which concerns a person's domestic relationships. The general principle laid down in this respect by the Qur'an is :

"Act benevolently towards your parents and near

of kin, the orphans and the needy and the next door neighbour and the distant neighbour and your partners in business and co-workers and wayfarers and travellers and those over whom you exercise authority" (4 : 36).

At another place the Qur'an says :

"And render to those relatives for whose welfare you are responsible their rightful due out of that which belongs to you and to the poor and the needy, but bestow not with a view to receive a return nor squander your substance" (17 : 26).

Islam regards the married state as normal and as most conducive towards the full evolution of human character (33 : 50), but those who are unable to find suitable mates are enjoined to safeguard their chastity in all respects (24 : 33). Extra-marital relations are prohibited altogether (17 : 32) and celibacy and monasticism are strongly disapproved as harmful devices which have no divine sanction (57 : 27).

In the matter of the choice of a mate Islam emphasizes that greater weight should be attached to disposition and true piety than to the external circumstances of looks, wealth or rank. The Prophet has said :

"Some people marry for the sake of beauty, others for rank and others for wealth, but you should seek in marriage a virtuous and pious companion".

The basis of domestic life is mutual obligations and the promotion of each other's welfare and happiness. The Prophet has said, "The best of you are those who behave best towards their mates"; and again, "Do not adopt a critical attitude towards your mate on account of any quality that you do not approve of, for there must be many qualities in your mate that you like and approve".

Islam has made a woman absolute owner of her property over which she has complete powers of management, use and disposal. A husband has no right to interfere with the management or disposal of his wife's property by her.

While children have been repeatedly exhorted to show obedience and respectful and kindly behaviour towards their parents, parents have been given no authority over their children's property; though in the case of a son or daughter dying in the lifetime of a parent or parents the surviving parent or parents is or are entitled to a fixed share of inheritance in the property left by the deceased.

Social behaviour

Islam prescribes strict rules for promoting personal and social hygiene and securing the purity and wholesomeness of food. It lays down a whole code of social behaviour and good manners.

Concerning the relationship of masters and servants the Prophet has laid down, among other injunctions, that a servant should be clothed and fed in the same manner as the master clothes and feeds himself and should not be asked to perform tasks beyond his strength, nor such as would tend to humiliate him. A master is required to co-operate with his servants in their work so that they should feel encouraged and should entertain no sense of inferiority. Wages must be promptly paid. In case of a dispute with regard to the adequacy of wages, the matter may be settled by judicial determination.

The Qur'an requires that the terms of all loans and contracts must be reduced to writing (2 : 283). No valid contract can be made on behalf of a woman, minor or a person of defective intelligence, except through his or her guardian or a properly accredited agent (2 : 282).

Commercial code

There are detailed instructions designed to promote probity and integrity in commercial transactions. A seller is bound to disclose any defect in goods or articles offered for sale which may not be known to the buyer. Nothing may be sold in bulk without ascertainment of its weight or measurement. Goods and commodities must be allowed to come into the market so that the owner becomes aware of ruling prices before a bargain is struck. Prices must be uniform for all buyers, and no discrimination is permissible except in the case of some personal relationship between the seller and the buyer, for instance, when the buyer is a relative, teacher, friend, neighbour or fellow trader of the seller.

Islam has also laid down rules for the regulation of the relationship between landlord and tenant which aim at securing an equitable distribution of the produce between the two. Devices and practices which would operate unfairly are prohibited.

The most valuable contribution made by Islam in the cultural sphere is through the definition of moral values and standards.

To begin with, Islam has abolished all privilege and class distinction. Righteous conduct is the only badge of honour. The Qur'an says :

"We have divided you into tribes and nations for greater facility of identification and intercourse, but the most honoured among you in the sight of God is he who leads the purest and most righteous life" (49 : 13).

Intentions also to be judged

Islam teaches that natural instincts and tendencies are not in themselves good or bad, moral or immoral; it is their use and application that make them good or bad. The proper use and application of natural instincts and tendencies, that is to say, their operation within their proper and respective spheres with a good and pure motive, makes them moral. Their abuse or improper use makes them immoral. Islam goes on to classify morals as being of two kinds: those that relate to acts of the mind and those that relate to acts of the body. It prohibits evils of both kinds. For instance, the Qur'an says :

"Approach not evil, manifest or hidden" (6 : 151). And again :

"Whether you make that manifest which is in your minds (that is to say, whether you act in accordance with it) or whether you keep it secret (that is to say, whether you keep it confined to your minds and do not translate it into action) God will call you to account for it" (2 : 284).

It teaches, however, that "good morals overcome and prevail against bad morals" (11 : 114).

Islam does not confine the conception of morals to acts or omissions which affect other people; it includes within that conception acts or omissions which affect the individual himself alone (i.e., thoughts and designs). For instance, according to Islam not only is a person who is openly arrogantly immoral, but equally immoral is a person who, though outwardly meek and humble, nurses pride in the secret corners of his heart, for though he has not injured another he injures and sullies his own soul. The Qur'an says :

"They were presumptuous in their hearts and were also very overbearing" (25 : 21).

And again :

"Some thoughts of the mind are sinful" (49 : 12).

A person, however, who suppresses evil thoughts whenever they enter his mind is worthy of commendation, as one who suppresses his virtuous and beneficent inclinations is likely to fall into evil. The Qur'an says :

"God will recompense those with good who act virtuously and avoid all manner of evil, whether great or small, and when urged towards evil, check themselves and turn away from it" (8 : 31-32).

Regulation, not suppression, of instincts

Islam seeks to bring about moral uplift through the regulation of natural instincts. For instance, it regulates the natural instinct of revenge both among individuals and in the community as a whole by prescribing :

"If a man commits a trespass his punishment shall be proportionate thereto" (2 : 194), and goes on :

"The recompense of evil is a penalty proportionate thereto, but he who forgives the trespass of another intending thereby to effect a reformation (in the offender) shall have his reward with God. Surely, God loves not transgressors" (42 : 40).

The last part of the verse means that he who forgives when forgiveness would promote disorder or strife and he who punishes when punishment would tend to harden the offender are both transgressors and God loves not such conduct.

Where the aggrieved person is weak and the aggressor is powerful, revenge might take the form of abuse and fault-finding. This is prohibited. Nor is a Muslim encouraged to sulk or cut off social relations with another unless this last should be imposed as a social penalty. Even the entertainment of spiteful feelings is prohibited. The Qur'an says :

"We have driven out spite from the hearts of the believers" (15 : 47).

In the same manner the natural instinct of love may be converted into a moral quality. For this purpose we are required to observe proper gradation in our affections in accordance with moral principles and to have greater regard to gratitude for benefits received in the past than to the hope of receiving benefits for the future (for, the former is an obligation and the latter mere self-interest) and to subordinate our immediate inclinations to remoter good. The Qur'an says :

"If your parents and your children and your brothers and your sisters and your wives and your husbands and your kinsfolk and the property which you have acquired and your business, the dullness of which you fear, and your dwellings and your homes which you love, are dearer to you than God and His Apostle and striving in the path of God, then wait till God issues a decree concerning you ; God loves not those who ignore their responsibilities" (9 : 24).

Here we are taught to observe due gradation in our affections and attachments. God and His Apostle are to be loved above human relationships and possessions. Parents should be accorded greater devotion than wife or husband and children. The call of the motherland is to be obeyed in preference to the needs of one's family. Compared with the love of parents for their children the love of children for their parents is a higher moral quality, for the former is largely instinctive and the latter has the quality of gratitude for benefits already received. In the same way, Muslims are exhorted to regulate their affections for their spouses and their children in such manner as not to put in jeopardy the beneficent evolution of their characters. The Qur'an says :

"O believers, real love is that you save yourselves,

your spouses and your children from destruction" (66 : 6).

The Qur'an details instructions with regard to the regulation and control of all natural instincts, thus emphasizing the principle that it is their proper regulation and control that converts them into moral qualities ; to permit them to work unrestrained and uncontrolled would be immoral.

Graduations of good and evil

The Qur'an also emphasizes the different stages or gradations of good and evil. It says :

"God enjoins equitable dealing, beneficence and treatment of fellow beings as if they were blood relations and forbids all evil, that which is not manifest as well as that which is manifest and offends the feelings of others, and that which amounts to trespass against them. He admonishes you so that you may be rightly guided" (26 : 90).

This verse divides virtues and vices into three classes each, and these six classes cover between them the whole moral field.

The first stage of virtue is equitable dealing, that is to say, a person should deal with others as he is dealt with by them and should repay the good done to him at least with an equal measure of good. For an injury done to him he must not seek to exact a penalty in excess of the injury. This is the lowest standard of virtue. The next higher stage is beneficence, that is to say, a person must repay the good that is done to him by a larger measure of good and should forgive those who trespass against him save when forgiveness would promote disorder or strife. The highest stage of virtue is that a person should spread beneficence all around him irrespective of any good done to him or injury inflicted upon him.

There are also three stages of evil which must be avoided. The first is, evil that is not manifest or apparent, for instance, evil thoughts and evil designs ; the next is when a person's acts and conduct are such as to displease or offend others and of which they disapprove, for instance, loose or vulgar talk, falsehood, arrogance and ill-manners ; the last stage is conduct which injures other people and amounts to open violation of moral rules.

By stressing these different stages of virtue and vice Islam has rendered it easy for every Muslim to carry out a continuous moral check-up of himself and in consequence to take steps and adopt measures for his moral improvement.

The Qur'an goes on to prescribe the method through which vices may be eradicated and virtues cultivated. The objective is, as explained earlier, that man should become a reflection of divine attributes. In this connection it must be remembered that according to Islam a child is born pure. Evil enters from outside and a person can safeguard himself against it, or, having succumbed to it, can cleanse himself of its consequences through prayer and true repentance concerning which also the Qur'an furnishes detailed guidance.

IMPORTANT NOTICE

We respectfully bring to the notice of our subscribers that they should please be very particular in intimating to their office or agent where they send their subscription of any change in their address as soon as it takes place. Lack of co-operation of our readers in this matter has been a source of many an avoidable complaint. Furthermore, we request them always to quote their subscriber number, which is printed on the wrapper along with their name and address.

The Manager, THE ISLAMIC REVIEW, Woking, England

THE IMPACT OF MARTIAL LAW ON PAKISTAN

By MAHMUD AL-AZIZ

7th October 1958 marks a turning point in the history of Pakistan, because on this day the country saw the dawn of a new era of hope and glory. It would have needed no prophet to predict the fate of Pakistan as things stood on 7th October 1958 and earlier. Politics had led the country to ruin, political leaders in their lust for self-aggrandisement had overlooked the interest of the country, the weak-kneed policies of the previous governments and their failures had even shaken the faith and belief of Pakistanis in their destiny.

Internally and internationally Pakistan presented a bleak outlook, and any observer could with little difficulty say that "this country is breaking up under internal stresses".

There was a recurrent food shortage; prices were going up; blackmarketing and profiteering had become the order of the day; laws were being violated by the framers themselves; the individual felt insecure in the society. There was a mad rush by the unscrupulous to make money at the expense of national economy. Pakistan was suffering loss of prestige in the comity of nations. The Kashmir case was being weakened because of instability at home, canal waters from India, the life-blood for millions of acres in West Pakistan, were being cut down, and everything pointed towards an unprecedented crisis. "Can we survive this crisis?" was the question uppermost in the mind of every right-thinking Pakistani. Nothing short of a miracle could save this country, they knew.

The answer to this all-important question came at zero hour on the morning of 8th October 1958, when the country was placed under Martial Law and the Pakistan Army undertook the responsibility of cleaning up the mess created by political strife and instil new faith in the hearts of Pakistanis regarding the future of the nation.

As one looks back over the six months of Martial Law rule in Pakistan, one finds a totally different picture; hopelessness has been replaced by hopefulness and the prospects of national ruination have been obliterated by promising efforts of a glorious advance. When the Army came in, it knew that it was faced with a gigantic task. The task was of national reconstruction. But the problem was made difficult by the fact that old wrongs had to be set right first and once the ground had been cleared, and the proper atmosphere created, the task of national reconstruction could be undertaken. The Army did not hesitate to move swiftly and effectively to achieve this objective. But this did not mean the introduction of dictatorship, and the new rulers were specific on this point. After ridding the country of selfish politicians, the new régime struck down upon the exploiters on the economic front. For eleven years the blackmarketeers the profiteers and intermediaries had deprived the common man of the economic benefits of freedom. Prices had rocketed sky-high, artificial scarcities, prompted by the desire on the part of the corrupt to make more profits, had adversely affected the purchasing power of the average consumer.

While this was the story in the urban areas, the life of the peasant in the villages was still worse. To the common people, the peaceful revolution of 7th October 1958 was a blessing because a few days after Martial Law conditions in the economic sector began improving to their advantage. Panicky blackmarketeers and hoarders brought out stocks and sold them at ridiculously low prices. For the first time,

those who had been honest realized the advantage of honesty in business. Almost overnight there was a revolutionary change in the outlook of the business community. This was something spectacular and it is only in a revolution that such spectacular achievements are possible.

Anti-smuggling measures

On the eve of Martial Law it had been estimated that every year Rs.300 million worth of gold was smuggled in and out of Pakistan along the borders with neighbouring countries, especially India. The smugglers in the country were ruthlessly crushed. Within six weeks of Martial Law, the ringleaders of the gold smugglers were in jail and over Rs.16 million worth of smuggled gold — a world record — was seized by the armed forces and handed over to the Pakistan treasury.

Taxes and hoarded wealth

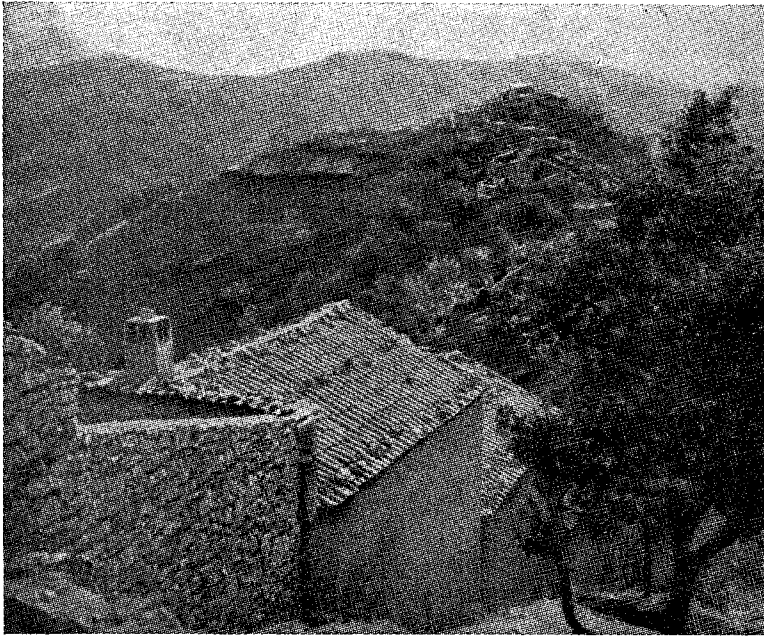
The country had a large number of taxpayers and yet there were many who had not paid their long-standing dues. There were many others who had earned foreign exchange but did not bring it home legally. The new régime dealt with those people boldly and courageously but not without benevolence. An offer of amnesty was given for voluntary surrenders, a time limit was fixed and promise of ruthless action against those who failed to take advantage of the amnesty was also given. This action brought results which astounded the sceptics in the country. By the last date of the amnesty offer, more than Rs.1,350 million of untaxed income was declared, giving the Government Rs.300 million in the form of taxes, another Rs.90 million of foreign exchange was declared and surrendered. Here was an achievement which any revolutionary régime could be proud of.

