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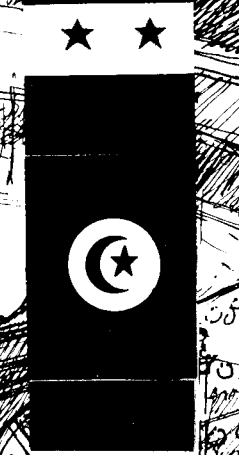
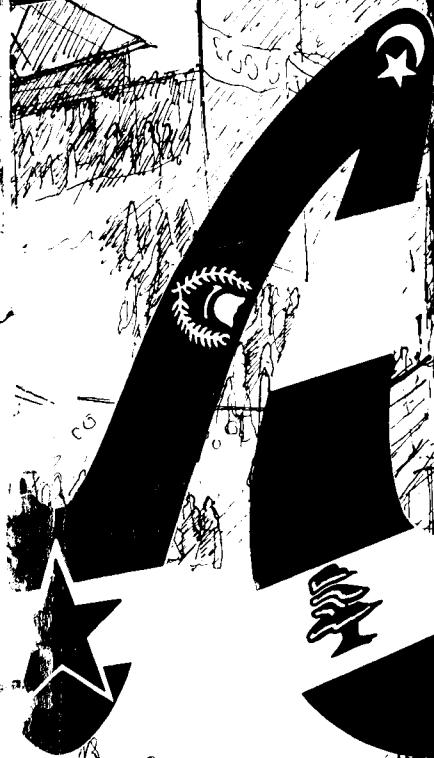
January 1961

THE ISLAMIC REVIEW

WOKING - ENGLAND

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JANUARY 1961

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49th YEAR OF PUBLICATION

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The Islamic Review

JANUARY 1961

49th YEAR OF PUBLICATION

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Between Ourselves

THE COVER

The drawing on the Cover is the work of a young British Muslim lady, the daughter of the late Mr. Isma'il de Yorke. One sees in the design the Arabic word "Allah", superimposed on the Ka'bah in the background, whereas in the lines of the letters of the word "Allah" have been interwoven the flags of various Muslim countries, and also of those countries where the Muslims form a powerful minority.

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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. XLIX No. 1

JANUARY 1961 C.E.

Rajab-Sha'baan 1380 A.H.

THE DUTY OF THE GOVERNING CLASS OF THE MUSLIM WORLD

The imperative need of the world of Islam is the restoration to it of its distinctive personality

A lesson from the example of India and that of the Queen of Great Britain

In the tenth century the interest of the people of Spain in the Arabic language became so great that they gave up using Latin altogether. A favourite passage which is always quoted by students of the tenth century C.E. is the lament of the Cordovan Alvaro, who says :

"Many of my co-religionists (i.e., the Christians) read the poems and tales of the Arabs and study the works of Mohammedan philosophers and theologians, not with the idea of refuting them but of learning how to express themselves in the Arabic tongue with more elegance and correctness. All the young Christians illustrious for their talents are acquainted with the language and literature of the Arabs only; they read and study Arab books zealously, they expend large sums collecting libraries of such works, and on every occasion they proclaim loudly how admirable this literature is" (quoted by Albert F. Calvert in his Cordova, A City of the Moors, London 1907, p. 100).

One could definitely say the same thing about Muslims today. There was a time when certain principles of morality and conduct distinguished the life of a Muslim from the adherents of other faiths. That distinction has somehow been lost. Iqbal, the philosopher-poet of Islam, like the Cordovan Alvaro, laments in a similar strain the behaviour of Muslims in his famous poem the *Rumuz-i-Bekhud* when he says the Muslims of today have become indistinguishable in their behaviour from others so that no one can say "whether it is you or somebody else".

But is it really necessary, it may be asked, that one should hold one's traditions in the world of today when

culture's involvement with culture is becoming a desperate need for the survival of mankind? The pressure of contemporary life brings more and more people together, peoples of different races, cultures and religions. The more they intermingle with one another, the more they tend to have a common identity, and accept certain ways of thinking and behaving without question. Islam goes a long way to give certain allowances to its followers in feeling at home amidst various cultures and traditions, but there are certain points on which it refuses to compromise under any condition. The religion of Islam is not only a theory but also a code of life; it is not a matter of inner faith but also of righteous deeds. And the conception of righteous deeds is based on the Qur'an. The world of Islam today is faced with the dilemma whether its affairs, individual and social, should be governed by the dictates of the religion or by the code which they have set up for themselves under the pressure of economic and political circumstances.

There is a section of Muslims that wishes to adhere to a pattern of Islam which is more than a thousand years old. The second group among Muslims today wishes to interpret and adopt Islam according to modern conditions. This group is struggling hard both against the orthodox tendencies and the new trend of throwing everything overboard. Muslim countries on the whole are backward and illiterate and are unaware of the inherent possibilities that Islam holds out for them in the coming world. The only hope lies in the educated sections of Muslims, but unfortunately under the stress of economic problems this section tries to secure a career and livelihood first, which is only possible by Western methods of education, which carries

• them away from their own religious traditions and cultures, although they remain nominally attached to Islam. Most of the leaders in the Muslim countries have been educated in the West and are more keen in seeing their countries brought up to the same standard of living as the West. In their enthusiasm it appears that they feel that Westernization in all its aspects is the only means of survival. The Muslim world has to jump from a medieval feudal system to an intricate modern system of life of the supersonic age. This big stride consumes all the vitalities of the Muslims and they find little time and strength to think of their own values and culture. The interdependence of nations on one another does need a common outlook on many problems of life, but this common bond should not be sought after at the cost of one's spiritual and moral values. If Muslim people are confronted with another culture, in their own interest they should not accept it in its entirety but only that which is best.

Lack of this discrimination has been the cause of many evils which are prevalent in the Muslim countries and places where Muslims are found in strong pockets. They feel proud, not in following their own spiritual and moral traditions, but in imitating the West. They are sometimes painfully reminded of the lack of their own moral force when some example is set by those who do not profess Islam as their religion. Friday is the day of gathering for Muslims for congregational prayers. "O you who believe," says the Qur'an, "when the call is made for prayers on Friday, then hasten to the remembrance of God and leave off all business ; that is better for you if you know" (62 : 9). How many leaders, prime ministers or heads of state of Muslim countries take note of this Qur'anic injunction and keep themselves free for Friday services when they are visiting foreign countries? How many of them ask for a provision to be made for such prayers when their official appointments are being fixed? Do they fight shy of showing to the world their willingness to spend a few minutes in the devotion of God in a foreign land? Perhaps they would learn a lesson by the precept which has been set up by a Christian monarch, Queen Elizabeth II of England, during her recent visit to India and Pakistan. Amidst all the profuse welcome, colourful scenes, a heavy programme of engagements and receptions, she has not omitted even once her Sunday services.

Again the world's attention was focused on another point at the time of the Queen's visit to India. The news ran thus :

"The Queen is to spend five nights at the Presidential Palace after she arrives here on 21st January 1961 for her three-week visit to India.

"... The President of India will give a banquet in the Queen's honour in the palace banquet hall. Because of the Indian prohibition policy the banquet

will be 'dry' and the Queen will be toasted in fruit cocktail" (*The Times*, London, for 13th January 1961).

India has taken a bold stand in forbidding the use of alcohol for human consumption. All its functions and receptions in India or outside are held "dry". The lead in this respect should have come from those countries which take pride in calling themselves Islamic, which hold the Qur'an as the final message of God to humanity and the Prophet Muhammad as the most perfect and the last of all the guides. "O you who believe," declares the Qur'an, "intoxicants are only an uncleanness, the devil's work ; shun it therefore that you may succeed" (5 : 90). And in talking of the consumption of intoxicants the Prophet Muhammad is reported to have said : "Cursed are the ten sets of people — the person who presses it, the person who is engaged to press it, the person who drinks it, the person who transports it, the person to whom it is carried, the person who gives it to others to drink, the person who sells it, the person who makes his living by it, the person who purchases it, and the person for whom it is purchased."

Do Muslims take any notice of what the Qur'an has enjoined upon them or what the Prophet Muhammad has said? Things as they are are bad enough, but when one sees and knows that all these injunctions of the Qur'an and sayings of the Prophet Muhammad are regarded by them as antiquated, outmoded, and refuge is sought in the plea that we Muslims, official representatives of the various Muslim countries in foreign lands, ambassadors, consuls and men and women of other walks of life, wish to show our generous nature and "Muslim" hospitality by giving to our non-Muslim friends what they enjoy most, one begins to wonder if any reclamation is possible. Our leaders have to wake up to the hard fact that their countries will be respected by others only in proportion to their adhering to their own traditions. Respect will never be gained by merging their identity into that of others. Camp following has never paid, least of all in the case of us Muslims.

It may be said that these are minor things, but the might of little things should not be under-estimated. In the confrontation of Islamic and Western cultures Muslims should only accept what is in harmony with their moral and spiritual values. All else should be rejected. We should not yield and compromise on points on which there is a clear verdict of the Qur'an. It is only in this way that we can consider ourselves "*ummatan wasatan* — which has been raised for the benefit of mankind" (The Qur'an, 2 : 143).

No one looks up to or respects those who lose their identity. If Islam has to be appreciated and respected by non-Muslims, the first imperative step the Muslims must take is to see to it that the world of Islam has its personality restored to it.

PRAYER IN ISLAM

By MUHAMMAD YAKUB KHAN

(Former Imam, The Shah Jehan Mosque, Woking, England)

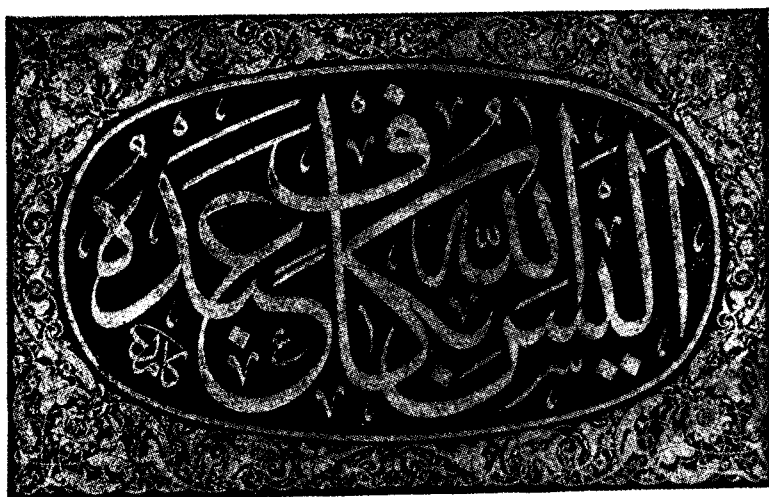
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THE CONCEPTS OF FREEDOM, TRUST AND RESPONSIBILITY AS VIEWED BY A MUSLIM

by S. M. TUFAIL, M.A.

What freedom is not

Freedom could mean freedom from righteousness and responsibility or freedom to do what ever one likes. But surely this is not the freedom which we are thinking of while discussing this subject. We have to make distinction between freedom and license. Freedom which makes us free from trustworthiness and responsibility leads us to chaos. What then is freedom, that so much cherished object in man's life?

What freedom is

Broadly speaking, freedom is making oneself free from bondage, or from troublesome things in life. Freedom of opinion and speech, freedom of occupation and enterprise, freedom from want, disease and fear, freedom to feel equal with others, freedom to worship God, etc., are various concepts of freedom, for which men have lived and died. In whatever terms we define freedom one point is, however, clear, that the path of freedom is the path of onerous responsibilities. "Those who expect to reap the blessings of freedom," says Thomas Paine, "must undergo the fatigue of supporting it."¹

This is true in all walks of life. Whenever we talk of freedom we always think of discipline, obedience, responsibility, restraint from evil, adherence to truth, and so on and so forth. How true was Jesus Christ (may peace and blessings of God be upon him!) when he said that only "truth shall make you free".² The old saying, "The good man only is free; all bad men are slaves," also points towards this direction. The freedom which a good man enjoys can only be attained by his obedience to moral law,

otherwise man becomes a slave to his own lower self. "Hast thou seen him," says the Qur'ân, "who takes his lower desires for his god?"³ This man, in fact, is not free; he is a slave to his passions.

To a Muslim real freedom lies in submission to God

The desire to be free, no doubt, has a strong hold on man's mind, but unless he is willing to accept the guidance of God he would not be able to free himself from bondage. The Qur'ân teaches that real freedom from bondage lies in submission to God and the purification of the self. This is the pivot of Islamic faith, on which turns all that is dear to man, life, liberty, success, peace, happiness and wisdom.

"Whoever submits himself entirely to God and is the doer of good (to others) he has his reward from his Lord, and there is no fear for such nor shall they grieve."⁴

"He indeed is successful who purifies himself."⁵

"Now surely in God's remembrance do hearts find peace."⁶

"We have sent among you a Messenger (i.e., Muhammad) from among you who recites to you Our messages and purifies you and teaches you the Book and the Wisdom."⁷

But man is free to reject the messages of God, if he likes. This is where he differs from the rest of the creation.

Everything in the universe submits to God

According to the Qur'ân, everything in the universe submits to the laws of God :

"To Him submits whoever is in the heavens and the earth willingly or unwillingly, and to Him they will be returned."⁸

This submission to God in other words is the creative and guiding power of God, which is working in and for everything. The Qur'an says :

"Our Lord is He Who gives to everything its creation then guides (it)."⁹

God is He Who "creates, then makes complete, and Who measures and then guides it".¹⁰ And God "revealed in every heaven its affair".¹¹ And God has revealed to the bee, "make hives in the mountains and in the trees".¹²

But man can reject the guidance of God if he likes

The directive power of God is working for man also, but in a different form, because man himself is in some ways different from other beings. When he is born, he is a helpless creature, but in this helplessness lies his greatest power. He is not like other animals who live only by instinct. Man is an animal who makes selections. A wolf would eat nothing but meat and a sheep nothing but grass, but with man food is an acquired taste. He may eat meat or may not touch it throughout his life ; that depends in which class of people he has been brought up. In the preservation of his life and species man stands in line with other animals. All living creatures struggle hard to escape death but man can kill himself if he likes. The act of committing suicide is peculiar only to this animal called man. No other animal does it, because it has no other choice except to complete its term of life, unless, of course, it meets with an accident.

Because man is different, or has been made different, therefore God's guidance to him is also given in a different way, that is through the agency of prophets who have been raised in all lands and nations. The bee follows its prescribed (instinctive) course, but man has been given the choice, however limited that choice may be, to accept or reject the direction which comes to him through the prophets. The promise which God made with Adam was :

"Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve. And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire ; in it they will abide."¹³

The mere possibility of rejecting the messages of God shows that man was not forced to follow such guidance. This point has been further clarified at other places in the Qur'an :

"The truth is from your Lord ; so let him who please believe and let him who please disbelieve."¹⁴

"We have truly shown him the way ; he may accept it or reject it."¹⁵

"Have We not . . . pointed out to him the two conspicuous ways."¹⁶

"Clear proofs have indeed come to you from your Lord ; so whoever sees, it is for his own good ; and whoever is blind it is for his own harm."¹⁷

"If you do good, you do good for your own souls. And if you do evil it is for them" (i.e., for your own souls).¹⁸

"There is no compulsion in religion — the right way is clearly distinct from error."¹⁹

Man is born a free agent

This freedom of will and action is thus the basis of all virtuous life in Islam. It is here that man differs from the rest of the creation. An act only becomes a virtue when it is chosen by free will. The free will is, however, restricted, but that does not mean that man's actions are pre-

determined. Man's deeds are recorded at the moment when they are done.²⁰ Islam does not accept the view that our present life is the result of our previous deeds (*karma*) nor does it believe in the doctrine of original or inherited sin. According to the Qur'an, man is born a free agent and is responsible for what he does here in this world. God expects him to follow the Divine guidance but the decision is left to man himself, whether or not he likes to surrender his will freely to the Will of God and thus work in harmony and participation with his Creator.

Leaving aside the questions of freedom of conscience, will and action, I may mention here briefly a few aspects of our lives where Islam has helped us to break the man-made shackles.

Islam has broken the man-made shackles : monasticism, asceticism, priesthood, racialism, etc.

"There is but One God" (*Lá ilahá il-Allah*), the basic formula of Islamic faith, makes us free from all sorts of superstitions and bondages. Paganism in its various forms and the worship of all other gods and goddesses have to be entirely discarded. Because there is no god except God, the Supreme, the Wise, the Mighty, the Compassionate, the Merciful, the Loving, the Creator of the matter and the soul, the Light of the heaven and the earth, therefore, He and He alone should be worshipped. God alone should be our goal and ideal. That only would bring peace and harmony in our lives. If we serve other gods and ideas besides God that would create conflicts and disharmonies in our existence. The way of freedom lies in serving One Ideal alone.

Islam teaches us that man is not made a slave to the natural forces but a ruler over them. His rank in the scale of creation is so high that everything in the universe has been made subservient to him.²¹

Islam makes us free from monasticism,²² a life of complete renunciation, on the one hand, and from the stark materialism, the life of this world alone, on the other.

Islam also makes us free from asceticism. The use of the good things of this life is not to be prohibited. "O you who believe, eat of the good things that We have provided you with, and give thanks to God, if He it is Whom you serve."²³ But the note of warning is always there.

"Let not your wealth nor your children divert you from the remembrance of God ; and whosoever does that these are the losers."²⁴

Further, Islam makes us free from the bondage of priesthood, priesthood as a class and as a profession. No mediators, no priests are needed between man and his Creator. Let every man become his own priest. Religion is a matter of *faith* in God and virtuous life. There is nothing unintelligible, superstitious or talismanic about it, for which a special class of priests, pharisees or occult teachers is needed. God is nearer to man than his life vein.²⁵ He listens to our call when we pray to Him.²⁶

"Surely God loves those who turn much (to Him), and He loves those who purify themselves."²⁷

Again Islam makes us free from prejudices of race, colour, rank or caste. "O mankind," says the Qur'an — the address is here to the whole of mankind and not to a particular people — "surely We have created you from a male and a female and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you."²⁸ At another place the Qur'an declares :

"Mankind is a single nation."²⁹

Again :

"O mankind, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two many men and women."³⁰

Man must be respected

Man cannot be dutiful and virtuous if he escapes from life or on the contrary wastes all his efforts in this world's life. He should live his life to the best of his capabilities in harmony with the welfare of mankind. But, before he can do so, he must know that humanity has to be respected. Every human being who walks on this earth has to be honoured ; he may belong to any land, race or religion. The Qur'an says :

"We have honoured the children of Adam."³¹

Again the words here should be marked. Not Muslims, Hindus, Buddhists, Jews or Christians should be honoured but the children of Adam. Man must develop an attitude of respect towards mankind because God is the Lord of all the worlds and nations.³² Only doing so, that is by correcting his attitude towards life, man can have trust in himself and the future of mankind.

Modern man's attitude towards life is fundamentally wrong

But what do we find around us ? Suspicions, hatreds and conflicts. Within our own souls and without. Man has thrown himself into a muddle. The greatest tragedy for him today is that there is nothing left to believe or trust. He has denied himself any purpose and destiny. He cries in the wilderness as Voltaire did when he said :

"Man is a stranger to his own researches ;
He knows not whence he comes, nor whither he goes."³³

This ignorance and mistrust of one's own destiny has made him a pessimist and cynic. The whole universe seems to him a meaningless phenomenon. It is at this stage that the Qur'an comes to his rescue. God "created not the heavens and the earth," declares the Qur'an, "and all between them *except with truth* and for an appointed term."³⁴ Again, God

"did not create the heavens and the earth and that which is between them *in sport* . . . but most of them know not."³⁵

Man must trust in the wisdom of God and be patient and steadfast

One of the attributive names of God mentioned in the Qur'an is *Al-Hakim*, the Wise.³⁶ It is the Wise God Who has created this universe and whatever is in it and has appointed a goal for everything. It is trust in such a Wise Being that is expected from a believer. Only the Wise God should command our absolute trust.

"He it is Who is God in the heaven and God in the earth. And He is the Wise, the Knowing."³⁷

"Say : He is my Lord, there is no God but He ; in Him do I trust and to Him is my return."³⁸

Trust in God should, however, be accompanied by work, patience and steadfastness. "Excellent is the reward of the workers," says the Qur'an, "who are patient (or steadfast) and upon their Lord have set their trust."³⁹ At another place we find :

"Those who strive hard for God, certainly God shall guide them in His ways and He is surely with the doers of good."⁴⁰

At times trust (Arabic *tawakkul*) in God and responsibility have been mentioned together :

"Whoever keeps his duty to God, He ordains a way out for him, and giveth him sustenance from whence he imagines not. And whoever trusts in God, He is sufficient for him."⁴¹

Trust (tawakkul) in God is not fatalism

Some people think that trust in God is just a form of fatalism.⁴² In Islam nothing is father from the truth. The verses quoted above show that reliance on God is meaningless unless accompanied by appropriate action. This reminds me of a little incident from the life of the Prophet, Muhammad. A bedouin came to visit the Prophet and, on inquiry as to what he had done with his camel, he said that he had left it outside. "But have you tied it?" asked the Prophet.

"No," said the Arab, "I trust in God."

"Go, first tie your camel, and then trust in God," said the Prophet.

