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June 1961



THE  
**ISLAMIC  
REVIEW**

WOKING — ENGLAND

**JUNE 1961**

49th year of publication — Price 3/-

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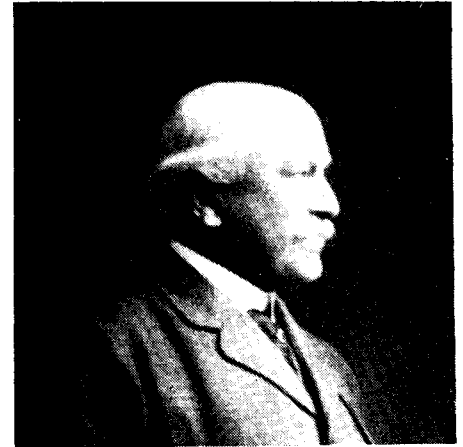
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# The Islamic Review

JUNE 1961

49th YEAR OF PUBLICATION

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## Between Ourselves

### THE COVER

The beautiful picture on the Cover is that of the *Mihrah* of the Yeni Jami' (the New Mosque), one of the most famous mosques for which Istanbul, Turkey, is rightly famous. The mosque is the result of piety of the mothers of three successive Sultans of Turkey. The building was begun in 1598 C.E. and completed some time in the middle of the seventeenth century. In the picture the strikingly beautiful Arabic lettering can be observed.

The Turks are famous for the exquisite mural engraving of Arabic. This art, however, owing to the introduction of the Latin script in Turkey, is fast dying.

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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

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# SIGNIFICANCE OF RIGHTEOUSNESS IN ISLAM<sup>1</sup>

Slavery should be completely stamped out of Muslim countries

Hindus, Buddhists, Christians and Muslims should have equal opportunities  
for practising and preaching their faiths

AT LEAST two persons should be made interested in Islam in the coming twelve months

by S. MUHAMMAD TUFAIL

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الشَّرْقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِ الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالسَّلَامِينَ وَأَبْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا  
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ  
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

poor rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and the time of conflict. These are they who are truthful; and these are they who keep their duty."

The verse I have recited is a beautiful description as to the true significance of the faith of Islam.

A companion asked the Prophet Muhammad (may his memory ever remain green!) what is Faith? In reply the Prophet recited this verse. But the enquirer was not satisfied with it. To him it appeared rather a strange kind of definition of Faith. He asked once more what Faith was. The Prophet recited this verse again. But the companion asked the same question for the third time. Then the Prophet said:

"Listen, love of righteousness and enmity towards evil, that is what Faith is."

Love of righteousness and enmity towards evil, this is the sum and substance of the message of Islam. But the question may be asked, what is righteousness and what is evil?

During the time of 'Umar, the second Successor of the Prophet Muhammad, a certain man was giving evidence before him. 'Umar told him to bring someone who knew him. So the man brought another person, who praised him highly.

"It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in God, and the Last Day, and the angels, and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphan and the needy and the wayfarer and those who ask and to set captives free and keeps up prayer and pays the

‘Umar said to the second man : “Are you this man’s nearest neighbour, to know his comings and goings?”

“No.”

“Have you, then, been his companion on a journey, whereon he gave evidence of nobility of character?”

“No.”

“Have you perhaps had dealings with him in money matters, wherein he showed himself a man of self-control?”

“No.”

“Then I suspect,” said the Caliph, “that you have only seen him in the mosque reciting the Qur’ān, and now and then lowering and raising his head in prayer.”

“That is so,” the man replied.

“Away, you do not really know him.”

And turning to the first man, ‘Umar said, “Go, and bring hither someone who really knows you.”<sup>4</sup>

This little incident shows what, in fact, is the concept of righteousness in Islam. Outward form of prayer, worship and sacrifice cannot be called righteousness unless we are fair in our dealings with those among whom we live, unless in practical life charity is shown towards our fellow-men.

This verse lays down a few more conditions as to the significance of true faith.

The Qur’ān says that true righteousness does not lie in the outward form. Some form is, of course, needed to give expression to our righteous deeds. We face towards Mecca while praying, but this act in itself is not an act of righteousness. Even our ritual prayer cannot make us righteous, unless it is accompanied by certain deeds of kindness.<sup>5</sup> The mainspring of such deeds should be the thought of God, that is why faith in God is the first condition of true piety. With belief in God is mentioned our belief in the Last Day, the angels, the Divine revelation and all the prophets of God. But the Qur’ān does not stop here. Mere outward profession and expression in certain spiritual and theological doctrines cannot lead us anywhere.

“You cannot attain to righteousness unless you spend out of what you love.”<sup>6</sup>

Man is mostly absorbed in collecting the goods of this world, and in amassing wealth for himself and his family. Therefore the first test laid down by the Qur’ān for righteousness is to spend one’s wealth in the way of God for the near of kins, the orphans, the needy, etc. But this spending should be done out of love of God and with no other motive.

“And they give food, out of love for Him, to the poor and the orphan and the captive. We feed you for God’s pleasure only — We desire from you neither reward nor thanks.”<sup>7</sup>

Again, the spending of one’s wealth should not be confined to the near of kin but it should also include the wayfarer, i.e., *Ibn al-Sabil* (Son of the Road). A traveller, or a person far away on a journey from home or one stranded on the way, all are Sons of the Road.

The ransoming of the captives or the slaves has also been mentioned as a righteous deed.

#### Slave trade is un-Islamic

Islam is, in fact, the only religion which has made the emancipation of slaves a matter of great virtue, thus laying down the foundation for the entire abolition of slavery. But strangely enough, it is the only religion which is being

accused of upholding this institution. The Greeks, the Romans, the ancient Germans all accepted and practised slavery. Just 200 years ago Liverpool, London, Bristol and Lancaster were the principal towns from where this trade was carried on. Out of 40 European factories busy in this trade, 14 were British.<sup>8</sup> The slave trade, in whatever form it exists in Muslim countries, is not the result of Islamic teachings but a sequence of the practices of European nations for carrying out the slave trade on the African coast. Abyssinia, the most ancient Christian land, shares the responsibility with some of the Muslim countries in failing to take effective steps to stop this abominable trade in human beings. However, the time has come when the rulers of the Muslim States should completely erase this dark page from the history of the Muslim people.

The Qur’ān, of course, talks of war prisoners but does not style them as ‘*abds* (slaves) :

“A Muslim’s bondsman is not a slave, but a fallen foe, otherwise his equal, and he should either be ransomed or set free out of favour.”<sup>9</sup>

There is no third course left open in this matter.<sup>10</sup>

The United States fought and won the battle against slavery, but the struggle still goes on in another form. Sometimes it is Little Rock and sometimes it is Alabama.<sup>11</sup> Man has yet to learn that the Blacks and the Whites are brothers to one another.

#### Zakat signifies purifying one’s self as well

The other part of the verse recited by me in the beginning deals with prayer and *Zakat*. The definition of Faith and righteousness has not yet been completed. Believers in God should also keep up their prayers and pay the *Zakat*. The word *Zakat* has generally been translated as alms-giving or poor rate, but this has another significance. Purification of the self also falls under this category. At one place the Qur’ān says :

“Woe to the polytheists who pay not the *Zakat* (or purify themselves of the disease of *shirk* and *kufir*, i.e., polytheism and disbelief).”<sup>12</sup>

Finally we are reminded of the fulfilment of our promises and pledges and the display of patience in distress, poverty, hardship, misfortune, calamity, periods of panic and war. If we can show such fortitude and courage with a pure heart and faith in God, we have rightly understood the message of Islam. It is not mere formalism, or mere belief, it is something with which one has to live all the days of one’s life. The approach is individual, but it is also connected with social organization. The believers must realize these truths in their private lives, as well as public, before the words of the Qur’ān can be truly applied to them :

“These are they who are truthful ; and these are they who fear their Lord (or keep their duty).”<sup>13</sup>

#### Muslims should surpass Christians in welfare work

What I have said just now would make it clear that Islam not only needs our verbal acceptance but some social revolution in our ranks which could better the lot of our suffering people. Reports in the Pakistan papers that Christian missions are active in spreading the message of the Gospel among Muslims have alarmed the Pakistani ‘*Ulama*, who are demanding State interference in the activities of the Christian missions.<sup>14</sup> Such a demand is



absurd and betrays the defeatist mentality of these 'Ulama. If our 'Ulama want to combat the Christian missions effectively let them surpass them in social and welfare work. Let them help establish better schools, better colleges, better hospitals and better missionary organizations. All the law-abiding citizens of Pakistan, whether Hindus, Buddhists, Christians or Muslims, should have equal opportunity for practising and preaching their faiths.

If we do not follow Islam ourselves, if we neglect the duties enjoined upon us by the Qur'an, if we lack self-sacrificing workers to run our institutions, in short, if we only profess our faith by the words of our mouth and do not show it in practical deeds, any legislation and State interference is not going to help us much. The challenge must be met in the field of social and missionary work. To clamour for State interference is easy, but to help Islam through sacrifices and deeds of charity is an uphill task. But the future of Islam in Pakistan and elsewhere depends only on following the latter course.

### Every Muslim should contribute his share

Every one of us has to contribute his or her share in the present situation with which Islam is faced today. Every one of us should ask himself, What can I do to further the cause of Islam in the world? The Qur'an says:

"You are the best nation raised up for men: you enjoin good and forbid evil and you believe in God."<sup>15</sup>

The basis of *ummah* (nation) is neither race nor colour, but the *love of righteousness and enmity towards evil*,<sup>16</sup> as the Prophet expressed it. In the language of the Qur'an it is enjoining good and forbidding evil. This serves a two-fold purpose. It helps others, but primarily it helps us. The minimum Islam requires from us is to acquaint ourselves with the teachings of Islam and acquaint others with this message.

Last time<sup>17</sup> I requested you, and I repeat this request again.

Let every one of you contact *at least* two persons during the coming year and make them interested in Islam. Tell them something about the Prophet and his message, give them something to read, and pray for them so that they may

see the light of truth. If you have succeeded in removing one small misunderstanding about Islam from the minds of people among whom you live you have helped the cause of truth. If you have failed you have failed in a noble cause. But in the sight of God you have not failed, you have your reward with Him.

Let those who promise to do so raise their hands.

(*At this the whole congregation raised their hands.*)

Thank you. If you need literature or my help in any other way I am at your service.

Let us all say together:

Allāhu Akbar, Allāhu Akbar. La ilāha ill-Allāh. Wa'llāhu Akbar, Allāhu Akbar wa lillāh-il-hamd.

"God is Supreme, God is Supreme. There is no god (whatsoever) except God. And God is Supreme, God is Supreme and all praise is due to Him.

I wish you all a glorious 'Id.

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- 7 *Ibid.*, 76: 8-9.
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- 9 Dr. S. A. Khulusi, *Islam Our Choice*, published by the Woking Muslim Mission and Literary Trust, Woking, England, 1961, p. 36.
- 10 The Qur'an, 47: 4.
- 11 Reference is made to the racial riots between the Whites and the Negroes in the United States of America.
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- 15 The Qur'an, 3: 109.
- 16 See Ref. No. 3.
- 17 *The Islamic Review*, May 1961.