Rehabilitation

Within a few years in Pakistan, there was an influx of about 10 million refugees. Even today a few thousands trickle down every month from "secular" India to seek refuge in Pakistan. Their rehabilitation had lagged far behind in spite of promises and efforts made by the different régimes, till Martial Law came in. Here was a social-cum-economic problem of the first magnitude, and it needed a man of depth and vision to tackle it effectively. President Mohammad Ayub Khan gave this job highest priority. Only a few weeks after Martial Law, the Government came out with a clear enunciation of its policies of refugee rehabilitation. For four years refugees' claims compensation work had been held up. The new régime took only ten weeks to finalize it, fixed the claims compensation ceiling, and provide the necessary machinery for the speedy disposal of these claims. There are almost 500,000 refugees who will benefit under the scheme and will get compensation in the form of cash or kind or both. Many have already received this compensation. In order to ensure an equitable distribution of evacuee property pool in the country, out of which the refugees' claims were to be satisfied, an offer of amnesty for the withdrawal of false and exaggerated claims was also given. It resulted in the withdrawal or modification of more than a hundred thousand claims.

(Continued on page 22)

Algeria's Freedom Fighters turn o



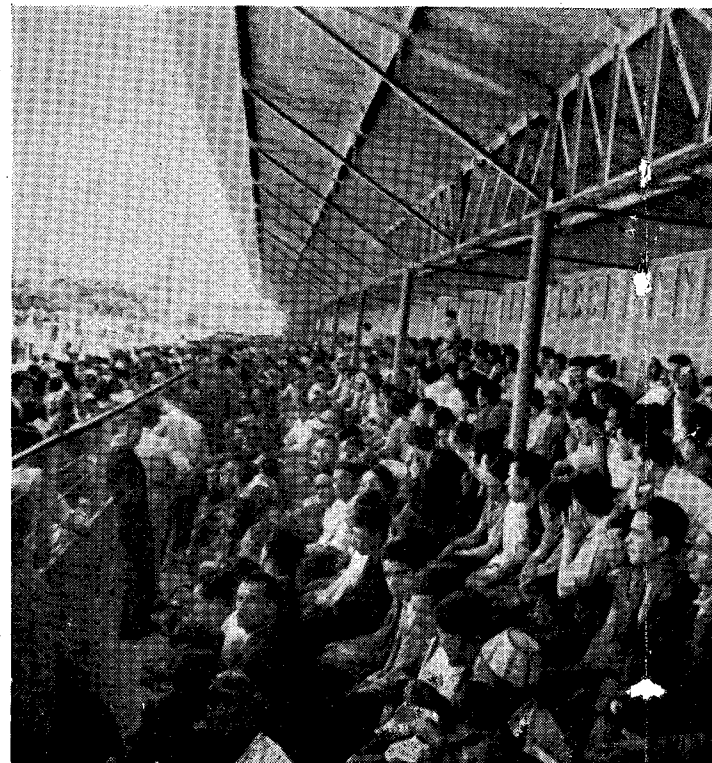
A typical stronghold of Algeria's liberation forces in the Great Kabylia, one of the main centres of nationalist activity in Algeria. The picture shows the difficulties of a terrain in which the Berber villages are all perched on the crests of the hills. Helicopters are in constant use by the French for patrol and observation work.

These tough proud
Pathans of Algeria
—says *The T*

Algeria for the Algerians—will
President's offer of peace talk
of complete independence—say



Algerian nationalist soldiers rushing towards a burning French jeep after a successful ambush.



A view of the mammoth meeting of the Algerian U

Turn down General de Gaulle's Offer

Arabic-speaking Berbers are the
majority in Algeria

The Times of London

Algerians—will not touch the French
peace talks except on the basis of
independence—say Algerian Nationalists



M. Bachaga Boualam, the first Algerian Muslim to preside over the French National Assembly. He was elected a Vice-President of the Assembly in December 1958.



The Algerian United Liberation Front.



A view of the religious life of Algeria — some distinguished 'Ulema at an Islamic Cultural Conference held at Algiers under the aegis of the Khaldounia Institute, which was founded after the name of the distinguished Muslim historian, Ibn Khaldoun.

Impact of Martial Law on Pakistan

(Continued from page 19)

The problem of refugees in Karachi was almost insoluble. Half a million refugees lived in the city without shelter and proper nutrition. Within weeks of taking over the Rehabilitation Ministry by General Azam Khan, a scheme for about 33,000 quarters to house the unsettled refugees had been worked out. The suburb of Korangi in the vicinity of Karachi was selected for the new refugee colony. Today at Korangi, quarters are being constructed, water-mains are being laid, roads are being developed, school buildings are going up, electricity connections are being installed and a suburban railway has been planned. Two years from today the Korangi refugee town will be among the few ideal refugee satellite towns in the world.

To the refugees in the country the Martial Law régime has given new hope — the hope of a richer and better life. The new régime, while planning the rehabilitation of refugees, has sought their ultimate assimilation in the national fabric, thereby ending a long outstanding human problem that is today affecting the growth of many nations.

Land reforms

The country's main problem throughout in the past has been how to meet the recurrent food shortage. By the end of 1958 about Rs.2,617 million worth of food-grains had been imported in the country. Out of this Rs.1,478 million worth were by cash purchases and the rest by way of aid or on barter and loan. How long could the national economy undergo this strain?

The only way of overcoming the food shortage was to increase home production. But to increase home production incentives were needed for the farmers. These incentives could not be provided on account of the feudalistic order in the country. The last vestiges of feudalism had survived in West Pakistan, not because the people wished it but because most of the politicians in West Pakistan were feudal chiefs. Feudalism paid rich dividends in elections, when they could get elected, not through merit, but through the pressures they exercised on their tenants. Here was an economic problem linked up with a political problem. The farmer needed freedom from the landlord in order to put his heart into his work and produce more, and to provide this incentive to the farmer feudalism had to be curbed. The new régime set up a Land Reforms Commission. Within ten weeks the Commission submitted its report, and on 22nd January 1958 the recommendations, as accepted by the Government, were broadcast to the nation by President Ayub. The Government abolished *Jagirdari* without compensation, fixed minimum land holdings in the case of *Zamindars* at 26,000 produce index units; tenants were not to be removed or ejected from their lands; they were given tenancy rights over the land they tilled; while the landlords of such lands were to be paid compensation in non-negotiable bonds maturing in twenty-five years. The Government did not delay in the matter, and followed up the acceptance of the Land Reform Commission's recommendations with the setting up of a Land Reforms Implementation Commission. The impact of land reforms on the economic-cum-social order of West Pakistan and Pakistan as a whole would take some time to be felt, but already there is a growing consciousness of the benefits resulting from these reforms. The farmer feels freer, the landlord more cautious and a middle-class of land-owners is being created — a middle-class which promises to become the backbone of the country's agricultural economy.

"Grow-more-food" campaigns

All over the country, "grow-more-food" campaigns have been launched. Virgin soil has been brought under the plough. And the unutilized capacities of irrigation projects are being put to useful purposes speedily. Colonization work on new lands has been geared up, while new methods in agricultural production are being introduced carefully and tactfully by the Agriculture and Village Aid Departments. One could hope that very soon, with the adoption of new agricultural techniques, the per acre yield in the country will rise and overall food production would reach the target of self-sufficiency. The new régime hopes to do it by 1960. Prudence is being combined with caution and plans have been worked out for the building up of food reserves of rice and wheat running into 700,000 tons with a view to meet any emergency that may arise.

Trade

The import and export policies of the Government have undergone drastic changes. "More exports" is the main theme. Except for 16 specified items, all exportable items have been placed under an Export Bonus Scheme. Privileges in imports have been abolished. Through the Export Bonus Policy the Government expects to earn over Rs.250 million in foreign exchange. In imports preference is being given to the issuing of licences for essential items and for requirements of essential industries, including exporting industries. Several new trade agreements are being negotiated, while double-taxation agreements have been signed with Japan, Sweden, the United Kingdom, West Germany, and are being negotiated with several other countries.

Industries

Only recently the Industries Minister, Mr. Abul Kasim Khan, announced the industrial policy of the Government, which aims at limiting profits of home industries without overlooking the fact that Pakistan as an under-developed country has a shy capital. The policy provides guarantees for capital investment by foreign entrepreneurs. "This time we mean to keep these guarantees," said the Industries Minister while announcing the policy. Capital formation in the country is to be encouraged. But the main objective of the industrial policy would be to consolidate present industries, complete industrial projects now halfway through, promote competition, provide necessary incentive for more production and yet ensure economic prices of the goods produced, thereby giving the consumers in Pakistan the full benefit of industrialization.

Labour

The Government, alive to the need for promoting healthy trade unionism in the country and the establishment of cordial relations between employee and the employer, has declared its labour policy. The policy ensures dignity of labour, provides guarantees to the workers for the protection of their rights, upholds ILO conventions and promises their speedy implementation in Pakistan.

Finance

The financial policies of the Government have also been revised. Economy in Government expenditure has been effected. Governmental foreign expenditure is being cut down. A stricter watch is being maintained on the balance of payments. Inflationary trends have been checked. The excess money in circulation is being withdrawn. The taxation

structure in the country is being revised. A Taxation Enquiry Commission is tackling this job. The gold backing of Pakistan currency has gone up and with it the value of the Pakistan rupee in free markets.

Education

On the educational front, an Education Commission has been set up. The Commission is to report on the changes needed in the educational pattern of the country to suit the genius of our people. The sporadic growth of educational institutions, many of which were set up in the federal capital with purely commercial purposes, has been checked through an ordinance providing for their compulsory registration in compliance with certain basic standards now laid down. Facilities at the secondary and primary levels are being expanded while the laboratories and staff at higher institutions of learning are also being reinforced. Technical education is being paid maximum attention and several new institutions dealing with different aspects of technology are being set up. The facilities for training of medical students at the medical institutions in the country are also being increased.

Press

National reconstruction entails considerable responsibilities on the press. To report on improvements in the press of the country, a Press Commission is now drawing up a report for submission to the Government.

Planning

For balanced economy proper planning is necessary. Keeping this in mind the new régime has reconstituted the Planning Board as "Planning Commission", which is now busy with the drawing up of a national Economic Development Plan.

National reconstruction

A few days after coming into power, the new régime felt the need for co-ordinated action to promote a feeling of one nationhood among the people. To achieve this, it has set up a national reconstruction bureau. The bureau is working quietly, without the usual fanfare of press and radio publicity. It is already well set on the task before it.

Kashmir

Pakistan's number one international problem is the

Kashmir issue. Pakistan stands for the right of self-determination to the four million Kashmiri people through a free and impartial United Nations supervised plebiscite. President General Mohammad Ayub Khan has more than once declared in unequivocal terms that Pakistan shall continue the struggle for securing Kashmiris the right of self-determination. For the first time intransigent India is feeling the impact of these declarations, coming as they do from a strong, popular and honest Government in Pakistan. The hopes of Pakistanis are today higher than ever on the prospect of a settlement of the Kashmir issue through a plebiscite. Events in occupied Kashmir in recent days have demonstrated the deep unrest that is prevalent among the Kashmiri people, though subdued by the force of Indian bayonets.

Canal waters

On the canal water issue, Pakistan has continued pursuing the tripartite talks. At the same time, the new régime has said in plain words that it would not tolerate any move by India to deprive Pakistan of its rightful share of Indus Basin waters.

Foreign policy

In the international sphere the achievements of the new régime in Pakistan have impressed our allies and even those who are not very friendly towards us. Guided in its international policy by the United Nations Charter and the desire for the mutual collaboration with like-minded nations, the new régime has upheld the association of Pakistan in the Baghdad Pact, in the SEATO and other bilateral agreements of co-operation. Pakistan's prestige abroad has gone up and this is a clear indication of the faith that other nations have in the bright future that lies ahead of us.

In its foreign policy the new régime is keeping the ideological basis of Pakistan uppermost. Relations with the Arab countries are being improved. Ties with the UAR are being strengthened and much of the misunderstanding about Pakistan is being removed.

"We are here to clean up the mess. Once this job is done, it would be for the people to decide what form of government they want," said President Mohammad Ayub Khan a few days after he took over the task of national reconstruction. Today, the people know what form of government they want and the achievements of the new régime are only demonstrative of the people's choice.