This was the attitude of the Prophet towards life and its problems. One should do one's best and then leave the rest to God. The whole life of the Prophet bears testimony to this fact. He had trusted God every moment of his life, but his struggle to make the cause of truth triumph over falsehood never ceased till he breathed his last. The same he taught to his followers. He could not do otherwise because the Qur'an itself has laid great emphasis on the point that "man can have nothing but what he strives for".⁴³ At another place we read :

"O you who believe, be patient and vie with one another in endurance and remain steadfast, and fulfil your duty to God, that you may be successful."⁴⁴

Fulfilling one's obligation is a prerequisite of success. But, as I have said before, man cannot tread the path of duty unless he believes in the heart of his heart that life has a meaning, a purpose, a sanctity behind it.

Believers in God are the keepers of their trust

There is another word for trust in Arabic which has been used in the Qur'an and that is *amanah*. It was due to his *amanah* that the Prophet Muhammad, in his life before prophethood, was called by his countrymen as *al-Amin*, the Trustworthy.

Keeping of trust is one of the qualities of a believer that has been mentioned in the Qur'an together with faith, holding of prayer, restraint from ill, etc.⁴⁵ In our ordinary dealings with men, "if one of you trusts another," says the Qur'an, "then he who is trusted should deliver his trust, and let him keep his duty to God, his Lord."⁴⁶

In matters of State and Government the appointment of a right person to a right job has also been called the deliverance of trust to its rightful owners.

"God commands you to make over trusts to those worthy of them."⁴⁷

Our lives are also a trust of God with us

Our lives and properties are also a sacred trust of God with us. When a child or anyone dear and near to us dies a Muslim does not say "Dust thou art and to dust thou shall return", instead he utters the following words :

"Of God we are and to Him shall we return."⁴⁸

Another story reaches us in this connection from the time of the Prophet. The wife of a Companion of the Prophet suffered the loss of her only child while her husband was away on a journey. Incidentally, he returned the same evening. After he had finished his meal, his wife said, "I want to ask you a question."

"What is that?" the husband said, rather surprised.

"Suppose a person has left a thing with us as a trust," started the wife, "and then he wants to take it back. Should we feel sorry for that?"

"No, no, why should we feel sorry for that? It did not really belong to us," replied the husband.

The wife then quietly broke the news of the death of the child. He was a trust (*amānah*) of God with them and the Lord had taken him back. The trust has been delivered to its rightful owner. Why should they feel sorry for that?

Responsibility

Now I turn to the question of responsibility, the last, though not the least important aspect of the problem under discussion. The question of freedom and trust is intimately connected with responsibility. I have already made a few remarks on this subject during the course of my talk. Nevertheless, to mention a few points more here will not be out of place.

Without a deep sense of duty and responsibility no progress in the moral, spiritual or physical world is possible. One of the earliest verses of the Qur'ān is :

"This Book, there is no duty about it, is a guide to those who keep their duty."⁴⁹

Having regard for one's duty is the starting point of spiritual advancement in man's life. That is why the Qur'ān often reminds its followers to observe their duties, if they want protection from evil.

"O you who believe, if you keep your duty to God, He will grant you a distinction and do away with your evils and protect you. And God is the Lord of Mighty grace."⁵⁰

At another place we read that the noblest of men with God is not he who belongs to this tribe or that but the most dutiful of them.⁵¹

Rights and obligations

We often hear people claiming about their rights! But how many of them talk of their obligations and responsibilities? We have rights, but other people have similar rights. We can safeguard our rights only when we do not trample on the rights of others, not even the rights of our enemies. The Qur'ān says :

"O you who believe, let not hatred of a people incite you to transgress. And help one another in righteousness and piety and help not one another in sin and transgression, and keep your duty to God."⁵²

Believers are expected to be maintainers of justice, bearers of witness for God's sake, though it goes against themselves, their parents or other relatives.⁵³

Responsibility is thus the keynote of progress in life on this earth. Every person is like a ruler in this world. Let him be responsible for his subjects. The Prophet Muhammad is reported to have said :

"Every one of you is a ruler and every one of you shall be questioned about those under his rule; the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and shall be questioned about those under her care; and the servant is the ruler so far as the property of his master is concerned, and shall be questioned about that which is entrusted to him."⁵⁴

Responsibility, in other words, is trustworthiness. Man is entrusted with the vicegerency of God on this earth.⁵⁵ To discharge this responsibility faithfully his "prayer", his "sacrifice", his "life" and his "death" should not be for

his own self, or for his nation or for his country, but for God alone.

May God help us to follow the path of duty, responsibility and righteousness, and the path of submission to His will, however winding and difficult it may be; Amen!

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- 3 The Qur'ān, 25 : 43 ; 45 : 23. English translation with text and commentary by Muhammad 'Ali, Lahore, Pakistan, 1951.
- 4 *Ibid.*, 2 : 112.
- 5 *Ibid.*, 87 : 14.
- 6 *Ibid.*, 13 : 28.
- 7 *Ibid.*, 2 : 151 ; 3 : 163.
- 8 *Ibid.*, 3 : 82 ; 13 : 15 ; 30 : 26.
- 9 *Ibid.*, 20 : 50.
- 10 *Ibid.*, 87 : 2-3.
- 11 *Ibid.*, 41 : 12.
- 12 *Ibid.*, 16 : 68.
- 13 *Ibid.*, 2 : 38-39 ; 7 : 35-36.
- 14 *Ibid.*, 18 : 29.
- 15 *Ibid.*, 76 : 3.
- 16 *Ibid.*, 90 : 8-10.
- 17 *Ibid.*, 6 : 105.
- 18 *Ibid.*, 17 : 7.
- 19 *Ibid.*, 2 : 256.
- 20 *Ibid.*, 50 : 17 ; 82 : 10-12.
- 21 "God is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are signs in this for a people who reflect" (The Qur'ān, 45 : 12-13).
- 22 "And (as for) monkery, they innovated it — We did not prescribe it to them" (The Qur'ān, 57 : 27). The Prophet said : "A Muslim who mixes with others and shares their burdens is better than one who lives a life of seclusion and contemplation."
- 23 The Qur'ān, 2 : 172.
- 24 *Ibid.*, 63 : 9.
- 25 *Ibid.*, 50 : 16.
- 26 "I answer the prayer of the supplicant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way" (The Qur'ān, 2 : 186).
- 27 The Qur'ān, 2 : 222.
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PRAYER AS A FACTOR IN ISLAMIC RELIGION AS SEEN BY A NON-MUSLIM ENGLISHMAN

Conception of prayer in Islam is not different from that of monotheistic and polytheistic religions but it differs in the sense of function

by FRANCIS ANGOLD

What is prayer?

It would seem that this question can best be answered by posing three others.

What is Islam?

What is man?

What is the effect of prayer?

Prayer may be one or more of three things :

The recognition of a Supreme Power (God),

An avenue, by means of which union is sought with that Power, or

The attempt to obtain benefits from that Power.

It follows that without the first, the necessity for, or efficacy of, the other two, will not be possible. On the other hand, acceptance of the first does not of necessity depend upon, or even lead to, the use of the other two. Broadly speaking, these three aspects of prayer are common to all religions. The point of relevance for our study is to discover where, if at all, the Islamic conception of prayer differs from other religions. The religions which we shall consider, apart from Islam, are Christianity and Buddhism. These two religions are chosen because they have characteristics which permit them to be used in a general manner for the classification of religions past and present.

Remembering that the term is used loosely, we may place monotheistic religions under the heading of Christianity, and those which enshrine a multiplicity of deities under Buddhism. Both Christianity and Buddhism have their roots in the past : the latter dating from the 6th century B.C., and the former, being a development of Judaism, carries us back long before the Christian era. These two religions are alike in the sense that they both exhort union with a Power, or Being, outside of themselves. The similarity of ideal is even more marked when it is appreciated that this losing of oneself is to be effected by discovering the true self, which virtually is to find the divine within.

When Paul preached to the Athenians he implied this idea. It has been argued that he was merely seeking to curry favour with the philosophers by quoting their own writers. He was in fact quoting from the work of Aratus of Soli (c. 315-235 B.C.), who, in the *Phaenomena*, re-echoes the great hymn of Cleanthes, described by Bishop Lightfoot as the noblest expression of devotional feeling which Greek literature has left us. The great theme of the ancient poet is the abiding presence of Zeus ; Paul takes up the theme of God being "not far from every one of us".¹

It has been questioned whether Paul, in his anxiety to convince the Greeks, did not depart from the teaching of Jesus. The answer to this question is found in the words of Jesus Christ addressed to the Pharisees : "The kingdom of God cometh not with observation. Neither shall they say, Lo, here or, lo, there ! for the kingdom of God is within you."²

In this classification we are able to determine that the religions in both of these groups, that is to say both monotheistic and polytheistic, accept the first of these three

aspects of prayer ; they all recognize some Power or Source of Life. At the same time it may with equal truth be said that they each, although in different ways, use prayer as an avenue for union with this source, and attempt thereby to derive the benefits resulting from such union.

We have to ask ourselves the question, that if it is broadly true that all religions other than Islam accept these three aspects of prayer, in what manner does the latter differ in this field from the other religions of the world? In other words, does prayer hold a unique place in Islam? The answer is in the affirmative. The difference is found not in the acceptance or rejection of any of these three aspects, but in the interpretation placed upon them. This means that while from the conceptual point of view regarding prayer Islam is no different from other religions, either monotheistic or polytheistic, she differs in the sense of function.

Prayer to a Muslim is not a rite but an attribute to life

Monotheistic and polytheistic religions, although appearing to differ in their recognition of the Power or Source of life, do not. The monotheistic conceives this Power or Source as a single Being, whereas the polytheistic visualizes this Power or Source by means of a many-sided representation ; fundamentally their views are akin.

Prayer to the Muslim is not a rite to be performed, but an attribute to life, by means of which a right relationship to the Source of life is established and maintained.

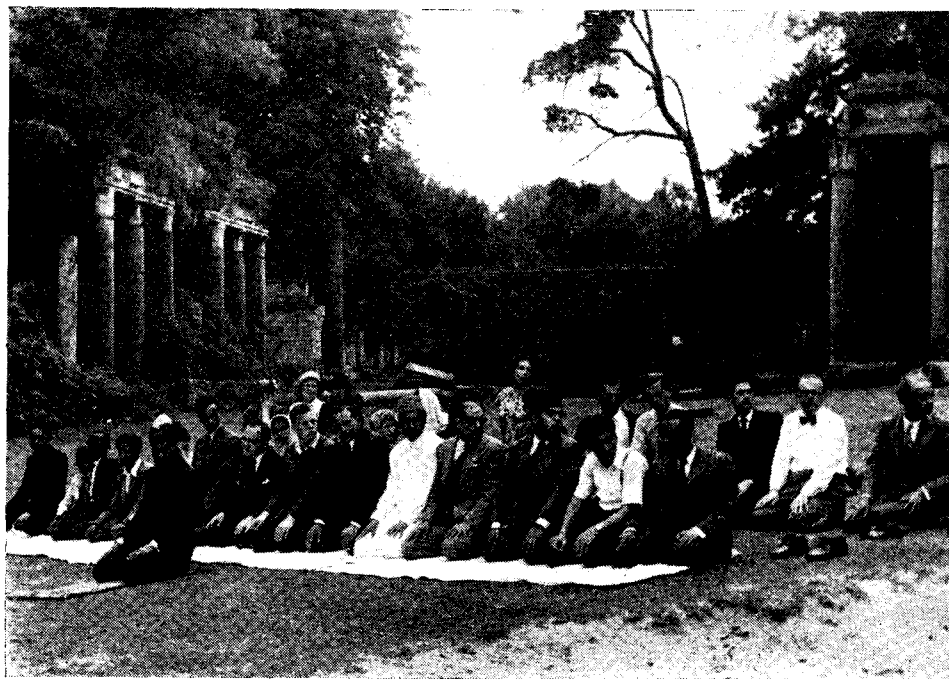
The outcome of such a view is that while sacrifice is not abolished, it is in no sense vicarious. The responsibility rests upon the individual to conform to the revelation provided by the Power (God) through the medium of His Prophet, Muhammad. Prayer in Islamic religion differs from all other conceptions in the sense that prayer is testimony to the Being of God, He Who is all-powerful and Who, in order to create, needs only to say "BE", and IT IS.³

The longing for union with, and the desire to obtain from, God, is expressed not in separate terms or sought by different ways. All is comprehended in the approach of recognition, and in this attitude, one experiences even if only temporarily, union with, and in consequence derives benefits from, God. "God will not let your faith be fruitless ; surely God is compassionate, merciful, to the people."⁴ "Know that God is Forgiving, Forbearing."⁵

The all-important point is that all good comes from God, and while such results in greater measure by means of our recognition of Him, nothing is achieved through human pertinacity or as the outcome of human goodness. It is surprising how at times Christian saints come new to this realization ; St. Teresa of Avila (1515-1582 C.E.) is a case in point. In a letter to her brother, Lorenzo, in 1576, she says : "What we must do is to flee from all to the All".⁶ It is of interest to speculate to what extent Moorish influence is responsible for the outlook of Teresa. Spain as a whole still displays the legacy of Moorish occupation,

Muslim prayer in congregation consists of various postures, all adopted with a view to engendering and establishing unison between the body and the mind.

Our picture shows Muslims in a countryside of England, while at a picnic, reverting for a few minutes to the remembrance of God in the sitting position.



and Castile, the home of Teresa, no less, for example in the acorn design found there. What, we may ask, of the spiritual?

The recognition of Zeus (God) by Cleanthes is akin to that which is the ideal in Islamic religion

It is of interest to compare the lofty outlook of Cleanthes, to which reference has already been made. Cleanthes, in 261 B.C., took over the position of head of the School of Stoicism founded by Zeno (333-261 B.C.). The translation of Cleanthes' great hymn is by James Adam :

O God most glorious, called by many a name,
Nature's great King, through endless years the same ;
Omnipotence, who by thy just decree
Controllest all ; hail, Zeus, for unto thee
Behoves thy children in all lands to call.
We are thy children, we alone, of all
On earth's broad ways that wander to and fro
Bearing thine image whereso'er we go ;
Wherefore with songs of praise thy praise I will forth
shew. . . .

Thy children save from error's deadly sway.
Turn thou the darkness from their souls away.
Vouchsafe that unto knowledge they attain ;
For thou by knowledge art made strong to reign
O'er all, and all things rulest righteously.
So by thee honoured we will honour thee
Praising thy works continually with songs
As mortals should ; nor higher meed belongs
E'en to the gods than justly to adore
The universal law for evermore.

In the beginning and ending of this great hymn we are able to assess something of the Stoic doctrine, which Aratus⁷ was concerned to vindicate, and which Paul, no less endorsed ; that God is ever mindful of His children. Here we detect a joyfulness of living, an aspect of Islam sometimes misinterpreted by non-Muslims. It is interesting to observe that song and dance has always held a strong place among the Discalced Carmelites of Spain, that is the

followers of the reform initiated by Teresa, even as dancing and the clapping of hands is a traditional form of emotional expression in that country.

The recognition of Zeus (God) by Cleanthes is akin to that which is the ideal in Islamic religion. This is beautifully expressed in a prayer of Muhammad :

"O Lord, grant us to love Thee ; grant that we may love those that love Thee ; grant that we may do the deeds that win Thy love. Make the love of Thee to be dearer than ourselves, our families, than wealth, and even the cool water."⁸

When it is appreciated that cool water was in the experience of Muhammad one of the greatest treasures on earth, then we can gauge the extent to which he placed God above all else. We find that Muhammad, like Cleanthes, experienced the difficulty of Isaiah : "To whom then will ye liken God, or what likeness will ye compare unto Him?"⁹

Prayer in Islam is functional in the sense that such is not asking, but recognizing God for what He IS. "Say : God is one. God is He on Whom all depend. He begets not, nor is He begotten ; and none is like Him."¹⁰ "Surely God is the best power of sustenance, the Lord of Power, the strong."¹¹

It is not without significance that the Qur'an employs ninety-nine attributive names for God, and that a rosary is used to facilitate the prayers which are uttered in recognition of Him, "the Creator of all things ; therefore serve (worship) Him."¹²

If prayer holds a unique place in Islam, it follows that the religion as such must inevitably present features not found in other faiths. We turn therefore to consider the second question, WHAT IS ISLAM?

Islamic attitude towards God and life as compared with Buddhism, Judaism and Christianity

Islam, like most religions, has suffered at the hands of its exponents. Too often this religion has been judged by the lives of its adherents. To assess the merits or demerits of any faith by the standards of conduct displayed by its

devotees is most unfair. By such a standard, Christianity would fare very badly. In this study, therefore, we are not concerned with individual believers, but with the religion itself.

Taking once again Christianity and Buddhism as summary classifications of religions generally, it is not difficult to detect between these and Islam striking differences. Taking Buddhism first, we see that whereas this religion is essentially one of contemplation, that of Islam is an active faith. Christianity having its origin in, and in fact being a development of Judaism, carries forward the concept of God as revealed to the Hebrews. In fact it may be said that Christianity is a new interpretation of an existing truth. The Hebraic conception of God was progressive, passing from that of a tribal symbol to that of a national deity and finally, with the prophetic utterances of Amos and Hosea, to the concept of a Father of all men. With the coming of Jesus, recognition of the Eternal carried with it an ethical ideal. Christianity introduced not a new God but a new way to God.¹³

Prayer so far as Buddhism is concerned is meditational, while on the other hand that associated with Christianity is concerned with achievement. One has only to study the liturgies of the Christian Church to discover the truth of this statement. For example, out of the fifty-five Sundays for which collects are provided in the Book of Common Prayer, no less than thirty-seven are concerned with obtaining some kind of benefit. Buddhism is the religion of enlightenment; Judaism is that of law — the Word of God; Christianity that of the Book (Bible), the Word made flesh.¹⁴ On the other hand, Islam is the religion of the Prophet.

Buddhism is a religion whose founder left no book or specific teaching, in fact it is a religion which is concerned with experience, rather than dogma. The New Testament, which is the textbook of the Christian faith, contains very little of what Jesus Himself actually said, but rather a great deal of what His apostles thought. In striking contrast to all this, the Qur'án is the revelation of one person — Muhammad.

The sacred tablet of which the Qur'án is the counterpart is not exclusive to the Islamic religion. This idea is encountered in the religion of Mesopotamia, and we find the same no less in the Torah (the Law), the first five books of the Old Testament, which Moses received inscribed on tablets in the mountain.¹⁵

The idea of a sacred tablet typifies the pre-existence of what is thus deemed to be a divine mandate. In the same manner Jesus claimed pre-existence.

On several occasions Jesus applied to Himself the term "I AM", which was that given by God to Moses, so that not only would his authority be recognized¹⁶ by Pharaoh, but that the Egyptian monarch should know that he was the ambassador of the Eternal Being: All-pervading, All-embracing.

To the woman of Samaria, Jesus asserted that He was the One who should come.¹⁷ Subsequent to the feeding of the five thousand, Jesus affirms his affinity with God the Father,¹⁸ using the miracle as symbolic of His pre-existence: "I am the bread of life". At Jerusalem, at the Feast of Dedication in the Temple, the very centre of Judaism, he claimed to be one with the Father.¹⁹ As a prelude to the raising of Lazarus, he proclaims the resurrection and the life.²⁰

The attribution by Jesus to himself of the divine nature and qualities introduces a degree of flexibility into the conception of the Eternal. To the patriarchs, God appeared as "Elohim" the Creator, or El Shaddai, the Almighty, but

prior to the Exodus from Egypt, to Moses he reveals himself as Jahweh.²¹ The introduction of the descriptive term, "I am that I am," was given in response to the request of Moses, to know the name by which the Eternal wished to be made known to Pharaoh. God gave to Moses not only a name, but a definition. It is not easy to render the Hebrew, but the definition has been given as "I AM, BECAUSE I AM"; "I AM WHO I AM"; "I WILL BE THAT I WILL BE."²²

It would appear that this description of the Eternal lends itself to even more illustrative rendering. Not only is the Eternal figured as the One always abiding, and ever present, but as having previously been wherever man is called up to go. This idea is taken up and expanded by the Psalmist (139), and appropriated into himself, by Jesus, in conjunction with the Father, when he said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."²³

Jesus made a similar claim, when prior to leaving his disciples he said: "Lo, I am with you always, even unto the end of the world."²⁴ This carries us back to the description given by the prophet Isaiah, where God the Eternal is depicted as the Saviour: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bore them, and carried them all the days of old."²⁵ This picture naturally re-directs us back again to Jesus, who portrays himself as the Good Shepherd.²⁶ In this latter we may see but the elaboration of the pastoral symphony of David, who rejoices in God as the One who feeds, leads, comforts, makes victorious, and finally, brings him unto the banqueting house, with a banner over him which is love.^{27 28}

The important point is that in all this we detect a Being who is moved with the feeling of our infirmities.²⁹ It is not the unmoved mover of Aristotelian philosophy, because while remaining in Himself unchanged, He is moved by those who cry unto Him.³⁰

It is important that we realize that while the Supreme may be difficult to recognize in Buddhism, He is there no less as the source of life. The Buddhistic conception, however, is something easily distinguished from that of Islam. On the other hand, it is no less important to appreciate the fact that in Judaism, Christianity and Islam the Eternal is depicted in a similar manner.