## A PERSONAL LETTER TO THE READERS OF "THE ISLAMIC REVIEW"

Dear Brother/Sister in Islam,

Assalamu 'alaikum.

If you were present at the 'Id al-Adha Festival at Woking this year I am sure you must have also raised your hand at my appeal for contacting *at least* two persons during the coming year with a view to making them interested in Islam (please refer to the last part of the above sermon). I extend this appeal now to all the readers of *The Islamic Review* wherever they may be. If you think it is a good thing tell yourself:

**"I am also going to help this cause."**

Now say it once again: .....

If you have done so, you have also joined with those who raised their hands at the 'Id congregation.

May God help you in your noble undertaking. Amen.

Yours fraternally in Islam,

S. MUHAMMAD TUFAIL,  
Imam, The Shah Jehan Mosque,  
Woking, Surrey, England.



# THE FINALITY OF PROPHETHOOD IN MUHAMMAD

by K. Rehman

**"The Prophet is reported to have said; 'There will be no prophet after me' (al-Bukhari). This is an explanation of the verse where the Prophet is called Khatam al-Nabiyyin (Seal of the Prophets) (33 : 40). The Hadith mentioned above clearly shows in what light this expression was understood by the Prophet. There are several other Hadiths which point towards the finality of Prophethood, and there is not a single report attributed to the Prophet to the effect that Khatam al-Nabiyyin means something else except the finality of prophethood, which clearly indicates that the belief in the coming of any other prophet after Muhammad is entirely against the teachings of Islam."**

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

"This day have I perfected your religion for you and have completed my favour upon you and have chosen for you as your religion Al-Islam" (The Qur'an, 5 : 3).

The above verse throws light on three points of vital importance in religion : firstly, mention is made of the perfection of religion, and this is followed by the completion of God's favour, which is followed by the establishment of Al-Islam as the religion of mankind.

According to the Qur'an, man was sent as the vicegerent of God on earth with the promise of guidance from God from time to time. Adam was the first person to receive Divine guidance :

"Then Adam received from his Lord words (of revelation) . . . Verily there will come to you a guidance from Me" (2 : 37, 38).

All the prophets from Adam onwards, Abraham, Jacob, Noah, Moses and Jesus, preached the same religion, Al-Islam, which is the religion with God.

"Lo! religion with God (is) the Surrender (Al-Islam) (to His Will and guidance). Those who (formerly) received scripture differed only after knowledge came unto them, through transgression among themselves" (2 : 119).

God had chosen the people of Israel to convey His Message. He made with them a covenant that He would raise prophets among them and Israel should believe in them :

"O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, and I shall fulfil My (part of the) covenant, and fear Me" (2 : 40).

But the Israelites became proud and arrogant. They disbelieved and persecuted the prophets.

"We made a covenant of old with the children of Israel and we sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew" (5 : 70).

The disciples of Christ had taken a similar covenant with God.

"And when I inspired the disciples (saying): Believe in Me and My messenger, they said: We believe. Bear witness that we have surrendered (unto thee)" (5 : 111).

Moses was given the Law from On High. He brought the Law and gave it to Israel. All his successors preached obedience to the Law of God. But Israel, having become corrupt, ill-treated the prophets. Then came the hour of Christ. Even he was a scrupulous observer of the Law ; and he laid much emphasis on strict obedience to the Law.

"Therefore whosoever heareth these sayings of mine and *doeth them*, I will liken him unto a wise man which built his house upon a rock" (Matthew 8 : 24).

For he did not come to preach a new religion. He came with the same message which Moses had brought from Mount Sinai.

"Think not I am come to destroy the Law, or the Prophets: I am not come to destroy but to fulfil" (Matthew 5 : 17).

Thus the Islam taught by Moses became later on Judaism, the Islam taught by Christ changed into Christianity ; and thus was every other religion named after its founder or after the tribe or country to which the founder belonged. But with the mission of Muhammad the name Al-Islam for his religion is formally given in clear injunctions in the Qur'an. The Islam inaugurated by Adam was established for ever by Muhammad, who came "in the fullness of time" when "corruption appeared on land and sea".

The same beliefs and the same teachings as were taught by the earlier prophets are taught by Muhammad. He however, transformed his teachings into practice. And the Qur'an, having come to revise the Torah and the Gospel, does so in a unique and masterly way, adding to their teachings so as to complete the code of law and to make further prophethood needless.

"He has revealed unto thee (Muhammad) the scripture with truth confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel aforetime, for a guidance to mankind, and has revealed the criterion (of right and wrong)" (2 : 3, 4).

Nothing is missing in the Qur'an. It contains laws relating to all spheres in life : moral, political, social, judicial, spiritual and economical. Nothing being neglected in it, "we have neglected nothing in the Book (of our decrees)" (6 : 33), the Qur'an stands irrefutably as a perfect code of law, and the perfection of religion means that no

new book will be given for guidance to mankind after the Qur'an :

" Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower " (6 : 116).

The Guidance (Al-Islam) brought by Moses, inaugurated by Adam and fulfilled by Jesus, was perfected by Muhammad.

" The real object of prophethood is, " says Muhammad 'Ali, " to bring some guidance for the upliftment of humanity or for self-purification. A prophet serves as a medium between God and His creation. The prophet's moral and spiritual excellence is a Divine favour (*mauhibah*), but that of all other people is due to following the prophet, that is, by way of acquisition (*iktisab*). He receives his light directly from God, while other people receive their light from him, and whatever they receive is only the result of their discipleship. But prophets do not acquire their excellence by following others. Those who do so by following are not in fact prophets. All these conclusions are confirmed by the Qur'an, the Hadith, and sayings of the Muslim Imams. Thus after full deliberations over the real aim and object of prophethood, we arrive at the conclusion that, according to the terminology of *Shari'ah*, about which the Qur'an, the Hadith and the whole *ummah* of Islam has unanimously agreed (and it should be remembered that the *ummah* of Islam does not mean the common and illiterate people ; to say this is rather a great audacity and impudence), only that person could be called a prophet who fulfils these two conditions : (1) he should bring some guidance from God for the perfection and upliftment of mankind, and (2) his own perfection and guidance should be the result of the gift of God and not the result of acquisition, i.e., by following somebody else. A person in whom these two conditions are not found the word prophet cannot be applied to him in reality " (*The Islamic Review*, February 1960).

The second point mentioned in this verse is more relevant and more precise with regard to the finality of prophethood.

Having promised guidance to man, God sent several prophets to the people of Israel. One was Moses. In him Israel believed. But his successors they persecuted. Christ they tried to crucify, but " neither they slew him nor crucified " (4 : 157). The people of Israel had become so hostile to prophets that after Christ, the Lord our God turned His eyes elsewhere. And the next seed of Abraham, the Ishmael, was chosen. History shows that prophets made their appearance each time that mankind had forgotten God and had become addicted to worship of all sorts of idols, religion existing in name only.

Muhammad appeared among the Arabs, who were the most ignorant and the most barbarous people of the age. He came and saved the world from the loss of culture and civilization. He gave the universal religion Al-Islam to the world again. He was sent as a mercy to all nations. The favour once conferred upon Israel had now diverted to the Arab people. Formerly national prophets used to come. Now the time was ripe for the advent of the great world-prophet ; and Muhammad, having perfected religion, has put an end to the coming of prophets. Had God been willing to send another prophet after Muhammad amongst the Arabs as He sent among Israel, obviously those prophets would have suffered the same fate under the Arabs as those

suffered under Israel, and that would have caused still further division among mankind. In connection with this the Qur'an says :

" Muhammad is not the father of any man among you, but he is the messenger of God and the seal of the prophets " (33 : 40).

The Prophet too is reported to have said : " There will be no prophet after me " (*al-Bukhari*). This is in explanation of this verse which clearly shows in what light the expression *Khatam al-Nabiyyin* was interpreted by the Prophet himself. There are several other hadiths which point towards the finality of prophethood, and there is not a single report attributed to the Prophet to the effect that *Khatam al-Nabiyyin* means something else except the finality of prophethood, which clearly indicates that the belief in the coming of any other prophet after Muhammad is entirely against the teachings of Islam.

But how is religion to be preached and the torch of light kept aflame if prophets will not appear any more ? The answer which the Qur'an gives to this question is :

" Thus we have appointed you a middle nation, that you may be witness against mankind, and that the messenger may be a witness against you " (2 : 143).

Since prophets are not to come any more, the Qur'an reminds converts to Islam of their duty of propagating their faith. They should on no account separate themselves, and their lives should serve as a model to others in the same way as the Prophet served as a model to them.

Again :

" You are the best community that hath been raised up for mankind. You enjoin right conduct and forbid indecency : and you believe in God " (3 : 110).

Thus it becomes the duty of the true followers of Islam to carry the message of Islam to the world.

The third point deals with the name of the religion given to the followers of Muhammad. Islam is the only religion which claims the unique distinction of not belonging to any particular race or country. It is the only religion that does not receive its name either from its founder or the nation or the country to which the founder belonged. It is world-wide, universal : the religion of humanity. Its meaning is applicable not only to human beings but to everything existing in nature. Even the sun, the stars, the earth and the plants strictly adhere to the Law : pay strict obedience to the Law of God, thus following the religion Al-Islam, as the name itself implies.

Thus no one can ever come and change the name of the religion preached by Muhammad. Who except Muhammad has a right to separate what Muhammad has united? And who, except God, has a right to change what God has perfected? But God is surely not inconsistent. He surely cannot change His Word after declaring :

- (1) Perfection of Religion.
- (2) Completion of Favour.
- (3) Naming the religion al-Islam.

May people reflect on the implications of this revealed verse and recognize the truth brought by the Spirit of Truth, the Seal of the prophets.

# THE QUESTION OF CALIPHATE IN ISLAM

## The Creeds

by AFZAL IQBAL

### Abu Bakr elected as a Caliph

The Caliphate was the first issue on which a major difference of opinion arose in the Muslim community. The controversy gave rise, for the first time in the history of different creeds like al-Khawarij, Shi'ah and al-Murjiyah.

The Prophet died without nominating his successor. Neither the rules for electing a successor nor his qualifications had been laid down in detail during his lifetime. His death, therefore, confronted the young community with a most difficult, serious, and delicate issue. No sooner had he died than it became essential for his followers to elect a new leader. The people of Medina (al-Ansar) called a meeting in the Saqifah of the Banu Sa'idah even before the Prophet was buried. The news of this meeting reached Abu Bakr, 'Umar and Abu 'Ubaydah, all of whom rushed to it in order to prevent a unilateral decision on the part of the Ansars. Two viewpoints were expressed at this meeting: one favoured the election of a man from among the Ansar on the plea that they had helped the Prophet while his compatriots in Mecca had persecuted him for thirteen years. The people of Medina, who had accepted Islam and had striven and sacrificed in its defence, were, therefore, the rightful successors of a Prophet whom, it was argued, they had supported during the most difficult phase of Islam. The fact that he was extremely happy with the support lent him by the Ansar made it obligatory on his followers to recognize them as his lawful successors. The other point of view advanced by the Muhajirun or the Immigrants from Mecca sought to advocate the election of a leader from among them on the plea that the people of Mecca were the first to embrace Islam; irrespective of their small number they suffered untold hardships and persecution. Besides, they belonged to the tribe and the family of the Prophet, a family which was respected by the Arabs. They would, therefore, have the advantage of their prestige in having their succession to the Prophet recognized by the Arabian peninsula. Both points of view were hotly debated and at one stage a compromise formula suggesting the setting up of a joint Caliphate was put forward. No agreement could be reached on this compromise and eventually Abu Bakr, who came from the Quraysh, was elected Caliph.