THE Egyptian Economic & Political Review

AUTHORITATIVE OPINIONS ON EGYPTIAN AND MIDDLE EAST BUSINESS

*Analysis of Political
and Economic Issues*

Documentation on:
ECONOMICS • INDUSTRY • COMMERCE
NEW LAWS • STATISTICS

Yearly Subscription : £1 9s. plus postage

Published by:

The Egyptian Economic and Political Review
33 SH. ABDEL KHALEK SARWAT • CAIRO • EGYPT

List of Books on Islam and Allied Subjects (continued)

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

	£	s.	d.		£	s.	d.
Muhammad the Educator, by Robert L. Gulick Jnr. 176 pp.	7	0		The Khilafat, by M. Barkatullah. Med. 8vo, 97 pp. ...	2	6	
The Prophet and Islam, by Stanley Lane Poole. 52 pp.	2	0		Al-Fakhi. Translated from the Arabic by C. E. J. Whitting. Systems of Government and the Muslim Dynasties. 8vo, cloth, vii+326 pp.	15	0	
Muhammad the Holy Prophet, by Hafiz Ghulam Sarwar. Demy 8vo, xx+472 pp.	15	0		Life and Works of Ibn al-Rumi. Rhuvon Guest. Life and Poetry of Rumi. Royal 8vo, 143 pp.	12	6	
Muhammad the Prophet, by F. K. Khan Durrani, with a Foreword by Abdullah Yusuf Ali. Cr. 8vo, xvi+160 pp.	3	0		The Shia' of India, by J. N. Hollister, Royal 8vo, xiv+433 pp.	3	3	0
The Prophet of the Desert, by K. L. Gauba. Cr. 8vo, 249 pp.	4	6		The Basis of Pakistan, by Nafis Ahmad. With 9 maps and foreword by H. S. Suhrawardy. Cr. 8vo, viii+203 pp.	15	0	
Muhammad of Arabia, by Khurshid Ahmad Enver. Pen picture of the Prophet in fascinating and novel style. Cr. 8vo, 95 pp.	1	6		The Decline of the Saljuqid Empire, by Samaullah Fadil. With an introduction by E. D. Ross. 8vo, xxviii+150 pp.	5	0	
The Image of Greatness, by Muhammad Sharif Qureshi. A humble tribute in blank verse. Cr. 16mo, 48 pp.	1	6		Muslim Sea Power in the Eastern Mediterranean from the 7th to 10th Century C.E. Illustrated studies in Muslim Naval Organization. 8vo, xi+194 pp.	1	0	0
Muhammad, Upon Whom Be Peace, by Shaikh Abdur Rehman. The Prophet's life described in verse. Demy 8vo.	1	6		Fifty Years of Modern Spain and the Lebanon, by G. Haddad. With 2 maps and 114 illustrations. 8vo, xvi+264 pp.	15	0	
The Holy Prophet Muhammad: The Apostle of Allah, by M. A. al-Haj Salmin. xv+225 pp.	12	0		The Alleged Founder of Ismailism, by W. Ivanow. 8vo, xii+197 pp.	12	0	
The Greatest Man, by Abdus Salam Khan. A valuable book for courses in high schools and colleges. 62 pp.	1	6		Studies in Early Persian Ismailism, by W. Ivanow. 8vo, xii+202 pp.	15	0	
Muhammad at Mecca, by W. M. Watt. xvi+192 pp.	18	0		Brief Summary of the Evolution of Ismailism, by W. Ivanow. 8vo, xii+202 pp.	4	0	
Aishah the Beloved of Mohammad, by Miss Nabia Abbott. A study based on untranslated Arabic sources. Indexed, xi+230 pp.	18	0		Muhammadan Dynasties, by Stanley Lane-Poole. Chronological and Genealogical Tables with historical introductions. 8vo, xxviii+361 pp.	2	10	0
Wives of the Prophet, by Fida Hussain Malik. xii+153 pp.	6	0		Lectures on Arabic Historians, by D. S. Margolionth. Delivered before the University of Calcutta, Feb. 1929. 8vo, 160 pp.	4	0	
Muslim History				Mughal Administration, by Judanath Sarkar. Third ed., revised and enlarged. Cr. 8vo, viii+264 pp.	8	0	
Islam in the World, by Dr. Zaki Ali. A qualified writer who tries to illustrate the place of Islam in history and the modern world. Demy 8vo, x+434 pp., 4 maps and an appendix	12	0		Early Caliphate, by Muhammad Ali. Cr. 8vo, 320 pp.	13	0	
The Crescent in India, by S. R. Sharma. Demy 8vo, viii+718 pp., 13 illustrations, maps and index	1	1	0	History of the Prophets, by Muhammad Ali. 162 pp. ...	6	6	
Christianity and Islam under the Sultans, by F. W. Hasluck. Demy 8vo, lxiv+870 pp. Illustrations and maps, 2 volumes	3	0	0	A Short History of the Saracens, by Ameer Ali. With maps, illustrations and genealogical tables. 640 pp.	17	0	
Conflict of East and West in Turkey, by Halide Edib Hanum. Demy 8vo, xvi+301 pp.	9	0		The Legacy of Islam, edited by Sir Thomas Arnold and Alfred Guillaume. 432 pp. with 42 plates	1	1	0
The New Turks, by Eleanor Bisbee. xiv+298 pp., indexed	1	14	0	Atlas of Islamic History, compiled by Harry W. Hazard and H. L. Cooke, Jnr. 3rd ed., 50 pp.	2	8	0
Islam in Ethiopia, by J. S. Trimmingham. Study of the History and Institutions of Islam in Ethiopia. 8vo, xv+299 pp., with 6 maps	1	5	0	The Arabs: A Short History, by P. K. Hitti. 236 pp.	10	6	
The Legacy of Persia, by A. J. Arberry. It contains thirteen valuable contributions on Persian Art and Culture by well-known Western scholars. Cr. 8vo, xvi+421 pp., with 53 plates and index	1	0	0	History of the Arabs, by P. K. Hitti. 822 pp.	2	5	0
A Monograph on Muslim Calligraphy, by M. Ziauddin. It describes the general character and history of Muslim calligraphy. Royal 4to, vi+72 pp., bibliography, 63 illustrations	6	0		History of the Islamic Peoples, by Carl Brockelmann. 566 pp.	1	5	0
Outlines of Islamic Culture, by A. M. A. Shustery. The book not only brings out the main features of Islamic culture, but elucidates what is common to it and other cultures. 2 vol. Demy 8vo, xxiv+340, and viii+341-796, vi (index); xv chapters, 43 illustrations and appendices	1	10	0	Life of Abu Bekr, by Moin-ul-Haq. English translation of Habib-ur-Rahman Khan Shewani's <i>Sirat-al-Siddiq</i> . Demy 8vo, xvi+202 pp., indexed	9	0	
Foundations in the Dust, by Sutton Lloyd. A history of an archaeological exploration in Mesopotamia. The author is a well-known archaeologist and is Technical Adviser to the Directorate General on Antiquities, Baghdad. Demy 8vo, xii+237 pp., illus. bibliography and index	15	0		Abu Bekr, by Khurshid Ahmed Enver. Cr. 8vo, 58 pp.	1	6	
Khilafat in Theory and Practice, by S. A. Hasan. A bird's eye-view of the practical working of the institution during the various periods of Islamic History. Demy 8vo, viii+70 pp.	3	0		Omar, by Khurshid Ahmed Enver. Couched in simple language. Cr. 8vo, 58 pp.	1	6	
				Ali: The Caliph, by M. A. al-Haj Salmin. 485 pp.	1	1	0
				Ali, by Khurshid Ahmed Enver. Cr. 8vo, 74 pp.	1	6	
				Al-Farooq, by Shibli Nu'mani. Translated into English by Zafar Ali Khan. Demy 8vo, xxvi+295 pp., index and map	12	0	
				Othman, by Khurshid Ahmed Enver. Cr. 8vo, 75 pp.	1	6	
				Decisive Movements in the History of Islam, by M. A. Enan. Demy 8vo, viii+323, indexed	15	0	
				The Caliph and the Sultan, by Dr. A. H. Siddiqi	1	0	
				Their Love Was Great, by Khurshid Ahmed Enver. Stories of men, women and children whose outstanding love and devotion for God stand out in Muslim history. For young readers. Cr. 8vo, 112 pp.	3	0	
				Our Decline and its Causes, by Amir Shakib Arsalan. Articles rendered into English by M. A. Shakoor. Cr. 8vo, xiv+145 pp.	4	6	

Prices subject to change

Postage and Packing Extra

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

	£ s. d.		£ s. d.
--	---------	--	---------

Prices subject to change Postage and Packing Extra

THE PROPHET'S TREATMENT OF JEWS

The Allegation of Cruelty in the Light of Facts

By MUHAMMAD YAHYA BUTT

I would like to discuss an historical event from the life history of the Prophet Muhammad (may the peace and blessing of God be upon him!) which is generally misrepresented by European historians, due to their prejudiced attitude towards Islam. I believe that problems confronted by humanity in the present days have compelled the European thinkers to a great extent to study the teachings of the Qur'an without bias, and a few of them have tried to make a right approach to its teachings and have appreciated its universal ideals and its spiritual force that is destined to play a great role in the build-up of the modern civilized world on a sounder basis. But there are still certain historians who while relating certain historical facts, give such colour to them that they leave a wrong impression on the reader. They, knowingly or unconsciously, leave the background of that event and miss its relevant links which if honestly brought into the limelight can surely create quite a different impression, in keeping with a great man like the Prophet.

The alleged charge

The historical event that I wish to relate is the event which concerns one of the tribes of the Jews in Medina, about whom it is generally said that the Prophet put all of their male members to death to secure his political position in Medina. I show the words used by one of the European historians and you can see what sort of impression he intended to create by it. The passage is taken from the book *The Arabs, A Short History*, by Phillip K. Hitti. He writes:

"Muhammad then conducted a campaign against the Jews 'siding with the confederates', which resulted in the killing of six hundred able-bodied men of their leading tribe and the expulsion of the rest. . . . This tribe was the first but not the last body of Islam's foes to be offered the alternative of apostasy or death" (p. 27).

Now such distorted presentation of historical facts before the people who unfortunately due to a long propaganda against Islam by Christian missionaries, believe that Islam is the religion of the sword, is a somewhat conscious attempt to deepen this wrong impression against Islam and its Founder. These words undoubtedly prove how Muhammad dealt callously with the followers of other religions and how he put hundreds of people to death as they did not accept his religion.

To attribute such baseless things to the Prophet, who was peace-loving, whose message was full of peace and who actually brought peace among the warring tribes of his nation, shows how far these European historians are prejudiced against Islam. Now the historical facts are as under:

The Prophet came in contact with the Jews for the first time in Medina, where he along with his companions took refuge under the guidance of the revelation. Before the Prophet entered Medina the two tribes, Ows and Khidraj, of the Ansar (the helpers), had long before accepted Islam. So the moment the Prophet arrived in Medina he was accepted as their leader. In the words of Hitti:

"Muhammad, leaving the city of his birth as a despised prophet, entered the city of his adoption as an honoured chief."

Alarm of the Jews at the unity among the two tribes

At Medina there were three tribes of the Jews. Historians differ as to their origin. Some historians say that these tribes originally belonged to the Arab nation, who later on accepted the message of Moses. And the others are of the opinion that they were the descendants of Israel and were pure Jews. However, the three tribes of the Jews, Banu Qainuqa, Banu Nadir and Banu Quraizah, were already living in Medina. Now Ows and Khidraj, the two tribes of Ansars, the helpers, were always at daggers-drawn with each other, and it had weakened their position as compared with these Jewish tribes. The Jews, knowing their weak point, always tried to keep each of these two tribes away from each other. They acted upon the principle of "Divide and Rule". But by the great personality of the Prophet their enmities and hatred had been wiped out and under the banner of Islam they had become one solid wall. This solidarity and the great leadership of a man like Muhammad had now made them a strong nation.

The Jews were deeply worried about this co-operation between these two tribes. Now having succeeded in uniting the two warring tribes of the Helpers, the Prophet made them enter into a treaty with the Jews of Medina to strengthen the relations of the two nations living in one country. A few clauses of this treaty are as follows:

"Whosoever is rebellious or seeketh to spread enmity and sedition, the hand of every man shall be against him even if he be a son . . . whosoever of the Jews followeth us shall have aid, succour; they shall not be injured, nor shall any enemy be aided against them. . . . The Jewish clans in alliance with the several tribes of Medina are one people with the believers. The Jews will profess their religion, the Muslims theirs. As with the Jews so with their adherents. No one shall go forth to war excepting with the permission of Muhammad but this shall not hinder any from seeking lawful revenge. The Jews shall be responsible for their expeditions, the Muslims for theirs, but if attacked each shall come to the assistance of the other. . . . None shall join the men of Mecca or their allies, for verily the engaging parties are bound together against everyone that shall threaten Medina. War and peace shall be made in common" (Muir).

By this treaty the Muslims and the Jews were bound, not only not to turn their hands against each other, but also to defend one another against a common enemy. This treaty, in fact, aimed at a perfect union among the discordant elements of the population of Medina. So the first thing the Prophet did in Medina was to bring peace in the country on equal footing. Everyone had religious freedom and both the parties were held responsible to defend their country against the attack of an enemy.

Ties of friendship between the Muslims and Jews

To strengthen the ties of friendship between the Muslims and the Jews the Prophet had permitted his followers to eat the food offered by the Jews. Moreover the Prophet generally used to practice according to the teachings of Moses, unless he received a particular commandment from his Lord. But the Jews always thought to annihilate the growing power of

the Muslims in Medina. The increasing number of Muslims under the leadership of the Prophet, which had united them like a solid wall and which had made them honourable in the society due to their high morals, was taken as a threat by the Jews to their strong hold upon the Ansars. So they always thought about ways of crushing the growing power of the Muslims.

There was another group of hypocrites who outwardly showed themselves as Muslims but in their hearts they were against the Muslims. This was the most dangerous group, working under the leadership of Abdullah ibn Ubayye.

In these circumstances, although the Muslims had entered into a treaty with the Jews and were sincere in sticking to it, the Jews and the group of hypocrites were always after a chance to crush the Muslims. Everyone knows that the Meccans were the greatest enemies of the Prophet. So when they came to know of the present treaty with the Jews they threatened the Jews of Medina, telling them to fight against Muhammad and expel him from the country, otherwise they would attack the Jews and put them to death. The words quoted in Abu Dawood are as follows :

“You people possess armours and forts. Fight against our enemy, otherwise we would do this and this to you and nothing would hinder us to reach the ornaments of your women.”

This was a great threat to make the Jews of Medina rise against the Muslims.

The Jews were the first to break the treaty

In the meantime the Muslims had defeated the Quraysh at Badr, which made the Jews more furious against the Muslims. So Banu Qainuqa, one of the three tribes of the Jews, was the first to break the treaty and they openly gave a challenge to the Muslims. Abn Hisham says :

“Banu Qainuqa was the first tribe of the Jews who broke the treaty that was signed by them and the Prophet and they fought against the Muslims in between the period of the battles of Badr and Uhud.”

The Prophet first tried to come on good terms with them, but they, proud of their power, said, “We are not the Quraysh who were defeated at Badr. On the battlefield we would show you what fighting is.” This made the Prophet prepare himself for his defence. The Jews after the siege of fifteen days came to their senses and requested to accept any decision the Prophet would give for them. Abdullah ibn Ubayye, who was the head of the hypocrites, and was the ally of the Jews, secretly asked the Prophet for their expulsion from the city, which was accepted by the Prophet, and this tribe was banished.

Later on, Banu Nadir, the other clan of the Jews, planned to kill the Prophet, but the Prophet was saved by God, Who informed him of their evil planning beforehand. This made the Prophet ask the two tribes of the Jews, i.e., Banu Nadir and Banu Quraizah, to review their treaty. Banu Quraizah reviewed the treaty with the Prophet, but Banu Nadir did not. This was because they were secretly backed by the leader of the hypocrites to give them help against the Prophet. To quote the Qur'an :

“Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the people of the Book : If you are expelled we certainly will go forth with you, and we will never obey anyone concerning you ; and if you are fought against we will certainly help you. And Allah bears witness that they surely are liars ” (59 : 11).

Instigations by the hypocrites and the Meccans

This was a false promise that was given to Banu Nadir

by the hypocrites to instigate them to fight against the Prophet. No one, as the verse says, came out to help Banu Nadir, which eventually had to surrender. Banu Nadir asked the Prophet to allow them to leave the country, and that they should be allowed to take their belongings with them. The Prophet granted their request.

Now this tribe went to Khaibar and became established there, and Hazry ibn Akhtab, one of the leaders of this Jewish clan, was accepted by the people of Khaibar as their chief.