The manner of prayer must invariably provide an indication to the nature of the concept of the Eternal. In view of what has been said it is reasonable to expect a marked difference between that of Buddhism and Islam. If on the other hand the idea of the Eternal encountered in the three monotheistic religions is not dissimilar, how is one to account for the marked contrast in the manner of prayer addressed?

Christianity, it must be appreciated, is the culmination of the progressive revelation afforded to the Hebrews. We begin with the image-worship of the patriarchs, and in due time observe the influence of Egypt and the surrounding nations upon the Hebrews during the course of their travels. With the establishment of the nation under David, and an ordered and settled existence, worship took on a new meaning and encouraged a more elaborate ritual. The Ark of the Covenant, which had its place of honour in the tabernacle, is carried in this temporary dwelling to its permanent abode in the temple. As so often happens the God of the wilderness is lost amid the richness of the ceremonial which enhances the dignity of the ornate edifice dedicated to His name.

Each successive structure erected upon Mount Moriah³¹ — first by Solomon and completed 1004 B.C., destroyed in 586 B.C., rebuilt by Zerubbabel under Ezra and Nehemiah in 515 B.C., polluted by Antiochus Epiphanes in 167 B.C., the restoration commenced by Herod, 17 B.C., and finished 29 C.E. — became more extensive and elaborate. When Jesus looked upon this last edifice, he saw it as a potential heap of costly stones.³²

In the Father's house he had failed to find the Father, and in vain did he depict God as a Spirit, Who desired men³³ to worship Him in spirit and in truth.³⁴ In the Christian Church we have two sections which roughly compare with the difference in the worship of the temple and the synagogue. The temple was the place of sacrifice, and has its counterpart in the celebration of the Mass in the Catholic Church (East and West). The synagogue, where the reading of the Scriptures constituted the main function, is reflected in the less formal worship of the Protestant Churches.

In Islam no side issues are permitted or devious paths pursued — Oneness of God is the central theme from which springs the conception of oneness of all men

One outstanding difference in Islam is that being originally a religion of the desert, it has never entirely lost its nomadic characteristics. The mosque (place of prostration) constitutes an oasis in the bustle of life. More significant is the fact that the act of prostration which the word enshrines implies coming into the presence of the King. The attitude of prostration is peculiarly Eastern, but its incorporation into Muslim worship indicates the nature of the God worshipped — The Eternal : I AM THAT I AM.

In Christianity, Jesus tends to obscure the vision of God, Whom he came to reveal. To the non-Muslim, too often Muhammad is accepted to the exclusion of the God (Allah) whose Apostle or Prophet he claimed to be. To the uninitiated, Buddha appears as the God of the religion he founded ; nothing could be farther from the truth. In a similar manner, Christians frequently impose upon the Prophet a role he would have been the last to claim for himself, namely, divinity. It is not inappropriate that Muhammad, however, should combine in himself the two offices of Prophet and Apostle. The former office embodying the function of pointing to, and the latter typifying a "showing forth", admirably depict the task entrusted to Muhammad. With all the evidence of the past he pointed to the Eternal, and showed Him forth with all the urgency evoked by the sorry plight of man living in separation from his Maker. "The truth is from your Lord : so let him who please believe, and let him who please disbelieve."³⁵

Islam is the religion of God ; no side issues are permitted, or devious paths pursued. Muhammad did not establish a new religion, he felt the responsibility laid upon him to restore to its rightful place the worship of the Eternal (God). Although there may not have been a Christian community in Mecca itself, there were large settlements with their bishops, churches and monasteries not far away. The revelation vouchsafed to the Prophet was therefore given not in isolation from the influence of the Christian Church, but as a relevant event to its existence and future witness. The visitation of the desert came to vitalize the conception of the Eternal, which the growing organization of the Church was tending to obscure. What had happened in regard to Judaism was being repeated in the case of Christianity.

Too often the formula which serves as a preface to every chapter of the Qur'an is ignored by the non-Muslim, who in consequence fails to appreciate the centrality of God (the Eternal) in Islamic religion. The result being that he is

unable to appreciate the true significance of prayer as a factor of this religion. "In the Name of God, the Compassionate, the Merciful." This ascription introduces us to a Trinity, not of persons but of attributes, which by their nature includes everything likely to touch or affect the life of man. We are in the presence of the Eternal (All-powerful), but He no less, Who feels, is actually one with us, and Who furthermore acts, achieves on our behalf. This is none other than the LIVING GOD of all the earth, the One whom Jesus came to reveal. "I am come that they might have life, and that they might have it more abundantly."³⁶ This is He, Who in the course of time has been lost to view amid a welter of non-functional activities.

In the presence of such a Being, prayer takes on the nature of praise, and adoration becomes instinctive :

Praise be to God, the Lord of the worlds !

The Beneficent, the Merciful !

Master of the day of Requital !

Thee do we worship, and to Thee do we beseech for help !

Guide us on the right path,

The path of those upon whom Thou hast bestowed favours,

Not those upon whom wrath is brought down, nor those who go astray.³⁷

This is the epitome of prayer : it covers past, present and future. It designates God as the King and relates man, the creature of His hands, to his true status and function. We come from Him, and at length return to Him, but in the meantime, while we sojourn on earth, He is ever near and will hear us when we cry to Him.

We find then that Islam stands for the Oneness of God. No less is it true that in this religion we are able to observe the relevance of the prophet because the revelation is centred on one man — Muhammad. From the sense of the Divine Oneness springs the unalterable truth — the oneness of all men, and the brotherhood of all believers.

Salvation in Islam is seen not as the outcome of vicarious suffering but as constant deliverance through the nearness of God.

We come then to the third question, WHAT IS MAN ?

The Christian Church today is at variance with St. Paul, for whereas the modern emphasis is upon the Greek idea of soul (psyche), Paul retained the Hebrew conception of man as a unity — body, soul and spirit — playing in consequence the stress not on soul but on spirit. Paul could not have remained uninfluenced by Greek thought, but it was never allowed to obscure the Hebraic foundation of his thinking.

The great centres of Greek learning in Syria, Egypt, Mesopotamia and Persia being overrun by the Arabs shortly after the death of Muhammad, meant that Islam came to imbibe much of Greek thought. Soon Arab scholars graced the schools of philosophy and they in turn began to provide a philosophical background to Islamic religion. The school called the *Mu'tazila*, numbering among its adherents both Sunni and Shi'a representatives, and succeeding an earlier school known as the *Qadarites*, set out to answer such questions as the nature of God, the nature of the Qur'an, and man's relation to God.

Controversy ranged round the question of man's free-will, the *Mu'tazila* favouring a more lenient conception, the Orthodox adhering to the strict letter of the Prophet's teaching. Predestination has a strong place in the Qur'an, but it did no less in the thought of Augustine and the Genevan Reformers, as evidenced in Calvinist thought and Article XVII of the Book of Common Prayer.

Man is predestined in the sense that he is inextricably linked with God, but he enjoys freewill in his earthly existence, and in consequence has the right to choose the nature of his conditions. In view of the power of choice, he is prone to evil, which is in effect merely the debasement of that which is good. The prevalence of evil is the strongest testimony to the abiding reality of good. Man is never where God is not, at no time does it become impossible for him to cry for help. Salvation is seen not as the outcome of vicarious suffering, but as constant deliverance through the ever-conscious nearness of God.

Prayer therefore becomes a factor governing and indeed controlling the whole of life, and regulating the affairs of each new day. Wherever one is, or in spite of what one is doing at the stated times, one pauses to pray. In doing so one is testifying to the abiding presence of the Eternal (God). The three periods required by the Qur'an have through tradition become accepted as being five: sunset, night, dawn, noon and afternoon. These five periods are in contrast to the seven of the Psalmist,⁸³ and the seven offices of the Roman Church.

Man's relation to God is emphasized in the call of the muezzin:

"God is most great. I testify that there is no god but God. I testify that Muhammad is God's Messenger. Come to prayer. Come to success (security). God is most great."

Man's well-being is not to be found in the transient things of earth, however pleasing they may appear to be, but in the heart of the Eternal Who is most infinitely kind.

Prayer in the life of the Muslim translates the material into the spiritual, and lifts the life of earth into the realm of heaven

Man, then we discover, is a creature with divine aspiration, indeed being by nature what he is, he cannot be otherwise. Being of a material nature he finds it possible only to grasp the things of the spirit, through the medium of the flesh. His contact with the material world is through the organs of sense; he is by reason of his make-up sensual. It is through the senses that he must be led to understand the non-sensual. Through the transient he finds his way to the eternal. God being He Who Is, and from Whom he can never be separated, his final destiny is the abode of love. Beautiful buildings, beautiful draperies, beautiful food, and no less beautiful women, constitute the home of God. Such are the images used to illustrate the heavenly mansions, but they serve as illustrations only. They constitute but the outer chambers of the Divine abode. In the person of God Himself all earthly, transient beauty is contained. Being freed from the limitations of earthly existence one is able at last to comprehend the King in all His beauty, and in consequence all lesser aspects of the beautiful fade away. Man's ultimate destiny is the unveiled likeness of the Eternal. Through prayer, while on earth we maintain our relationship with the Eternal. It is not asking but recognizing our existence in Him. In this sense we observe the nature of man in the Islamic religion. At the same time we come to understand the vital necessity for prayer, because prayer is a factor in Islam, to an extent unknown in other religions. Prayer is the realization of God. Words are not at times even necessary, for "He knows the secret, and what is yet more hidden."³⁹

To answer the fourth and last question is not difficult in the light of all that we have come to see — **WHAT IS THE EFFECT OF PRAYER?**

Prayer in the life of the Muslim translates the material into the spiritual, and lifts the life of earth into the realm of heaven. Mecca symbolizes the sublimity of union with the prophetic revelation, while the pilgrimage typifies not a journey but a divine transformation. The green turban, symbolic of life and vitality, is symbolic of fruitfulness from a new life: it is a re-birth. Those who cannot attain this in the material sense can always contemplate such a transformation in the spirit; prayer becomes the medium for such experience.

Prayer is a vital factor in the Islamic religion, and is concerned not with the mere repetition of words, although their use can never be despised, but with union. Prayer changes things, and by such an agency we are enabled to see the world with new vision. It is no less true that more prayer, conscientiously directed towards the Eternal, will usher in an era of true brotherhood and lasting peace. When men are ready to prostrate themselves before the King of all the world, they will come to know Him as He is and in so doing find fellowship with the whole race of man.

In the words of Sallustius: "They ought also to know the Common Conceptions. Common Conceptions are those to which all men agree as soon as they are asked; for instance, that all God is good, free from passion, free from change."⁴⁰

Because prayer is so real a factor in the Islamic religion it has a unique contribution to make to the affairs of men.

Because prayer is so real a factor in the Islamic religion it has a unique contribution to make to the affairs of men. Its function is none other than the enthronement of the Eternal, and the realization of our unity in Him — the Almighty and All-Knowing.

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JAMAAL 'ABD AL-NASIR

The rise of a statesman in the Arabo-Muslim world

The meaning of the Syria-Egypt unification to the future of the Arab world

Revolution at times does represent in the eyes of the people an acceptable and frequently justifiable means of expressing the public will

President Nasir is a legitimate and logical member of a society which has produced in the past some of the world's most enlightened rulers and most compelling philosophers. Nasir, not only by his close personal and social identification with the people, but also because of his outlook, his traditional background, and the lines that his political doctrine now reveal, is a far more legitimate expression of Arab leadership than any monarch whose dynastic survival relies on foreign assistance and Western legal concepts. There is no divine right to rule in Islam, and no man can legally claim to rule who has not been delegated or elected to rule. This principle is at the foundation of the democratic structure of Arab society.

The accession to power of President Nasir through the 1952 Army Revolution is a political phenomenon of a type frequently encountered in Arab history. The Arabs, perhaps in common with other peoples who have Messianic traditions in their backgrounds, have an instinctive appreciation of competent leadership, and since the justification for leadership is in the ability to secure and wield it, there is a latent acceptance of revolution as a legitimate form of accession. Lacking the parliamentary machinery, democracy amongst the Arabs took different forms. Though not legally sanctioned for obvious reasons, revolution does represent in the eyes of the people an acceptable and frequently justifiable means of expressing the public will. It can further be said that where society does not have the means to secure justice and express its criticism of government, revolution is a natural though uncomfortable democratic process.

A certain qualification of the term is perhaps in order. The change of government through revolt can be said to go through several phases before it can be considered as final. The actual seizure of power, though perhaps the most hazardous of the stages of revolution, is followed by a whole series of sequences belonging to the revolutionary process, sequences whose main preoccupation is the consolidation of the revolution and the move towards the application of the principles and reforms which caused the revolution in the first place to occur.

It is in the period following the take-over of power that the new leadership shows whether it is justified to take over or not, and it is precisely during this period that a revolution succeeds or else fails, to become the prelude to further changes. It therefore follows that leadership must



President Nasir while addressing a public meeting

during the course of the months and years which follow the seizure of power consolidate itself, and prove by its actions its ability to fill the role that it occupies.

Few revolutionary figures have so successfully passed the test as President Nasir, who during the eight years that now separate us from the take-over confirms the theory that the bloodless Egyptian Revolution which occurred was practically in the form of an orderly and legal constitutional change.

In President Nasir's take-over of power we are confronted with a first significant indication of the type of traditional leadership to which he belongs. Revolution according to Ibn Khaldun, one of the foremost of Arab political thinkers, in referring to rebellion against tyranny, is "demanded by God of those who have the power to overthrow it". Ibn Khaldun cites the Prophet Muhammad as saying, "He among you who sees something displeasing to God must change it by force, if he is unable by his word ; but if not even this, then, at least in his heart."

How Islamic theology was pressed into their service by dynasts

A strong opinion prevails amongst the liberals in Islamic Arab tradition that a rising against an oppressor is a necessary process, provided that he who would rise has the means to carry his revolt through successfully. The dogmatic element in Arab Islamic tradition, however, tends to adopt European forms of political thinking. It would seem that Abbasid experience with the Mu'tazilite rationalists had drawn the attention of dynasts to the dangers of too liberal an interpretation of the Islamic teachings. From here it was but a small distance to the conscious use of religious dogmas to impose a narrow loyalty through religious discipline to the person of the Caliph, and in a sense to make religion play the role of seconder and defender of the dynasty, a role not unlike that filled by the Church in the history of the European monarchistic institution.

We can here detect the reason for much of the hostility which is projected against President Nasir by King Husayn of Jordan.

For here two separate and totally conflicting systems confront each other. The Hashimites seek to support theories of dynastic rule vested in a religious exclusivism from which they alone may benefit. They rely on dogmatic interpretations not unlike those of the Shi'ites, who would have legitimacy of rule entirely concentrated in the family of 'Ali. On the other hand Nasir represents the liberal democratic solution which has given to Arab history some of its most distinguished commanders and most dynamic systems of government. Of the two systems the former is reactionary and ultimately damaging to the Arab interest since it frequently brings to power degenerate and incompetent rulers, the latter by the very nature of its function needs must ensure authoritative and effective rule.

Other political thinkers of liberal schools have justified revolution as an acceptable national solution to oppression and tyranny.

A picture of the society of which Nasir comes

President Nasir is a typical product of his background, the austere, traditionalist, God-fearing, poverty-conscious, semi-tribal inhabitant of Upper Egypt. He belongs to an honourable family of Beni Mor, a part of that semi-tribal rural family system whose class loyalties and outlooks are typical of Egypt, where pride makes man submit uncomplainingly to the worst human conditions and allows him to face these with a fortitude and a discipline assuring his society a survival outspanning that of its tormentors, a society where the kinsman demands a loyalty to his family which reaches at times vendetta intensity. A classless society democratic in its essence where a generation or two can separate extreme poverty from extreme wealth. In these societies the poor peasant on his field will show a greater loyalty to his comfortably off cousin the Cairo professor than to the poor neighbour next door who comes from another family. Here clan transcends class and becomes a social levelling factor, and, family quarrels more intense than those dividing Montagues and Capulets impose a discipline of loyalty far more distant than the loyalties of political and social doctrines. The real society of Egypt was not as is so often suggested situated amongst the remnants of the autocracy established by Muhammad 'Ali. These were merely members of one of those passing oligarchies which came and went with succeeding régimes, and whose brief period of glory rarely lasted longer than a generation.

Egyptian society could not but be a rural one. The cities were too turbulent, violent changes in authority too frequent, and the social sense too much of a tempest for the survival of an exclusive clan or community. In the countryside, on the other hand, this was a slower and steadier tempo of living, possessing defensive conventions effective though intricate. For is not vendetta a defence convention, protecting the structure of the tribal system? The rural family was able to survive through the troubled history of the country. That is why today throughout the length of the southern region one will find families whose descent can be traced through many generations, whereas in the cities few families go back beyond the 19th century.

Class reaction is not one of the principal motives of the Egyptian Revolution

This will serve to establish the fact that class reaction directed at another class, as is the case in Europe, is not as is so frequently suggested one of the principal motives behind the Revolution. Indeed, behind the façade of misreadings and misconceptions can be discerned the real

attitude, far more traditional, and far less subjective. Revolution against Farouk and his system, like a dozen other similar upheavals in Arab history, was a revolt against the usurpation of authority by incompetent, inept and corrupt leadership — a move covered and justified by Qur'anic sanction and in keeping with the profound rationalist traditions of the Islamic background.

Hostility against the old régime as a system could be established as hostility against an over-privileged segment of society which owed its advantages to the intervention of foreign patronage, or to the system of palace favourites, a phenomenon common to most monarchistic institutions.

Beyond this no discernible class hatred could be seen in the Revolution, a fact much confusing to the many chroniclers of events whose conceptions of history are obsessed with the Marxist generalization that history is fundamentally based on a sequence of class struggle.

The Egyptian forces which advanced on Ras al-Tin Palace in July of 1952 were not led by power-hungry, aristocracy-hating, vengeance-seeking mobsters. Their leaders belong to an Egyptian society of traditionalist tendencies, thinking men for whom the problem of revolution and its implications had been the subject of lengthy soul-searching and conscience-challenging debate. (The much commented *Philosophy of the Revolution*, written by President Nasir in the early days of the take-over, illustrates this thoroughly.) To such men the choice was clear. Submission to an oppressor was the dogmatic solution, revolution the rational one. Had they belonged to another Arab society, where Islamic dogmatism prevailed over the traditions of Islamic rationalism, there may never have been an Egyptian Revolution in 1952, but there would surely have been another one later led by an atheistic movement, probably Communist, and bringing with it racial upheavals perhaps fatal to the whole structure of society. Dangers of such revolts are strongest where rule by dynastic usurpers is imposed by force. An illustration of this is before us in the fate of the unhappy Hashimite dynasties in Baghdad.

The five major periods in the rise of President Nasir

The process through which President Nasir rose to his present stature can be summarized into five major periods, in which certain salient events could be regarded as profound and significant indications of the character of the man and of his fitness to fill one of the most exacting roles in history.

If the first period to which we have made a rapid reference supplied the young Egyptian President-to-be with his basic attitudes, the most significant of these was undoubtedly the lack of class hatred prevalent in the society from which he emerged, the strong natural pride with which his people had successfully survived the centuries of oppression, and above all, the traditional rationalism without which revolutionary instincts might never have emerged effectively. The second stage of Nasir's rise can be found in that period which separated his admission into the Military Academy and the historical night of 23rd July 1952 when the Revolution became an accomplished fact.

The years of training

To have been a staff officer in the Egyptian Army during those miserable years when a British Military Mission was supposed to preside over the higher training of Egyptian officers, when in spite of the humiliation of the Abidin incident of 1942, the army was required docilely to accept a suspect training from those who in the eyes of

every right-minded Egyptian were the enemies of the country. This was a formative experience from which President Nasir emerged wiser and more soberly concerned with the task of giving a competent leadership to the nationalist forces of the country burning under the humiliation of British overlordship, and frustrated at the inept, querulous submission of the Farouk régime. For a while the King gave some promise of leadership but he rapidly followed the path of his predecessors in placing his personal comforts and desires above those of the people. Though he had shown resentment at the Abidin incident and had engaged in ineffectual anti-British intrigue during the war, the King almost completely abandoned himself to the pursuits of his personal pleasures by the time of the supreme test occasioned by the Palestine war of 1948. The crisis when it came was mainly a crisis of leadership. Few armies could have been led as incompetently and in as unmilitary a manner as the small force which advanced into Palestine in May 1948. A headless army whose tactical decisions had to come from Cairo, hundreds of miles away, led by inept generals whose ignorance of war was as intense as their dislike for it. In the turmoil and disorder, junior officers had to take decisions more serious and more vital than those the High Command hesitated over in the former British barracks of Kasr al-Nil, Cairo. Even irregulars and the Muslim Brothers, and those unofficial forces led by Egyptian officers, distinguished themselves and emerged from the conflict with a reputation for bravery and self-sacrifice greater than the badly led regular army.

Nasir's first experience of direct leadership came during the war, when he commanded an effective action at "Erak al-Manchia". The incident is described in a recent book. If the period in the Staff College taught him the theory of leadership and its tactical lessons, the Palestine war gave him the consciousness of his own personal ability to lead and taught him its practice.

The internal consolidation of power

When Nasir secured power he was faced with a problem other Arab reformers had encountered before him: the need to define the form and type of government most suitable to his country. The President's problem was all the more complicated by the profusion of political influences, the multitude of doctrinaire theories which the politically conscious Egyptian of his time had inherited from the circus of 20th century — European thought that an occupation by Britain shared by a hundred other privileged foreigners had brought to the banks of the Nile.