While history was being made in the Saqifah of the Banu Sa'idah, the family of the Prophet was busy arranging for his funeral. 'Ali, an eminent Companion and a son-in-law of the Prophet, was busy in these arrangements and was not present at the crucial meeting which elected Abu Bakr as the first Caliph of Islam. 'Ali did not agree with this election, for he believed that the Caliphate should remain in the family of the Prophet. The nearest blood relation was his uncle, al-'Abbas Ibn 'Abd al-Muttalib. But he was not among the first to have embraced Islam. On the contrary, he had fought the Prophet in the Battle of Badr. The next in line of succession was, therefore, the first cousin of the Prophet, who was also his son-in-law. 'Ali was among

the first to embrace Islam, was the husband of Fatimah, the Prophet's favourite daughter, and above all was a Companion with a great reputation for knowledge, piety and valour. The house of the Banu Hashim had a greater claim on the Prophet than the house of Abu Bakr. 'Ali was clearly discontented and soon found the Prophet's family propagating for him. Al-Zubayr Ibn al-Awwam joined him and some of the Ansars who had failed to get an office for their nominee threw in their lot with 'Ali, not because they genuinely supported him but because they had a grievance against a representative of the Muhajirun being in the person of Abu Bakr.

Thus there were three schools of thought on this issue: one advocated the rights of al-Ansar, the other stood for Abu Bakr and the third contested both these schools and sought to limit the succession of the family of the Prophet. The school of thought which advocated the succession of the Ansars soon lost ground with the election of Abu Bakr, and one does not hear much of it. The other two schools remained at conflict with each other, although during the Caliphates of Abu Bakr and 'Umar the conflict did not assume any serious proportions, for the simple reason that the conduct of the two Caliphs left no room for anybody to accuse them of partiality towards their families or clans or injustice to any section of the Muslim community. The people who were ill-disposed towards Abu Bakr and 'Umar had, therefore, to hold their tongues, but they got the opportunity of their lives when 'Uthman came to power.

### 'Uthman

Dozy has given a graphic if somewhat exaggerated description of his character. "The personality of 'Uthman did not justify his election to the Caliphate. It is true he was rich and generous, had assisted Muhammad and the religion by pecuniary sacrifices, and that he prayed and fasted often, and was a man of amiable and soft manners. He was, however, not a man of spirit, and was greatly enfeebled by old age. His timidity was such that when placed on the pulpit he knew not how to commence his sermon. Unhappily for this old man, he possessed an inordinate fondness for his kinsmen, who formed the Meccan aristocracy, and who, for twenty years, had insulted, persecuted and fought against Muhammad. Soon they dominated over him completely. His uncle, Hisham, and especially Hisham's son, Marwan, in reality governed the country, only allowing the title of Caliph to 'Uthman, and the responsibility of the most compromising measures, of which he was often wholly ignorant. The orthodoxy of these two men, especially of the father, was strongly suspected. Hisham had been converted only when Mecca was taken. Having betrayed State secrets, he had been disgraced and exiled. Abu Bakr and 'Umar had maintained the order passed (by the Prophet). 'Uthman, on the contrary, not only recalled him from his exile, but gave him on his arrival a hundred

thousand pieces of silver from the public treasury, and a piece of land belonging to the State. He made Marwan his secretary and vizier, and married him to one of his daughters, and enriched him with the spoils of Africa.”<sup>1</sup>

Syed Ameer ‘Ali, a Shiah scholar, has the following to say about ‘Uthman : “ He confirmed Mu‘awiyah, the son of Abu Sufian and Hind, who had fought against Mohammed with such ferocity at Ohod, in the governorship of Syria ; and his foster-brother, Abdullah Ibn Sa’d Ibn Surrah, to the satrapy of Egypt. This Abdullah was at one time a secretary to the Prophet, and when the Master dictated his revelations, he used to change the words and ‘denaturalise’ their meaning. His sacrilege being discovered, he had fled, and had relapsed into idolatry. Walid, an uterine brother of the old Caliph, was made governor of Kufa. His father had often ill-treated Mohammed, and once nearly strangled him. An abandoned debauchee, a profligate drunkard, his life was a scandal to the Moslems. He appeared in the mosque at the time of morning prayers helpless from intoxication, falling prostrate on the ground as he attempted to perform the duties of an Imam, or leader of prayer ; and when the bystanders hurried up to assist him to his feet, shocked them by demanding more wine, in a husky and stammering voice. These were the men whom the Caliph favoured.”<sup>2</sup>

‘Uthman was an Umayyad, and unfortunately for Islam he chose most of his provincial governors from among the members of his own family. His chief executive, Marwan Ibn Hakam, was an Umayyad, who together with his collaborators destroyed all that had been so assiduously built up by Abu Bakr and ‘Umar. They revived the feelings of tribal partisanship and struck a blow to the unity of Islam. The old enmity between the houses of the Banu Hashim and the Banu Umayyah came to the surface and secret societies were formed towards the end of ‘Uthman’s term of office calling for his removal. Some of these societies advocated the replacement of ‘Uthman by ‘Ali. A notorious *saboteur* involved in this agitation was ‘Abdullah Ibn Saba’, a Yemenite Jew who had embraced Islam. He travelled extensively between Basrah, Kufah, Syria and Egypt and propagated for the election of ‘Ali as a successor of the Prophet.

## ‘Ali

With the assassination of ‘Uthman the majority of Muslims elected ‘Ali as his successor. The theory of the school of thought which advocated that the Caliphate should go to the house of the Prophet was at last vindicated. While a large number of leading Companions supported ‘Ali, Talhah and Zubayr and Mu‘awiyah staunchly opposed this election. They all accused ‘Ali of abetting the murder of ‘Uthman, or at least of showing indifference and refraining from helping him while he was in a position to prevent people from surrounding the house of the Caliph. Some of them demanded prompt punishment to the culprits involved in the assassination. Talhah and al-Zubayr were members of the committee which ‘Uthman used to consult on important matters of State. In view of this association they thought that it was their bounden duty to ask for revenge for the blood of their chief. Mu‘awiyah also made similar claim because he was the nearest living blood-relation of ‘Uthman and was the strongest in the family. In this turmoil some Companions kept themselves aloof and supported neither ‘Ali nor the opposite party which clamoured for vengeance. The most important among these were ‘Abdullah Ibn ‘Umar, Muhammad Ibn Maslamah, Sa’d

Ibn Abi Waqqas, ‘Usamah Ibn Zayd, Hasan Ibn Thabit and ‘Abdullah Ibn Salaam. Talha and al-Zubayr, it will be recalled, were defeated and killed in the battle of *al-Jamal* (Camel). Mu‘awiyah was, however, more difficult to deal with. He had the organized support of the Syrian army. The battle of Siffin, fought between him and ‘Ali, nearly decided the issue in ‘Ali’s favour when Mu‘awiyah ordered his men to lift copies of the Qur’ān on their spears asking for arbitration according to the Word of God.

## Al-Khawarij

During the battle of Siffin (July 687 C.E.), Mu‘awiyah presented a proposal to ‘Ali for the settlement of differences by referring the matter to two arbitrators who would pronounce judgment according to the Qur’ān. The majority of ‘Ali’s army readily accepted this proposal, but a section of his followers objected strongly to the acceptance of arbitration. They argued that they had nearly won the battle and that Mu‘awiyah was resorting to defeatist tactics by putting up copies of the Qur’ān on spearheads. They had fought for a righteous cause in which they had believed and God had given his judgment by granting them victory. It did not, therefore, lie with any arbitrators to pronounce their judgment. The slogan raised by this section was significant : “ There is no command or judgment but that of God ”. This slogan became the motto of the party who refused to commit itself to any human judgment about the righteousness of the war they had successfully waged against Mu‘awiyah. ‘Ali, however, succumbed to the majority view and accepted arbitration. He nominated Abu Musa al-Ash’ari, while Mu‘awiyah chose ‘Amr Ibn al-As to represent him. The setting up of this tribunal outraged the dissident group, which protested vociferously, proclaiming that judgment belonged to God alone. They left the army of ‘Ali and withdrew to the village of Harura, near Kufah. This little group increased on account of successive defections when the arbitration ended in a verdict contrary to what was expected by the majority of ‘Ali’s followers. This was the occasion when a large number of ‘Ali’s partisans “ went out ” (Arabic : *Kharadja*) secretly from Kufah to join the camp of Ibn Wahb al-Rasibi, who had been elected the leader of al-Khawarij.

This dissident group brought relentless pressure to bear upon ‘Ali with a view to inducing him to repudiate the terms of arbitration. They accused ‘Ali of accepting the word of man in preference to the word of God and thereby becoming an unbeliever. ‘Ali did not, however, accede to their request and upheld his agreement with Mu‘awiyah, for he could not possibly abrogate a pact he had signed in good faith. The Khariji section owes its name to the episode of their exodus from Kufah and not from the general epithet describing them as having gone out of the community of the faithful, as was later interpreted. They were also known as al-Shuraat (Vendors). This epithet was applied to them because they claimed to have sold their soul for the cause of God.

This section was intensely fanatic. They repudiated the claim of ‘Ali to the Caliphate after he had agreed to arbitration ; they condemned ‘Uthman’s conduct after the sixth year of his Caliphate but disclaimed any intention of avenging his murder ; they went further and began to brand everyone who did not accept their point of view as infidel and outside the pale of Islam. They were not content with using strong language but committed some extreme acts of terrorism. Their strength increased with the accession of other fanatical, turbulent and discontented elements, includ-

ing non-Arabs, who were attracted to the creed primarily because of the principle of equality of races. No ruler could have remained indifferent to their acts of lawlessness. 'Ali was obliged to meet the growing danger. He attacked al-Khawarij in their camp and defeated them in the battle of Nahrawan (17th July 658 C.E.). This victory was won at a high price, for it cost 'Ali his own life. 'Ali perished by the dagger of a Khariji, 'Abd al-Rahman Ibn Muljam, who was the husband of a woman many of whose relations were killed in the battle of Nahrawan.

Al-Khawarij remained a formidable force during the Umayyad rule. Several risings broke out in Kufah and Basrah during the twenty years of Mu'awiyah's reign. Most of the risings, however, took place at Basrah. The insurrections took the form of guerrilla warfare and owed their success mainly to their rapidity, which soon became legendary. "They mobilized unexpectedly, swept through the country, surprised undefended towns and then retired rapidly to escape the pursuit of Government troops." Al-Khawarij spread out in two branches; while one covered Iraq, the other stretched through the Arabian peninsula. The Iraqi branch had its most important centre at al-Bata'ih, near Basrah. This branch acquired Kirman, Fars and threatened Basrah. The Umayyad commander, al-Mahallah, was hard put to suppress their frequent risings. The other branch in the Arabian peninsula conquered al-Yamamah, Hadhramaut, the Yemen and al-Ta'if. The Khawariji movement assumed serious proportions and rendered precarious the pretender 'Abdullah Ibn al-Zubayr's hold on the territory that first he had been able to subdue. After the fall of Ibn Zubayr it was the Umayyad Governor who had to wage a hard struggle against the indomitable rebels. We find the Khawarij breaking out throughout the eastern part of the empire. Syria was always free from them, and Africa only knew them under the Abbasides. The Khawarij remained a constant menace throughout the Umayyad dynasty and survived till the Abbaside period, when they had become appreciably weak.