Now out of the clans of the Jews only one clan, i.e., Banu Quraizah, was left in Medina. Banu Quraizah did the same as the other two clans of the Jews had done, i.e., they committed treachery. Banu Nadir, who established themselves in Khaibar, went to the Quraysh and other tribes of the Arabs and instigated them to attack the Muslims in full force. This afterwards took the form of the Battle of Allies, in which more than 20,000 people of different tribes attacked the Muslims at Medina. These were the most helpless days for the Muslims. Imagine the Muslims in Medina encircled by their foes — Banu Quraizah and the hypocrites in the city and a strong and well-equipped army of 20,000 soldiers at the gate of the town with the intention of extirpating the Muslims. All the Muslims went out of the city to defend themselves against the aggression of their enemies and the women and children were all put in a fort in the city.

At this time Banu Quraizah broke their treaty with the Prophet and instead of defending their city against the aggressors they became the allies of the Quraysh, and thought to kill all the Muslim women and children ; they attacked the fort but could not succeed in their mission. In the meantime it so happened that a strong wind blew which made the enemy take to flight without inflicting any loss on the Muslims. As the verse says :

“O you who believe, call to mind the favour of Allah to you when there came against your hosts, so We sent against them a strong wind and hosts that you saw not ” (33 : 9).

Decision according to the Jewish law

Now Banu Quraizah openly took part in this battle against the Muslims, so the Prophet, after the enemy had run away, besieged the fort of the Jews. The Jews fought with the Muslims, but after the siege of one month they requested to accept Saad ibn Moaz as their judge. Before Islam, Saad ibn Moaz, the chief of the tribe of Ows, was the ally of Banu Quraizah. The Prophet accepted their request and handed over their case to Saad ibn Moaz, who based his judgment on the following Jewish law :

“And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself ” (Deut. 20 : 12-14).

He gave the decision that the fighting men should be put to death and the rest be made captives. Had they trusted the Prophet, he would probably have given them the same punishment as he gave the other two clans — banishment.

It is preposterous to paint this as a case of “apostasy or death”. It was treason of the worst type, which, if successful, would have meant the wholesale massacre of Muslims.

The Prophet did his best to conciliate the Jews, but every time they stabbed the Muslims in the back. And what they got, they got at the hand of a judge of their own choice, who gave his verdict according to their own Jewish law.

ISLAMIC TEACHINGS IN THE LIGHT OF MEDICAL SCIENCE

By A MUSLIM PHYSICIAN

Those who are conversant with the study of Arabic, its ancient literature, its immense richness of vocabulary, style and expression, cannot dispute the fact that the Qur'án is a library full of unparalleled magnitude. Even the non-Muslim scholars of literature have repeatedly acclaimed it as a miracle.

But it is not only the beauty of language that elevates the Qur'án as a book of celestial origin. Its contents also have always evoked admiration of learned men of all ages, irrespective of their faith or creed. The presence in the Qur'án of facts and principles that could never have been known before the invention of the modern scientific instruments is something which has baffled the scientists of today.

My purpose in this article is to pick a few verses from the Qur'án and examine their truth in the light of modern medical science. Unfortunately the space at my disposal would allow me to deal elaborately with only a few such verses.

And when you said, listen Moses !

We cannot endure one class of foods
So pray to thy Lord for us to produce
Of what the earth grows — its cereals,
Cucumbers, lentils and onions.

He said : Do you wish to exchange the better for the worse? (The Qur'án, 2 : 61).

He means how can you prefer onions, vegetables, lentils, to meat, milk and fish? In this verse Moses explains that fish and milk are better in quality. This is in full agreement with what has been discovered only within the last half-century, that although these cereals have proteins in them, the quality of this protein is not as good as that in meat, fish and milk. These cereals have been proved deficient in many proteins essential for the healthy development and growth of the human body, and as modern medicine has found, these are deficient in first quality proteins.

“They ask you about wine and gambling. Say : ‘In them is great harm and some profit. But the harm and sin is greater than the profit’” (The Qur'án, 2:219).

In the Hadith, i.e., in the words of the Prophet, all intoxicants are forbidden. An intoxicant is any material that causes the loss of control, speech, thought or senses. It can be seen, therefore, that included in intoxicants is narcotics, such as hashish, as it is known in the Middle East, marijuana (west of the Atlantic, South America) and kinnab, a Cannabis Idica, in some parts of India and the Far East.

The Qur'án prohibited these intoxicants because of their evil effects and degrading qualities. About alcohol, Dr. A. E. Carner, a recognized British authority on alcoholism, Director of Caldecote Hall, and an associate author of the modern book *Alcoholism in General Practice*, writes :

“Until comparatively recently, alcohol was regarded as one of the most important medicines and was valued especially as a stimulant. Now, it is generally recognized, as from first to last, a depressant. Such

complete reversal of opinion is interesting. Investigation has further robbed alcohol of its illusory position as a valuable food. Its use as food is only theoretical and confined within narrow limitations. Similarly, the belief in the specific action of alcohol in acute infectious diseases (e.g., pneumonia, influenza) has been confuted. In these also, its use is now recognized as very restricted, and is not unattended with danger. . . .

“We may paraphrase the words of the late Dr. Norman Kerr as follows : ‘In alcoholism, religion sees only sin, the world sees only vice, the State sees only crime, *medicine sees only disease*’.”

The more generally acceptable view at the present day is that which regards true addiction as a form of psychoneurosis. (In other words, the alcoholics, and especially the alcoholic addicts, suffer from a kind of mental disease which causes them to drink.) It is not because of thirst, or because it is irresistible to their palate, that they take it. Many say they take it because it is social to do so or because they have to, or other lame excuses. Such excuses give us a clue to the causation and make us proceed to enquire, “Why do they have to?” Then we are bound to come to the inevitable answer, that it is mostly because they do not wish to be criticized. Others, they say, who are in their company do so, so they must do the same. Now there is no logic in that. Such people are, according to modern psychology, endowed with a particular evil quality, one more akin to animal than human ; this is the quality in which they, like an animal which being one member of a herd faces the same direction because others do so, a quality called aptly when it exists in humanity the “herd instinct”. At other times the alcoholic becomes more feeble-minded still. This time “the cow becomes an ostrich” and tries to escape from his difficulties or worries by taking refuge in alcohol. He is an escapist, and as such behaves exactly ostrich-fashion. The ostrich by putting its head into the sand falls into trouble, and the alcoholic by taking refuge in alcohol makes his problems worse, for he wastes the time which he might otherwise have used to solve his problems.

The evil effects of alcohol on health

It is no excuse to say, “Oh well, we mean moderation in everything,” as many people do when they are told about the curses of alcohol. In taking alcohol, moderation may not be so easy, for if some alcohol is taken, the moderate person, who before drinking had the sense and good intention of being moderate, may now, by reason of losing the physiological control of his higher centres over his actions, a state into which alcohol causes him to find himself, becomes swayed and drinks further and harms himself both psychologically and physically.

Among the early ill-effects of alcohol is depression, tiredness, slackness and lack of enthusiasm, temperamental, difficult and restless attitude, a sense of shame, inferiority, which makes the alcoholic unnecessarily suspicious of others. He becomes impatient, and this leads to a fall in the efficiency of his work. If he is a manual worker, or one whose calling needs dexterity, he becomes less perfect and loses the skilled movements of his hands.

Alcohol is wrongly supposed to heat the body. In actual fact it leads to such severe chilling and loss of heat that it is often the direct cause of pneumonia. This is because its effect is to dilate the blood vessels of the skin, which thus, although giving a sense of warmth, causes heat to be lost to such an extent that the body loses its resistance and becomes prone to colds, sore throats and pneumonia, etc. It also irritates the stomach so much and thus leads to gastritis, acute and chronic, which accounts for the vomiting of those who take alcohol and their frequent stomach ailments.

Hashish and other narcotics

Ibn Beitar, the Arabic savant seven centuries ago (d. 1248 C.E.), wrote about it :

“It leads to baseness of sentiments, ill-manners, causes shame, and modesty to disappear, brings those who take it to the point of glorifying vices, and all nobility and virtue to nothing.”

These accounts, written over seven centuries ago, are remarkable in the degree to which they parallel our modern knowledge of the action of the drug. According to modern narcotic science we know that this drug causes sensory illusions and disturbs the time sense. It causes superhuman joy as well as superhuman misery, a state allied in its temporary effects to certain types of diseases of the mind.

Subjects may frequently lose all normal restraint and without the least provocation or motive will be incited to the commission of desperately violent acts, such as shooting or knifing. In this sense the hashish taker should be considered more like a criminal or a potential criminal. The drug increases the appetite by producing hypoglycaemia. This is the gluttonous, unhealthy and in fact a pathological appetite that leads to harm.

Honey and glucose

“From within them (bees) comes a drink of varying colours which has qualities that leads to recovery in people” (The Qur’án, 16 : 69).

This verse is said about the bees and the honey they produce. The main chemical substances in honey are glucose, fructose, in addition of course to water. There are also many vitamins, although modern therapeutics have not yet completed the researches in this subject. Vitamin A is known to be present in quantities second only to those present in cod liver oil and carrots. Glucose itself forms 40 per cent of the contents of honey, and about it we have a vast accumulation of knowledge which all came to light during the past forty years or so. The physiological action of glucose only began to be known in 1912, when a method was discovered for the determination of blood sugar. Finally the isolation and purification of pancreatic hormone in 1922 gave modern medicine a means of regulating the utilization of glucose by the human body. The Arabic chemists were the first to isolate glucose in solid form, although not in a completely pure quality. It was not until Maijohof, the German chemist, obtained it in its pure form that its use became more popular, and through its therapeutic action the uses of honey have thus become scientifically established.

In talking about the uses of glucose we are generally speaking in fact then of the uses of honey, for although honey cannot be given directly into the blood as glucose can, glucose can now be produced from honey in such a pure form as to be given intravenously, i.e., directly into the blood.

The greatest therapeutic use of glucose is in giving it to save life in diabetic coma, a condition which, if untreated, leads sometimes, if not always, to death, unless glucose and insulin are given intravenously. Thus many a diabetic, who would otherwise have died in a coma, has lived a useful and fairly long life.

Benefits of fasting in the light of modern research

Next I am going to mention other verses on the science of dietetics :

“You who believe, listen ; fasting is prescribed to you as it was prescribed to those before you. So that you may learn self-restraint” (The Qur’án, 2 : 183).

To start with, of course, fasting may be unsuitable for people who have to do very heavy physical work. For these the Qur’án made allowances. But it is of undenied health-giving qualities to those who are brain workers, or at any rate those whose work does not involve them in heavy physical exercise. Some people, however, believe that fasting even in these cases is harmful. They say it leads to digestive disturbances, makes them temperamental and impatient.

Uses of fasting

- (1) Those who are obese will shed off a lot of their weight. For it has been proved that more than 90 per cent of fat people have the cause of their fatness in over-eating. Obesity has been found to predispose too many diseases such as diabetes and heart diseases, as well as many others.
- (2) Reduces blood pressure by virtue of eating less, lowering of the metabolic processes which leads to a state of lethargy, semi-sleepiness or complete sleepiness leads to rest and to less formation of such hormones as adrenalin, which contributes to the increase of blood pressure.
- (3) In mild diabetes if accompanied by overweight — by reducing weight it improves the diabetes.
- (4) In ordinary diabetes moderation of food ; some dieting may be all that is necessary to control its progress.
- (5) In nephritis, especially if accompanied by oedema.
- (6) In heart diseases especially if accompanied by oedema.
- (7) In chronic arthritic diseases, especially if accompanied by obesity in many women over 40 years of age.

It has been observed that some of these cases improved by fasting much more quickly than they did after years of treatment by electricity and all modern medicines.

Naturally dead animals

“He has forbidden you naturally dead meat, blood and the flesh of pigs. But if one is forced by hunger without wilful disobedience nor transgressing due limits then he is guiltless, for God is oft forgiving and merciful” (The Qur’án, 5 : 3).

Eating the naturally dead animal has been forbidden, i.e., the animal that has been found dead or which died a natural death by disease or degenerative processes. If death is due to disease then some of the products of this disease in the form of toxins must often be present in the dead body and may, if eaten, harm the eater, even if well cooked. The dead body in such cases is similar to putrefied food, which no matter how long it is heated and well cooked will still have a deleterious effect and may in fact cause death.

(Continued on page 32)

WHAT THEY THINK OF US . . .

Unwitting adoption of the teachings of Islam in preference to those of Christianity

The religion with God, says the Qur'án, is Islam, which has been so designed as to fit in with human nature. Whoever seeks a religion other than Islam, it goes on to warn, it will not be accepted from him — i.e., it will not work (3 : 18, 84 ; 30 : 30).

In an interview with a Press correspondent, Kenneth Harris, reproduced below, the views expressed by the Archbishop of Canterbury, Dr. Fisher, put a seal of confirmation on the above Qur'anic declaration. Finding the Gospels teaching fail him, the Head of the Anglican Church has unwittingly to fall back upon truths which have been expressly laid down in the Qur'án.

Harris : Do you think some people reject Christianity because they feel that its twin pillars, love and truth, so frequently militate against each other?

Archbishop : I don't think they do militate against each other. Truth and love are the same thing, or, rather, they proceed from the same source, God. Love is the central thing. It is an absolute — involving the complete subordination of self, involving self-sacrifice, unselfconsciously made, but in some cases of the most terribly painful kind.

The fact that we feel love, all of us, at one level or another, helps us to understand it — the love of the mother for the baby too young to return love, the love of friends, the love of God : and we have moving descriptions of it — the great one, by Paul in the thirteenth chapter of Corinthians.

What *truth* isn't so easily understood, partly because so many people are content to identify it with their own opinions and leave it at that. It must never be forgotten that the word *truth* may refer to two quite distinct things, objective truth and moral truth, that is to say truth of verifiable fact and truth of moral response to the demands of life.

Secondary kind of truth

That two and two make four, we say, is the truth. Philosophers and logicians say that truth is about propositions. Historians can sometimes distinguish what is the historic truth (but rarely the whole truth). This is scientific truth. Observed fact. The correspondence of a statement with the state of affairs about which it is made. But this kind of truth, though of high importance, is a secondary kind of truth.

Truth means for purposes of Christian living *moral* truth. Moral truth is not a speculation about facts. It is expressed in personal response by men to the external facts. "He that *doeth* truth," says St. John. Truth and love are the same thing. Or perhaps the head and tail of the same Christian coin. "God is Love" and all truth is of God and each man is judged by the personal response he makes to life.

Harris : Telling the truth, then, in the sense of saying what is true, in the sense that something is or is not a fact, isn't all that important?

Archbishop : Observed truth is a servant of moral truth and every man must secure as much of it as he needs and can use. But to regard the search for factual truth whether in science or history as an end in itself, to be pursued without regard to human ends and God's purposes, seems to me to be a great mistake. You are simply discovering that two and two make four in a variety of new and more complex kinds of ways. It is important that this should be done if it is an aid to human enlightenment and action. But as an end in

itself it is no more (and no less) significant than, shall I say, stamp-collecting.

Harris : Must truth govern love, or love govern truth?