Through the confusion President Nasir's task was clear. It was to establish his country's political personality as a foundation of the new society and detach the Revolution from the various imported foreign ideologies that attempted to take over its doctrinal leadership. Strong influences here tended to clash with his task. Foreign ideological theories were strongly entrenched; many of his closest associates had been won over to them. The right wing and left wing theories clashed with each other, and looking over their shoulders, the old parties, still confident that through force of habit and through the unpopularity of the "officers" (an unpopularity inevitable in the first period of the revolutionary take-over where the mopping-up of old régime resistance, and the need to use drastic methods had stirred up a certain measure of internal unease), public reaction might succeed, as it very nearly did in 1954, to sweep them back to power. Nasir was now to demonstrate that mastery of political

manoeuvre which has made him one of the foremost statesmen of his day.

Here we see Nasir the staff officer. The staff college in any modern nation is a school for logical analysis for tactical evaluation of an opponent's counter-actions, for appreciation of movement, manoeuvre and morale. Above all, it assists a man in the understanding of the value of those virtues necessary for command.

Nasir and the Muslim Brothers

The struggle Nasir embarked on in the early days of his régime was one of the hardest tests ever faced by a soldier. For here in the fields of political conflict he was engaged in a life and death struggle against formidable opponents, men whose entire life had been spent in the intense, ruthless and incredibly intricate political conflicts of Cairo. Some were fanatical visionaries whose political horizons were obsessed by the need for vengeance and for reprisals; others were close friends turned enemies; there were betrayals of all kinds. The story of the years between 1952 and 1960 cannot for obvious reasons be told, yet one aspect deserves mention, the clash between Nasir and the Muslim Brothers, with its symbolic undertones and historical significance. The extremist element of the Brothers which had taken over the control of the Organization after the death of its moderator, the Shaykh Hasan al-Banna, represented tendencies towards a dogmatic sectarianism which in Arab history have always clashed with the Muslim liberal. Though undoubtedly a far more genuine manifestation of Arabism than any of the parties opposing Nasir, the Muslim Brothers did nevertheless represent an extremely useful British asset in Egyptian politics since their supposed excesses based on the alleged latent fanaticism of the Egyptians had supplied Britain with bogus yet effective arguments for continuous occupation.

The confrontation which took place in 1954 between Nasir and the Brothers was one of those historical moments which the Arab past has frequently encountered — the narrow dogmatic tradition of intolerant sectarianism was face to face with the liberal, tolerant and rational successors of the Arab rational tradition. The former had through centuries been the main prop of degenerate and corrupt monarchies, the latter had always sought through an extending liberalism to involve the broad mass of the people in the benefits of orderly rule — the former preaching hatred and vengeance, the latter desiring a reasoned and universally accepted social system. Nasir's victory here is perhaps one of the most important events in modern Arab history.

By 1956 when Nasir had become the sole leader of Egypt, in the West there emerged new opponents to his power

By 1956 President Nasir had succeeded in consolidating his authority as the sole leader of Egypt. Having won the internal consolidation of his authority, and perhaps because of it, new opponents emerged, the great powers of the West, who had in the first moments engaged in sceptical half-hearted relations with the Egyptian revolutionaries (relations of varying intensities ranging from the great cordiality of the American Embassy under Ambassador Caffery's régime to the begrudging resignation of the British over the 1954 Evacuation agreement), now woke up to the realization that in Nasir a new leader had emerged who promised to stand up to them more effectively than any nationalist that they had encountered in the past. Nasir, by the time the Suez incident had broken out, was firmly established in the eyes

of the Edens and the Dulles's as the most dangerous man to have come out of the Arab world. Perhaps the Western leaders subconsciously realized that the Arabs lacked leadership, and if ever they were to find it, then the West would have a hard time maintaining itself in the Arab countries. In any case, Western reaction was almost entirely a personal one against the Egyptian President. They compared him to Hitler and Stalin and responsible men lost all sense of proportion in their evaluation of the Suez problem. The disaster which followed was a Western one, and after 1956 Nasir emerged stronger, respected and experienced.

The years of trial and struggle have been a formative process for President Nasir. They changed the young officer into a prematurely greying statesman, and they supplied him with one of the most valuable periods of education for statesmanship that a man could desire. Through the darkest days the President never lost touch with the world around him, and two other world figures, President Tito of Yugoslavia and Mr. Nehru of India, gave him the moral backing of their friendship and the invaluable experience of their views and opinions. The period of the Suez war gave President Nasir his third great test, the test of statesmanship. He had engaged in a large-scale diplomatic, political and military conflict against men of the highest diplomatic reputation, and had survived the experience where the colossi of world leadership had failed. If Dulles, Eden and Nasir represented the principal actors of the Suez tragedy, only Nasir emerged a greater man, justified by history and by the policies he followed.

President Nasir's deep impress on Arab unity

President Nasir's new status as a world statesman emerged in late 1957 when he made one of the most important decisions of his career. In the modern history of Arabism no single event has had as profound an impact on the course of Arab unity as the union between Egypt and Syria. A union which was prepared and initiated by President Nasir's decision late in 1957 to send an Egyptian armed force to the assistance of Syria, at that time seriously threatened by aggression on her borders.

The formation of the United Arab Republic (UAR) has saved the Arab world from being condemned to truncation and disunion by the Israel usurpation of Palestinian territory and the active attempt by the Western powers to isolate Egypt from the rest of the Arab Peninsula.

The sending of Egyptian forces to Syria was the work of a statesman; for only a man whose experience had gone beyond that of the officer, the politician or the administrator could have appreciated as accurately the consequences and the risks of this operation. A lesser man might have shrunk before the immensity of the responsibility, and only a man of courage, decision and calm calculation and accurate ability for evaluating the complex strategic, logistic and political factors involved in the decision could have carried the venture through with such success.

To send an Egyptian army to support the Syrian peoples in their need was to face up to some of the greatest powers. On the Turkish frontier NATO, with all its global strength, faced the Arabs. Across the Iraqi borders the Hashimites and Nuri al-Sa'id were plotting with Western assistance against Egypt and Syria. Egypt had hardly emerged from the trial of Suez, and here she was showing a willingness and a readiness to meet any challenge. The foundation of

the United Arab Republic a few months later, followed by the collapse of the Hashimite dynasty in Baghdad, consolidated the new Arab nationalism that had emerged. Henceforth all attempts to divide Syrians and Egyptians, to isolate the inhabitants of the Nile from the rest of the Arab world failed, and in the consolidation of the position the West began to change its policies with regard to the President.

The consequences of Syrian-Egyptian Union

The consequences of the Syrian-Egyptian Union are profound and deep. The basic unity of an Arab world stretching from the Atlantic to the Persian Gulf, divided by Israel, was threatened by a split in its weakest link, that piece of territory which formed the border of Africa and Asia. By firmly establishing Arab nationalism astride these two continents, Nasir succeeded in defeating the efforts of the enemies of the Arabs to divide them, and in doing so revived a dying Arab League into new life. No success could have been as complete, and the years that followed brought to the President the flattering acknowledgment of his former enemies in a major change of policy with regard to him, and in the acceptance, tantamount to a diplomatic capitulation, of his policy of positive neutralism, a policy which has played a significant role in influencing the pattern of foreign policy thinking of the emergent countries of Afro-Asia.

Even the President's opponents will admit that the impact of the UAR diplomacy under Nasir during the last eight years has had a profound and a revolutionary effect on great power political doctrines with regard to the underdeveloped countries in Afro-Asia, and if, as a British politician recently said, a new wind is blowing over Africa, many of the causes of this wind can be traced to Cairo.

The period of fulfilment

There is every indication that the period on whose threshold President Nasir now stands will be the period of fulfilment. Most of the doubts and hesitations which plagued the country in the past few years have gone. The President has successfully demonstrated to supporters and detractors alike that the Revolution has passed triumphantly through the various phases of consolidation, overcoming every obstacle encountered and imposing itself on every would-be counter-revolutionary with a robust solidity unusual in modern Arab history. Having completely effaced the opposition of such diverse opponents as the Muslim Brotherhood and Anthony Eden, the President has shown his confidence in the firmness of his régime by ceding sovereign authority to a National Assembly elected from the broad mass of the people.

In the years to come it is confidently expected that the Assembly will strike a new note in the politics of the area, a responsible, fully representative national body, possessing complete freedom of debate and the right to investigate and censure inefficiency, incompetence and corruption whenever it can be found.

It will be in the successful operation of a representative and responsible National Assembly that the Egyptian Revolution will find fulfilment. A fulfilment largely due to the efforts that President Nasir more than any other single man has made.

THE AUSPICIOUS OCCASION OF THE PROPHET MUHAMMAD'S CALL TO PROPHETHOOD — *MAB'ATH* — IN IRAN

His Imperial Majesty stresses the moral and spiritual importance of the principles of Islam in the national life of his country



His Majesty the Shahanshah of Iran

In a special *Salaam* ceremony held at the Gulistan Palace, Teheran, Iran, on Sunday 15th January 1961, marking the anniversary of the Prophet Muhammad's Call to Prophethood, and attended by religious leaders, Cabinet members, Senators, former Prime Ministers and provincial Governors-General, His Imperial Majesty the Shahanshah, in answer to the greetings of religious leaders, said :

"This auspicious day is to us the symbol of the highest moral and spiritual principles. In our world of today there are societies which, unfortunately, are merely based on materialism. They may have attained great industrial and scientific achievements, but if these achievements are not paralleled with spiritual progress they will not be of much use. This is because mankind

cannot be directed by mere force, and those who are captives of materialism will one day wake up."

The Prime Minister, Mr. Sharif Imami, extended felicitations to the Shahanshah on behalf of the Cabinet members and expressed the hope that his administration would be able to carry out its responsibilities to the satisfaction of His Imperial Majesty. The Shahanshah said :

"I wish all of you great success in serving the country. From now on the results of work done in the past must surely become manifest, and we should come to realize how much constructive work can be done in a single minute or hour. A solid foundation has been laid for reforms; we must be able to use this foundation properly and try to enhance its spiritual aspects as well."

In reply to the greetings offered by the Vice-President of the Senate, the Shahanshah referred to the teachings of Islam and stated :

"If we really stick to these principles we will certainly assure the progress of the country. We have started material progress and it will be continued at a growing speed. However, we must have spiritual progress parallel with the material advancement. If moral progress cannot keep pace with material achievements, the gap between the two will cause great harm. By spiritual growth I mean the practice of principles which should give guidance to any civilized society today. It is true that we have some general ideas about these principles, but the co-operation of social and religious philosophers is necessary if we want to co-ordinate the progress in both the material and spiritual fields."

In replying to the Prime Minister, Mr. Sharif Imami, who also felicitated the Shah on behalf of the Civil Servants, His Imperial Majesty said :

"When our great Prophet rose to uphold righteousness and combat idolatry and materialism he was all by himself — a man fighting for his convictions alone. But he had a faith which was too great for any obstacle. All his accomplishments and lofty teachings which he bequeathed us were due to this strong faith. We must abide by the teachings of our Prophet and fight against materialism."

"Some may say that materialism is a useful instrument to promote industry and science, and those who have used this instrument have attained great achievements. But nobody can claim that those who have scrupulously observed the moral principles have had less achievements in the field of science, industry and invention. We can achieve material progress, which our society sorely needs, without giving up the great principles taught to us. Every individual, every family

head, should take great care that the moral principles are fully observed. In this respect some have greater responsibilities because they have greater power to influence others. Teachers and educationalists are among those who should assume greater responsibilities. This, however, does not free others, especially civil servants, from carrying out their responsibilities."

In response to greetings offered by Dr. Farhad, President of the University of Teheran, His Majesty said :

"We have always supported the University of Teheran and hope that it will be better equipped and fully accomplished. We desire that other universities of Iran may also attain great achievements. As I mentioned in the last Salaam ceremony we intend to establish rival universities to compete with the University of Teheran. We believe rivalry will help improve the efficiency of academic centres. We hope to have an ever-increasing number of scientists and scholars so that the requirements of our academic institutes are fully met.

"The measure requiring the full-time services of the university teaching staff will prove very useful. This will improve the efficiency of teaching and establish better and closer relations between students and faculty. I wish you great success and you may rest assured of my full support in this respect."

Replying to Mr. 'Abbas Mass'oudi, publisher of the *Ittila'at*, who greeted the Shahanshah on behalf of the press, His Imperial Majesty stated :

"... If we effectively carry out our development plans we will be able to bring 50 million hectares of land under cultivation. At present we have only 12 million hectares of cultivable lands, of which 6 million hectares are left fallow. There are 70 per cent of our people who live in rural areas. If all villages were distributed among the people everyone would have only 2 hectares; this would not be enough to support a family. I hope one day we will be able to bring all the land in the country under cultivation. On such a day we will have to invite other people to till our lands. These are the potentialities of Iran in the field of agriculture, not to mention underground resources and other natural wealth. I have to add another point: the Iranian people are a very able nation, and this is a factor of immense value."

At noon the high-ranking Army officers were received by His Majesty in audience. General 'Abdullah Hedayat, Chief of the Supreme Commander Staff, offered felicitations on behalf of the land, air and naval forces. The Shahanshah said :

"I hope that all members of the Armed Forces are successful, under the great teachings of Islam, in carrying out their patriotic responsibilities and standing always ready to sacrifice for their homeland."

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EMBLEM OF THE

1. The wavy gold rays represent the Arab Sun, which symbolizes :
 - (a) The freedom which Iraq restored on the 14th July 1958, and the full independence and sovereignty of the Republic.
 - (b) The emblem of justice used in Mesopotamia by the ancient people of Iraq.
 - (c) The old name of Iraq (Araky) which means "the Land of the Sun".
2. The octagonal star represents the Arab star used in Arab architecture and symbolizes Iraq's identity as a part of the Arab nation. The reddish-brown colour of the star symbolizes the 14th of July Revolution.



OUR LEADER

Major-General 'Abd al-Karim Qasim—The Prime Minister of Iraq and Co

A brief life-sketch of the Prime Minister of Iraq

General Qasim was born to a middle-class family in Baghdad in the year . After completing his early education he served with the Ministry of Education for nearly one year, then he joined the Military Academy on 15th September 1932 as a Cadet and completed the course and was commissioned Second Lieutenant on 15th April 1934. He served with various Infantry regiments and after a period of experience was appointed as an Instructor at the Military College, where he had the chance to meet and train most of the present Iraqi Army Officers. In 1940 he joined the Staff College and completed the course in 1942, with a result of distinction (Grade "A" Staff Officer), and while serving with various Units and Formations he was promoted to the rank of Brigadier on 2nd May 1955, and to the rank of Major-General on 6th May 1959.

General Qasim was one of the few Iraqi officers who had a chance in coming into contact with various types of military appointments, varying from fighting units to staff appointments, administrative appointments and military assignments. He has served as a Platoon Commander in several Infantry regiments, as an Adjutant, Brigade Major, an Infantry Battalion Commander, where he had the opportunity to distinguish himself on various occasions in operations, especially when his Battalion was fighting in Palestine in 1948. After the 1948 Campaign he had the chance to work in various appointments. He served as a member of the Training Committee at the Ministry of Defence, Deputy Director of Ordnance, and he commanded the 19th Infantry Brigade until 1958. On 14th July 1958 he was appointed Commander-in-Chief of the Iraqi Armed Forces — the post which he holds at the present time.

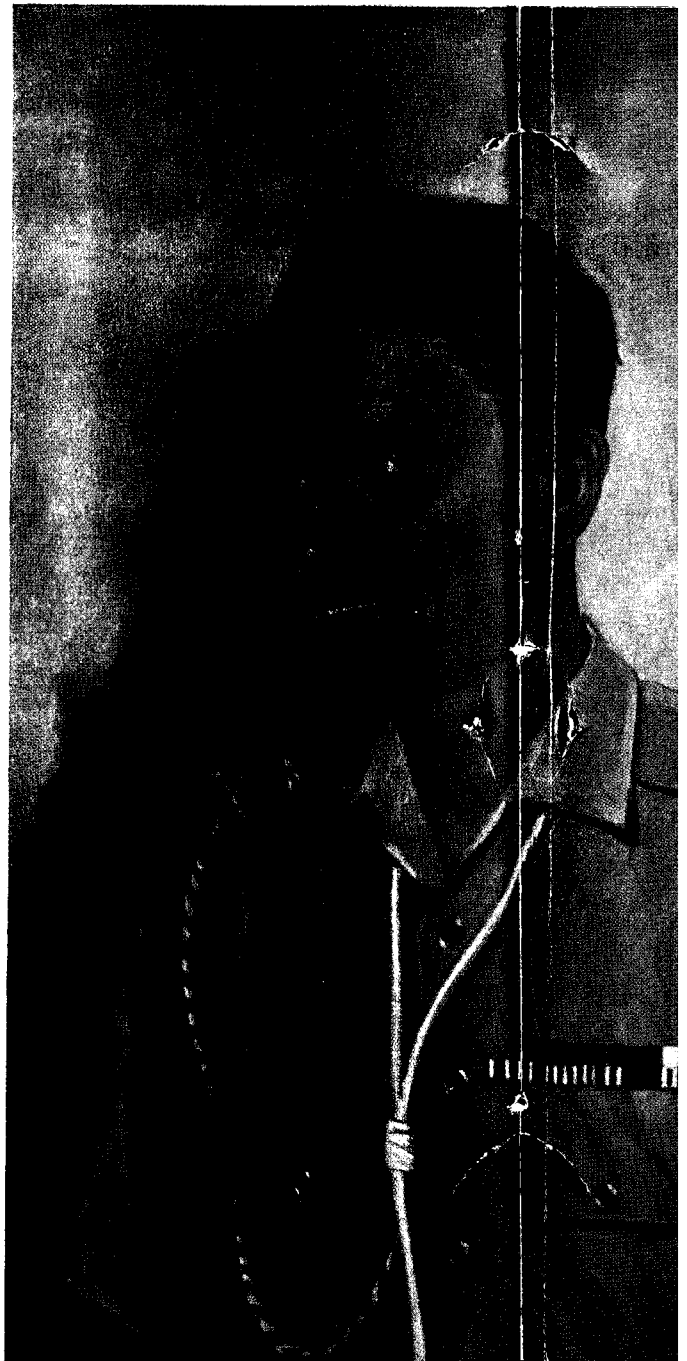
The *obiter dicta* of Major-General 'Abd al-Karim Qasim

"Our friendly relations with the world are on the basis of mutual interests. We wish to maintain Iraqi unity in the fullest sense, and our country's brotherly relations with the Arab and Islamic countries."

"We serve the freedom of the peoples. The freedom of an individual merges in the freedom of all. We all merge in the gains of the revolution for the sake of God, the people, and our homeland as well as for the sake of peace."

"I pray Almighty God for many returns of this happy anniversary for the Iraqi people wherever they may be, in the different parts of Iraq or abroad; and to our brothers in the Arab and Islamic countries and friends everywhere I pray for happiness, peace and success." (From the inaugural speech of Major-General Qasim on 14th July 1960.)

"I take pride in saying that I am the son of one of the wage-earners. My father was a wage-earner, earning his living from day to day by integrity and honour. My father was a simple worker like other workers. He became a simple farmer who served his people. Later, he became a simple wage-earner trying to earn his food from day to day in an honourable and dignified way. He impressed on us, his children, the need to extend a helpful hand





REPUBLIC OF IRAQ

3. *The Arab sword and the Kurdish dagger represent the Arabs and the Kurds as partners forming the Iraqi nation. The sword and the dagger also symbolize the army which led the people's revolution on 14th July 1958.*
4. *The black wheel with protuberances symbolizes industry, and the golden ear symbolizes agriculture and life.*
5. *The sky-blue circle symbolizes the far horizon as being the bright future of the Iraqi Republic. It also symbolizes water, which is the essence of life.*

LEADERS - 1

Minister of Iraq and Commander-in-Chief of the Iraq Armed Forces



4. "We declare that this neutral peaceful Republic, which does not commit aggression against anyone, possesses the power and strength necessary to enable it to defend itself and to help sister Arab countries."
5. "Iraq is a peace-loving neutral State stretching a hand of friendship to all friendly countries and striving for its liberty and dignity and for the liberty of the Arabs in their dignity. We co-operate with our sister Arab States unconditionally."
6. "Aware of my human weakness and need for the help and support of Almighty God, I pray to Him to guide and help me in serving this nation, and upholding religion, truth, justice and virtue throughout the land."
7. We have explained our foreign policy repeatedly, affirming that the Iraqi Republic is a peace-loving State, sincerely seeking the friendship of the peoples of the world, holding on to its independence, watchful in guarding the integrity of its territories, defending them and protecting them from foreign interference, from intrigues and from any aggression whatsoever against the Motherland. This policy of ours is based on following the course of positive neutrality, not leaning to either of the two military camps, and defining our international attitudes in accordance with the national interests of the Iraqi people in particular, and of the Arab Nation in general. We adhere to the Charter of the United Nations, respect the principles of international justice, hold ourselves bound by the resolutions of the Bandung Conference and strive to strengthen the bases of peace in the world and the establishment of friendship with peoples and States on the basis of mutual benefit."
8. The primary objectives of the Iraqi Army and of the sincere people of Iraq were to seize an opportunity some day with a view to delivering the Iraqi people from the tyrants . . . and obliterating imperialism and its stooges. We have destroyed the monarchic system and we have destroyed imperialism and its camp followers. The Baghdad Pact has been destroyed. We have regained Habbiniyah, Shuaiba and other bases in the homeland. We have been able to get heavy industry factories, which are now on their way to the homeland; we have bought these with the riches we possess. We do not stand in need of the aid which we needed in the past. These were doled out to us as aids but the price for them was humiliation and enslavement. Our country is rich. The wealth is abundant and so are the efforts of the sincere people and the resources of the country. We are capable of financing the construction and development of this country and its riches. We have therefore got rid of anything described as 'aids'. The unequal treaties have gone. We have done away with them. The unequal agreements which were concluded with the Americans went in no time as you know."

to the poor and the toilers. He advised us to stand by the truth and justice and never to waver in respect of the truth.