### The political and religious theories of al-Khawarij

They believed in the validity of the Caliphate of both Abu Bakr and 'Umar because they had been rightly elected by the people. They also believed in the validity of the Caliphate of 'Uthman till such time as he did not become partial towards his relations and had followed the example of his two illustrious predecessors. After his nepotism came to be noticed, the Khawarij held that he should have been deposed as he had ceased faithfully to discharge the functions of a Caliph. They also held the Caliphate of 'Ali as valid till such time as he accepted arbitration, an act which rendered him an unbeliever because he chose the word of man as against the word of God. They also disapproved of those who had taken part in the Battle of al-Jamal (Camel). Eminent Companions like Talha, al-Zubayr and A'yesha were included in this group. They considered Abu Musa al-Ash'ari and 'Amr Ibn al-'As as unbelievers because they had agreed to arbitrate in the dispute between 'Ali and Mu'awiyah.

Al-Khawarij believed that a Caliph should be elected according to the free will of Muslims. It was incumbent upon a person who was elected a Caliph to discharge all his functions according to the command of God and not abdicate them or surrender them to arbitration by others. Failure in the satisfactory discharge of duties disqualified an Imam to hold office; a deviation from the right path was

punishable by deposition and removal. They also believed that every Muslim who was morally and religiously irreproachable could be raised by the vote of the community to the supreme office of the Caliph irrespective of his family, race, clan or colour. It was not essential that the Caliph should belong to the Quraysh. He could come from any tribe and from any family, "even if he were a black slave". Once elected, a Caliph became the leader and chief of the Muslims. It was incumbent on him to submit to the orders of God. Failure in this duty resulted in his removal from office. This theory was translated into action by the appointment of 'Abdullah Ibn Wahb al-Rasibi as Amir al-Mu'minin (the Leader of the Faithful). He was the first chief of al-Khawarij. He came from the tribe of Rasib and not from the Quraysh. All subsequent chiefs of al-Khawarij were elected from tribes other than the Quraysh. Thus the al-Khawarij were opposed, on the one hand, to the Shi'ah theory of limiting the Caliphate to the family of the Prophet; and on the other to the Isma'ili theory of limiting the office to the tribe of the Quraysh. This led them to revolt against the 'Umayyads and the Abbasides, both of whom, in their opinion, were wrong and unjust as they did not fulfil the conditions necessary for a Caliph.

Another capital article of the Khawarij heterodoxy is the absolute rejection of the doctrine of justification by faith without works. They pushed their moral strictness to the point of refusing the title of believer to anyone who had committed a mortal sin and regarded him as a *Murtadd* or an apostate. The extreme wing of al-Khawarij, the Azrakis, believe that a person who has become an infidel in this way can never re-enter the faith and should be killed for his apostasy along with his wife and children. This principle forms a strange but logical contrast to the spirit of tolerance shown by the al-Khawarij to non-Muslims.

The same puritanism which characterised al-Khawarij in their conception of State and faith is found in their ethical principles. They demand purity of conscience as an indispensable complement to bodily purity for the validity of acts of worship. One of their sects goes so far as to remove from the Qur'an the chapter "Joseph" because its contents are worldly and frivolous and make it unworthy to be the word of God! The al-Khawarij believed that prayers, fasting, truth and justice were an integral part of religion, and anybody who claimed his faith in God and His Messenger but failed to supplement it with the performance of attendant religious duties disqualified himself as a believer and had, therefore, to be considered an infidel.

It must be mentioned, however, that the al-Khawarij never had a uniform body of doctrines and their teachings are but particular views of a number of independent subjects, some of which represent theological schools as well as political movements. It is difficult, therefore, to summarize the teachings of al-Khawarij, which could be held forth as being universally accepted by all the adherents. The only two theories which emerge are those relating to the Caliphate and the necessity of verbal faith being supported by corresponding physical actions. Even here one comes across divergent views. Some of them, for example, believe that the community did not need a leader or a chief and that people should simply act according to God's Book. This idea is apparently derived from their motto: "There is no judgment but that of God". It is stated that when 'Ali heard them repeating this slogan *ad nauseum* he pointed out that the slogan was right but the implications derived by al-Khawarij were malicious. "Yes," he said, "there is no judgment but that of God." But what the al-Khawarij

mean is that there is no leadership but that of God. No, the people have to have a leader, good, bad or indifferent, under whose command both the believer and the infidel can work together and in whose name the country can be united, the enemy fought, the highways made safe and the rights of the weak established over the strong so that the righteous may rest and the evildoers may be eliminated." Ibn Abu al-Hadid tells us that the Khawarij during the early phase of the movement believed that it was not necessary to have a leader. They however gave up this belief with the appointment of al-Rasibi as their leader.<sup>3</sup>

### Sub-divisions among al-Khawarij

The Khawarij had as many as twenty sects. No summary can possibly cover the beliefs shared by them all. We will, however, briefly deal with the most important sections, which are no more than four in number :

(i) *Al-Azaqiyyah* : Nafi' Ibn Azraq, after whom the section is known, was the main jurist of this section. He considered all Muslims except his followers as doomed to perdition. His followers could not say their prayers with other Muslims, nor could they eat meat slaughtered by them. Inter-marriage with other Muslims was prohibited and his followers could not inherit from Muslims who did not belong to this section. The status of other Muslims was like that of the Arab unbelievers or the idolators. They had, therefore, to be invited to the fold of Islam, failing which they had to be fought and ruthlessly destroyed. Their country was hostile land ; it was, therefore, lawful to kill their women and children. Nafi' made treachery towards opponents as a lawful act and considered able-bodied Muslims who refrained from fighting as unbelievers. To them every sin is mortal : murder, fornication, intoxication, smoking — all are offences against religion.

(ii) Another section was al-Najadah, which took its name from its founder, Najdah Ibn Amir. He was unique in his tolerance, for he thought that a sinner could be excused after penitence. Religion comprised two things : knowing God and knowing His Messenger. Ignorance of other things was excusable. If some one, in his personal judgment, made unlawful acts lawful and vice versa, he could be excused. The sin of telling a lie was, however, more grave than adultery and drinking of wine.

(iii) A third section of the al-Khawarij was the 'Ibadiyyah, followers of 'Abdullah Ibn 'Abd al-Tamini. This creed still exists in North Africa. The section was not rash like the Azraqis in expelling other Muslims from Islam. It was lawful to inter-marry and inherit Muslims not belonging to the section. Fighting was lawful only after negotiations had failed and a state of war had been declared. The Ibadiyyah presented a comparatively moderate wing and their present views, in dogma as well as law, have been to some degree influenced by other Muslim schools. Attention has recently been drawn to the very close connection between the dogmas of the 'Ibadiyyah and the Mu'tazilah.

(iv) The fourth section was called al-Sufriyya, after the name of its leader, Ziyad Ibn Asfar. This school was not much different from the Azraqis in their general outlook and approach to theology.

### Influence of al-Khawarij

Although Kharijism sprang up initially as a political movement, it was certainly not devoid of intellectual elements. The radicalism of its theories exercised an attrac-

tion on many cultivated minds. We find a number of scholars and men of letters who were thought to be sympathetic to Khariji beliefs and yet were accepted in high society. It is claimed that Ikramah, the *Maula* of Ibn 'Abbas, and Anas Ibn Malik, were among those who believed in this creed. Hasan al-Basri shared the view of the Khawarij about 'Ali's error of judgment in accepting arbitration. He used to mention 'Uthman with praise and cursed his assassins, but whenever he referred to 'Ali he used to say, "'Ali, the leader of the believers, was victorious till he arbitrated. Why did he accept arbitration while the right was on his side ? He should have gone ahead as long as he was right."<sup>4</sup> The majority of the followers of al-Khawarij belonged to the bedouin elements of Kufah and Basrah. Later the *Mawali* chiefs also joined them because of their democratic principle : which made all Muslims eligible as candidates for the supreme office of Caliph. This democratic principle notwithstanding, the Khawarij, who were mainly derived from the bedouin Arabs, looked down upon the non-Arabs in practice. It was this attitude which scared away the non-Arabs who would have otherwise swollen their ranks.

### Piety and valour of al-Khawarij and their intolerable puritanism and fanaticism

As a rule the Khawarij were extremely religious. Al-Shahrestani describes them as the people of prayers and fasting. Once Ziyad, the Umayyad commander, killed a Kharijite. He then questioned the servant of the man he had killed about his religious conduct. The servant stated : "I never took food for him during the day (thereby meaning that his master fasted constantly). I never made his bed during the night (thereby meaning that his master spent the whole night in prayers)." 'Abdullah Ibn 'Abbas, who was sent by 'Ali to fight the Khawarij in the battle of Nahrawan, saw the foreheads of his opponents scarred on account of their constant prostration in prayers.

The best available description of the Khawarij is given by Abu Hamza, who belonged to this sect : "They are young men, but by God they are old in their youth. Their eyes turn away from evil, their legs are reluctant to follow the wrong, they are the companions of God's worship, God would see them bending their backs on the Qur'an in the darkness of the night. Whenever they come across a verse relating to Heaven they cry in longing for it ; when they come across a verse relating to Hell they shudder as if the flames of Hell were touching their cars ! The earth has eaten away their knees, hands, noses and foreheads (parts of the body which touch the ground during prayers). They are devoted to God and fear nothing but Him. When arrows are fixed, spears raised, swords drawn and an army shudders under the shadow of death, they fear nothing but God. Young men fearlessly go ahead to give battle and do not leave their horsebacks as long as their legs can hold them."

The piety and valour of the Khawarij became legendary. They went so far in their puritanism as to consider others guilty of minor sins as infidels. They were quick to repudiate their leaders even for the slightest deviation from the observance of religious duties. Most of them looked upon other Muslims as infidels and treated them worse than non-Muslims. Once Wasil Ibn 'Ataa', the leader of the Mu'tazila creed, fell into the hands of al-Khawarij. In order to save himself he claimed being a non-Muslim ! While they were tolerant and lenient towards non-Muslims they did not suffer those who called themselves Muslims to get away with the privileges of faith without discharging the

obligations evolving on them. They were not satisfied with the mere profession of faith but wished to see it practised to the smallest detail, according to their own interpretation, both in letter and in spirit. It would not satisfy them, for example, if a Muslim agreed with them that both 'Ali and 'Uthman committed mistakes during their Caliphate. They wanted to hear that the two Caliphs and their supporters had become unbelievers after they committed the mistakes. They demanded from 'Abdullah Ibn Zubayr a repudiation of his father's conduct. They were not satisfied with the personal piety and good conduct of the Umayyad Caliph, 'Umar Ibn 'Abd al-'Aziz; they expected him to publicly repudiate what his forefathers had done. In short, they were fanatical and although the object they had in view was laudable, the means they employed to achieve the object were such as failed to attract the bulk of the community to their creed. Individuals, however, inspired respect because of their personal piety. It is stated that 'Ali Ibn Abi Talib, who gave battle to al-Khawarij, said in his last days that it was no use fighting al-Khawarij after him because they strove for a right cause, but made mistakes in the means that they adopted; while there were others who sought and succeeded in a wrong cause. The implication of the statement, if it is correct, was that the Khawarij fought sincerely for what they thought was right. The means they had adopted could be condemned, but no exception could be taken to the ends. On the contrary, Mu'awiyah and the forces represented by the Umayyads fought consciously for a wrong end and had no scruples in employing evil means to achieve it. 'Umar Ibn Abd al-'Aziz, the Umayyad Caliph, told one of the Khawarij that he had no doubt about their sincerity because they were not after worldly gains, but he did not approve of the means they had adopted to achieve that end.