Archbishop : Love is absolute. And it must condition what uses we make of truth, truth on the secondary level, the product of reason and observation. Take the H-bomb, for instance. There is no doubt that the case which those who oppose the retention of the H-bomb make is cogent. It is a very strong case indeed. But if reason, in the service of love, may lead you to suppose that it is utterly wrong to possess or use the H-bomb, reason, equally in the service of love, may lead you to think that it would be wrong for us to discard the H-bomb unilaterally.

An accusation over Suez

Christian opinion is, I think, fairly evenly divided about it. And, of course, our Government has a direct responsibility in this matter far greater than any citizen has. For a Christian ruler responsibility demands of him that he shall combine full integrity of Christian purpose, recognition of the demands of Christian love and respect for observed facts and conditions within which he has to operate. Part of a Christian's duty is to help his rulers, so far as the conditions of a democratic State admit, to keep to this strict and narrow way. This is part of his love for them.

Harris : Well, if you say that we have to "love" our rulers, does that mean that you don't speak out when they do something which you think is wrong?

Archbishop : On the contrary ; it is the Christian's duty to speak the truth as he sees it by way of criticism and advice if he feels that by speaking out, and by the nature of what he is going to say, he is going to increase the chances of the wrong thing being stopped, and the right thing being done in its place, or that he is bearing a timely witness to a bit of Christian truth in danger of being overlooked.

Harris : What happens if the Christian is accused of "talking politics"?

Archbishop : Well, I spoke my mind over Suez, and was accused of that very thing. But I was not talking politics in any ill sense. I didn't criticize what the Government had done. I simply tried to analyse the critical situation which had arisen from the point of view of moral truth ; and I isolated three factors of special concern to a Christian.

First, the people of this country were divided into two bitterly hostile camps, hardly able to speak to one another. Secondly, we had sorely offended the United States, some members of the Commonwealth and many foreign nations. And, thirdly, many lawyers of the highest standing were telling us that if we were not actually breaking our obliga-

tions to the United Nations we were on very slippery ground.

I said that on the face of it, therefore, we were in grave moral jeopardy and that as a Christian nation we must above all else put ourselves morally on secure ground again (which in fact we did by a change of policy, and it is immensely to the credit of the Government that on those moral grounds alone they changed their policy).

At the time a prominent politician asked me if I had taken into account the threats of Russian infiltration into the Middle East before I said what I did. I told him that this was for my purpose quite irrelevant. Not irrelevant to the politician but irrelevant to me. He, and the members of the Government, had their duty to do for the country and its security. There were decisions to be taken which only they could take. But on the level at which I was speaking, that there was a Russian menace was irrelevant. I was concerned only with isolating certain moral truths involved in our situation which might have to be overridden perhaps but must not be ignored.

Harris : What if the statesmen turn round and tell you that there is a state of emergency and they have to act accordingly?

Archbishop : They are perfectly entitled to do that. It is their responsibility to determine what is necessary for the safety of the nation. But the Christian citizen has the duty of saying whether in his opinion what they propose to do is right or wrong, wise or unwise, a necessary surrender to expediency or the missing of an opportunity for Christian fortitude and creativeness.

The world is, at all times, a sinful world : and in all that men do, they are involved in sin to a greater or less degree. What is important, for citizens and for politicians, is not to imagine that one will never sin, but to recognize sin when it occurs, to recognize it in all our deeds, and not least in the good deeds we are rather proud of, to be contrite, and to hope to be forgiven for it. The best way of doing that is, of course, to be wholly devoted to the highest interests of the whole nation and of God in that respect.

The example of Cyprus

Harris : If you say that a thing is wrong in public, and nobody seems to take any notice, do you go on saying it?

Archbishop : In principle, yes. But if the purpose is to encourage a reconciling and redeeming and constructive public opinion, then how and what you say, and how often you say it, must be conditioned not only by the spirit in which you say it but also by the response it is likely to get. You must consider the state of mind of the persons to whom you are talking and the way in which they are likely to react. For no good will be done, nor any evil undone, unless some people at least are led to think together dispassionately and to apply, first, reason for digestive truth, and, then, charity or the spirit of love, to the matter before them.

Cyprus gives a good illustration. My interest in Cyprus (apart from the fact that I am deeply concerned for the Christian Church there and its leaders that they should not betray the Christian Faith) has been to emphasize now and again some of the fundamental moral truths. At the very start, in a speech in the House of Lords, I said that I had called on Archbishop Makarios to denounce terrorism, and that he had refused my request. To my mind this was morally indefensible.

He was wrong, first, because he was at the least conniving at the use of force by his supporters to obtain a solution to a problem which could never be solved except by the

triumph of a spirit of reconciliation and mutual trust. It was morally wrong, too, because with this backing of terrorism (even if it seemed to him a form of patriotism) he was insisting on dictating his own terms.

A refusal to negotiate in charity, and to be unwilling to accept sacrifice, is morally wrong. Even if situations in which it is clear where right and wrong lie, it is not Christian for any to say that they must get all their demands, taking all and giving nothing. That is the argument of *power*, not the argument of objective and moral truth. Of course, all parties to the Cyprus tragedy, including our own Government, must submit to that same judgment.

If there is to be a solution of any problem in which people are opposing each other, it will come to a compromise or a synthesis in the end. You might just as well start with it at the beginning, and it is a moral duty to do so. It is the same with domestic problems, industrial problems. So long as both sides see them as power struggles, you get nowhere.

"Let's resolve to agree"

Harris : But does compromise get you anywhere?

Archbishop : Yes. It is the only way you get anywhere, except by the use of force in one form or another. More important, the only thing that really matters is that the two sides should come away from an argument not with one side proclaiming victory, and the other licking its wounds, but with both sides knowing that they have agreed to do something on a basis of mutual respect, understanding, and tolerance — which are all different names for love.

Think of the problems, in politics, in industry, and in labour relations which could be quietly solved if both parties were ready to say at the start : "Let's resolve to agree on something. We know it won't last. But nothing lasts. We know it will have to be looked at again, next year or in a hundred years. But what is important is that we should do our giving and taking quickly and come to a speedy agreement." There is a text for that : "Agree with thine adversary quickly while you are in the way with him" ; delay only makes things worse.

Harris : Well, why don't people behave like that?

Archbishop : Politics. I don't mean just the politics of parliaments, but the politics of industry, of universities, of business houses and of Churches too — which in one way or another are all struggles for power to possess and control. We have our struggles for power within the Churches.

Harris : But it is often said that the essence of politics is compromise.

Archbishop : Compromise as a mere pause in the battle solves nothing. A good compromise should be given a better name, a synthesis or coming together in true understanding. The failures and frustrations of politics come from resort to force. Force in its various forms. All pressures meant to overcome (or "brain-wash") the other side so that you may get your own way are a form of force. Lobbying, pressure-groups, propaganda, with this end, are a form of force, and are evil.

The older I get, the more it comes home to me that if only people would train themselves to concentrate on trying to reach agreement, instead of defending their prepared positions and their own rights and their vested interests, we should all get on much faster. And that is what a Christian is bound to be doing as a minister of reconciliation. He must regard everyone as a potential friend even when he is an actual enemy, and must never cease his efforts to win him to friendship. That is how God treats us. We may still find

it necessary to say harsh or rude things (and even to enjoy saying them !!) : but there is real truth in the words, "It is not what he says, but the nasty (or friendly) way in which he says it!"

Harris : Why do you think people *don't* sit down and try to agree? Why do you think politicians fight?

Archbishop : I am quite clear in my own mind about that : the world, the flesh and the Devil. Or, if you like, sin. The sin that is in human nature. It's not just because they are in politics that politicians often indulge in un-Christian language. There is un-Christian behaviour in ecclesiastical politics, too. Church history both before the Reformation and after shows a grim story of struggle between temporal power and spiritual freedom, between Church and Church.

Perhaps we Anglicans have learned the great lesson, that the Church must grow and thrive not by power but by truth and love and the freedom that goes with them, better than some other Churches. But it is a continuous struggle in every Church to keep power and self-interest completely subordinate to our responsibility to Christ. If it is hard in the Church, how much harder in the world !

Self and self-importance, national, ecclesiastical or personal, constantly intrude. People or parties feel that they and their prestige are personally involved in getting the kind of agreement that suits them. If the settlement does not take a particular form, they feel that they or the party, or truth with a capital T, have been compromised. — Courtesy, *The Observer* (15th March 1959).

Islamic teachings in the light of medical science

(Continued from page 29)

The wisdom in forbidding the taking of blood

Its intake is forbidden even in pure form. This is also the reason why Islam forbids the killing of animals for the purpose of feeding by any other means than slaughtering. The wisdom of this teaching will become clear when we know that blood is a tissue consisting of blood corpuscles and fluid called plasma. This plasma carries the harmful by-product or waste of tissue metabolism, i.e., products which are harmful if they remain in the body. For purposes of explanation I shall say that the blood carries these products in a more or less similar way to that of a water stream carrying weeds or gravel from one place to another. When blood reaches the kidney and the skin, and in certain cases the lungs, it gets rid of these substances, which come out of the body in the urine, the sweat and the breath. If blood is ingested, therefore, it means that with it we will take some poisonous products, which at least in a minor degree will do us harm. Further, blood remaining in the meat hastens its putrefaction. Modern bacteriology tells us that most bacteria are encouraged to multiply and thus hasten putrefaction if they are in a moist medium. It may be said that in countries like England, the dead and stunned animals are eaten without ill-effect. That may be fairly true, but one swallow does not make a summer, as the saying goes. If this is so, it is because the cold climate helps to retard the putrefaction processes in the meat that would otherwise occur with outstanding rapidity in warm and tropical climes.

Harmful effects of eating the flesh of swine

The flesh of the pig, in whatever form, whether pork, bacon, ham or sausages, has been forbidden. And although at times the eating of pig's flesh results in no harm, if adequate control and full supervision over slaughter houses and the rearing of pigs takes place, this is a very difficult matter even in the most socially and administratively advanced and health-conscious countries. Such measures can never be guaranteed. Even in England we still find diseases resulting from the eating of infected pork, such as that of the trichinosis epidemic that occurred a few years ago as a result of eating incompletely cooked pork sausages. In America it has been estimated that 5 per cent of pigs are affected with trichinosis — a hookworm disease — which may be fatal. Cooking the meat in such animals often does not succeed in killing the worms.

Further, dietetically, pigs' meat, especially pork, is very rapidly putrefied, and thus causes gastro-enteritis, more often than any other kind of meat. Even if it is eaten fresh, it is indigestible except to the most healthy stomachs.

How often it is forgotten today in our educational systems, both in the East and West, that science should help us to understand, where possible, the magnificent teachings and virtues of a religion, and that once this virtue is made sure of, found by every evidence not to be lacking, that we should be guided by it, so that we may not lose ourselves in the tortuous channels of science, and that we may not be led astray.

THE LIFE AND THOUGHT OF MUHAMMAD JALAL-UD-DIN RUMI

By AFZAL IQBAL

Pp. XI + 181

Price 7s. 6d.

"I recommend this book warmly; it is a pleasure to read and it holds the key to further delight for those many who will be encouraged to study further the immortal poetry of Rumi".

(Professor A. J. Arberry of Pembroke College, Cambridge, England)

AN AMERICAN'S 23 QUESTIONS ON ISLAM WITH A MUSLIM'S ANSWERS TO THEM

II

By An Egyptian Scholar

Question 10 : Is it necessary to join any special organization or group of people or believers to worship correctly? What is it necessary to do in this life to be saved? What if one fails to live according to your religion — is he punished here, and if not will he be punished after death?

Question 11 : Status or condition of non-believers. Those who do not believe as you do. What is the individual disadvantages or personal loss if he is a non-believer in your religion or faith, both here and in the life after death?

Answers to 10 and 11 : The worship of God is closely related to the faith. While admitting the possibility of an individual's accepting in general outlines the true faith, Islam, by finding out by himself the existence, oneness, omnipotence and glory of God alone with His perfect attributes, religious teaching is absolutely necessary in the matter of the worship of God.

Such teaching has attained to its perfection in Islam, which has fully prescribed the principles of both the faith and worship.

Fundamental principles of Islamic faith may be summed up as a pure belief in :

- (1) God with all His perfect attributes ;
- (2) God's angels ;
- (3) The books sent by God to His prophets by means of revelation ;
- (4) The prophets sent by God to men ;
- (5) The Day of Resurrection ; and,
- (6) God's Providence, His being the creator of the measures of good or evil, and life after death.

Fundamental principles of Islamic worship are :

- (1) Bearing witness that there is not a God save God, and that Muhammad is His servant and His apostle ;
- (2) Practising the five obligatory services of worship ;
- (3) Giving alms ;
- (4) Going to Mecca and performing the rites of the pilgrimage ; and,
- (5) Fasting in the month of Ramadhan.

The five obligatory services of worship may be practised either alone or with the leadership of an Imam in a congregation. The services of worship performed in a congregation entitles one to greater future reward. Friday services and 'Id services are usually performed in a congregation under the leadership of an officiating Imam in a mosque or in a building used as a mosque.

Alms and fasting are financial and bodily acts of worship performed by each Muslim personally.

Pilgrimage is a worship for well-to-do Muslims who fulfil certain conditions. It is performed once in a life-time in and about Mecca at appointed times and in accordance

with certain prescribed forms.

Although no membership in any special organization or group is necessary in order that these acts of worship may be accepted of God, it is necessary to learn how to perform them properly and in the manner prescribed by our religion.

However, it has been found practical and advantageous to follow one of the four great Muslim jurists (Imam Abu Hanifa Nu'man Ibn Thabit, Imam Abu 'Abd-Allah Muhammad Ibn Idris al-Shafi'i, Imam Ahmad Ibn Hanbal, and Imam Malik Ibn Anas), in view of their remarkable skill and success in drawing from the Qur'an and the Prophet's Traditions the spiritual and temporal principles of the Canon Law of Islam. These great Muslim jurists, who are also the founders of the four orthodox Muslim schools of thought bearing their respective names, do not differ with one another on the fundamental principles of faith.

While no Muslim who is capable of acquiring as complete a mastery of the God's Book and the Prophet's Traditions as these four jurists need follow any of them, Muslims have associated themselves with one or the other of the said four schools as no one has so far appeared with a greater power of comprehension or better qualification than these Muslim jurists for expounding Islamic laws.

As for the question of what to do in this life to be saved, we Muslims believe that to comply with the commands of God and of His Messenger, Muhammad, is the key to happiness and salvation in this world and in the next.

God has indicated through His prophets the way to salvation both in this world and in the next. Consequently, those who believe in God and the last of His prophets, Muhammad, comply with His injunctions and prohibitions, and are fair in their dealings with their fellow men, will certainly attain to salvation.

But, if he denied any of the afore-mentioned fundamental principles or any religious concept of Islam, or held as lawful what has been canonically prohibited as unlawful, we should consider him liable to punishment.

One who thus abandoned Islam or refused to join the Muslim community in this world would, we believe, suffer torment in the next world, to say nothing of the moral and material disasters that might befall him even here.