"He had educated all of us, and asked us to strive in this life and to combat imperialism and its camp followers. Although I belong to a family of military upbringing, most of its members being Army officers or of other ranks who met with martyrdom either in the remote or in the near past, and who offered sacrifices to the people of Iraq, I take pride in the fact that I am the son of a simple worker."

SALADIN (SALAH AL-DIN, d. 1193 C.E.) AND THE LAW OF NATIONS

The contribution of Muslims and Arabs to the Law of Nations in general and to the development of humanitarian International Law in particular

"There is no adversary as generous, as loyal to his word, as Saladin"

by 'ISAM 'AZZAM

The recent report of the adherence to the Geneva Conventions by the Algerian Representatives brings to mind the contribution of Muslims and Arabs to the Law of Nations in general and to the development of humanitarian International Law in particular.

Maitre Coursier¹ defines the latter as follows: "The sum of principles, usages and rules that at the present time make it mandatory for nations to take into account, at all times, the respect that is owed to the human person." These principles go far back into antiquity and the usages have been affirmed throughout the centuries. In its present form the rules have been codified in a contractual manner by the Hague Laws and more recently through the Geneva Conventions of 1949, all having as the essential object the protection of human dignity.

Charity, chivalry and compassion have not been the exclusive property of one nation or people. Throughout mankind's story there have been outstanding examples and great contributions. The international usages, prior to the Geneva Laws, owe much to great men and a number of institutions.

The great Buddhist Emperor Ashoka of India (d. 232 B.C.), the Christian Fathers, the glorious Salah al-Din (Saladin), J. J. Rousseau Vattel, Benjamin Franklin, Prince Demodoff Lieber, Henri Dunant — through actions and example or writings, all these contributed to the laws.

Salah al-Din won the love and respect of the East and West for his generous chivalry and charity

Salah al-Din's magnificent figure in the 12th century lives in the annals of history — a man who won the respect and love of both the East and the West for his generous chivalry and charity.

His career falls into three parts: his rise to power in Egypt and the consolidation of his rule from 1164-1174; the union of Syria and Egypt and later parts of Mesopotamia, 1174-1186; his great campaign and victories in Palestine which led to the downfall of the Latin kingdom (1187-1192).

Salah al-Din was educated in the Sufi school in Baalbek and later in Damascus. These teachings influenced his whole life. He had a complete contempt for material things and cultivated an elevation of the spirit and its per-

fection. In fact, despite the heroic adventures of war and the great power he achieved, Salah al-Din was always loyal to his early philosophy.

His opportunity lay in the fact that his lifetime² covers the period when there was a conscious demand for political union in defence of the common cause. His unification of the East ultimately caused the downfall of the Latin kingdom of Jerusalem.



Salah al-Din (as an artist conceives him).

A wise and able administrator, he became a great military leader and a very capable diplomat. Under him both Egypt and Syria knew a time of renaissance; he enriched Cairo and Damascus with colleges, citadels and aqueducts. The remarkable architectural achievements during his rule still stand today.

Salah al-Din's towering moral stature

In their long co-occupation of Palestine the Franks and Arabs had developed relations and rules of conduct of noble usages, loyalty to promises and reciprocal esteem. And — despite the Crusades and the Jihad — rules of a veritable law of nations were established, within the general framework of the world of the 12th century.

Salah al-Din rose far above this minimum standard of conduct, however, and his treatment of his enemies in time of war, whether it was a question of the wounded and sick of the armies in the field, treatment of the prisoners of war, or civilian populations or refugees and displaced people, was truly remarkable.

These moral principles, according to which a humane treatment is accorded to the wounded and sick, to prisoners of war, and to civilians, in time of conflict, have in Islamic law the character of legal rules with corresponding sanctions that apply to individuals and to the State.³ These rules of law were admirably and generously followed by Salah al-Din.

After each battle Salah al-Din would visit the field and order that the wounded and the sick be removed to shelter and treated by members of his medical groups,⁴ irrespective of race or religion. It is said that when he learnt that his great adversary, Richard the Lion-Heart, suffered from a painful illness which prevented him from carrying arms and confined him to his tent, Salah al-Din sent him his best physician for treatment.

Salah al-Din's treatment of his captives

At the end of his greatest victory at Hittin on 4th July 1187 C.E., he ordered that the King of Jerusalem and the other noble prisoners be brought to his headquarters, where he invited them to his tent, over which flew a flag with the following inscription: "Salah al-Din, the King of Kings, Victor of Victors, as all men is the slave of death." Treating them with respect and cordiality, he promised the king his freedom within a short period. A promise which was kept, despite the fact that Guy de Lusignan went on to fight him after his release.

Hearing that the Countess Echive of Tripoli was besieged in her castle with a handful of defenders, he ordered that she be given safe conduct with her entourage and all her belongings, and an escort from his cavalry was to lead her to her people. And during the prolonged siege of Acre in 1190, as a result of a victorious battle many prisoners were brought to Salah al-Din, among whom was an elderly man. Questioning him on the reason for his coming such a long way, and learning that it was for a visit to the Holy Land, he allowed the man to proceed on his pilgrimage and gave him gifts and presents.⁵

When one of his young sons came to him with the request that he be allowed to kill some of the prisoners of war, Salah al-Din answered: "God forbid that I allow you such senseless cruelty. Our duty is to set a good example. Human life should be honoured; it makes no difference

whether enemy or friend." In strict prohibition against killing and looting of prisoners of war, he never wavered, despite the fact that it almost led to mutiny of his troops on some occasions. Says Grousset of his conduct: "Il procéda avec un respect du droit des gens et même avec une courtoise chevaleresque bien rare."⁶

Civilian populations were no less well treated; towards women, children and the elders especially, Salah al-Din showed a truly magnanimous spirit.

After the fall of Jerusalem (2nd October 1187 C.E.), which was the crowning of his victories, he showed towards the inhabitants of the Holy City great chivalrous clemency. To all those who chose to remain he allowed them to live, trade and worship as before. To those who preferred to return to Europe he ordered that they take all belongings and when they were delayed in Alexandria on their way because the Venetian and Genoese navigators extracted exorbitant fares from them, not only food but also the price for their passages was paid by Salah-al-Din.⁷

The Jewish poet Jehuda al-Harizi, who visited Jerusalem in 1216-1217 C.E., wrote: "Le sage et vaillant chef d'Ismail (Saladin) après avoir pris Jérusalem fit proclamer par toute la contrée qu'il recevait et accueillerait toute la race d'Ephraïm, de quelque part qu'elle vient. Aussi de tous les coins du monde nous sommes venus y fixer notre séjour et nous y demeurons heureux, à l'ombre de la paix."⁸

The character of Salah al-Din and his examples are thus singularly vivid in the history of the Law of Nations — his generosity, hospitality to his enemies, his treatment of his captives, his flawless honesty and justice, his invariable kindness and chivalry. Other virtues were also his, his extreme piety and complete self-surrender to the cause. All his achievements were a veritable expression of his character.

In war or peace, towards enemies and friends, "Il montrait un élégance morale de très grand seigneur. Un caractère direct, profondément humain, singulièrement séduisant qui imposait le respect et la sympathie à ses adversaires mêmes."⁹

One of his greatest enemies in the field was Renaud de Sagette of Tyre, who said "there is no adversary as generous, as loyal to his word as Saladin".

When Salah al-Din died in Damascus, this greatest of history's heroes, this man who ruled a great nation of tremendous wealth and power, was found to possess one gold piece and 47 dinars.

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THE QUR'AN AND THE SUNNAH—THE TWO MAIN SOURCES OF LEGISLATION IN ISLAM¹

by AFZAL IQBAL

II The Sunnah

The importance of the ways of the Prophet in legislation

In our last instalment we discussed the scope of the legislation laid down in the Qur'án. Another field of legislation was covered by the Sunnah, or the Prophet's tradition. The legislation laid down by the Sunnah differs from the one ordained by the Qur'án in its authenticity and in its binding force for the simple reason that while the one is ordained by God, the other is recommended by the Prophet. Considering the status of the Prophet, however, the judgments given by him in individual cases came to assume the authority of law. No human being could have better interpreted the spirit of the Qur'án than the person to whom it was revealed, and his authority is, therefore, justifiably unquestioned on matters of Islamic law. A judgment passed by the Prophet, therefore, is considered as valid a law as the one directly revealed in the Qur'án. The only trouble in the case of the Sunnah, however, is its genuine authenticity, about which there can be considerable difference of opinion. We have covered this subject in our discussion on the Hadith separately and we do not, therefore, propose to go further at this stage.

Most jurists agree that the Prophet exercised his own individual judgment in cases in which no direct guidance was available in the revelation, and that in doing so he sometimes made an error of judgment, like any other human being, as is proved by a very small number of cases in which his attention has been affectionately drawn by the Qur'án. The readers will recall the battle of Badr, when 'Umar advised the Prophet to kill the captured prisoners of war. A verse was revealed blaming him for this decision :

"It is not fitting
For a messenger
That he should have
Prisoners of war until
He has thoroughly subdued . . ." (8 : 7).

It is related that the Prophet said about Mecca, "Its vegetation should not be taken and its trees should not be cut". Al-'Abbas interrupted, "Except for the green grass". "Yes," agreed the Prophet, "except for the green grass." We are also told that the Prophet during one of his campaigns decided to halt at a place. The people of that place told him they were all too willing to carry out his instructions if he was halting there in deference to Divine revelation, but in case he had decided to do so on his own they ventured to suggest that the place was not suitable in accordance with the laws of strategy. The Prophet stated that he had used his own judgment in selecting the place and that he agreed with the suggestion and moved away. The important point which needs to be stressed is that the Prophet, while exercising his personal judgment, was capable of making human errors. He was at the same time all too willing to acknowledge his mistakes and quickly rectified them as soon as sufficient evidence was brought before him warranting a change in his decision. In view of this healthy attitude the

precedents which he eventually set up were, therefore, acknowledged as authoritative law on which the Companions depended for deciding similar cases referred to them.

The basis of Islamic law is divine and the power of making laws rests with God and God alone

The Hadith contains a large number of legal verdicts covering all aspects of life briefly referred to by the law laid down in the Qur'án. The Sunnah in addition to an explanation of the Qur'anic verses, both in general and in detail, also contains a number of verdicts on points which have not been covered by the Qur'án. The oldest work of Hadith which has been collected from the point of view of a jurist is the *Sahih* of al-Bukhari.² The Qur'án and the Sunnah are the two sources of legislation in Islam. There is no third source. It follows, therefore, that the basis of the Islamic law is a Divine basis and that in theory the power of making laws vests with God and God alone. The Prophet merely explained, interpreted and applied the law. Human discretion is used only in cases where a clear text is not available in the Qur'án or indirectly in the Sunnah, which is a commentary on the Qur'án in case it is authentic. The Islamic law, therefore, differs radically from the ordinary law in which the legislative authority is free to explain and comment on the law introduced by it which it can freely amend, cancel or withdraw. This freedom does not exist in the case of the law laid down by the Qur'án. The jurists can only exercise their discretion, within the framework of the outlines laid down by the Qur'án, for the understanding of which they can draw freely on the Sunnah of the Prophet provided there is consensus of opinion that a given Hadith can be taken as genuine. The discretion can also be exercised in cases which are covered neither by the Qur'án nor by the firmly-established Sunnah of the Prophet.

The expansion of the empire of the Arab Muslims produced new legislative problems for the Arabs

The Prophet died in Medina while Islam was still confined to the Arabian peninsula. The revelation ended with his death, but the Islamic Empire spread swiftly within a remarkably short time. In 14 A.H. (635 C.E.) Damascus was occupied ; three years later the conquest of Syria and Iraq was completed ; in 21 A.H. (691 C.E.) Persia was conquered ; in 56 A.H. (675 C.E.) the Muslims reached as far as Samarkand. In the West, Egypt was conquered in 20 A.H. (640 C.E.). The process went further and Spain was taken in about 93 A.H. (711 C.E.). With this process of quick expansion the social life of the bedouin naturally underwent a metamorphosis. They came to have luxuries of life which they could not have visualized in the wildest of their dreams. The conquered countries were not only rich in worldly wealth but also represented the highest that the contemporary civilization had to offer. The nomads came

¹ For first instalment of this article see *The Islamic Review* for December 1960.

in order to arrive at a decision in a case for which there was no precedent. New precedents had to be set up in such cases by the use of common sense in the context of the principles laid down by the Qur'an and the Sunnah. 'Umar Ibn al-Khattab was perhaps the most leading Companion in this respect. In addition to his own intrinsic ability this opportunity came his way because of the fact that it was during his tenure of office that the Muslim community needed a lot of fresh legislation because of the new issues it had to face on account of its rapid expansion. 'Umar's judgments in economic, political, military and civil affairs have, therefore, assumed a great importance, and have come to serve as the basis for jurists. In fact, it appears that on occasions 'Umar went farther than the mere use of common sense. Instead of following the letter of the law, as laid down in the Qur'an, he followed the spirit, keeping in view the context of events in which a certain law was promulgated by the Qur'an.

For example, the Qur'an lays down as one of the objects of charity the winning over of those "whose hearts have been reconciled". One of the legitimate channels in which charity must flow is to win over the hearts of the new converts who may still be vacillating, but if economic aid continued for a considerable time their adherence to the new faith was cemented. We quote below the relevant verse from the Qur'an :

" Alms are for the poor
And the needy, and those
Employed to administer (the funds) :
For those whose hearts
Have been (recently) reconciled . . .
(To truth) . . ." (9 : 60).

It was in deference to this command that the Prophet gave considerable rewards during the fall of Mecca to those who had till then proved the most uncompromising enemies of Islam. Among other, for example, he gave a hundred head of camels each to Abu Sufyan, Suhayl, Safwan Ibn Umayyah, etc. Safwan it was who had said that "he (the Prophet) was the most hated man by me ; but he gave me and continued giving me until he became the most loved man by me". This was the spirit in which part of the Zakat was given to the new converts. The same person, i.e., Safwan, asked for a piece of land during the Caliphate of Abu Bakr. His request was granted. When 'Umar came to power, he tore up the orders of Abu Bakr in this regard and said, "God has strengthened Islam. If you stick to it (then it is right), if you leave it the sword would be between us".¹ It will be clear from this example the order for diverting a part of Zakat to those whose "hearts need to be reconciled" to Islam was not a permanent injunction but had to be carried out in regard to certain circumstances under which it was revealed. When these circumstances ceased to exist there was no point in drawing on public money and waste it on those who in any case belonged firmly to Muslim society.

We are told that in violation of the Qur'anic injunction, 'Umar did not cut off the hand of a thief in a certain year which happened to be the year of famine. In another case he did not cut off the hands of some slaves who had stolen a camel. Addressing the owners of the camel he said, "I would have cut off their hands had I not known that you (the masters) give them hard work and then starve them. If any one of them has eaten what God has rendered unlawful it has become lawful (under the circumstances)."²

The use of personal judgment in the first century of Islam in matters when no clear instructions either in the Qur'an or the Sunnah were available

There was a clear tendency in the first century of Islam towards organizing the use of personal judgment, through consultation, in matters in which there were no clear instructions, either in the Qur'an or in the Sunnah. Al-Baghawi relates from Maymoon Ibn al-Mahram. "When litigants approached Abu Bakr, he looked up the case in the Qur'an ; if he found it there the relevant law was applied, and he passed the judgment accordingly. If he did not find any guidance in the Qur'an he referred to the Sunnah and followed it. If, however, he could find the law neither in the Qur'an nor in the Sunnah, he asked the Muslims, saying, 'I have been approached by so and so in such and such affair. Is there any among you who knows that the Prophet passed a judgment in a similar case?' The audience would come out with precedents if they knew any, but in case they did not cite any precedents he would summon the righteous chiefs and consult them before passing a judgment." 'Umar in his own day followed this practice and added to the Qur'an and the Sunnah the verdicts of Abu Bakr which he held as valid precedents.

'Umar was the founder of the school of thought which exercised individual judgment

Al-Sarkahasi in his *al-Mabsut* writes, "Even though 'Umar was an able jurist he used to consult the Companions. Whenever he was asked to judge a case he used to call for 'Ali and Zayd, who were consulted, and the judgment was passed in accordance with their agreed advice." Al-Sha'bi says, "Sometimes 'Umar devoted as much as a whole month to pondering over a case. He consulted his companions and used to pass judgment in a hundred cases in one session." Sa'id Ibn al-Musayyib quotes 'Ali as saying, "I asked the Messenger of God for advice about an affair which we may face and about which we may not find a Qur'anic text or a Sunnah." The Prophet replied : "Gather the devoted believers and thrash out the matter in consultation among yourselves and do not pass judgment according to an individual opinion." Sharih quotes 'Umar Ibn al-Khattab as saying to him, "Pass judgment according to what you know of the Prophet's judgments. If you do not find any act according to the judgment of the good leaders of Muslims and if you cannot find any, then use your own judgment and consult the learned and the righteous men."

Unfortunately, however, no definite rules were laid down to explain and fix the methods of consultation, the qualifications of those who deserved to be consulted, the validity attached to their judgment, etc. Muslims in Spain took a step in this direction when they formed the consultative assembly, the members of which were appointed by the Caliph. But this is not the place to discuss this later growth.

'Umar Ibn al-Khattab was the leader of the school of thought which exercised individual judgment and personal discussion in matters on which no clear command existed in the Qur'an and for which there was no precedent in the Sunnah of the Prophet. To this school of thought belonged Companions like Abu Bakr, Zayd Ibn al-Thabit, Ubayy Ibn Ka'b and Mu'adh Ibn al-Jabal, all of whom issued verdicts according to their own judgment in numerous cases. The most famous Companion who followed in the footsteps

Continued on page 33

into touch with ancient civilizations of Persia and Rome and adjustments, therefore, became essential. New problems arose in every sphere of life, and these problems needed new laws and fresh legislation which did not exist in the Arabian peninsula before or just after Islam. New irrigation systems had to be manned, complicated financial problems had to be tackled, the conquered nations had to be dealt with equitably in the sphere of taxes and in other fields covering international law, civil and criminal law, in addition to the personal law, which was so very different from the code which existed in Arabia. The Muslims came across a personal code of marriage of which they were not aware, a judicial system of which they had no experience, a criminal code of which they could not have been aware in the simplicity of their primitive life. In short, they came across new issues in all conceivable spheres of life, both internal and external. Their legislators, therefore, clearly faced a problem of the first magnitude. No one had claimed at any stage that the Qur'an had laid down details of every conceivable law. Recourse had therefore to be taken to the exercise of personal judgment, which was later organized and called *al-Qiyas*. This was the only logical answer to the growing needs of a dynamic society which was developing fast and was soon to cater for the needs of a heterogeneous society. Many of the Companions, therefore, did not falter and readily used their individual judgment in cases in which there was no clear text in the Qur'an, nor was there an authentic tradition which could be used as a guiding principle. Historians, traditionists and jurists have left to posterity an excellent collection of issues in which the Companions used their judgment.

THE PROBLEM OF SUCCESSION TO THE PROPHET

The first issue with which the Companions were faced immediately at the death of the Prophet was the problem of succession. Who was to succeed the Prophet as the leader of the Muslim community? Was the community bound to elect a person from among the immigrants from Mecca or from among the Muslims who had helped the immigrants during the most crucial period of Islam? What are the qualities of the successor of the Prophet? Was it essential for him to belong to his family or could any Muslim be elected to the office? These were the pertinent questions, and there was no clear answer to these pressing problems either in the Qur'an or in the Sunnah. The only answer was the exercise by the Companions of their own instructed judgment. They did not falter in the use of their judgment. The minutes of the "meeting under the roof" (*Itjima' al-Saqifa*), which have been recorded for us by the historians, throw a flood of light on the manner in which the Companions calmly studied the issue from all its varying angles and eventually decided in the larger interests of the community.

The man who was elected to succeed the Prophet (Abu Bakr) had hardly stepped into office when he was faced by the problem of *al-Riddah*. People who believed in Islam refused to pay the prescribed charity. The whole fabric of Islamic society would collapse if the institution of the Zakat was eliminated, but how was the Caliph to deal with this new situation, for which there was no precedent in the lifetime of the Prophet? He invited the personal judgment of the Companions. 'Umar said, "How can we fight them, for the Prophet clearly stated that the people gained the safety of their blood and property when they accepted Islam, except when right demands that they should be fought?" Abu Bakr agreed that a war could not be waged on the

Muslims, but he also saw that the Prophet had laid down a proviso that it could be done when "right demanded" that they should be fought and the right cause in this case was safeguarding a fundamental institution of Islam. Abu Bakr, therefore, boldly took the decision, and the result was that it was not necessary to wage the war and the people paid the charity, and thus Islam was saved while it was still in its infancy.