Intense personal faith in the justice of their cause inspired in the Khawarij rare qualities of fearlessness in preaching to the highest without mincing any words. They sent messages to the Umayyad Caliphs and demanded acceptance by them of their faith. Their propaganda was not, however, carried out by word of mouth alone. They waged numerous battles; they won for themselves an almost legendary reputation for personal courage and acts of self-sacrifice. They defied death and even while some of them were fatally struck in the battlefield they continued to fight quoting verses from the Qur'an. It is stated that Ibn Ziyad

sent one of his officers with a detachment of two thousand men to fight the Khawarij; only forty of them under Ibn Bilal defeated a contingent of two thousand. After this ignominious defeat it became impossible for Aslam Ibn Zarah, the vanquished commander, to appear in public, for whenever he was seen, street boys used to mock him, shouting, "Ibn Bilal is chasing you!" These acts of personal valour were not confined to men, for women of this section were as brave, if not more. They were as beautiful as they were courageous and religious.

These characteristics, puritanism in religion, strong personal faith and piety, rare courage and valour, coupled with pure Arabic, gave birth to a special type of Kharijite literature which was marked for its strength both in poetry and prose. Such indeed was the danger of their eloquence that 'Abdullah Ibn Ziyad resorted to killing them. On being asked to be lenient towards them he said that he had to destroy hypocrisy before it took deep roots because the words of the Khawarij reached the hearts quicker than fire reached dry cane! A Khariji was brought before Caliph 'Abd al-Wali Ibn Marwan. The Caliph took upon himself to argue with the Kharijite and asked him to give up his creed. The young man listened in silence, but when his turn came he explained the principles of his creed with such force, logic and eloquence that the Caliph is stated to have said, "He was about to convert me! He was about to make me believe that the heavens had been created only for their creed and that I had to fight for their principles, but God soon put the right in my heart."

Many of them were famous as public speakers. Abu Hamzah, Qutari Ibn al-Fajahah are some instances in question. Among the famous poets could be mentioned 'Umran Ibn Atan and al-Tirmah. Abu 'Ubaydah Ma'mar Ibn al-Muthanna was the most famous Kharijite philosopher. He was widely versed in language, literature, grammar and history and was a prolific writer to whom some two hundred books are attributed. He was originally a Persian Jew and was one of the few non-Arabs who followed the creed of al-Khawarij. He wrote against the Arabs, whom he greatly hated.

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## MY BEACON

by MUHAMMAD RAFEEQ

Muhammad is my beacon,  
Muhammad is my guide,  
I have no fear for anyone,  
While I am on his side.

He taught me how to live and pray,  
To love my neighbours like myself,  
And walk through life the better way,  
From wrong and sin to save myself.

When I am dying, O my God,  
*La ilaha illal-lah*,  
Strengthen me to end the code,  
*Muhammad-ur Rasul ullah*.

Muhammad is my beacon,  
Muhammad is my guide,  
I have no fear for anyone,  
While I am on his side.



# A MUSLIM HERO OF PURE SCIENCE : ALHAZEN THE OPTICIAN

A great scientist of all ages

by M. ABDUL QADER

"The glory of Muslim science," says Max Meyerhof, "is in the field of optics. Here the mathematical ability of an Alhazen and a Kamal-Din outshone that of Euclid and Ptolemy. Real and lasting advances stand to their credit in this department of science" (Arnold and Guillaume's *Legacy of Islam*, p. 345).

The scholar who developed it to its highest degree was Abu 'Ali al-Hasan Ibn al-Hasan Ibn Haitham, well known in Europe as Alhazen. Born at Basra in 965 C.E. and educated in medicine, Aristotle's philosophy and other sciences of the age, he began to practise as a physician. It was only when he was fairly old that he shifted to Egypt and entered the service of the Fatimid Caliph al-Hakim (996-1260 C.E.), who attached him to the famous Darul Hikma (Hall of Wisdom) Academy at Cairo. His special task was to devise some means for regulating the annual inundation of the Nile. Failing in this he fell on evil days and was forced to hide himself for fear of the Caliph. On the latter's death he had to support himself by copying and selling his own manuscripts. He died at Cairo in 1039 C.E. or shortly afterwards and lies buried there.

## Alhazen was superior to Pole Vitellio

He is one of the greatest mathematicians of the Arabs and his works on astronomy, philosophy, medicine, physics, physiology and optics number about two hundred. But the greatest name he has made is in optics. Though forced to fight against heavy odds, his industry and genius crowned his attempts with success, and his excellent researches have paved the way for more correct knowledge on the subject in our modern age. He is not only the greatest Muslim physicist, but is also one of the greatest research scholars on optics in all ages. As a keen observer de Boer regards him superior to Vitellio (d. 1250 C.E.).

His principal optical work, *Kitabul Manazir*, which made his name ring throughout the length and breadth of the Muslim world and Europe, has disappeared, like many other books of Muslim lore. Luckily there was a Latin translation in the 12th century. But for this translation, *Optical Thesaurus Alhazen*, which was printed and published at Basle in 1572 C.E., we could know little of his grand achievements in optics, wherein he is the first greatest inventor for a thousand years since the time of Ptolemy (2nd century B.C.).

## He was the first to correct the Greek misconceptions about the nature of vision

Alhazen wrote a commentary on the optical works of Euclid and Ptolemy and on the *Physics and Problemata* of Aristotle, but he showed much greater skill and originality than the Greek savants. "He was the first to correct the Greek misconception as to the nature of vision, showing that the rays of light come from the external objects to the eye, and do not issue forth from the eye, and impinge on external objects, as, up to his time, had been supposed. His explanation does not depend upon mere hypothesis or supposition,

but is plainly based upon anatomical investigation as well as on geometrical discussion. He determines that the retina is the seat of vision, and that impressions made by light upon it are conveyed along the optic nerve to the brain. Though it might not be convenient at the time when Alhazen lived to make such an acknowledgment, no one could come to these conclusions . . . unless he had been engaged in the forbidden practice of dissection. With felicity he explains that we see single when we use both eyes, because of the formation of the visual images on symmetrical portions of the two retinas. To the modern physiologist the mere mention of such things is as significant as the concurrence of an arch in the pyramid is to the architect."

## Mental deceptions and illusions

Alhazen's name is especially famous for discovery of the refraction of rays of light through the atmosphere. He "shows that our sense of light is by no means a trustworthy guide and that there are illusions arising from the course which the rays of light may take when they suffer refraction or reflexion. It is in the discussion of one of these physical problems that his scientific greatness truly shines forth. He is perfectly aware that atmosphere decreases in density with increase of light; and from that consideration he shows that a ray of light, entering it obliquely, follows a curvilinear path which is concave towards the earth; and that, since the mind refers the position of an object to the direction in which the ray of light from it enters the eye, the result must be an illusion as respects the starry bodies; they appear to us, to use the Arabic term, nearer to the zenith than they actually are, and not in their true place. We see them in the direction of the tangent to the curve of refraction as it reaches the eye. Hence also he shows that we actually see the stars, and the sun, and the moon, before they have risen and after they have set — a wonderful illusion. He shows that in its passage through the air the curvature of a ray increases with the increasing density, and that its path does not depend on vapours that chance to be present, but on variation of density in the medium. To this refraction he truly refers the shortening, in their vertical diameter, of the horizontal sun and moon; to its variations he imputes the twinkling of the fixed stars. The apparent increase of size of the former bodies when they are in the horizon he refers to as a mental deception, arising from the presence of intervening terrestrial objects. He shows that the effect of refraction is to shorten the duration of night and darkness by prolonging the visibility of the sun, and considering the reflecting action of the air, he deduces that beautiful explanation of the nature of twilight — the light that we perceive before the rising and after the setting of the sun — which we accept at the present time as true" (Draper, *Intellectual Development in Europe*, Vol. 2, pp. 45-47).

He also determines that at the time of the appearance of twilight in the morning and at the time of its disappearance in the evening the sun remains 19 degrees below

the horizon : it is now generally regarded as 18 degrees. With extraordinary acuteness, he applies these principles to the determination of the height of the atmosphere, which is fixed by him at about 55 miles. From observations on the twilight, the elasticity of aerial bodies and the condensing action of cold, the conclusion arrived at by Alhazen that the atmosphere does not extend unlimitedly into space has since been found to be true, its height being considered to be about 445 miles — quite a negligible difference.

“It was not until the time of Boreli (1608-79 C.E.), however, that the application of mathematical and optical principles was conceived, though the Arab Alhazen showed some centuries earlier that light falls on the retina in the same manner as it falls on a surface in a darkened room through a small aperture” (Campbell, *Arabian Medicine*, Vol. 1, p. 175).

#### “Alhazen’s problem”

Ibn al-Haitham discussed the propagation of light and colours and carried on experiments for testing the angles of incidence, divergence and reflection. His sound knowledge in mathematics enabled him to solve some problems of superior order in geometrical optics, such as the shape of aplanatic surface for reflection. His name is still associated with a problem known as “Alhazen’s problem”, which runs thus: in a spherical concave or convex, a cylindrical or conical mirror to find the points from which an object of given position will be reflected to an eye of given position. It leads to an equation of the fourth degree and Ibn al-Haitham solved it by using a hyperbola.

Alhazen also examines the refraction of rays of light through transparent mediums like air and water. In detailing his experiments with spherical segments such as glass vessels filled with water, he came to make the theoretical discovery of the magnifying lenses or spectacles. He declares that when a round piece of glass is set upon a letter with its plane surface downwards and outer surface towards the eye, that looks bigger. He further states that the letters will appear larger in proportion to the size of the glass.

Ibn al-Haitham’s works were text-books in the schools of Andalusia. They were first introduced into Europe through the foreign scholars who used to visit Toledo to acquire the learning of the Arabs. His explanations about retina and spectacles were consequently accepted in the West and the wrong notion about the eye sending out visual rays abandoned since the time of Da Vinci (d. 1519 C.E.).