Islam has restored the essence of true religion¹ to its original purity by removing from it all distortions introduced by men in the pre-Muhammadan era. Furthermore, Islam has brought more perfect doctrines ensuring to all mankind the felicities of this world and of the next. It is, therefore, up to the sensible people to appreciate the personal losses here and hereafter of those who would not embrace Islam, which means safety in both worlds.

Question 12 : Man's relationship to God or to Deity. (Is there any kinship in any actual or related connection? Is each person created at the beginning of his or her life on this earth?)

Answer : Man is an honourable creature and servant of God.

Every man who fulfils his duties in that capacity will

¹ Muhammad taught that all prophets who preceded him had proclaimed the same religion, i.e., Islam. Thus, he held that men like Abraham, Moses, Jesus and himself were not essentially different from one another. God might authorize one to abrogate certain practices which had been commanded by a predecessor, but in essential matters they were all engaged in the same task, which was to proclaim the Unity of God and summon men to worship Him alone.

have enhanced the esteem in which he is held by God, thereby coming near to God's spiritual presence.

There are the angels whom God has provided with the ability to assume any form. The prophets and saints, however, have been granted the highest degree of this favour in view of the higher rank assigned to them.

Since God is free from material things, this favour of coming near to His Presence is spiritual, consisting of His manifestations through revelation or inspiration. It is not corporeal or material.

Islam having thus established sensible relationship between God and creature on the basis of reasoning and tradition, man's actual or relative kinship to God cannot be conceived in any other manner.

Again on the basis of reasoning and tradition, we believe that God, the sole Creator of all, brings man into this world out of material elements first in the form of a drop of liquid, which is then transformed by successive stages into a piece of clot, a piece of flesh, and bits of bones clothed in flesh. This He finally fashions into the foetus, breathing into the tiny body its previously-created soul and causing it to be born at the appointed time. We reject any other doctrine or theory as inconsistent with reason and tradition.

Question 13: Resurrection. Of individual or what? After we die and leave our present existence, what will happen to us as individuals eventually? Will there be any family relationship? How do you believe we will appear? To whom will each individual give an account of his past deed?

Answer: The world where men stay from their death to their rising again on the Day of Judgment is called the Sepulchral World.

The eternal life which will begin with the Day of Judgment is called the Future Life.

The soul of each individual after death, in our belief, retains its relationship with its body. Two angels called Munkir and Nakir, approaching it, will ask: "Who is your Lord, your prophet? What is your religion, your Book?" The souls that give the right answer will have each a Garden of Heaven, in a spiritual sense, assigned to them as their abodes. Those who fail to answer correctly, however, will undergo severe punishment until the Day of Judgment.

For his past deeds each individual will give an account only to God. Every good deed or evil deed, no matter how trifling, will receive the merited reward or punishment.

Finally, men will be assigned their places in Heaven or Hell according to their former deeds and faiths. Those destined to paradise will recognize each other, maintaining their family relationship and ties.

Question 14: What is necessary for a non-believer to do to become associated or affiliated with your religion? To become a Muslim, what must a non-believer do? Do women have the same rights as men in your worship? If not, what is their status?

Answer: Islam, the only divine religion consistent with common sense and human nature, is the most perfect form of the religion proclaimed by all prophets. And if a man with common sense studies the sacred Book of Islam along with the Traditions (words and deeds) of the Last Prophet, to whom the Book was revealed, learns the fundamental principles of faith and worship set forth in answer 10 either by self-study or through a scholar's instruction, and declares his belief in them, he will become a Muslim and be treated as such in this world. No other ceremony is necessary for embracing Islam.

Islam regards woman as the half of the society, treating her as an equal to man in all circumstances save for those that are related to her natural constitution and her duties in life. Islam has arranged her relationship with man on a basis of equality and mutual assistance.

Men have legitimate rights over women, just as women have rights over men. It is man, however, who acts as the head of the family.

Islam has imposed on man certain duties ensuring happiness and peace of mind to woman and enabling her to do the duty she has been created for. On the other hand, man has been granted certain rights over woman in order that family life and social foundations may rest on firm ground.

Islam considers man and woman equal in the performance of religious duties, recognizes the rights of woman in religious and social life, promising identical rewards for woman and man in the next world.

Islam has bestowed upon woman the highest degree of respect, dignity and justice due to her in her various statuses as daughter, wife and mother.

Islam has enhanced the prestige and dignity of woman to the zenith by declaring that Heaven, the home of future felicity, lies beneath the feet of the mother.

Ill-treatment of a female child or any action that may bring ruin to her has been deprecated and forbidden by Islam.

Islam recognizes for woman the right to live, to receive alimony, and to inherit property from her husband, from her parents or from her relatives.

The practice of taking as many wives as one wished was prevalent before the advent of Islam. To stop this practice Islam has permitted a man, only under compelling and insuperable circumstances, to take up to four wives. But, it has made this permission dependent on conditions so rigorous and so difficult to fulfil that, in practice, a man's being content with one wife is deemed essential for the welfare of the family.

In Islam woman can divorce her husband, if necessary. Moreover, it can be stipulated at the time of the marriage ceremony that the right to divorce should belong to woman and not to man.

Islam does not compel woman to cook, to launder, or to do other household tasks, against her wish, just as it does not compel her to give suck to her child if a wet-nurse can be employed. If she does such tasks at all, it is because she is generous and cares for the welfare of the family.

Woman is allowed to engage in a trade or profession, provided she should observe the proprieties. She may also serve in the armed forces of her country in case of necessity.

Question 15: Good and Evil. Sources, etc. Are the real influences or psychological conditions of mind only? What does the Islamic religion teach in regard to these two terms?

Answer: In Islam, what is morally and materially beneficial to man is "Good", and what is harmful "Evil".

Although goodness or evilness is the intrinsic quality of a thing, the religious injunction or prohibition particularly related thereto confirms this quality, making its true nature clear to us. In other words, a thing's being good or evil is due to its innate nature; and while man's mind is capable of perceiving these qualities in that thing, the relative divine injunction or prohibition, i.e., religious teaching that that thing is good or evil, makes the nature of that thing clearer to us. So, we comprehend with our mind that good is beneficial and evil detrimental, and religious injunction or

prohibition imposes on us the responsibility of acting accordingly.

It is further emphasized in Islam that the evilness of certain evils is only from our point of view. Certain evils, considered as such in view of their intrinsic nature, are found to bring about material or moral equilibrium which indirectly serves a good purpose. Similarly, certain things which appear harmful to individuals often turn out to be advantageous to the community. Conversely, something which is beneficial to the individual might be detrimental to the community. It also happens sometimes that what we consider good for ourselves proves evil in the end, and vice versa.

While avoiding the evil, therefore, one must not give up hope or lose courage when confronted with a calamity or loss.

We believe that God is the creator of everything, including the measures of good and evil, but that He approves good and disapproves evil. Good and evil, we further believe, are related to man as regards free will and execution, and to God as regards creation of their measures.

Undoubtedly, to do the evil and to create its measure are not the same. It is man's free will that becomes the author of evil by choosing the wrong measure instead of the right one.

As God has made good and evil dependent on man's partial will, which he uses at his discretion, man merits reward for doing good and punishment for doing evil.

Good and evil, therefore, are not mere conditions of mind in our religion.

Question 16: How is the church financed? Through offerings, collections by the State in part, etc. In countries where Muslims are predominant or in the great majority, are any of the national or local taxes used to help maintain or build the shrines or temples?

Answer: Muslims can use as a place of worship any patch of ground provided it is clean.

ISLAM IN ENGLAND

CHRISTIANS AND MUSLIMS CAN BE GOOD FRIENDS

An old Christian missionary friend, Rev. —, M.A., B.D., who has spent a lifetime in the Indo-Pakistan sub-continent, and has always shown a very sympathetic approach to Islam, in reply to a letter from the Imam, Mr. Muhammad Yakub Khan, writes:

Allah-o-Muhabbatun

Azeez dost, Adab wa Taslimat

Rarely has it been my good fortune to receive a letter at once so gracious and unexpected and yet so welcome!

Remember you? Why, how could I be so wanting in memory, and goodwill, as to forget you!

Truly I was delighted to receive news of you and to learn that you are at present resident in England and in the honoured position of Imam of the Shah Jehan Mosque, in Woking. I can picture you there in the adjoining house. Four years ago, while at home from Lahore on leave, I visited the Mosque and was kindly shown around by the Imam then in charge.

I am touched by your very kind enquiry after my wife. We are at the moment away from our home, at a little bungalow by the sea, 8 miles east of Brighton. We are at Worthing by the sea recuperating after influenza, which both of us contracted in turn. It has left us very weak, but that is not surprising as I am now in my 80th year, and my wife

Mosques are sacred places where Bairam ('Id) and Friday services as well as the five daily services of worship are performed in a group. They are erected for noble aims, such as enabling Muslims to meet one another and to fraternize and to worship and pray together.

Always and everywhere Muslims, rich or poor, have deemed it a religious duty to contribute either money or bodily work towards the construction or upkeep of mosques. Many a man of means, statesman or sovereign, had mosques built at his own expense, devoting property to a pious foundation for their upkeep and maintenance. There are often encountered even today many a public-spirited Muslim who will single-handed undertake to pay for the construction and upkeep of a mosque out of his own funds.

Mosques in Turkey can, as regards their administration, be grouped as follows:

- (a) Those maintained by the Directorate General for pious foundations;
- (b) Those maintained by the trustee of a pious foundation;
- (c) Those maintained by mosque societies;
- (d) Those maintained by the inhabitants of a neighbourhood; and,
- (e) Those maintained by the peasants.

The expenses of group (a) are borne by the Office of the President of Religious Affairs, a Government Agency.

The expenses of group (b) are defrayed, subject to the control of the Directorate General for Pious Foundations, by the trustee of the religious foundation concerned out of the revenue thereof.

The expenses of group (c) are defrayed out of monthly contributions, donations and other various revenues.

The expenses of groups (d) and (e) are defrayed by the inhabitants of a neighbourhood or village in the form of a fixed contribution, with the Directorate General for Pious Foundations extending some help for their construction or upkeep.

a few years younger.

Yes, we met several times in the days when I was in Lahore.

I note that the London office of the Woking Muslim Mission is at 18 Eccleston Square, an area I visit several times a year. We must contrive to meet there one day and you will come as my guest to a Punjabi restaurant, the choice of which I leave to you.

I will not wait to write more today — I could write much more, talking over old times. But when you next write please give me news of friends I knew in Lahore. Is Maulana Muhammad Ali still there in the Ahmadiyya Buildings in Brandreth Road?

Very sincerely,

YOUR FRIEND.

Woking.

13th March 1959.

Dear Rev. —,

I am so happy that I was able to trace you, to hear from you, and, what is more, to learn that you and Mrs. — are, by God's grace, going strong. Age no doubt tells. That is the way of all flesh. But judging from your letter I can see you retain the former vitality and vigour of mind and charity of disposition. I hope you both will soon get over the after-effects of influenza. So many of us here at the

Mosque were involved in the wave. With the change of weather, let us hope it will wear off.

Your words in Arabic and Urdu specially touched me, as a gesture of the goodwill and respect you have always shown towards Islam and Muslims. I remember that was the dominant note behind your book.

Your words *Allah-o-Muhabbatum* are specially welcome to a Muslim's mind, coming as they do from a Christian scholar who has had a lifelong association with Islamic studies and deep insight into the attitude of the Muslim mind. You can appreciate that Muslims are in no way behind Christians in conceiving of God as love. Indeed, the overall attribute associated with Allah is that of mercy, which, the Qur'an so expressly emphasizes, encompasses all things — *Rahmati wasi'at kulla shayin*.

Nobody knows better than you, having devoted a lifetime to the understanding of Islam, that no two revealed religions are so closely akin, in tradition as well as in sympathies, as Islam and Christianity. The deep reverence with which the Qur'an speaks of Jesus and his mother, and the deep love Muslims have for both, is not unknown to you. It has always been a puzzle to me why in the past this very friendly gesture of Islam failed to evoke a like response in the hearts of our Christian friends. Compliment is paid in the Qur'an even to the Christian peoples, describing them as "the nearest to the Believers in friendliness", and "not given to arrogance".

But excuse me, dear brother. I am not preaching to you. Indeed you need no preaching to. All I want to say is that the two peoples should rediscover their close affinity. There is need for it. We are passing through a period of grossest materialism. There is a widespread revolt against religion. The very idea of God is dismissed as a fairy tale. One great cause of it is the poor account given of themselves by religions — their mutual feuds and squabbles, their narrowness of outlook and sympathies. I think it is time we should be outgrowing that kind of petty approach to the question of religion, which should be a matter of deep faith and a good life rather than of ritual and dogma. As a Muslim I can say that what Jesus taught and lived was nothing more nor less than Islam, doing God's will or Father's will, if you would like to put it. What is in a name, after all? But that is what we seem to have been quarrelling about.

I must not prolong this letter, however. Your kindness made me open my heart to you. We are reaching the end of the journey, and common is the destination before us. We all have to go to God by whatever name we may call Him and by whatever mode we may worship Him. And when that happens, all that will count will be what good deeds we have taken with us — not the creeds or the dogmas we have been upholding. So, we must make religion a force for bringing Christians and Muslims closer together, which, indeed, they are.

You have asked whether I will be able to go to London. Yes, *Insha Allah*. It will be a great pleasure to meet you there. In the meantime, we are having 'Id-al-Fitr on 10th April (Friday), when we have a congregation of between 2,000 to 3,000 worshippers here. It will be a great pleasure to us if you and Mrs. — could come on that occasion.

As regards friends in Lahore, many of them have passed away, including Maulana Muhammad Ali, who died about four years ago. The Maulana's death was a great loss to our movement. Khwaja Kamaluddin, who founded this Mission,

died many years earlier than the Maulana. There were two very zealous members, both doctors, Yakub Beg and Muhammad Husain Shah. They are also gone. The list is pretty long. Only a few of the "old guard" are left. More when we meet.

Please give my greetings to Mrs. —. With all best wishes and kind regards.

Yours sincerely,

MUHAMMAD YAKUB KHAN,
Imam,
The Mosque, Woking, Surrey.

WOKING MISSION CONSOLIDATION FUND

The financial position of this Mission being considerably weakened owing to various reasons, mainly the drying up of subsidies from some Muslim countries as a result of their domestic complications, the Imam, The Shah Jehan Mosque, Woking, issued an appeal for financial help, to all those who appreciate its work, extending over half a century.