The Companions of the Prophet appreciated the importance of exercising their own judgement

There are scores of instances on record, and one can quote extensively to prove that the Companions appreciated the importance of exercising their own instructed judgment in cases where a clear text was not available either in the Qur'an or in the Sunnah. Take for example the all-important issue of collecting the revelation in the form of a book. There was no clear law on the subject in the Qur'an. The matter was freely discussed among the Companions and the suggestion about collecting the revelation in the form of a book, to which Abu Bakr was not initially agreeable, was finally accepted. One shudders to think of the confusion which would have been caused in the ranks of Islam if the Companions had shirked exercising their own judgment in this grave issue. They undertook responsibility with faith and courage and the result is quite obvious to any Muslim today.

It is established that the Companions used their own individual judgment in addition to their profound knowledge of the Qur'an and the Sunnah in interpreting and applying the Divine law. Was there any recognized method of applying common sense to the interpretation of law? We propose to quote some examples to show how the Companions arrived at decisions in cases in which there was no clear indication either in the Qur'an or in the Sunnah. We have it from Zayd, a notable Companion, that 'Umar asked for the opinion of the contemporary Companions about a certain case of inheritance in which a decision had to be taken on the division of shares between a grandfather and the brothers of a dead person. Zayd was of opinion that the grandfather was more deserving of the dead man's property than the brothers of the deceased. He argued with 'Umar and supported his contention with the example of a tree. "If a tree," he said, "had a branch and the branch had further two sub-branches, the two sub-branches would be nearer each other than to the main trunk." 'Umar did not accept this argument.

In another case a man was killed by his wife and her lover. 'Umar was not clear in his mind as to whether he should put two persons to death for the loss of one life. He consulted his Companions. 'Ali argued that if a group of men was associated with the theft of a sheep and abetted the crime, each participant in the act was guilty of theft. 'Umar agreed with this view and issued instructions to his judge in the Yemen directing him to kill the two found guilty of murder. He went as far as to instruct his judge to kill the whole population of Sana'a in the Yemen if it was proved that they were guilty of abetting the crime!³

'Ali was asked about the punishment of a person who drinks wine. He replied: "When a man drinks he raves. When he raves he calumniates. His penalty should, therefore, be that of a calumniator."

The Caliph 'Umar followed the spirit of the law

These examples have been quoted at random to illustrate the type of legal argument that was carried out



(*"We have not sent you (Muhammad) but as a Mercy to (all) the Nations"*—The Qur'an 21:107)

WHAT THE PROPHET MUHAMMAD BROUGHT US

Muhammad's entry into Mecca (628 C.E.)

by OLIVE TOTO

One of Islam's great advantages is its simplicity. No mathematical problems — three ones are three, not three ones are one. We believe in one God — not three in one. We are all sons of God and we hope the holy spirit prevails with us all, but three in one — no!

Another advantage is the fact that we are *not* born sinful. Now, if a person is about to die, there is no need for us to run around looking for a priest to say a prayer over him; or to baptize a baby who, without this, would not be saved or go to heaven.

We have no priesthood in Islam. Anyone can say prayers — but not to wash away our sins to make us ready for heaven because we are born sinful. No! We Muslims believe that no one is born sinful, especially an innocent babe. I am sure all mothers will agree on this point, that their babies are *not* born sinful. Therefore, we do not start life with a chip on our shoulder, feeling that we have the disadvantage of being born sinful. No! We believe we come into this world *sinless*. Of course, we can become sinful, but to start life sinful — no! God sends us into this world with a clean slate to start life.

Another advantage is in the very name of our religion brought to us by the Prophet Muhammad — that is, Islam. Islam means Peace (taken from the Arabic root word S.L.M. — seen, law, meem), meaning peace.

What a wonderful greeting Muslims give to each other! Assalamu alaikum! meaning "Peace be with you!" Much better than "Good morning!" especially if it is a rotten morning. Even if this is short for "A good morning to you!" it is not so beautiful as "Peace be with you!"

Today we are commemorating the Prophet Muhammad's birthday. Muhammad was born in the year 571 C.E. He brought a religion, in fact the only religion, which allows one to celebrate all the birthdays of the prophets if one wishes to do so and to respect all prophets. What better understanding can one have than this? Another advantage which the Prophet Muhammad brought to us, through God's grace, was brotherliness.

One day a young man said to me, "Is that all Islam can give, only brotherliness?" I said, "Do not use that word 'only'." Don't you know that brotherliness, if put into action, can cover everything. I mean true brotherliness, not the Cain and Abel type. If one truly feels as a brother to a person, he would see his morals were perfect also. If one had true brotherly love, would he rob his brother, fight

his brother, or murder? Oh dear no! So never belittle that word 'brotherliness'."

Now we have a great advantage in being able to read a great deal about the founder of our religion — Muhammad, the man, the prophet. We can read of him in the Qur'an. We can also read of Jesus — the man and the prophet. The Qur'an is the Muslim's holy book, just as the Bible is the Christian's. Today, one could follow all the advice given in the Qur'an and have the advantage of being quite up-to-date — not behind the times at all. There is political advice, marital advice, financial advice, legal advice, in fact all kinds of advice, even on war (by that I mean on the defensive, not offensive).

The Prophet Muhammad married, as most men do, had children and looked after his family, being indeed an example to us all. Muhammad gave us many words of wisdom. Of course, for this we have God to thank. What better words than "Paradise lies at the feet of the mother"? If a man or woman believed in this, it would make humanity thoughtful and tender — caring for each other.

Now, another thing Muhammad laid great stress on was manners. In the Qur'an it says, "Do not say so much as 'ough!' to your parents." Also, "Seek permission," says Muhammad, "before entering anyone's abode". Now, these may seem little things — but it's the little things in life that count, and make life worth living and manners perfect. That is why I say Islam, if practised, leaves nothing wanting. It has a code for everyday life. In fact, as I said before, you are up-to-date if you plan your life with Islamic teachings. Muhammad gave this advice: "Pay the workman before the sweat is off his brow," meaning, "Have no bad debts". The man who does not mean to pay his debts is a thief. No one can be a good Muslim, if he does not mean to pay what he owes. Muhammad would not say prayers over a dead man, if, in his life, he had not paid his debts. Muhammad was known to have paid a dead man's debts and then said prayers over him. Hygiene was also a great thing with the Prophet Muhammad, e.g., the five times washing for prayers and many other clean habits. Muhammad was known never to drink out of a cracked vessel. Even in 1960, I have heard people called "fussy" because they would not drink out of a cracked cup. During the war a great drive against cracks in cups, etc., was started. Soldiers were told of the dangers involved. But Muhammad knew this nearly 1,400 years ago. You see, his

sayings are always up-to-date. No other religion has so many day-to-day guidances if they are heeded.

You know, a Muslim has never been told to turn the other cheek, but in the Bible it says: "And unto him that smiteth thee on the one cheek offer also the other" (Luke 6, v. 29). No, we do not turn the other cheek — we defend ourselves — forgive, yes, that's different, but turn the other cheek, no! I remember as a child at school being taught in the history class the story of how Saladin (Salah al-Din al-Ayyoub) went into King Richard's camp disguised as a doctor and cured him. Now King Richard was Saladin's greatest enemy — they were at war. Yet Saladin cured King Richard. (By the way, my teacher forgot to say that Saladin was a Muslim, a believer in One God. We young children were made to believe he was a heathen. I hope today the children are told who this wonderful man was.) Saladin cured King Richard. He did not offer the other cheek to be smitten. No! He was just being a perfect Muslim. He cured a man who hated him. How wonderful! Some people say Saladin sent his doctor and did not go himself, but I was told Saladin went himself. I think that is Sir Walter Scott's version. At any rate, that's a wonderful story!

When speaking of wars, I think of Muhammad's last sermon, when he said, "Treat your prisoners as you would like to be treated yourselves." Oh, how perfect we Muslims should be! Are we?

Islam has definitely no colour bar. I hate to make comparisons, but, with some so-called Christians, there is a great colour bar. Someone will say Jesus was a foreigner, perhaps dark in complexion. Most people think of him as white. He may have been. Many Palestinians are; but, back to my point, there are churches in the world where coloured people are not allowed. I can make some excuse for clubs perhaps liking to have their own nationals, speaking the same language and having the same habits, but in a church, no! I can find no excuse. Praying to God but saying, "This is your God but you cannot pray in our church." That's what it amounts to when a coloured Christian is told he cannot go into some churches.

This could never happen in a mosque, or outside. Again I say, "There is definitely no colour bar in Islam."

The other day I heard a little story. A native of Africa, who was a Christian, was standing outside a church where he was not allowed in, and was feeling very sad. He stood outside wondering why he could not enter. Just then another stranger came up and stood looking in by the side of the African.

"I am a Christian," said the African, "but I cannot get in."

"That's nothing," said the stranger. "I am Jesus, and I have been trying to get in there for years."

I must add, "Please do not think I forget the work true Christians do."

Now in the olden days of 'Umar there was a true Muslim spirit prevailing everywhere. There were pensions and help for the poor. In fact, so well were the poor looked after that, when 'Umar wanted to find a poor man, he could find none. What a perfect State! Yes, that was our glorious past.

I can see sparks flashing from someone's mind and hear the words, "Yes, that's our glorious past history. We were wonderful then. Let's sit back and think about it all." Well, to that mind I say, "Yes, think of the past by all

means, but don't let it make you a cripple, content to walk on one leg, leaning on the past." I say, "Do not lean on the past. Look to the future. Don't make the past your crutch. Lean on yourself. Walk straight and make future history. Let the past be a stepping-stone, not a crutch to put all your weight on. For surely, if you lean too hard, you will become a cripple. Lean on Muhammad's teachings and the Qur'an and become strong."

The Muslims have the advantage of having their own United Nations Organization (in a sort of way). By this I mean the Hajj and Mecca, where once a year all Muslims, who can, meet and pray and live for a few days. This is called the Hajj. Muslims from all nations and of all colours, rich or poor, all dressed in white, ruler or citizen, pray side by side in Mecca as one united family.

But Mecca was not always free. Muhammad, through God's help, secured Mecca for all times, and this is the story how.

It was in the year 628 C.E.

The Hudaibiya truce came to be.

In this the Muslims were quite free

To worship in Mecca, and the Ka'bah to see,

And worship as Abraham did before.

Now a Jewish tribe, the Khuza'as by name,

Had this freedom just the same,

And each did worship in his own way.

The truce was kept for two whole years,

And in that time Islam

Grew strong in the land of Abraham

And peace did reign supreme.

Now the tribe of Beni Bakr this peace could not stand.

So to the tribe of the Quraish they went.

The Tribe that twenty years had spent

In fighting Muhammad's men.

The Beni Bakrs knew this tribe would be glad

To see the Muslims very sad.

First, they must the Khuza'as slay,

And then they'd make the Muslims pay.

So the tribe of Beni Bakr and the Quraish, too,

Planned just what they should do.

They swooped down in the dead of night,

And gave the Khuza'as a terrible fright.

Awakened by this sudden blow,

The Khuza'as seemed just not to know

How to fight back against the foe.

So to the Ka'bah's shelter they fled,

Hoping to hide from the enemy's wrath.

For in the tradition it was said,

"Within the Ka'bah's walls no blood there must be shed."

But alas! How sad!

The enemy turned mad.

They killed some Khuza'as, and so blood was shed,

And surely the streets of Mecca turned red.

Away in Medina, Muhammad stayed.

In a message to him the Khuza'as prayed,

"Save us! And come to our aid,

Or we must perish by the hand of the foe!

Oh! How great is our cry of woe!"

Muhammad their cry did heed
And quickly rallied round them in their need.
First, to the Quraishites an order he sent, and it was
worded so :

“Pay blood-money for the Khuza‘as you have slain.
Also no more with the tribe of Beni Bakr shall you mix.
The Truce of Hudaibiya must be destroyed.

Because of your actions it is null and void.”
To pay blood-money the Quraishites refused.
To give up Beni Bakr relations they did not choose.
As for the truce of Hudaibiya, they agreed,
That should be null and void.

But Abu Sufyan, an enemy leader was he,
Tried hard for the truce to continue to be.
For into the future he could see,
He foresaw the Quraishites would have to flee.
But, no notice of this man was taken,
And so the truce of Hudaibiya was forsaken.

The blood of the Khuza‘as, the Quraishites had spilled,
They with remorse were not filled.
Pay, they would not. With blood-money. No !
They still hoped to see the Muslims’ blood flow.

Now the time had come,
Muhammad must strive,
To see Mecca city once more free,
And peace again reign supreme.
At last, compelled for freedom’s sake,
Muhammad plans did have to make.
He called his followers one and all,
And they did answer to his call.

Plans were made for Mecca city to take,
But bloodless it must be.
This Muhammad wished to see.
Now one of Muhammad’s followers,
Hatib by name,
Sent a letter to his kin,
Saying Muhammad was coming in.
For in Mecca his kin did stay.
He feared the foe might make them pay.

Muhammad’s followers this found out,
And so the letter did not reach.
They sought him a lesson to teach.
Hatib, Muhammad did forgive,
But the followers thought he should not live.
To try and deliver such a letter,
At least put him in fetters.
Muhammad said, No !
Hatib has repented.
His relatives live in Mecca, you see,
He only thought of seeing them free.
But, if God gives victory unto me,
Everyone there shall be free.

Muhammad moved towards Mecca that day,
The 10th of Ramadhan, 630 C.E.
And with him ten thousand bold
Hoped Mecca city to hold.

They camped some miles outside that night,
And hoped the Quraishites to put to flight.
Great fires were started all around,
The fires grew high, seemed to reach the sky.
“Allahu Akbar !” the followers cried,
And that, too, seemed to reach the sky.
The Quraishites looked out, and with awe they saw
The fires that lit the very sky.
And thought twenty thousand foes were nigh ;
And so at once they all gave in.

To Muhammad, an enemy of long standing came,
He hung his head in shame.
Muhammad’s worst enemy he had been for twenty
years or more,
Yet Muhammad forgave him all.
The man was so touched that in the end,
He to the will of God did bend.

The followers started out to enter the city.
Unto his followers Muhammad said,
“You must all have pity,
“When you enter this fair city.”
Now this request they meant to keep,
But one of the generals, Khalid by name,
Entered the city, his heart full of pity.
The greeting he got was of arrows and stones.

Khalid Muhammad’s orders forgot.
To save all around his heart was filled.
So he fought back,
Twenty-eight were killed.

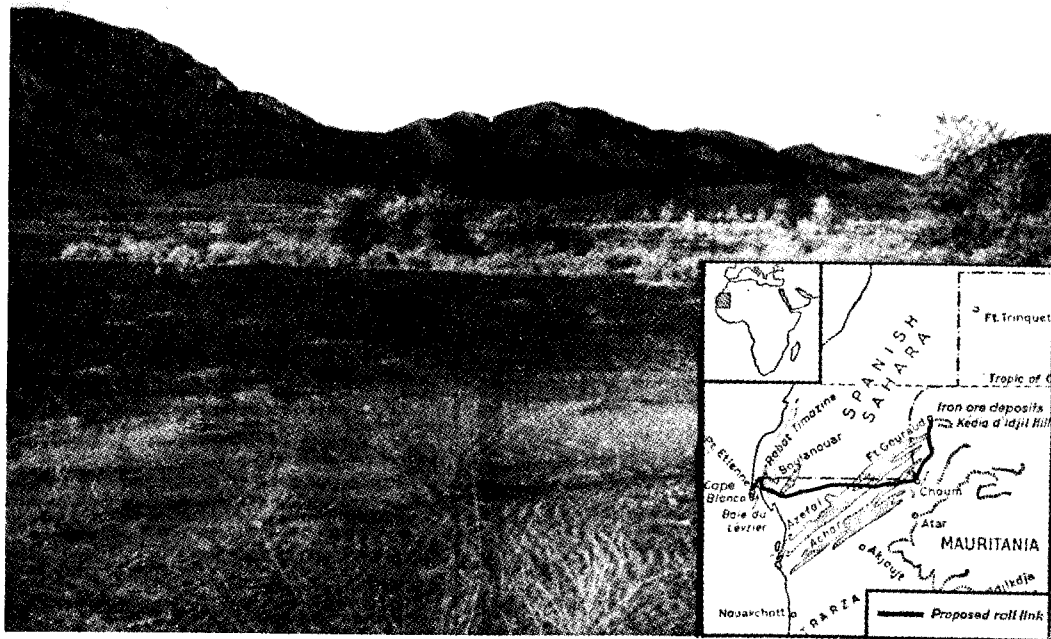
When Muhammad heard this he was with sorrow filled
To hear that enemy blood had been spilled.
But on hearing the story he realized,
Khalid to do this had been obliged.

And so the path of peace was paved.
And Mecca city truly saved.
Some became Muslims, others did not,
But the kindness of Muhammad they never forgot.

Now, listen, my friends, unto this day some people say,
Muhammad used the sword to get his way.
This is not true, as you can see,
For all those non-Muslims
Were just set free.

¹ Being the text of a speech delivered at a meeting held under the auspices of the Muslim Society in Great Britain, London, and the Shi‘ah Islamic Society, London, in honour of the memory of the Prophet Muhammad’s Birthday, celebrated at Caxton Hall, London, S.W.1, on 14th December 1960.

A HILL OF IRON-ORE IN THE DESERT OF MAURITANIA



In Mauritania, North-West Africa, the arid gravel desert runs for mile upon featureless mile, on the western side of the Sahara, covering an area about twice the size of France. Mid-day temperature goes up to 120°F. in the shade -- only there is no shade. Salt deposits are still worked by the natives as they have been for 2,000 years. The salt goes on camel-back to Timbuctu. This remote region will soon become important to the steel makers of Europe. For deep in the sun-scorched interior is a range of barren hills, rising a sheer 1,500 feet above the desert, and here geologists have found vast quantities of iron-ore. There are proved deposits of 100,000,000 tons, and an estimated total of 250,000,000 tons -- all high-grade material.

MAURITANIA: INDEPENDENT STATE OR INTEGRAL PART OF MOROCCO?

Morocco's claim to Mauritania

From the eleventh to the twentieth century, Mauritania constituted a part of the complex of Moroccan provinces within the Moroccan Kingdom

by G. H. NEVILLE-BAGOT

Under the smoke-screen of religion France has erected the so-called Islamic Republic of Mauritania in order to curry favour with the Muslim world at the expense of Morocco and Algeria. So far no independent State with a population of nearly 100 per cent Muslim (or Christian, for that matter) has had to stress this fact, and there are many other neighbouring Muslim States such as Mali, Guinea and Senegal whose sovereignty is not being disputed and who have not stressed their religious beliefs.

Mauritania, a word coined by the Romans in 100-46 B.C. but not heard of since till renewed by the French

Mauritania was a word coined by the Romans about 100-46 B.C., and it then denoted that part of Morocco south of the Atlas inhabited by people known as the Mauri, who were undoubtedly Berbers living under their king, Bocchus. Bocchus supported the Romans against the great Algerian or Numidian Berber Jugurtha, and he was succeeded by the Numidian King Juba II. Mauritania was divided into two

provinces — Tingana and Caesariensis. There were many uprisings against the Roman rule, which was ended by the Vandal conquest in the year 429 C.E. From that time onwards no more was heard of the word Mauritania until it was revived by the French in 1904 and was applied to the inhabitants living in the territories to the north of Senegal. The French tried to make a distinction between the Moroccans and the Moors, although the French adjective “Maure” is still applied indiscriminately to North African Muslim food, music, cafés, etc.

Morocco's historical links with Mauritania

In the 11th century Yahya Ibn 'Umar, the leader of the Lemtouna tribe of the Zenaga or Sandhaja Berbers, moved northwards. His movement, or as it later became, a dynasty, came to be known as the *al-Murabitun* — “The frontier warriors of the Faith”. The capital of this dynasty was Marrakesh, a city founded by the al-Murabitun.

'Umar was killed in 1056, but his successor, Ibn Yusuf Ibn Taashfin, pushed on into Algeria and founded the city of Tlemcen in Algeria and later defeated the Spanish at the battle of Zallaka near Badajoz (Spain) in 1086. The Lemtouna Sandhaja occupied the Niger territory and the al-Murabitun movement spread over Senegal. The al-Murabitun dynasty was overthrown by the Almohades in 1149.

At the end of the 16th century the Moroccans occupied Timbuktu, in what is now Mali. The Sa'dian and 'Alawite Sultans of Morocco had continuous dealings with the inhabitants of the so-called “Islamic Republic”. For we know that the Emir of Trarza and the chief of Hodh tribesmen were invested by the Sultan of Morocco, who sent help to them in 1672. Expeditions were sent to Wadan in 1665, Adrar in 1678, Tangant in 1680, Shenguit in 1730, and Tichit in 1789. The Sultans Moulay Rashid, Moulay Isma'il and Moulay 'Abdullah visited these territories and went as far south as the Senegal River unchallenged by any separatist movement. At various times the Emirs sent to the respective Moroccan capitals (Meknes, Marrakesh or Fez) to ask for redress against invading tribesmen, thus tacitly acknowledging the overall power of their sovereigns.