*Kitabul Manazir* was translated also in Italian. In the study and development of optics in the Middle Ages its influence was exceedingly great. “Roger Bacon (1214-94 C.E.) and all medieval Western writers on optics, notably the Pole Vitellio (d. 1250) base their optical works largely on Alhazen’s optical *Thesaurus*” (Arnold and Guillaume, *Legacy of Islam*, p. 334). In his *Opus Majus* (1266 C.E.), Roger quotes Alhazen and like him deals with refraction, apparent shape of objects, peculiar size of the sun and moon on the horizon and magnifying lenses. But according to him the smaller the segment of the sphere, the bigger will look the letter. This being contrary to truth, he does not seem to have carried on investigations into the matter. As a matter of fact, he simply “brought home to Western scholars the results of the labours of Ibn al-Haitham. Wrongly to Roger Bacon was ascribed what, in truth, was the distinctive achievement of Ibn al-Haitham” (Joseph Hall, *Arab Civilization*, p. 89). Even the European scientists of later period could not escape the influence of Alhazen. The Italian translation of his treatise “served Kepler (work published

in 1604 C.E.) as a reliable guide in his researches. Even Leonardo da Vinci . . . used Ibn al-Haitham’s works” (J. Hell).

It is rather curious that though the Oriental writers wrote commentaries on his *Optics*, most of them did not adopt his theory of vision. Alberuni, Ibn Sina and Ibn Rushd, however, independently arrived at the same conclusion with him that it is not a ray that leaves the eye, rather the form of the perceived object passes into the eye and is transmitted by its transparent body, i.e., the lenses.

#### Alhazen’s other contributions

Ibn al-Haitham has left several minor works on physical optics, one being *On Light*, which he regarded as a kind of “fire” reflected at the spheric limit of the atmosphere. It was from his *On Twilight Phenomena*, which is also extant only in Latin, that Kepler enlightened himself with the knowledge of refraction. Ibn al-Haitham’s tables regarding angles similar to the fall of rays on surface and the shifting of refraction from one medium to another show that he came very near to the discovery of the Law of Sines attributed to Snell and Descartes.

Other works of Ibn al-Haitham deal with shadows, eclipses, haloes, rainbows and with spherical and parabolic mirrors. These works were of a highly mathematical character and were mostly the products of the last ten years of his life. On the basis of his calculations he constructed spherical and parabolic mirrors of metal. He was also acquainted with the laws of formation of images on them. His book *On the Burning Glass* was the result of this fundamental study. He created therein a dioptric far superior to that of the Greeks. The work exhibits a profound and accurate conception of the nature of magnification, inversion of the image and of the formation of rings and colours by experiments (A. & G., p. 335). When rays of the sun are concentrated at a particular point of the crystal and glass spheres and some combustible substance is placed thereon, it catches fire. None seems to have examined the general rules of the phenomenon before Ibn al-Haitham and Kamaluddin (d. 1320), who did this with credit. Ibn al-Haitham examined the path of the rays of the sun when they shine by striking against the exterior of the sphere at different distances from the latitude drawn between the sun and the sphere. He proved that all of them meet again at the section of the opposite surface of the sphere whence they emit by refraction after reflection. They intersect the latitude at different distances from the sphere, but most of them meet at a point at a distance less than half the radius of the sphere. If a picture is placed at a cone formed by rays radiated from a cone, for example, if a black ring is kept on a circular sphere and one looks at it through the point of the sphere, he will come across a strange figure. These were also thoroughly examined by Ibn al-Haitham and Kamaluddin. They were able to reach the same results as Schaleback at a later date.

Ibn al-Haitham devised a sound method of finding out the focus, and to him, too, must be ascribed the discovery of the distinction between *umbra* and *Penumbra* (Hell, p. 89). He observed the semilinear shape of the image of the sun during eclipses on a wall opposite to a fine hole made in the window shutters. This is the first record of the “camera obscura”, which he was the first to make use of and give mathematical explanation of its action in his *Scientific cum Philosophic*.

In a solar eclipse the sun, being much larger than the earth, the shadow of the earth arising consists of a cone-shaped convergent shadow (*Penumbra*) on the other.

Absolute darkness prevails only in the shadow. The diameter of the shadow at the place of the moon's path being considerably greater than that of the moon at the same point, under certain conditions the moon may remain sometimes in the shadow, and therefore, be completely eclipsed for the period. Ibn al-Haitham investigated these conditions very fully.

When the moon moves through half-shadow there is a diminution of light, but no complete extinction. In his classical work *On the Shadows*, Ibn al-Haitham discussed the

theory of this question and checked it by observation. In very rare cases, however, the whole of the eclipsed moon does not appear quite black, but shows different colours, especially a dark red. This was minutely described by Ibn al-Haitham, whose statements agree with modern observation (*Encyclopaedia of Islam*, Vol. II, p. 1162). He also made some additions and corrections to the Aristotelian theory of the rainbow in many particulars (*Ibid.*, p. 833). For all these creditable inventions Ibn al-Haitham deserves to be ranked as one of the greatest scientists of all ages.

# Will Islam and the Muslims be Exterminated or Driven out of India ?

by FAQIR NAZIR AHMAD KASHMIRI

**"If the Hindu nation has to do any work of human utility, all their representatives should come forward and, taking up the Islamic ideal of One God and one human brotherhood, work for the building-up of a universal moral and spiritual human race, for which there is an exceptional opportunity today; and this demand can be easily met by Islamic principles.**

**"It is obviously impossible to uproot Islam from India, and the efforts which are being made by some Hindu organizations in this connection are merely destructive, and will not benefit the Hindu nation or India or the human world in the least. It is true that in despair or desperation man takes to destructive activities, but no one can make a destructive attitude the entire programme of his whole life . . . To presume, in view of this fact, that Hindu organizations will make it their permanent habit and mission to be hostile to Islam does not seem to be at all justified."**

In the political conditions brought about in India after the independence, the question comes to mind again and again: Will Islam and the Muslims be exterminated or driven out of India? But my point is that, in the political conditions in the world at large since World War II, the question may be put in another form, which is: Will religion and morality be driven out of the world?

It is true that the conditions brought about by mere false prejudices and narrow-mindedness and some mistakes of the Muslims have really raised the question of the title to great importance and its negative and affirmative aspects must be carefully considered. Similarly, in World War II, the champions of democracy saved the young serpent, Communism, from being swallowed up by dragons like Hitler and Mussolini, but this serpent itself has now grown into a dragon and is making every effort to swallow up the whole world. So it appears more probable to persons of weaker beliefs that religion will be driven out of the world and Islam and the Muslims out of India. The writer, on the other hand, with all the strength of his convictions, says an emphatic "no" to both these questions. As against the prevailing atmosphere of despair, I am convinced about India that, instead of driving Islam out of the country, it will rise with the Islamic concept of one God and one human brotherhood to bring the world under one banner, and, levelling up with this divine roller all the differences and dissensions of the world and curing the present irreligious world discontent, call the world to this real unity. For this revolution I do not see a very distant date. It may be that my hopeful nature and optimistic outlook have something to do with it. But it will be only

something, if at all. The major share in it is my arguments, which are as follows:

## A. TREND OF HUMAN HISTORY

The trend of human history, after releasing itself from thousands of years of influences of caste and remaining for some time a captive of nationalism and parochialism, has now advanced to the ideal of human unity.

Worshippers of political power, who have always been atheists, have ever been given preference to transitory and immediate interests over eternal, moral and spiritual values, and, therefore, it is no wonder that political *blocs* are irreligious. But the difference between the ancient and modern atheism is that in the past even those who were perfect atheists in their intent kept up their outward religious form, while modern atheists are atheists inside and out, and thus every aspect of their historical drama is exposed in all its nakedness.

This atheistic politics has today divided the human world into two *blocs*, viz., the Democratic *bloc* and the *bloc* of Communist dictators. But what is common in both these is their international outlook. Neither of them is tied up to nationalism. The present conditions, therefore, lead to the conclusion that along with the caste system, the national system, too, is a declining force. Yet the small groups being formed or allowed to be formed in the name of national independence are mere isoteric self-deceptions. These groups are not permanent. From the economic and political points of view the trend of both the *blocs* is international. Thus, from the economic and political standpoints, the walls of national and parochial prisons are being pulled down and

humanity is being united, or rather it is forced to unite. The atheistic groups, in order to maintain their hold by dividing humanity, have surreptitiously instituted some new divisions in the name of culture and have for their selfish interests drawn up these false curtains. But the curtains are false, as you see that in all political and economic planning the human outlook is systematically becoming universal. You are well aware that the material aspect of human interests and need is just this political and economic aspect which has taken up the path of universal evenness. It may also be remembered that so far as man's moral and spiritual duties and rights, i.e., religion, are concerned, they have always been by their very nature universal. It was only the political and economic question of humanity which stood in the way of their universalisation. Slaves of economic and political interests and those who have made them their life objective have always hampered the path of universal moral and spiritual organization. And now, since this universal element had to be introduced in political organization and economic planning, the obstacle from the path of universal working of religion and morality has been automatically removed. *It may also be remembered that the most systematic balanced and universal form of religion is Islam.*

As against this, in other religions either the universal element is altogether absent or there is no balance or unity in its component parts. Hence, as far as I see, the hope of driving Islam from India is no more than a wild dream and an outmoded tune. It is in India where there is the most urgent need of delivering the people from caste and untouchability and from thousands and thousands of communal gods. This need is so great and fundamental that, if it is not met immediately, the whole country will be steeped in utter anarchy, which seems to be an inevitable historical result. The man who is bent upon breaking the backbone of this universal human brotherhood is insane and an enemy of the human race. This backbone is such that it can uplift and unite at an instant the whole people from Peshawar to the Cape Camorin and in another instant from Indonesia to Morocco, out of which can be built a model for the unity of the entire human race. Those who think of breaking it are the greatest enemies of humanity, while those who are creating new groups in the name of culture and ensnaring humanity in the meshes of theism and immorality in order to keep their hold upon men are human enemies No. 2. Now that the universal moral and spiritual life of man is being made co-existent with his political and economic life, which is his material life, those who are creating new irreligious mischief by such meaningless expressions as culture cannot keep humanity divided for long. If culture is any part of man's material interests, it should also, like his material interests (political and economic), take a uniform universal form. If it is an embodiment of man's moral and spiritual sense and character, it should have become a servant of human unity centuries earlier. But if it is only a buffer State between the kingdom of God and that of the Devil, it must be conquered for God once and for all.

"This your human race is one nation, and I am your one God, so worship me alone" (The Qur'an, 21 : 92 : 23 : 52).

Today, when the material problem of man, like his moral and spiritual problems, is being brought on a universal level, it is the greatest sin to create schism among men in the name of culture, and (God willing) this cannot last long. If today the call of a "World Government" is the most hopeful call of humanity, why should the concept of a universal culture go against it? In the circumstances, workers in the field of culture should also have the objective

of a universal culture before them. This today is the demand of universal human interest.

Thus, if the Hindu nation has to do any work of human utility, all their representatives should come forward and, taking up the Islamic ideal of one God and one human brotherhood, work for the building-up of a universal moral and spiritual human race, for which there is an exceptional opportunity today. A universal moral and spiritual interpretation of human history is the basic demand of the human race today, and this demand can be easily met by the Islamic principle of one universal God and one human brotherhood. A new wave of spiritual revival has been brought about since the days of Pram Hans, *Swami Rama Krishna*, *Swami Vivekanand* and *Swami Ram Tirth*. If its representatives under their hereditary prejudices think that they can make the idols of Kali Mata, Durga Mata, Saraswati Mata and Lakshmi Mata the religion of the world, this plan can neither lead to the spiritual, moral and social uplift, nor can the dream of binding the universal human beliefs with a system of idol-worship be ever materialized. Hence all the energies engendered by this new wave should be directed to the objective of one universal God and one human brotherhood, and it will be the greatest good to direct all this stream to the spiritual and moral unity of the human race. Thousands and thousands of moral and spiritual "sputniks" will evolve out of this, which will clear the minds of men from all clouds and lift them up to the proper place of humanity.