The following donations in response to the appeal are thankfully acknowledged :

	£	s.	d.
H.E. the Ambassador of Lebanon	5	0	0
Mr. J. Lawson	1	0	0
H.E. the Ambassador of Sudan	15	0	0
Mrs. Mahmuda Abdullah	5	0	0
Mr. Khan	3	0	0
Miss Khadija Sachwani	1	0	0
Mr. Abdul Wahab	2	0	0
H.E. the Ambassador of Tunisia	5	0	0
Mr. S. A. Ali	2	0	0
Collections during Friday Prayers		15	0
H.E. the Ambassador of Iran	30	0	0
Mrs. K. Bukhari	5	0	0
Mr. M. Y. Butt (Assistant Imam)	3	0	0
Mr. Abdullah Zuhtu Aric (Bourgais, Bulgaria)	5	2	2
Mr. Islam (Pakistan High Commissioner's Office)	2	0	0
Mr. F. S. Khan	5	0	0
Mrs. Taylor Grant	1	10	0
Mr. Hussain Bin Haji Muhammad	1	0	0
Mr. Winfield Hay	1	0	0
Mr. M. S. Rashid	1	0	0
Mr. Ahmad P. Robinson	5	0	0
Mr. F. W. Moran	1	0	0
Mr. Ibrahim A. Yousef	2	0	0
Nawab Mahmood Vanderman	5	0	0
Miss Fatima Abdul Ghani	1	1	0
Mr. D. M. Haffar	5	0	0
Mr. Muhammad Yusuf Khan	1	0	0
Major J. W. B. Farmer	10	0	0
Miss J. Y. Scott		13	6
Mr. Mustafa Muhammed	4	0	0
Dr. Sheikh Muhammedi	3	0	0
Mr. Lawson	1	0	0
Mr. Qasim Mahmood	3	0	0
His Excellency Alhaji Abdul Maliki (Nigeria House, London)	5	5	0
Mr. M. A. Hussain (India House)	1	10	0
Mr. A. Kahal (Manchester)	50	0	0
	£192	16	8

Newcomers into the Islamic Brotherhood

The following is the list of those who embraced Islam since the last list published in February 1959 :

Mr. R. C. Tomkins, 519 Squadron Seremay, Malaya.

Miss J. L. Simmons, Box D.Y.L.D., Awali, Bahrain, Persian Gulf.

Mr. J. Smith, 17 Fleming Avenue, Newark, New Jersey, U.S.A.

Mrs. M. F. Gench, 22 St. John's Church Road, London, E.9.

Mr. C. D. Braks, New Jersey State Prison, New Jersey, U.S.A.

Mr. H. Bronson, New Jersey State Prison, New Jersey, U.S.A.

Mrs. H. Soyer, 54 Kingsgrove, Peckham, London, S.E.15.

Mr. G. Hodgson, Lloyds Bank, 6 Pall Mall, London, S.W.1.

Mr. L. Sugden, Jersey 290 W. Market Street, Newark, U.S.A.

Miss M. Smith, Moseley Hall Hospital, Alcester Road, Moseley, Surrey.

Miss W. Schweinesbein, Germanheim am. Rhein A.D.J.

Mr. R. Wood, 63 Layton Avenue, Mansfield, Notts.



JESUS' SUPERIORITY

Sir,

Christian missionaries say that according to the Qur'an Jesus was superior to Muhammad. They quote the following from the Qur'an in their support :

1. According to the Qur'an, Jesus was born without a father.
2. The Qur'an says Jesus was "blessed" with the Holy Ghost.
3. The Qur'an describes Jesus as pure (*zakiyyan*) from childhood.
4. Of all the prophets, the Qur'an mentions the name only of Jesus' mother.
5. The Qur'an says of Jesus that he was taught the Torah, the Injil, the Book and wisdom. Nothing of this kind is said about any other prophet.
6. Jesus has been called the word of God in the Qur'an — a term not used for any other prophet.

What do you say to this?

Yours sincerely,

London.

A SEEKER.

[It is against the Qur'anic standards of good taste to compare one prophet with another. A Christian may say whatever he likes about the Prophet of Islam ; but it is not open to a Muslim to say anything derogatory about Jesus.

1. It is no matter of superiority to be born without a human father. According to the Qur'an, Adam was born without either of the parents — father or mother. Even that double distinction does not connote his superiority over other prophets.

2. About Adam God says He breathed His own *Rooh* (spirit) into him, while Jesus was the recipient only of the aid of just one angel of God, the Holy Ghost. The Qur'an speaks of the Companions of the Prophet as having been blessed with the Holy Ghost.

3. If Jesus has been described as *zakiyyan* (pure), the Prophet Muhammad has been described as the purifier of his followers (*yuzakkihim*).

4. Mention of somebody's name in the Qur'an, in itself, constitutes no special distinction. The Qur'an contains the name even of the Pharo. The reason why Mary has been specifically mentioned by name is that she was the target of slanderous attacks by the Jews, and hence the need to clear her name.

5. About the Prophet Muhammad it is said that he taught the Book and wisdom to his followers, to say nothing of his having these himself in an abundant measure.

6. The whole universe has been called in the Qur'an as the "word of God", as in the verse, "Should the sea become ink, it will not suffice to comprehend the whole of his *Kalimat* (words)— i.e., creation". If Jesus was the word of God, so is everything in nature — animate and inanimate. —Editor.]

* * *

ISLAMIC SOCIETY IN BRITAIN

Woking.

25th March 1959.

Mr. W. E. Green,
Thorpe Hamlet,
Norwich,
Norfolk.

Dear Sir,

I understand you are interested to know whether there is any Islamic Society in this country.

Yes, this Islamic Mission has been functioning for about half a century. Every now and then, some seekers after truth turn to this Centre for knowledge about Islam, and, when satisfied, join the Islamic faith. There has thus sprung up a small Muslim community.

At our annual festival ('Id), which this year falls on 10th April, we have a congregation of about 3,000 for the celebration. I am enclosing herewith an invitation card. Perhaps you would like to come as a visitor.

In case you are interested in the faith of Islam, I shall be happy to send you some literature on hearing from you.

For the present I enclose just a leaflet giving its main outlines.

Yours sincerely,
MUHAMMAD YAKUB KHAN,
Imam,
The Mosque, Woking, Surrey.

* * *

THE FREETHINKER AGAIN

In its issue for 20th February this atheist paper of London as usual indulged in flings at Islam, saying :

"There is no doubt that both Islam and Buddhism are gaining converts from disgruntled Christians, but exactly why we are by no means certain. Christianity and Islam are Oriental religions, while Buddhism is Asiatic. All three are packed with absurdities in which grovelling takes a prominent part. . . . Believers in Islam must accept a God called Allah who resides 'up there'. They have also to hit the ground with their heads at many calls to prayer every day, which is in reality a little more grovelling than when a Christian kisses a Cardinal's ring. Although the Islamic converts are always proving how superior Islam is to Christianity, it is most difficult to get a reply from them when asked why are Muslims still the most inveterate slavers in the world, as they always were in the past? Slavery was ever an Islamic institution."

In reply to the above strictures on Islam, the following letter was addressed to the Editor of this paper.

Woking.
23rd February 1959.

Sir,

It never surprises me when I come across any amount of absurdities concerning Islam in a Church-sponsored publication. But when a journal like the *Freethinker*, which we expect to uphold the standards of rational thinking and objective commenting, lapses into unfactual reflections, it does come as a disappointment.

In your issue of 20th February 1959, under the caption "This Believing World", you say that Islam conceives of God as residing somewhere "up there". It is unfair to ascribe to us this kind of spatial conception of God. We certainly don't hold any such belief. God, according to Islam, is above all limitations of Time and Space — indeed above comprehension in terms of our physical experience. All we can know about God is how His will (or law) operates in the universe. And Islam means just this much that, in our lives, we must also keep in step with the rest of nature in observing the law, violation being the surest path to disaster.

Then, you take exception to the Muslims' mode of prayer, calling it "hitting the ground with their heads", and "grovelling". Certainly you can see for yourself that even in our human relationships we express inner feelings by outward bodily poses. Bowing is a very common pose of courtesy and respect in all civilized societies. Prostration, which you describe as hitting the ground with the head, is only a natural expression of man's utter insignificance before the unbounded grandeur and majesty of God. Besides, the idea of "grovelling" also never enters into our prayerful attitude. On the contrary, a Muslim while thus communing with God seeks self-elevation and self-expansion.

Your third charge, however, is one to which I must partially plead guilty — partially because it is true only in so far as the practice among Muslims is concerned. It is regrettable that slavery should have been in vogue in Muslim societies. But this has been so, in spite of, not because of,

the teachings of Islam. Emancipation of the slaves is time and again enjoined in the Qur'an as the highest virtue. I would refer you to just two verses, 2 : 177, 90 : 13, to verify this for yourself. Emancipation is more than mere abolition. It includes making due provision for them otherwise, rather than just throwing them on the street.

Yours truly,
MUHAMMAD YAKUB KHAN,
Imam, The Mosque, Woking, Surrey.

* * *

IMMACULATE CONCEPTION

Sir,

It has always seemed to me that the stories woven around the birth of Jesus are borrowed from pagan cults, all of which abound in so-called virgin births.

The New Testament account itself contains evidence which goes against the so-called miraculous conception through the Holy Spirit. The immaculate conception idea is a device to give mankind a saviour free from the taint of impurity that every normal procreation carries as the fruit of the original sin. But the Gospel narrative of Jesus's nativity shows that after Jesus's birth Mary went through the usual ritual of purification, in vogue among the Jewish people. St. Luke tells us :

"And after the days of her (Mary's) purification, according to the law of Moses, were accomplished, they carried him (the child Jesus) to Jerusalem to present him to the Lord.

"And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves or two young pigeons" (Luke II, vv. 22, 24).

No such "purification" observances should have been necessary, had the birth been the result of conception through the Holy Spirit.

Yours sincerely,
AHMAD P. ROBINSON.

* * *

SOLUTION OF PALESTINE

Dear Sir,

Israel is an explosive spot in the Middle East. If a solution for it is not found it may envelop the whole world in a disastrous catastrophe. Would it not be a proper solution to have Israel as a member of a confederation of Arab States with guarantees that would enable Jews of Israel to retain their freedom and safety?

Yours sincerely,
Allahabad (India). S. M. AHMED.

Introduction To Islam

Compiled by Dr. Muhammad Hamidullah, D.Litt., Ph.D.

Demy 8vo. 199 pages with a map of the world showing the direction of the Ka'bah.

A highly useful book for initiates into Islam.

Hyderabad-Deccan, India, 1957. Price 9/-

THE DIVINE DIVAN

55

Lo, now the message comes of peace,
Peace in the inner heart, peace in the outwardness.
And end to strife! but not an end to striving!
Seek peace! but peace from deeds arriving!
How can this be? How plain the path!
Fill thou thy life with action from good thoughts deriving.
Weary thyself all day, the steeds of effort driving;
But seek thy Lord for strength and that refreshing bath
Of bliss, five times renew'd, renewing thee in love
For the Belovéd, showering from above
His wide serenity,
(Light of Eternity!)
As thou dost pray.
What other life is there than this for aye . . .
To love, to act and at all times to pray?

56

Great Holy One, how vast the thought of Thee!
Time folds its whirring wings into Eternity
And still Thou art, the Deathless One, Light, Life and Joy,
Guarding the worshipping soul, that nothing can destroy.
Thou art the One Supreme. T'wards Thee our love
Turns ever as the homing dove,
After its pilgrim flight, wings to its nest above
Unerringly.
So we, how'er the multifarious tasks or bounteous delights
Descend upon us with abundant sounds and sights

From Thy Creative hand, should still from depths or heights
Unswervingly
Ever return with rapture to our rest above,
That haven blessed of the Belovéd's Love.

57

Think of the snow-white flow'rs that from the dark earth
Put forth their blossoms. Think of thy cares and troubles
that bring to birth
The gleaming, dazzling excellence that's worth
All else in beauty.
Patience is beautiful!

58

Now shalt thou find on all sides happiness.
If wealth and fortune be thy lot and bright success,
Shalt thou not still in them find happiness?
If dearth, affliction and dark drear distress
Shall be thy lot, they, too, shall bring thee happiness.
Patience is beautiful and a path of happiness.

59

God loves the patient. So be one of those
God loveth. Thus thy way is joy whate'er betide,
If gentle zephyrs fan thee or a cold wind blows.
Rejoice amidst His Mercies. Do not turn aside
From patience in adversity, though all the world deride.
William Bashyr Pickard.

HAVE YOU PAID YOUR ZAKAT? Zakat is One of the Five Pillars of Islam

Islam makes it incumbent on a Muslim to spend part of his earnings in charity.

The idea underlying the institution of *Zakat* is, primarily, the purification of the individual, which the word literally means.

Like the pruning of plants by a gardener, which is conducive to making its growth all the more luxuriant, *Zakat* also brings the donor, in the long run, greater abundance of wealth in the Divine scheme of things.

The Qur'an repeatedly enjoins *Zakat*, bracketing this virtue with saying prayers:

"Those who believe in God, and keep up prayer, and spend benevolently out of what We have given them . . . these are on the right path with their Lord, and these it is that shall attain the highest good" (2:3-5).

"Surely, those who believe and do good deeds, and keep up prayers and pay *Zakat*, shall have their reward from their Lord, and no fear or grief shall befall them" (2:277).

The importance of *Zakat* was underlined by every prophet mentioned in the Qur'an. This is how Jesus Christ is spoken of as extolling this virtue:

"And He (God) has enjoined on me prayer and *Zakat* so long as I live" (19:31).

The Prophet Muhammad enjoined charity even over and above *Zakat*, saying:

"In one's wealth there is a due (charity) besides *Zakat*."

To underline this he recited the Qur'anic verse (2:177):

"It is not righteousness that you turn your faces (in prayer) towards the East and the West" (Tirmidhi and *The Mishkat*, 6:6).

The rate at which *Zakat* has to be assessed is 2½ per cent on all wealth (capital as well as profit) which has been in one's possession for a year.

According to the Qur'an (9:60), *Zakat* money can be spent, among other good causes, on the advancement of the truth of Islam in the hearts of non-Muslims.

The Woking Muslim Mission has been fulfilling this function for about half a century.

This is to invite your attention that if you believe in the good cause which this Mission is serving — that of disseminating the light of Faith which is the greatest need of the modern age — you should help it with your *Zakat* money.

The Imam,
The Shah Jehan Mosque,
Woking, Surrey, England.