MOROCCO'S WHITE BOOK ON MAURITANIA

The Moroccan White Book on Mauritania (Rabat, 1960) quotes the following examples :

'Ali Shandoura, Emir of Trarza, who came to Meknes at the beginning of the 18th century to complain to Moulay Isma'il about the Riszk tribesmen and other emirs who came to the capital in the reigns of the Sultans — Sidi 'Abdullah (1775-1790) and Moulay al-Hasan (1875-1894). The famous religious leader, Muhammad al-Fadel, from Timbuktu, and Ma-al-Ainein, who founded Smara, were also closely in touch with the Moroccan monarch whose help was solicited against the French. The Sheikh Ma al-Ainein led the opposition to the French in the Saqiet al-Hamra in 1906.

In 1904-05 the Sheikh Ma al-Ainein sent one of his relatives, 'Abdullah Ibn Handoub, to ask the Sultan to designate a new Khalifa for the Sahara. One of the sherifs of the Tafilalet, Moulay Idriss Ibn 'Abderrahmane Ibn Slimane, was appointed a member of this delegation. Muhammad Hasan Ibn Yaish, who is at present Chamberlain to King Muhammad V, was a member of this delegation.

These events show that Morocco exercised her sovereignty over what is now called Mauritania until the



His Majesty the Sultan of Morocco
“We solemnly proclaim that We shall pursue Our action towards the return of Our Sahara (Mauritania) within the framework of respect of Our historic rights and Our conformity with the aspirations of its inhabitants.” (His Majesty the King in his speech on 25th February, 1958.)

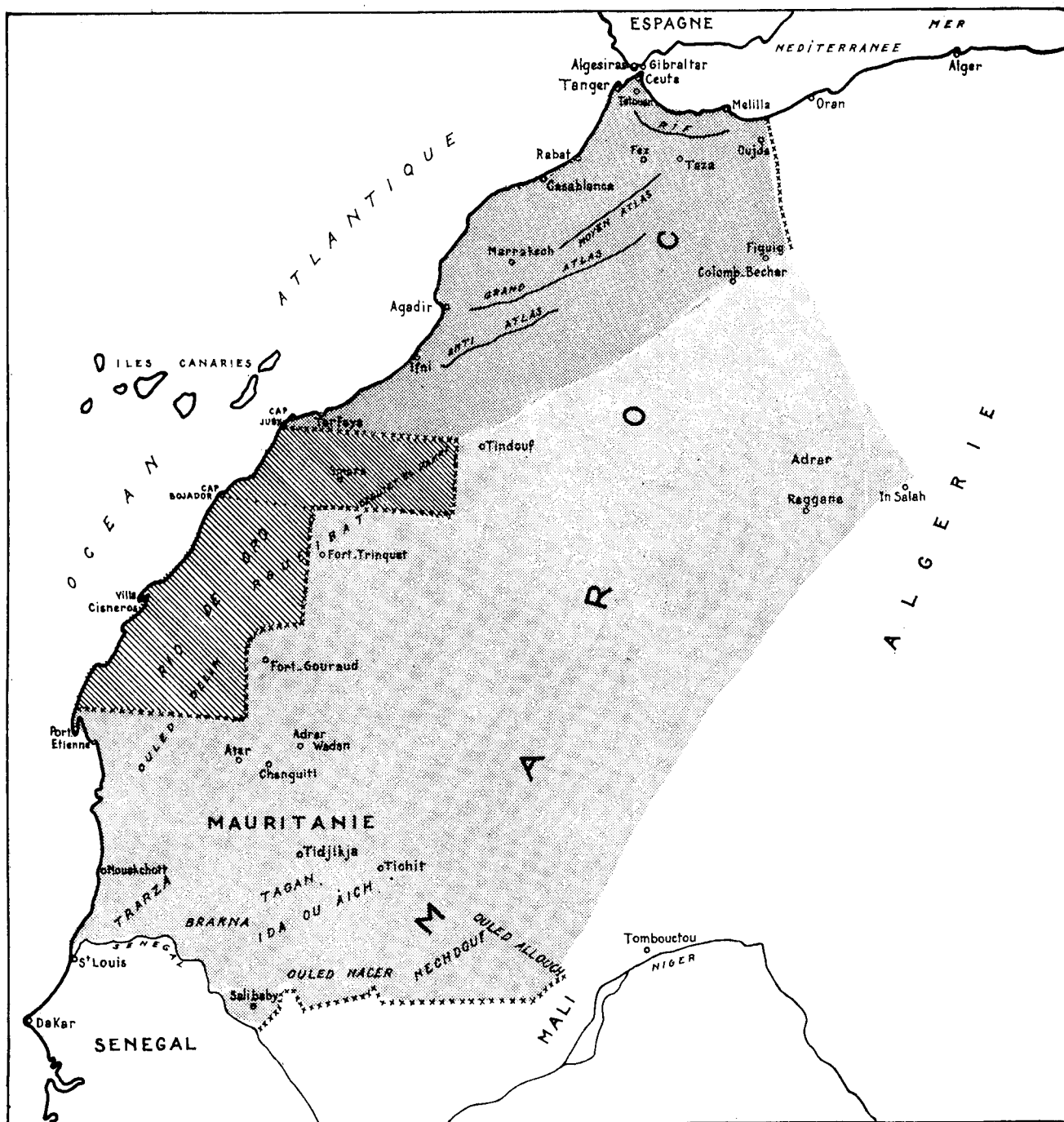
French conquest of Morocco, which lasted from 1908-1912 in the north and up to 1934 in the south. The Emirates of Trarza and Brakna were conquered by the French in 1904, Tangant in 1905, the Emirate of Adrar from 1909-1913, Hodh in 1913. The conquest was completed in 1934.

FRENCH WRITERS AND DIPLOMATS ON MAURITANIA BEING AN INTEGRAL PART OF MOROCCO

In a letter dated 19th January 1907 from the French consul at Fez to the French Minister for Foreign Affairs, he quotes the Moroccan Minister for Foreign Affairs as having said (or written) to him as follows :

“A year and a half ago or thereabouts the tribes of Adrar and Chenguit sent delegates to Fez, accompanied by Ma al-Ainein's son, to complain that the French authorities in Senegal were taking over their lands. These regions had never been a part of Senegal. From very ancient times they have been the conquests of the Sultan of Morocco, and at present the *Khotba* is still said in the name of the sovereign of the Maghrib in the mosques.”

One of France's greatest authorities, Professor Gautier, of the University of Algiers, writes in his book *The Sahara*, published in 1928 : “The extreme Western Sahara, west of the Niger and the Saoura, is an immense country on which



A map showing that part of Mauritanian territory which till very recently was under French domination. It also shows that part of Mauritania, called Rio de Oro, which is still under Spanish domination. Morocco's domain includes all the territory lying between Tangier and St. Louis (Senegal)

there is little to say . . . the interior is Moroccan domain. . . ."

As recently as 1958, when the Sultan Sidi Muhammad Ibn Yusuf (now King Muhammad V) returned to Morocco, the sympathies of the Mauritians were with him. The French, in order to curb any expression of cohesion with Morocco, expelled the nationalists from Moroccan Mauritania or imprisoned them. French troops were in action in the years 1956-1958, and it is claimed that massed bombings by the French made many civilian casualties in the first three months of 1958. A former Deputy to the French

Assembly from this part of Africa, Mr. Horma, of the Babana tribe, fled to Rabat, where today he continues to reside. A military tribunal at Dakar, Senegal, sentenced fifty of Horma's supporters to terms of imprisonment ranging from 5 to 25 years. Horma himself was sentenced to death in his absence. The chiefs, Ahmed, of the tribe of Aida, son of the famous Emir of Adrar, who was killed by the French, and Mahmoud, of the tribe of al-Khalil, and Lehbib, of the tribe of al-Belal, also fled to Rabat. And in March 1958 the Emir of the province of Trarza, who was accompanied by the Mauritanian Minister

of Commerce, Industry and Mining, the Minister of Education and the Mauritanian Youth Leader, also fled northwards, as did the Mauritanian trades union secretary.

In January 1958, when the Mauritanian Youth Congress was held in Rosso (Moroccan Mauritania), it demanded the immediate recognition of the religious leadership of King Muhammad V. It might be mentioned that a Congress on Mauritania and the Sahara was held in September 1958 in Rabat.

It is little wonder that as a result of the French repression the pro-French deputy Moktar Ould Daddah obtained about 90 per cent of the votes cast at the last election and got all the 40 seats to the Mauritanian parliament. He cannot be claimed to be any more representative than the Algerian deputies now in the French parliament. Recently the chiefs of the tribe of Yahya Ibn 'Othman have expressed their loyalty to King Muhammad. The Moroccans claim that the 1958 referendum carried out in Mauritania was faked.

Morocco's complaint about Mauritania at the United Nations

In November 1960 an Iraqi motion in favour of a settlement of the Mauritanian question by negotiation between the Moroccans, the local population and the French was defeated by 39 votes to 31, with 25 abstentions (including Tunisia) at the United Nations. Another motion for the three parties concerned to negotiate after the declaration of independence sponsored by Indonesia, Lybia and Jordan was withdrawn. The Soviet Union voted for the Iraqi resolution and vetoed Mauritania's admission as the one hundredth member of the United Nations when her application came up for acceptance before the Security Council.

Tunisia's attitude is hard to understand, as she is closely linked with Morocco in a Maghrebian Federation since the 1958 Tangiers Conference. She appears to be afraid of alienating the African members of the French community, whose votes are being used to bring pressure on De Gaulle to settle once and for all the Algerian question. Possibly she imagines that Morocco and Mauritania will grow closer together after independence, but past experience would indicate that French colonial influence would be eradicated much quicker by a newly-independent country than under a puppet régime which might help France against Algeria.

Statistical and economical information on "Mauritania"

The population of the so-called Islamic Republic of Mauritania is about 623,800, whom the French describe as "White Moors" with a Negro minority, chiefly Tukulers and Sorakolles. The area of Mauritania is 418,120 square miles. There are 2,296 miles of roads and tracks.

The former capital of the area was Siant Loius de Senegal, on the borders of Senegal, but a new capital is being developed at Nouakchott.

Mauritania is described in an official French booklet on the *Communauté* as "inhabited by clans of Moorish nomads belonging to an ancient Muslim civilization which 'was organized' as a territory by France in 1904". Needless to say, it is precisely against this "organization" of part of its southern territories to which Morocco takes the gravest exception.

Mauritania is rich in iron ore and copper. Estimated annual figures of production are given as follows: at Fort Gouraud 4 to 6 million tons of iron ore; at Akjoujt, 500,000 tons of iron ore and 25,000 tons of copper.

Mauritania is said to have deposits of from 100-250 million tons of high-grade iron ore which will be shipped from Port Etienne on the coast 400 miles away when a railway has been constructed at a cost of £50,000,000. The railway will travel across the desert to the sea. The subscribed capital is £19 million. Six million tons of ore a year will be mined, of which a million tons will go into the hungry furnaces of Britain's steel industry. The French, it is claimed, will save 40 million dollars in foreign currency per annum by the sale of this ore.

In the Moroccan White Book the deposits of Fort Gouraud are given as from 144 to 1,000 million tons, with the estimated reserves of copper at Akjoujt as 23 million tons. The exploiting company, known as Miferma, has a capital of 83.3 billion francs (old currency). British, Italian and German companies, including the British Iron and Steel Corporation and the Italian company Finsider, own 40 per cent of the shares.

French figures for education in Mauritania in 1960 are only 9 per cent of the total juvenile population.

1 The Société des Mines de Fer de Mauritanie.

Continued from page 26

THE QUR'AN AND THE SUNNAH—THE TWO MAIN SOURCES OF LEGISLATION IN ISLAM

of 'Umar Ibn al-Khattab was 'Abdullah Ibn Mas'ood in Iraq. He was a great admirer of 'Umar and he it was who said at his death that 'Umar had taken away with him nine-tenths of knowledge. He was, however, no blind follower of 'Umar and had his differences with him.⁶

We have it on the authority of al-Sha'bi that 'Umar used to consult 'Abdullah Ibn Mas'ood and Zayd Ibn Thabit while 'Ali used to consult Ubay Ibn al-Ka'b and Abu Musa al-Ash'ari. This is suggestive of the fact that different Companions had not only different schools of thought but that

they also had a different set of people who supported them in their activity.

To be continued

2 One of the best works by later authors is *Shaukani's Nayl al-Autar*. It covers what is contained in the Six Books and has arranged the material according to the subjects of which full details are given.

3 Ibn Jauziyya, *A'lam al-Mu'aqqi'in*, Vol. 1, p. 256.

4 *Al-Zaila'i*, Vol. 1, p. 299.

5 *A'lam al-Mu'aqqi'in*, Vol. 3, pp. 32-33.

6 *A'lam al-Mu'aqqi'in*.

THE IMPORTANCE OF NATURAL GAS PRODUCTION TO WEST PAKISTAN

The Sui gas accumulation, the seventh largest in the world

The value of the present contribution made by natural gas at Sui to Pakistan's economy, the size of the reserves at Sui — seventh largest gas accumulation in the world — the large fuel needs of West Pakistan under the Second Five-Year Plan, and the shortage of foreign exchange, all point to extending the use of this natural resource within the country. A plan for supplying the north by building a thousand miles of pipe-lines, and the economic feasibility of this, has recently been studied at the instance of the Burma Oil Company by C. Stribling Snodgrass and George Gibson, whose report is now before the Pakistan Government.

Reserves at Sui are estimated at 5,340,000 million cu. ft. (equivalent in calorific value to about 120 million tons of fuel oil). Spread over a period of 40 years, 1,200,000 million cu. ft. is needed for the existing Sui-Karachi line, another 1,200,000 million for the existing Sui-Multan line and 700,000 million cu. ft. for the carbon black plant to be built at Sui, leaving more than enough for the needs, estimated at 1,200,000 million cu. ft., of the prospective new consumers north of Sui. The report does not take into account any of the other discoveries of gas within a short radius of Sui.

The proposed new pipe-lines would consist of a new 211-mile 20-inch line from Sui northwards to Multan (the existing 16-inch line would be integrated into the system), and a 125-mile 20-inch extension from Multan to Lyallpur. From Lyallpur a branch would go 70 miles east to Lahore, the main line going on north via Sargodha 250 miles to Rawalpindi and the new capital nearby, Islamabad, and to Wah; an offshoot from Sargodha would go 100 miles west to Daud Khel. Capacity of the pipe would provide for eventual spurs to run off at various points as markets developed.

With the investment of Rs. 92 million (Rs. 13.4=£1) already incurred for the existing line from Sui to Multan, a further investment in trunk pipe-line facilities of Rs. 238 million would be necessary, including Rs. 150 million in foreign exchange. After five years compressors would be needed at Multan at a cost of Rs. 9 million. New investment of Rs. 50 million, half in foreign exchange, would also be needed in distribution facilities. All the figures are subject to revision when tenders are obtained after survey. Taking into account the existing Multan line, a financial structure with a 3:1 ratio of debt to equity has been assumed. There would thus be Rs. 82 million equity, of which 51 per cent Pakistani, and Rs. 248 million debt, of which Rs. 180 million Pakistani. The interest rate is assumed not to exceed 6 per cent and amortization to take place over 20 years; the debt would be repayable by the sinking fund method, i.e., to give constant annual sums for interest and amortization. Net return on the equity, after corporation taxes, is assumed at 10 per cent. Under Pakistani tax laws 45 per cent of the investment can be written off in the first year, and then on the declining balance 20 per cent in each of the next four years and afterwards at 10 per cent. On the basis of the financial assumptions made in this exploratory study there would thus be no taxable profit for the first 13 years.

In so far as this scheme is concerned, Sui has the advantage of being centrally situated 350 miles north of Karachi and 400 miles south-west of Lahore. The present field price of gas is 8 annas per 1,000 cu. ft., or U.S. 10.4 cents (1 rupee=16 annas: 1 anna=1.3 U.S. cents), including one-eighth royalty to the government. The removal of hydrogen sulphide and carbon dioxide costs about 4 annas, and with estimated transmission and distribution costs, the average cost of the gas at the consumer's meter would be about annas 43½ per thousand cu. ft. initially, declining to annas 38 during the first five years and to about annas 34 thereafter.

In order to share costs of distribution equitably among users, varying sales prices would no doubt be applied, but the calculations show that on the basis of the present field price, the above average delivered cost would in almost all cases be lower than the cost at 1959 prices of equivalent heating value in alternative fuels. In the case of fuel oil, supplies are inadequate from the northern fields, so that it must be imported and brought up several hundred miles from Karachi. In all cases one must take into account also the premium value of gas in lower maintenance and handling costs, in cleanliness and flexibility. An important fact too is that the railway system is already over-burdened, and to carry energy equivalent to that which Sui gas can provide would require many tens of thousands of new oil or coal wagons, as well as locomotives and yard facilities. Assuming that fuel oil at U.S. \$13.78 long ton C. and F. Karachi would otherwise be imported corresponding to the volume of gas that the new facilities would provide, then the gross foreign exchange saving is estimated at about 23½ annas per thousand cu. ft., equivalent over 20 years to about Rs. 1,450 million, or say £108 million. The net foreign exchange saving, after all foreign costs of the new investment are provided, is estimated at over Rs. 900 million in 20 years. (Between October 1955 and June 1960 the use of Sui gas, replacing fuel oil, has resulted in a saving of £7½ million in foreign exchange.)

Construction of the 973 miles of pipe-line foreseen could be completed in two and a half years. But this, and the economics of the lines, are contingent — development as always being interdependent — on the completion of the Gudu barrage some 70 miles east of Sui in time to take the gas line across the Indus, on the large fuel-consuming cement mills proposed for Gharibwal and Sang Jani (on the main gas line route) being built, and on the incorporation of the present Sui-Multan line, and the Multan market for gas, into the new network. The routing proposed is economical for purposes of construction, operation and maintenance, as it parallels railways most of the distance and good highways the entire distance.

The use of gas has been estimated empirically, for the purpose of this study, to increase at a rate of 6 per cent of initial consumption per annum for the first ten years — a conservative estimate when compared with experience elsewhere and with the actual increase of over 20 per cent per

annum on the Sui-Karachi line. After ten years the rate has been estimated at $3\frac{1}{2}$ per cent per annum, the capacity of the whole system north of Sui being reached in the sixteenth year, with a peak load of 290 million cu. ft. a day. The conversion of some 40 existing industrial plants is expected and new big users will appear, notably cement plants to cater for the Indus water project. The principal end uses foreseen for gas north of Sui, with their requirements in thousands of cu. ft. a day after ten years, are cement manufacture (46,600), power (36,500), fertilizers and chemicals (25,650), and other industrial uses, including textiles, cotton ginning, ceramics, commercial and domestic use (31,050). The latter includes the needs of the new capital, Islamabad, near Rawalpindi, where relatively cold winters will make heating necessary, but the same boilers could be used in the summer to operate air-conditioning units.

The Attock Oil Co.'s fields near Rawalpindi would at first provide about 10,500 thousand cu. ft. a day, but this

source is insufficient for even present needs and is expected to decline to 2,000 thousand cu. ft. daily in 12 years. Apart from relatively small recent discoveries in this northern area no oil has been found elsewhere in Pakistan despite persistent search in recent years. The discovery of oil in the future would not, however, seriously affect the use of an already existing gas supply system.

First priority under Pakistan's five-year plan is a rise of 21 per cent in food output and so check present imports of grain into an essentially agricultural region. On the basis of this report the quick availability of natural gas seems to be an indispensable ally in that task, apart from the boom it offers to industrial expansion in the region. What is needed is the capital.

1 Reproduced from *Petroleum Press Service*, London.

ISLAM IN ENGLAND

The Woking Muslim Mission and Literary Trust

Lectures at 18 Eccleston Square, London, S.W.1.

"The History of Mysticism in Islam" was the subject of a talk given by Professor Dr. Annemarie Schimmel, of the Orient Institute in the University of Frankfurt-am-Main, Germany, and sometime Professor of Comparative Religion in the University of Ankara, Turkey, at a meeting at 18 Eccleston Square, London, S.W.1, on Saturday 8th October 1960. Mr. Sayyid A. Vahid, a Pakistani Muslim scholar and author of *Iqbal, his Art and Thought* (London 1959) was in the chair. Professor Schimmel, a profound scholar of Sufism in Islam, dealt with the questions from the audience admirably. She did not agree with the opinion expressed that Sufism was responsible for the present decadence of the Muslim world. She has kindly promised to write down her speech for *The Islamic Review*. The next day she visited the Shah Jehan Mosque at Woking and had supper with the Imam. She is visiting Pakistan in the near future, where she hopes to continue her research on some of the great Sufis of Sindh.

Mr. Vahid addressed a gathering at 18 Eccleston Square, Victoria, London, S.W.1, on Saturday 5th November 1960. The subject of his talk was "Iqbal and England". The address was followed as usual by questions and answers.

In commemoration of the Birthday of the Prophet

The Muslim Society in Great Britain, the Shah Jehan Mosque, Woking, and the Shi'ah Islamic Society, 77 Cornwall Gardens, London, S.W.7, were "At Home" at Caxton Hall, Victoria Street, London, S.W.1, on Tuesday 13th December 1960 at 7 p.m. in commemoration of the Birthday of the Prophet Muhammad, to Muslims and their friends.