"This your human race is one nation, and I am your one God, so worship me alone," says the Qur'an.

For these historical reasons it is obviously impossible to uproot Islam from India, and the efforts which are being made in this connection are merely destructive, which will not benefit the Hindu nation or India or the human world in the least. It is true that in despair or desperation man sometimes takes to destructive activities, but no one can make a destructive attitude the entire programme of his whole life. As soon as the condition of despair is relieved or the strong feelings are quietened, he turns to his natural attitude towards virtue. I am sure that after some introspection the Mahasabha, the Jana Sangh and the R.S.S. workers will have to turn to good behaviour. With this hope the writer is daily assessing the trends of the leaders of these movements. May God end these improper prejudices soon, and take this nation out of the mire of thousands of years of division and prejudices and make its talents champions of the real human unity! Their present activities are benefiting world atheism, but injuring the cause of a real religious moral mission.

### **Is man by nature inclined to virtue alone ?**

There is not the least doubt that man by nature is inclined to virtue and good conduct. The greatest proof of it is that, even by doing evil, he does not like to be called bad or, by doing oppression, to be called a tyrant. This is the greatest proof of the fact that man's nature is inclined to virtue and that which is against his nature he hates ; even if he indulges in it, he does not like to be associated with it.

*It is the greatest slur on religion to say that religion presumes man to be a sinner by nature. In order to maintain their leadership under the garb of religion some groups have invented this lie against religion that it presumes man to be naturally evil. If it is a great sin to presume humanity as evilly inclined, it is a still greater sin to propagate idol-worship among men under this plea. Christianity will have to make this modification. Christ was undoubtedly an ideal leader of humanity, but was in no case God.*

To presume, in view of this fact, that Hindu organizations will make it their permanent habit and mission to be hostile to Islam does not seem to be at all justified. But it is most essential to make a house-to-house propaganda to eradicate the present prejudices. I am sorry to say that Muslim organizations are not doing their duty in this respect. Their exclusive religious institutions have become merely monuments of the past and fit to be put in a museum.

## B. ANOTHER ARGUMENT

Besides the above argument I find one more argument against the possibility of Islam being eliminated. And this argument is from the first three hundred years of Christian history. A clash between Christianity and the Roman Empire occurred in the very first few years of Christianity and continued for three centuries. The misunderstanding between Christianity and the Roman Empire was most probably created by the Jews. But once it began, it continued for the next three hundred years. During this period the Roman Empire did everything to stamp out Christianity. But, on the other side, there was a trained group of martyrs ever ready to be sacrificed for the truth. These conditions continued for three hundred years, and, when the Emperor Justinian ascended the throne, he relieved the oppression of the Christian missionaries. A hundred years later Christianity and the Roman Empire became synonyms: the Roman Empire embraced Christianity.

### A strange human calamity

It is a curious calamity that, when religion is bound up with political power, its followers become indifferent to their spiritual and moral duties and slaves to their economic interests, and then under these economic, personal and class interests innumerable interpretations are given to obvious moral and spiritual duties and, in the end, moral and spiritual conduct also goes away along with the spiritual and moral ideal. Christianity faced this calamity. The same Christianity whose whole stock consisted of humility, forgiveness, mercy and love becomes a system of destructive wars after gaining political power. A patent example of these today are Muslim countries and Muslim States themselves, where a state of war prevails under personal interests. The earlier period of Christian history, however, clearly proves that it is not possible to eliminate or drive out a religious community unless another community with a more comprehensive and proper programme comes forward to meet it, or that community loses its faith in its ideal or gives up its efforts to propagate that ideal. Hence the question of eliminating Islam and the Muslims from India is meaningless, unless the Muslims themselves declare their disassociation from it and its call of universalizing it dies in their hearts.

It is true that the history of the Muslim State of Spain raises a little doubt. For Muslims ruled there for 600 years, but when they lost the Government the Muslims were also eliminated from there. But, when we look to its causes, the doubt no longer remains. The fact is that the whole history of the Umayyads, with the exception of Umar Ibn Abdul 'Aziz, is the history of purely political domination. There has never been any question of universal propagation of religion in their entire history. Their whole history, with the exception of three years of 'Umar Ibn 'Abdul 'Aziz's rule, had clear germs of Arab imperialism. But the problem of making a particular religion the means of uniting the human race never came near them. So, when their Government ended in Spain, all parts of their political machinery

became rusty and useless. But the Muslim history of India is quite different. Here Islam came through saints, learned men and merchants. Besides, the great difference between the conditions of the time of elimination of the Muslims of Spain and those of today is one hundred per cent in favour of Islam. The present is the age of universal democracy, and it is Islam alone which can be the religion of universal democracy. For in the whole human history it is Islam alone which can be the means of levelling up spiritual unity with the conception of a Universal God and creating a universal moral, social and economic unity with the conception of universal human brotherhood. Can there be any man who is so foolish that, after realizing the truth, he is yet so inimical to humanity that, instead of adopting Islam, he tries to bring it to an end? Historical reasons and political prejudices may cloud the atmosphere for a while but they cannot conceal this fountain of divine light for ever. What is needed is to eliminate these historical causes and political prejudices.

### A matter of thought for Hindu thinkers

One thing which all sensible persons of the Hindu community should note is that belief in one God and one universal human brotherhood is not the monopoly of any one nation or group or class, just as idol-worship and caste is not the exclusive monopoly of any one class. This virtue and this disease have been operative in the entire world and are the property of all peoples. Just fourteen hundred years before, the "House of God", or Ka'ba, was full of hundreds of man-made deities, just as any large temple of South India is full of hundreds of man-made deities of different shapes and the cities of Mathura and Kashi are full of innumerable gods made by human hands. The same would possibly have been the case in Africa, and certainly Europe would have been in the same state before the Roman Empire became Christian. Central Asia, etc., also presented the same spectacle. When Islam came, it called the attention of the human world with a forceful push to one God and one universal human brotherhood, and cleared the way for pushing aside all man-made gods. Many nations adopted it and an auspicious advance was made towards the unity of mankind. But the trouble with man has always been that he does not for long stick to his ideal and his objective. Soon he began to give preference to his personal and communal and, later, his national interests over the common interests of the human world. Here the mischief starts in human society. In Islam, we see in the beginning that, as soon as the Prophet settles at Medina, he sends the call to the leaders of the whole known world:

*"Come, let us join in matters common between us (of our mutual interests) that we worship none other but God and assign no partner to Him and do not make God of any man like us" (3 : 63).*

Now compare this prophetic message of the unity of God and the unity of human brotherhood with the dissensions in Islamic society forty years later, in which most human talent was spent on whether the Umayyids or the Hashimites should hold the political sway. Even now, if we put aside the life of the Prophet and the teachings of the Qur'an and look to the sequence of history, it would appear that the advent of Islam was just to ensure the spiritual dominance of particular branches of Hashimites till eternity. Later on, if we look to the history of the Umayyids, it would appear that the main object of Islam was to establish Arab imperialism in the world. If we include Iran and Ajam also in these two periods, we shall find the so-called Muslim

lands doing all those things at the tombs of their ancestors that the Sanatam Dharmies are doing with their deities. On the other hand, the Qur'an states the primitive condition of all nations as follows :

*"We never sent an apostle to the world but with this message that worship is for God alone (God is one)."*

It is thus evident that neither the unity of God and the unity of humanity is the monopoly of any one family nor the racial worship of ancestors is the eternal property and disease of any other family. When a nation wants to give the ideal condition to its moral and spiritual capacities, it becomes sponsor of God's unity and human brotherhood and, when it begins to fall from that ideal, it becomes a caste worshipper and an idol worshipper. As a nation advances in moral and spiritual awakening and spiritual organization, it becomes attached to the worship of God and human unity instead of caste-worship and idol-worship.

So the Hindu nation, and particularly its sensible and feeling members, should give up this artificial prejudice that one God and one human brotherhood has been the trend of Arabs or Muslim nations or Semites, while the division of humanity into hundreds of castes and belief in hundreds of gods has been the cultural heritage of the Aryans only, and so they should resolutely hold on to this cultural heritage. If the Arya Samajist interpretation of the sacred Vedas is taken as correct that in the beginning Aryans were believers in one God and there were no castes in them, and at the same time the Qur'anic verse in which it is said that in the beginning all nations were in the belief of one God is taken note of, this question is easily solved and this prejudice goes away. Like the virtue of the unity of God and human brotherhood the disease of idol-worship and caste-worship becomes common to all humanity. The only point to be decided now is whether the healthy moral and spiritual side of humanity is idol-worship and caste-worship or belief in one God and human brotherhood, and which of them is worth being made a universal law. Here also there is no room for dispute. Undoubtedly the healthy state is belief in one God and human brotherhood, and it is this alone which can end the contradictions and hostility of human interests and bring them all to a universal brotherhood.

Now let us be honest, and honesty alone is needed, and say where there is any room now for continuing these hundreds of years' old differences and dissensions between the Hindus and Muslims. So, after thousands of fissiparous activities, if the Hindu community now wants to do anything for the good of humanity, there is not a moment to be lost in taking up this universal plan and starting a world-wide movement today and at once. Before any selfish atheist or dictator starts exploding crackers, they should start the movement of one God and one human brotherhood.

It seems to be quite natural today to convert the world into a universal federation. The atheists and dishonest secular politicians have drawn artificial walls to divide humanity for their unholy selfish interests. But the voices occasionally coming from behind these walls clearly indicate that there are also men like us, and their moral and spiritual needs are like ours, as also their material needs.

*"This your human race is one nation and I am your God, so worship me alone" (The Qur'an).*

Here is a clear opportunity for the Hindu nation to take up this service of world humanity.

## **What the Muslims should do**

(a) All the Muslim divines, theologians and thinkers should first realize that they are facing today a world-wide struggle between religion and irreligion. The basic quarrel today is not between Hinduism and Islam, or Buddhism and Islam, or Judaism and Islam, but between religion and irreligion. Unless the Muslim leaders take a note of this fact, they will not be able to end their differences and attend to the Qur'an according to which their mission is : "Your duty is towards the whole of humanity and the suppression of evil and the establishment of virtue your mission" (3:109).

(b) Democracy, during the last one hundred years, has done so much propaganda for the equality of universal human rights and duties that what is needed for universalizing Islam is just this : that we should put aside with tact and foresight all those elements of caste or hero-worship which have entered into Islam during the past age of imperialism and bring forward the religious duties and rights in a well-defined form. Efforts to make the Muslims follow a defined line of action should be started and at the same time the message of "come and join on points common between us" should be conveyed with all sincerity and honesty to all non-Muslim communities in all countries and all places.

(c) So far as the Muslims are concerned, its practical aspect seems to be that the Qur'an and the Prophet's life be widely propagated among the Muslims in a missionary spirit. A Muslim, in whatever circle, should be a preacher. Only in this way can Muslims be prepared for universal preaching and sacrifice and *Jihad*.