List of Books on Islam and Allied Subjects (continued)

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

	£	s.	d.		£	s.	d.
Support of the Faith, by Mir Hashmat Ali. 76 pp.	4	6		Wright's Arabic Grammar. 2 vols.	2	15	0
Marxism or Islam? by M. Siddiqi. 8vo, 169 pp.	18	6		Arabic Grammar, by G. W. Thatcher, with Key. 461 pp.	1	1	6
Islam's Contribution to the Peace of the World, by S. A. Haque. 52 pp.	1	3		Teach Yourself Arabic, by A. S. Tritton. 296 pp.		7	6
Mysteries of Selflessness. A Philosophical Poem by the late Dr. S. M. Iqbal. Translated with Notes by Professor A. J. Arberry	6	0		Arabic/English — English/Arabic Dictionary, by E. A. Elias. School size. 692 pp.	1	10	0
The Spiritual Physick of Rhazes. Translated from Arabic by Professor A. J. Arberry	6	0		Arabic/English — English/Arabic Dictionary, by E. A. Elias. Pocket size. 877 pp.		15	0
Islamic Social Framework, by M. Raihan. Studies the present and future developments of Islam through the establishment of Pakistan. 8vo, 169 pp.	18	0		The Seven Odes, by Professor A. J. Arberry. The author compels Western readers to recognize the fact that the Seven Golden Odes of Pagan Arabia are among the greatest masterpieces of world literature. 258 pp.	1	5	0
Readings from the Mystics of Islam. Translated from Arabic and Persian by Margaret Smith. Cr. 8vo, 144 pp.	12	6		Islamic Culture, by A. A. A. Fyzee. Explains in easy words the meaning of culture with reference to the culture of Islam. Cr. 8vo, 50 pp.		4	0
Free-Will and Predestination in Early Islam, by W. M. Watt. With diagram, bibliography and index. 8vo, x+181 pp.	15	0		The Spirit of Islamic Culture, by K. A. Waheed. Cr. 8vo, 24 pp.		1	6
Illumination in Islamic Mysticism. Translated and edited by E. J. Jurji	9	6		Encyclopaedia of Islam. New Edition. Edited by H. A. R. Gibb and J. H. Kramer. Prepared by a number of leading Orientalists. The work will consist of 100 parts of 64 pages each. On the completion of each 20 parts a binding case will be furnished, so that the complete work will consist of 5 stout volumes. Each part	1	3	6
Faith and Practice of al-Ghazzali, by M. W. Watt. 8vo, 155 pp.	1	1	0	Shorter's Encyclopaedia of Islam. Includes all the articles contained in the first edition and supplement of the Encyclopaedia of Islam which relate particularly to the religion and law of Islam. S. Roy. 8vo, 671 pp.	4	4	0
Muhammadan Festivals, by G. E. von Grunebaum. 8vo, viii+107 pp.	1	6	0	Chahar Maqala (Four Discourses) of Nidhami-i-'Arudi-i-Samarqandi. Translated into English from Persian by Edward G. Brown. 8vo, 139 pp.	3	6	
Social Justice in Islam, by S. Koth. Deals with contemporary Islamic thought in relation to social justice and its position <i>vis-à-vis</i> the non-Islamic world. 8vo, 298 pp.	1	14	0	Comparative Tables of Muhammadan and Christian Dates, by Lt.-Col. Sir Wolsley Haig. Enables one to find the exact equivalent of any day in any month from the beginning of the Muslim era. Cr. 8vo, 32 pp.	3	6	
	7	6		Immortal Rose. Translated by A. J. Arberry. An anthology of Persian Lyrics. Demy 8vo, viii+174 pp.	12	6	
The Book of Certainty, by Abu Bahr Siraj al-Din. Modern account of Sufism. 8vo, 108 pp.	5	0		Alf Laila wa Laila, by A. J. Arberry. Tales from the Thousand and One Nights. 8vo, 222 pp., with 6 illus. Cloth	15	0	
General Books				Near Eastern Culture and Society. Edited by T. Cuyler Young. Contributions by eleven famous scholars from the U.S.A., England, the Lebanon, Syria and Turkey. Cr. 8vo, x+250 pp., 24 illustrations, indexed	1	10	0
A New World, by W. B. Bashyr Pickard. Cr. 8vo, 171 pp.	15	0		The Fallacy of Marxism, by Dr. Rafi-ud-Din. 144 pp.	2	0	
Arab Education in Mandatory Palestine, by A. L. Tibawi. 282 pp.	12	0		The Muslim Neighbours of Pakistan, by Mahmud Brevli. 276 pp.	15	0	
The Road to Mecca, by Muhammad Asad. The author's story of his discovery and acceptance of Islam. 8vo, xiii+381 pp., with end paper maps and 12 plates ...	8	4		Nahj-ul-Balagha (or The Course of Eloquence), a collection of sermons of Hazrat Maula Ali. Translated by Ali al-Haj Salmin, D.Litt. (U.S.A.). 322 pp.	1	1	0
Diwan of Zaib al-Nissa, by Magan Lal and Jesse Wisebrook. 102 pp.	2	0		Muhammad and the Islamic Tradition, by Emile Dermenghem. Translated from the French by Jean M. Watt. Illustrated. 191 pp.	6	0	
Road to Kashmir, by A. de Mhaffe. 206 pp.	2	0					
Falcon of Spain, by Thomas Ballantyne Irving. 158 pp.							
Glimpses of Iqbal's Mind and Thought, by Dr. H. H. Bilgrami. 124 pp.							
Marriage and Family Life among the Arabs, by Khuda Bakhsh. 57 pp.							
The Brotherhood of Purity, by Stanley Lane Poole. 46 pp.							

Prices subject to change

Postage and Packing Extra

Can be obtained from—

THE WOKING MUSLIM MISSION AND LITERARY TRUST

THE SHAH JEHAN MOSQUE, WOKING, SURREY, ENGLAND
AZEEZ MANZIL, BRANDRETH ROAD, LAHORE, WEST PAKISTAN

PAKISTAN NOT A MERE STRIP OF TERRITORY: IT MEANS MORAL AND SPIRITUAL VALUES

President Ayyub on Pakistan's Peaceful Revolution

The following is the English translation of the public speech delivered by the Pakistan President, General Muhammad Ayyub Khan, at Rawalpindi:

"The so-called modern men consider it out of fashion to talk of Islam. Such men are to be pitied. It should, indeed, be a matter of great pride to us that we are followers of a religion that teaches such great values as fear of God, love of mankind, sympathy towards one's neighbour, care of orphans and help to the poor. These are the basic Islamic principles of life without which you can neither make a good human being nor a good Pakistani."

To be with the people of Rawalpindi is invariably a source of happiness to me, for I am no stranger to them. In fact, I have spent the nine best years of my life here.

This region of our country is the pulse of the Pakistan Army. The deeds of valour of the brave and courageous people of this region make a golden chapter of our history. For centuries they have stood like a rock against external aggression. Military discipline, indomitable courage and a spirit of sacrifice are part of their rich heritage and tradition. That is one of the principal reasons why Rawalpindi has the pride of place as the headquarters of the Pakistan Army.

Valiant Armed Forces

Our Armed Forces are counted among the best in the world. They figure prominently whenever and wherever the issue of world peace and freedom is involved. No plans are formulated, nor deliberations held on ways and means of ensuring international security, without taking into account the positive contribution which our Armed Forces can make towards them. This is due, no doubt, to the infinite kindness of God ; but also to the fame that has spread through the four corners of the world of the fighting quality of our brave soldiers.

There is hardly a family in this region of our homeland whose member — father, grandfather, son or grandson — has not donned the military uniform. You would, therefore, be fully conscious of the fact that a uniform confers not only a great honour but also a great responsibility on the person who wears it. For him who puts on the uniform it becomes sacrilegious to turn his back upon the enemy. He is pledged to defend his country with his life. Imbued with the profound sense of devotion to duty, our officers and men have worked day and night in the last eleven years until Pakistan's Armed Forces ranked among the foremost in the world.

Internal enemies more dangerous

While on the one hand, these valiant patriotic men endeavoured diligently to raise their country's prestige in the comity of nations, on the other, our politicians and self-styled leaders were busy demolishing systematically the edifice of national solidarity. God has given us a vast country, a good people, immense resources and, above all, a good religion. But our so-called leaders exhibited the height of ingratitude by spurning these bounties without as much as a pang of conscience. In the name of Islam, they cheated the nation, misled the masses and sacrificed our resources in food and our commerce and industry at the altar of political corruption and personal gains. The affairs of the State started deteriorating, the morals of people began to decline and the country's finances started dwindling. We watched this dismal spectacle with grave apprehension but with extreme patience.

All along, I entertained the ray of hope that somebody in our midst, inspired by the fear of God and love of his country, would get up and ring the curtain on this alarming but tragic drama of dishonesty, deceit and deception. But as time passed, the ray of hope became dimmer and dimmer, until there seemed nothing but darkness all round. It was at this stage that the military was impelled to perform its duty. The enemy from without is not half as dangerous as the enemy from within one's own country. The political leaders who were serving their selfish ends by spreading distrust and disintegration were our country's worst enemies. Thank God that our revolution put an end, once and for all, to the sinister and fatal designs of these politicians.

Need for better leadership

From now on only those will be able to come to the helm of affairs who are God-fearing, honest and devoted to the service of the nation ; those who are inspired by the love of their country and of humanity ; those whose steps will not falter on the path of honesty and whose capacity for tireless work and selfless service has been put to the test. Only such persons as are equipped with these qualities will now be entitled to leadership. Gone are the days when the affairs of the State could be run merely on the basis of power and ill-gotten wealth. The foundations of the New Order which would thus emerge would be laid solidly on the principle of human values. To bring such an order into being is a Herculean task. And this task cannot be accomplished by me or you alone. To achieve it you and I, all of us united, have to work solidly, doing better than ever before.

Ideology of Pakistan

Our foremost duty is to revive and revitalize the ideology for which Pakistan emerged a free and independent nation. Pakistan is not just a nomenclature for a vast territory inhabited by over 80 million people. By Pakistan we mean a nation with definite moral and spiritual values ; and these values are based on Islam. The so-called modern men consider it out of fashion to talk of Islam. Such men are to be pitied. It should, indeed, be a matter of great pride to us that we are followers of a religion that teaches such great values as fear of God, love of mankind, sympathy towards one's neighbour, care of the orphans and help to the poor. These are the basic Islamic principles of life without which you can neither make a good human being nor a good Pakistani.

Along with our endeavour to revive the moral and spiritual basis of our nation, we must exert ourselves to the utmost to build a progressive and prosperous Pakistan. By progress and prosperity, I do not mean merely big cities, huge factories or stately buildings. These are, no doubt,

(Continued on inside cover)

President Ayyub's Address

(Continued from back cover)

essential to national progress. But without correspondingly raising the level of our standards of character and morality, we cannot raise our material standards in the true sense of the term.

If we have big cities and huge factories in our country and let selfishness, greed, nepotism, black-marketing, smuggling and corruption flourish we shall not really have progressed at all; in fact, we shall have deteriorated as individuals and as a nation. To match material prosperity with moral progress, only one thing is required, and that is hard work, honest work, clean work. Whatever your profession or calling, whatever duty is entrusted to you, all you are required to do is to work with singleness of purpose, sincerity and devotion. Without these qualities in us, all talk of progress or prosperity becomes meaningless.

Anticorruption steps

A few days back at Lahore I had remarked that reports of a rise in the prices of consumer goods and a revival of black-marketing were again current. I had then promised some new Martial Law Regulations to deal with this evil effectively and expeditiously. By God's grace that promise has been fulfilled. According to one of the new Martial Law Regulations, all cases relating to an offence under any of the Martial Law Regulations shall henceforth be tried only by Military Courts — Summary or Special Military Courts. This would expedite the procedure of conducting trials and ensure speedy judgment and enable the authorities to bring to book, without delay, the people who do not refrain from indulging in these malpractices. Another Martial Law Regulation makes it obligatory on a person to report to the police any case of bribery, smuggling, black-marketing or hoarding that comes to his notice. Failure to do so makes him liable to punishment under Martial Law.

Mind you, it is not a pleasant job to issue and enforce Martial Law Regulations. But so long as social evils like hoarding and black-marketing persist, there is no choice but to apply such Regulations. I have repeatedly emphasized on several occasions that the black-market cannot flourish by itself. So long as there are people willing to buy in the black-market there will be traitors anxious to sell in the black-market. It is the patronage of the buyers that encourages the black-market. If, today, you promise yourself never again to buy what is not essential to your needs, and promise not to pay a price more than the fixed price for things you buy, the curse of black-marketing would automatically be lifted for ever.

Agrarian, educational and legal reforms

There are many other problems besides that of black-marketing which require urgent attention and early solution. The fate of millions of tenants is linked with the historic decision on Land Reforms. We are most anxious to implement these reforms expeditiously so that our rural population is able to lead a life of equality and social justice. In this region, large land holdings are few. To get the maximum yield from the comparatively small holdings, it is essential that there should be united and co-ordinated efforts by the land-owners to produce more and more with the help of new methods of cultivation. I shall appeal to these land-owners to work diligently on their God-gifted land and make the fullest use of it. Otherwise it would become impossible to provide food for a population which is increasing at an alarming rate. Similarly, we must reorganize our educational system so that our children — yours as well as mine — are

able to grow up as still better Pakistanis than ourselves. We are also anxious to introduce law reforms so that justice is no longer a slow, ponderous and expensive proposition as it is today.

Refugee rehabilitation

Then there is the problem of refugee rehabilitation, which we are determined to solve once and for all. Our refugees have suffered untold hardships and offered numerous sacrifices for the sake of Pakistan. Yet our erstwhile leaders used them as pawns in the political game of chess. They were never keen on settling these unhappy, unfortunate refugees for fear of losing the game. If only our politicians had made a genuine effort to settle the refugee population, the problem of rehabilitation would have been solved much earlier. However, we are not deterred by the passage of time. We are determined to settle our refugee brethren permanently and end the invidious distinction between the local and the refugee people.

You are, no doubt, aware that in Rawalpindi and its adjoining districts there is also a large population of refugees — refugees from India-held Kashmir. I understand that among these refugees there is a deep apprehension that our schemes for the permanent settlement of refugees might not apply to them. I would like to take this opportunity of removing this apprehension from their minds. I wish them to know clearly that they should not entertain the slightest worry on the score of rehabilitation. They are not merely refugees, they are our honoured guests. As long as they are on the soil of Pakistan, they will enjoy exactly the same rights as those given to other refugees. My Government has decided that no Kashmiri refugee will be ejected from any house or shop which is in his possession. Those Kashmiri refugees who do not have any property in their possession will have the right to get appropriate property reserved in their name according to their sanctioned claim. Those who are entitled to landed property will be given a semi-permanent allotment of land according to their legitimate claims. Refugees from Indian-occupied Kashmir who are still living in camps will be given cultivatable pieces of land in the five frontier districts. For such refugees, 30,000 acres of land are also being reserved in the area covered by the Ghulam Muhammad Barrage. In addition to this, they are being considered for allotment of evacuee land in other regions.

Kashmir's liberation

Meanwhile, the issue of resettling Kashmir artisans in the satellite towns of West Pakistan is also being reviewed. They would be given plots of land or properly constructed houses. Please rest assured that our refugee brethren from Kashmir are being given all those concessions to which other refugees are entitled. The only difference between the two is that the resettlement of Kashmiri refugees will be effected on a semi-permanent basis. The reason for this difference is that it is our faith that Inshaallah one day our refugee brethren from India-held Kashmir would go back to their homes as a matter of their birthright.

The issue of Kashmir is a matter of life and death for us. We have pledged ourselves to securing for our Kashmiri brethren their right to self-determination. Whatever happens, however high the price, we will redeem our promise to our brethren from Kashmir. There is no power on earth that can continue to smother right and justice with impunity. Ultimately, the truth must prevail. So far as Pakistan is concerned, we shall always be with you. This is our promise to the people of Kashmir. And this promise we will keep, come what may.