Col. 'Abdullah Baines-Hewitt, Major J. W. Faruq Farmer, Mr. Da'ud Cowan, M.A., Lecturer in Arabic, University of London, Mrs. O. Toto and S. al-Mahdi Khorasany, took part in the programme. His Excellency

al-Haji 'Abdul Maliki, High Commissioner for the Federation of Nigeria, was in the chair. About three hundred persons attended.

Mr. Baines-Hewitt opened the meeting with a recitation of the Qur'an. He was followed by Mr. Cowan, who spoke on salient features of the life of the Prophet Muhammad. Mrs. Toto focused her speech on the entry of the Prophet Muhammad into Mecca. She delineated this historical and unparalleled event in a poem which was much appreciated by the audience. The meeting was concluded with the recital of the customary "Salaam" (Greetings to the Prophet Muhammad) in Arabic by Sayyid M. Khorasany, the leader of the Shi'ah Islamic Society in London.

The meeting came to a close when the Chairman asked the friends present to partake of the light refreshments. This gave members of the audience an opportunity to talk to each other and make new friends.

Lectures at non-Muslim organizations

Mr. S. Muhammad Tufail, the Imam of the Shah Jehan Mosque, Woking, had the following engagements during the period under review.

16th October 1960. The Imam delivered a speech on "Islam's Attitude Towards Other Religions" on the occasion of the Hindu Diwali festival celebrated by the Hindu Caribbean Society at Lambeth Town Hall, Brixton, London, S.W.2.

26th October 1960. A talk by the Imam on "Islam and the Modern Civilization" was organized by the Young Men's Diocesan Group of St. Peter's Church, Warren Road, North Banstead.

30th October 1960. "Islam" was the topic of a talk by the Imam at 42 Harringay Park, London, W.8.

6th November 1960. A sermon was given at the Unitarian Church of Great Companions, Chatham, Kent. It



Professor Annemarie Shimmel (fourth from left) with some members of the audience who came to listen to her interesting lecture on Sufism, a brief report on which appears in this issue.

may be observed in passing that there is a marked similarity between the beliefs of Unitarians and Muslims.

10th November 1960. A speech on "The Message of Islam" at Chobham Church of England, Chobham, Surrey.

17th November 1960. "The Principles of the Islamic Faith" was the subject of discussion under the auspices of the Islamic Society, the University of Birmingham, Birmingham.

18th November 1960. The Imam led the Friday prayers at the Muslim Centre, Birmingham.

19th November 1960. A Pakistani Muslim family living at Camberley, Surrey, invited the Imam to sound the *Azaan* in the ears of their newly-born daughter.

24th November 1960. A group of English students came to visit the Shah Jehan Mosque, when the Imam gave them a short talk on "Islam and its Teachings".

27th November 1960. A group of English students from London visited the Shah Jehan Mosque, Woking. The Imam addressed the visitors on the fundamentals of Islam.

3rd December 1960. The Imam took part in the Annual General Meeting of the World Spiritual Council at Tunbridge Wells. This Christian organization aims at bringing about a better understanding between the various religious movements.

12th December 1960. The Imam gave a talk to the children of Sir Thomas Abney Junior Mixed School, Bethune Road, London, on the "Life and Teaching of the Prophet

Muhammad". These scholars, whose ages range from 9 to 10 years, asked the Imam questions which we believe will be of interest to our readers. We hope to print them in our next issue to enable our friends to know as to how little is known about the Prophet Muhammad.

14th December 1960. A lecture was given on "Islam" at the Men's Fellowship, Christ Church, Staines, Middlesex.

15th December 1960. At a meeting of the Birmingham branch of the World Congress of Faiths, a talk on "Islam" was given. The talk was attended by men and women who believe in a better understanding between religions. The number of such people is ever-increasing. It is at such meetings that Islam finds a better hearing.

Discussion groups at London and Woking

Discussions based on the Qur'an were led every Saturday afternoon by Mr. Abdul Majid, Editor of *The Islamic Review*, at 18 Eccleston Square, London, S.W.1. Similar discussions were organized at the Shah Jehan Mosque, Woking, on Sunday afternoons. These meetings are well attended by Muslims and non-Muslims.

Social welfare work

Besides the literary work done by the staff of the Woking Muslim Mission and Literary Trust, there is also a fair amount of the welfare side of the work connected with the Muslim community in London and England that it has to take in its stride.

MARRIAGES

During the period under review, the marriages between the following persons were solemnized either at 18 Eccleston Square, London, S.W.1, or at the Shah Jehan Mosque, Woking :

Mr. Moizud Din Ahmad Ashraff and Miss Anne Elizabeth Bird (24th September 1960); Mr. Nessar Aboobakr Jhaveri and Miss Ann Giachi (5th October 1960); Mr. Mohammad 'Ali and Miss Vera Karin Jadebasch (23rd October 1960); Mr. Mohammad 'Abdul Wahab and Miss Gertraude Fiala (4th January 1960); and Mr. Mohammadraza Mohammadali Khakoo and Miss Susan Kuruvilla (14th January 1961).

BURIALS

The Imam looked after the burial rites of the following Muslim deceased persons :

Mehran (Irani), s/o Mostoufipor; Lt. Arshad Malik (Pakistani), s/o Malik Muhammad 'Arif; Hafiz Sabihud Din Quraishi; Muhammad Mursaleen (British Guineese); Aftab Hussain, s/o Sulaim Ji Ismaili; Air-Commodore Kenneth Caron Buss (British Muslim); and Mohammad 'Omar (British Guinanese).

NEW MEMBERS OF THE WORLD BROTHERHOOD OF ISLAM

Miss Gertraude Fiala (Austrian); M. A. M. (British); Lady Doctor S. Kuruvilla (Indian); and Mr. F. H. Gore (Jamaican).

CORRECTION

The title on page 32 of *The Islamic Review* for December 1960 should read : "The Emergence of the new 'Ilm al-Kalaam (Dogmatic Theology) in the World of Islam" and not "The Emergence of the new *Ibn al-Kalaam* Dogmatic Theology in the World of Islam".

IN MEMORIAM

Inna li 'l-Lahi wa inna ilayhi raaji'un—(We are God's, and to Him do we return (The Qur'an 2:156))

MUHAMMAREM NADJI

Born in Revan, Albania, 22nd July, 1891—Died in Mansfield, Ohio, 5th July, 1960

The story of a noble son of Islam from Albania—an ordinary worker in a factory in the United States of America—who spent the bulk of his income on expounding Islam to Americans

On 5th July 1960, Muharrem Nadji, the founder of "The Islamic Center of America", suffered a heart attack and passed away in Mansfield, Ohio.

His funeral service, performed by the Imam, V. Isma'il, the religious leader of the Albanian Muslims in the United States of America, was held on Friday 9th July.

The Imam V. Isma'il said after the service : "We came today to give our last farewell to an Albanian well known in the Muslim world for his many services to his religion.

"I heard of Muharrem Nadji for the first time in 1933, while a student in the Muslim Seminary at Tirana, Albania. The religious monthly *Zani i Nalte* (The High Voice), the organ of the Albanian Muslim Religious Council, had translated an article from *The Light of Lahore*, informing its readers that Mrs. Thelma Selman, of Mansfield, Ohio, had embraced Islam through Muharrem Nadji.

"A number of students wrote to him expressing their gratitude to Nadji for his religious activities. With his answer to my letter he sent a gift to me of a copy of his book *The Mirror of Truth and Guide to Happiness*. The first part of this book speaks of Islam and its principles, while the

second is a translation of 303 *hadiths*, with short but very good notes.

"From that time on we corresponded regularly until 1937, when I left for Cairo to complete my religious studies at al-Azhar University. In 1948 I was informed that a leader was needed for the Albanian Muslim Community of the U.S.A. I wrote then to Muharrem Nadji, thinking that through the organization which helped him he might help bring me to a place where I might be needed. This letter was delivered by my friend to the Albanian American Muslim Society of Detroit, Michigan, which shortly afterwards sponsored me. I arrived in America in April 1949.

"I visited Mansfield, Ohio, a month after my arrival, and it was a coincidence that I met Nadji for the first time at the home of Mrs. Thelma Selman. My admiration and respect soared even higher when I learned that he was a labourer in a steel factory, and that the publications he sent freely to people all over the world were published from his own earnings. The amount of work that was done for Islam by Nadji alone has not been equalled by any other organization.

"Today I opened Nadji's mail. Among the many letters from all parts of the world was one from a man in the Philippines. His letter was a request for 1,000 dollars to build a mosque for the people of his village. You see, I was not alone in thinking that there was behind Nadji's many undertakings a great religious organization, or the helpful contributions of a friendly millionaire.

"Muharrem Nadji was an honest man, soft-spoken and very good-hearted; logical in conversation, and very proud of his religion and nationality.

"Nadji did know that the end was close. On a piece of paper I found on his table — written in his own hand on 29th June 1960 — I read the following: 'In the name of God the Beneficent, the Merciful. God is Guardian of those who believe. The promise of God is at hand. Obey your God and do good deeds if you wish to succeed. Your end is close, it will come swiftly, mercifully, with no troubles. God, with His Majesty, will be generous to you.'

"With Nadji's death the city of Mansfield lost the man who made its name known in all corners of the Muslim world. The Albanian Muslims lost a religious leader of whom they were very proud. The Albanian American Muslim Society lost a sincere member. And I will miss a very good friend and adviser of high calibre. May God bless his soul!"

The funeral was attended by more than 200 persons, many of whom were non-Muslims. But all cried like children for the loss of their dear friend.

On hearing of this loss, *The Mansfield News Journal* dedicated to him two columns on its first page, noting that:

"Muharrem Nadji, known to thousands of *News Journal* readers by his signature 'M. Nadji' on numerous full-page explanations of the Muslim faith, was found dead in his apartment. . . .

"Albanian by birth, Mr. Nadji was a disciple of his faith and financed the full-page explanations himself.

"He left his native Albania in 1914 when the Greeks occupied the country, going first to Argentina and then to the U.S.A. in 1917. He lived in Canton and various small towns in Pennsylvania before coming to Mansfield in 1927.

"It was soon after coming here that he said he received a vision from Muhammad, coming at a period when he was seriously considering returning to his homeland. He told his friends he was reminded that Muslims had never attempted to teach in America, and that he was needed here.

"During an interview a few years ago he was asked why he was so dedicated to the cause. He explained he had received a call in the same way as young men had who

entered the ministry, adding that as Christ spoke to ministers, so had Muhammad, through a vision, ordered him to carry on his work.

"He believed Americans were misinformed about Islam and emphasized his desire was not to convert Christians or Jews to this faith. 'We all worship the same God, only in different ways,' was his explanation.

"He organized the Islamic Center of America a short time later and conducted the Center at his own expense. He had been an employee at the Empire Steel Corporation and spent the bulk of his income on the cause, including the



The late Muharrem Nadji

occasional full-page ads which appeared in Saturday editions of the *News-Journal*.

"Mr. Nadji wrote thousands of letters for his cause, as well as books and translations of the material explaining the beliefs of those who follow Mohammed. One of these books, written in 1929, was *A Guide to Happiness*. . . .

"Mr. Nadji, a simple, devout man, lived alone in an apartment filled with books and correspondence developing from his Islamic Center. . . ."—*Mansfield News-Journal*, Thursday 7th July 1960.

THE DIVINE DIVAN

81

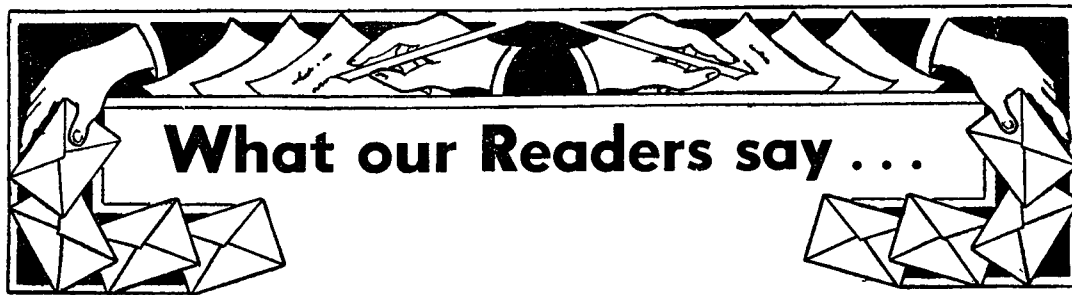
The summertime has vanish'd and the long, lingering days
Have flown, like beautiful birds, into the past's dim-golden
haze.

Perhaps again they will return, brighter and better;
But now, as the landscape changes, colder and wetter,
And a bare bleakness settles over summer's flowery ways,
Rejoice in the Mercies renew'd by the Mighty One!
Moving amid the deep grass in the pallid rays of the sun,
Lo! cometh up a vision of bounty and beauty serene —
Autumn with armfuls of apples is seen.

Signs of the Mercies with which the One Lord,
Loving His creatures, hath lavishly stored
The wondrous universe, on every hand,
Mercifully made as His Wisdom plann'd.
Rejoice! (indeed that is the word)

At all times and in every place rejoice!
For the Lord of all, the Bountiful (from joy be not
deter'd!)

With thee at all times walketh, would ye but hear His Voice.
William Bashyr Pickard.



THE IMPORTANCE OF THE BELIEF IN THE
FINALITY OF THE PROPHETHOOD OF THE
PROPHET MUHAMMAD IN THE MATTER OF
THE DEVELOPMENT OF PEACE AND
BROTHERHOOD

70 Ockendon Road,
Islington,
London, N.1.

9th November 1960.

Dear Sir,

Assalamu 'alaikum!

In *The Islamic Review* for September 1960 you published a very valuable article from the pen of the late Muhammad 'Ali on "Islam, the Religion of Humanity". There is, however, one point about prophetic revelation which needs correction. Muhammad 'Ali mistakenly believes that the prophetic revelation other than "in the form of a book" continues. In fact, no prophetic revelation is possible after the Qur'an.

Islam is the Message of Peace and Brotherhood (The Qur'an, 10:6; 3:102). Each messenger of God brought a message of peace to his people, but due to man's own uncontrolled volition he created conditions of intolerance, violence, persecution, etc., against all groups other than his own. This process continued through pangs and pains just as a mother suffers from the labour pains. And like the lower kingdoms which are suffering in many ways, pain and fear are only the instruments to save and defend life and to make evolutionary progress. Life would be extinguished without these instruments.

It is easy to understand that during that period each religious group, by distorting and interpolating the messages of God, developed a set of sentiments some or all of which differed from those developed by other groups.

It is a law of God that common sentiments are indispensable for tender sympathy between two persons or two groups. It is the most sure foundation of love and brotherhood. The growth of proper sentiments is of the utmost importance for the character and conduct of individuals and societies because it is the organization of effective and connative life.

God's plan must be completed. The final phase of His unbounded mercy was to send a complete message closing all doors against further prophetic messages, thus ensuring the growth of only common sentiments. Its wrong interpretation would not only lose all its advantages but also bedevil the whole scheme and plan of the Qur'an and thus prolong or restart the chaotic phase of man's savagery. The title of "a mercy to all the worlds" given by God to Muhammad (may the peace and blessing of God be upon him!) was to lay the most emphatic stress upon the kernel of the last prophetic message, i.e., do not place anyone after

Muhammad upon such a pedestal that new sentiments may be able to develop. Unfortunately Muslims have ignored it, and by putting the Imams, khalifas, reformers, saints, *pirs*, etc., on pedestals of some sort have created small circles within the large circle of Islam. By so doing they have rendered the large circle superfluous. Because of this, within the large circle peace and brotherhood is no more.

If some ambitious man starts his stunt that God whispered a prophetic word into his ear, could anyone be able to stop the growth of different sentiments in those who may sincerely start to believe in him?

Moreover, continued prophetic revelation implies that the Qur'an is not the complete revealed book. God would have definitely added "and that which will be verbally revealed *after thee*" into the verse of the Qur'an 2:4 referred to by Muhammad 'Ali, if He was to continue it. How can we have accepted the finality of the message and of prophethood if we may be ready to accept the continuity of the verbal prophetic messages? If it is not "inconsistent with the view", then what is it?

I agree that God may talk to His "friends", but only as He talks to the bees (16:68). He cannot upset and destroy His own plan of peace and brotherhood by continuing the prophetic revelation — though verbal — which would raise the "friends" to such pedestals that new sentiments are bound to raise their ugly heads to destroy the unity and brotherhood of Islam.

Yours sincerely,

ALI M. KHAN.

* * *

REPLY BY THE IMAM OF THE SHAH JEHAN
MOSQUE, WOKING, TO A LETTER THAT
APPEARED IN *THE ISLAMIC REVIEW* FOR
DECEMBER 1960 DEALING WITH SOME
QUESTIONS AGITATING THE MINDS OF
MUSLIMS

Dear Mr. Dhanidina,

Assalamu 'alaikum

To me the statement by the author that "Islam is partly founded on the words of four prophets who lived before Muhammad" is partly true. In fact, the Qur'an combines all that is best in the previous scriptures, not only of the four prophets mentioned by the author but several others who have appeared before the advent of Islam. But Islamic teaching is not founded on the teachings of previous prophets in the sense that the Prophet of Islam somehow came to know of these teachings and incorporated them in the Qur'an. We believe that God has raised prophets in every nation and in every country, and last of all came the Prophet Muhammad, who brought a complete and perfect

message for the guidance of mankind. There are many similarities found between the teachings of the Qur'an and that of the other prophets, but it is because they all had originated from the one and the same source.

With regard to the giving of the books to various prophets, the Qur'an declares that every prophet was given a book. Please see chapter 6, verses 85-90. In these verses the names of eighteen prophets have been mentioned, and at the end it has been said, "These are they to whom we gave the book and authority and prophecy". The word *kitab* should not be understood to be a bound volume of several pages, because even the Qur'an, that has been called the *kitab* of the Prophet Muhammad, was in the form of a revelation which was sent to the Prophet Muhammad. It was after the death of the Prophet that all this revelation, which already existed in the known MSS., was written down in the form of a book. *Kitab* is thus the prophetic revelation of a messenger of God. The Qur'an has also talked of the scripture of Abraham and Moses (87: 18-19). The book of Moses, we know, forms a part of the Old Testament, but what about the scripture of Abraham? It does not exist now, but the non-existence of a book of a prophet does not prove that such a book was not revealed to him at all. The names of all the prophets of God have not been mentioned in the Qur'an, but still we believe that every nation had its prophet. Similarly, whether or not we know the names of all the books of the previous prophets is not important. The point to remember is that the Qur'an says that the prophets were given books (6: 90). The popular view that only three prophets were given the books is not correct. It is true that these books have been mentioned in the Qur'an, and in some form or other they also exist in the Bible, but we have to reckon with the fact that the Gospel (*Injil*) of Jesus mentioned in the Qur'an is not the same as found in the New Testament. Similarly, alterations have taken place in the *Torah*¹ of Moses and Psalms of David, but still we believe that books of this nature were given to Moses and David.

Evolution. It is difficult to enter into a detailed discussion on this point in this letter, but I should like to draw your attention to a line of thinking which might help you in understanding the real significance of the question. The Qur'an is not a book of science or biology. It is a guide

for the moral perfection of man. We accept the fact of our existence as human beings. The question of our origin is immaterial to us as far as our moral and spiritual elevation is concerned. We must know how to behave as human beings on this planet. The Qur'an starts from that point and leaves the other aspect of our existence without giving many details of the beginning of life. There is much speculation in what Darwin has said, and there is, of course, some truth in his theories which since his days have been altered considerably. The Muslim writers before him — for instance Ibn Miskwaihi — have propounded similar views on the origin of man. You have, of course, quoted Rumi in your letter, but there is a tremendous difference in the approach of Darwin and that of Rumi. The theory of evolution as explained by Darwin has brought darkness and pessimism to the mind of man, but the one advanced by Rumi gives a new hope to the future and destiny of man. One disintegrates itself into nothingness, the other gives hope for a life which may be even superior to the life of angels.

Creation. Ibn Khaldun, the father of the science of history, and one of the founders of sociology, has written on the subject you have asked me to deal with. An article in *The Islamic Review* for August 1960 will serve as an introduction to this great historian of Islam.

I am sorry there is no correspondence course on Islam and the Qur'an in the English language. Dr. M. Hamidullah, who is living in Paris, planned to do so, but whether he has gone ahead with it or not I do not know. There is, of course, an urgent need of such a course.

Yours sincerely,

S. MUHAMMAD TUFAIL.

¹ The *Torah* is generally translated as *law*, but literally it means *instruction*. In this sense every prophet was a bearer of *torah*, i.e., Divine instruction for the guidance of men. After mentioning the names of various prophets the Qur'an says: "These are they Whom Allah guided, so follow their guidance" (5: 91). In the Old Testament the prophets called their teachings the law of God: for instance, "Give ear unto the law of our God" (Isaiah 1: 10); "Thus saith the Lord: If ye will not hearken to me, to walk in my law . . ." (Jeremiah 26: 45); "Hear the law" (Zechariah 7: 12). Jesus Christ also speaks of fulfilling the law "not in its imperfect Old Testament form but as revised and fulfilled by Christ" (*Murray's Illustrated Bible Dictionary*, London, 1908, p. 467).

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