(d) All plans of organizing the Muslims for securing political power should be voluntarily given up as improper, just as has been done in Pakistan, Egypt and Indonesia. It is an undeniable historical fact that, whenever religion is used for securing political power, religious decline starts at the same time and the worst men of society become the leaders of the nation. It is one thing to mould the whole political and social order according to religious principles, but it is quite a different thing to use religion for political ends, which definitely and certainly leads to atheism, and history proves this most conclusively.

Thus people who ensnare the nation in political organizations on the basis of religion are either dishonest or selfish persons or quite ignorant. Religious sincerity and religious goodwill in this case leave man in the very first stage and in the name of religion man becomes the worst type of juggler, while on the other side, the non-Muslims only take it as political strategy of a particular community.

Hence the only religious path is to give up all this satanic fraud and to devote all energies to the religious path, which is the crying need.

I have heard it often said that, when the Muslims on their political rights have secured Pakistan, where is the right now for their separate political organizations? But the greedy people are unaware of their religion and traitors are still keeping the Muslims ignorant of their real constructive religious path and continuously preparing devices to involve them in a satanic game. These are the greatest traitors to their religion.

So the only right path is to give up organizations for political power, not only in India but all over the world, and to prepare the Muslim masses for the campaign of religious character-building and religious preaching and reform. World democracy has cleared the way for this universal preaching and reform and we must make universal use of it. This is the work for the Muslims to do.

# TURKEY

## The National Health Service

### 1961-62 Budget Bill passed to Constituent Assembly

Turkey's Budget Bill for 1961-62, totalling £T8.665 million (£T25=£1), has been passed to the Constituent Assembly by the Cabinet. Of the total £T5.966 million will be for current expenditure during the financial year beginning 1st March 1961, and £T2,699 million for investment expenditure.

The Minister of Finance, giving details of revenue estimates, said that £T7,640 million would come from normal taxation sources, £T450 million from savings bonds, £T25 million from the petrol price adjustment fund, and £T550 million from U.S. aid. He also stated that his recommendations as regards the rate of salary increases for civil servants, officers and pensions will cost some £T773 million.

### Political party activity resumed

Party political activities, banned in Turkey after the Revolution of 27th May 1960, were legally resumed on 13th January 1961. According to the announcement made by the Minister of the Interior, new parties can now be established to organize and prepare for the elections later this year.

Two parties are at present represented in Turkey's Constituent Assembly: the Republican People's Party (*Jumhuriyet Halk Partisi*), led by Mr. Ismet Inonu, President of Turkey from 1938 to 1950, and the Republican Peasants' National Party (*Jumhuriyetsi Koylu Millet Partisi*), led by Mr. Osman Bolukbasi.

### National Health Service planned

The National Unity Committee announced on 10th January 1961 a national health service is to be established in Turkey during the period 1962-1977. Beginning with its introduction next year in three pilot zones, the service will gradually be extended to every corner of Anatolia at a total cost during the next fifteen years of £T5,500 million.

At present Turkey has 12,264 doctors, of whom 7,000 practise in Ankara, Istanbul and Izmir, which contain 15 per cent of the population. There are 1,830 nurses, 2,079 midwives, 3,123 village midwives, and 4,680 health workers. The child mortality rate is very high, 135 children out of 1,000 dying before the end of their first year.

A plan to cover the medical and hospital requirements of the whole country is held as imperative by the present régime. It is planned to set up 27,000 health houses, each of which would cater for 2,500 persons. Small health centres serving 5,000-10,000 inhabitants, and larger ones serving 10,000-50,000, would also be set up. Hospitals would be established to cater for areas of 50,000-100,000 inhabitants, and, at a higher level, regional hospitals would meet the needs of 150,000 persons.

Contributions to the service would be at the rate of £T25 (approx. £1) each family per year. Medicines would be free of charge up to £T25, but above this figure the difference between this sum and the actual cost would have to be paid.

### An outline of the new Constitution

The Constitutional Committee is drawing a great deal of attention both from the public and the Press, since Turkey remembers vividly the many loopholes in her previous Constitution which encouraged the ousted leaders to conduct



*The Prime Minister of Turkey, General Jamaal Gursel. The national flag of Turkey hanging above him has a special significance. The flag, stained with blood, was presented to him by the students of the University of Istanbul as a memento of the sacrifices made by some of their fellow students who fell a victim to the bullets of the pre-Revolution régime.*

national affairs irresponsibly and dangerously. Lacking a check and balance mechanism, the Constitution of 1924 could not stop the majority party enacting unconstitutional laws in complete disregard of the rights and freedoms of minority parties.

With a bi-cameral system in mind, the draft Constitution envisages two Houses. The Lower House, with a fixed 450-membership, will play a dominant role as a legislative body; the Senate, with 150-membership, is to act not so much as a counterbalance to the Lower House as a useful adjunct to it, by giving a second thought to the laws and checking excessive political preferences. The membership in the Senate will be for six years and one third of its members will be elected every two years as is the case in the United States Senate.

The Cabinet will be responsible solely to the Lower House. The new Cabinet will submit its programme to the Lower House during the week following its formation.

The President will be elected to a seven-year term by a joint session of the two Houses and he will resign from his party immediately after his election. Upon expiration of his presidential term, he will become a lifetime member of the Senate.

The draft Constitution also provides for several autonomous institutions such as the National Central Bank, Universities and the State radio-television, which, until the Revolution, were under Government control.





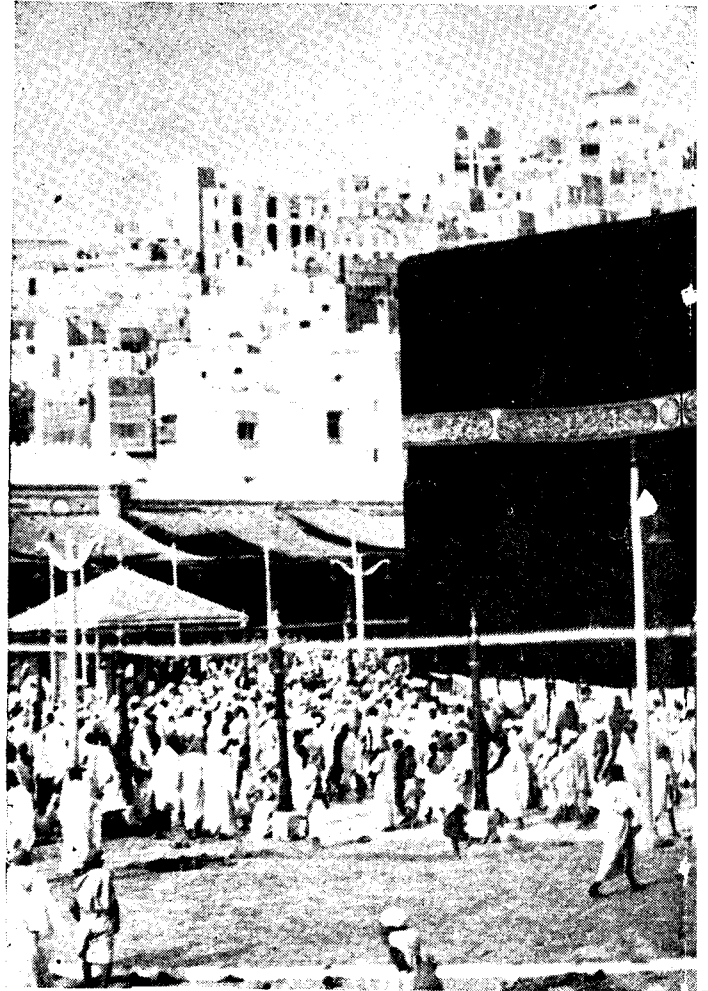
*Some Muslim ladies on board a ship approaching the coast of Arabia. They are facing Mecca and saying, "Here are we, O God! Here are we in Thy presence." These ladies have shed all outward signs of rank and privilege.*

*The historic mountain that encloses the plain of 'Arafat. It is from this mountain that the Prophet Muhammad delivered the epoch-making Farewell Pilgrimage Address — the Magna Carta of the Muslim world.*



# THE PILGRIMA

*The Key to the solution of the R  
to the politico-religious genius*



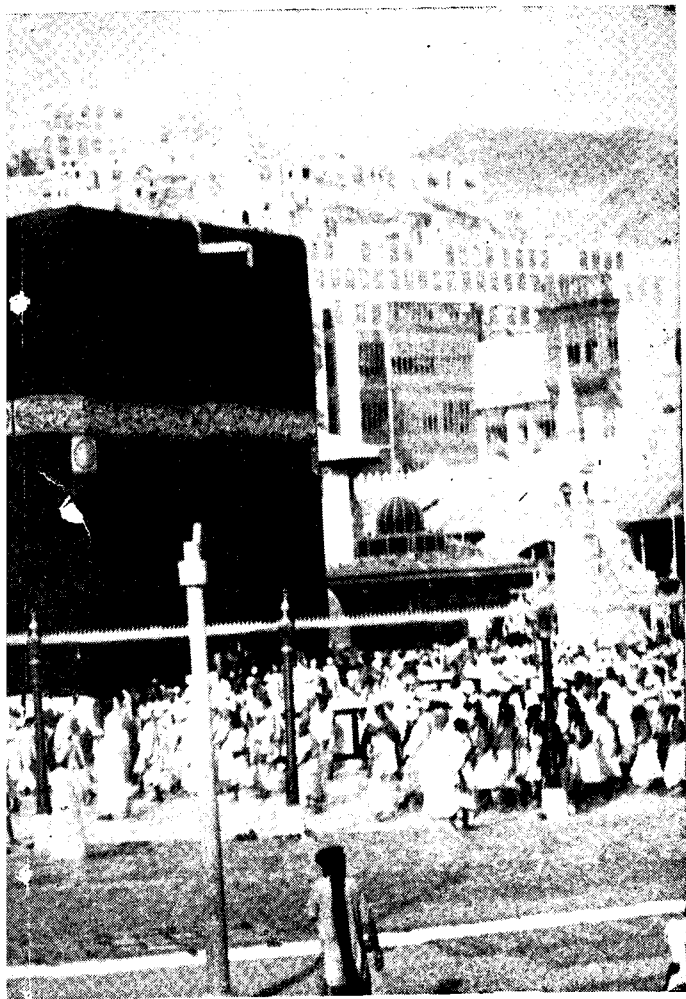
*The Ka'ba, or the House of God, round which t  
to the walls of this sacred building as possible.  
dress, all move in one way, and all have the son  
Here are we in Thy presence". The pilgrims l  
in the circumambulations. The Black Stone is  
north-east corner of the wall of the Ka'ba at a h  
colour, about 8 inches in diameter, and is now l  
band. The Ka'ba is covered with a black*

*Excerpts from the Prophet Muhamma*

*"Ye people! Hearken unto my words . . .  
inviolable amongst you . . . Ye people! Ye ha  
have rights over you. Treat your wives with kin  
for them to God. Usury is forbidden. The aris  
feet. The Arab has no superiority over the non-  
Adam was made of earth. Ye people! Hearken  
that all Muslims are brothers, one of another,  
belongs to another can be lawfully possessed by  
Guard yourselves against con*

# GE TO MECCA

*Race Problem: a standing testimony  
of the Prophet Muhammad*



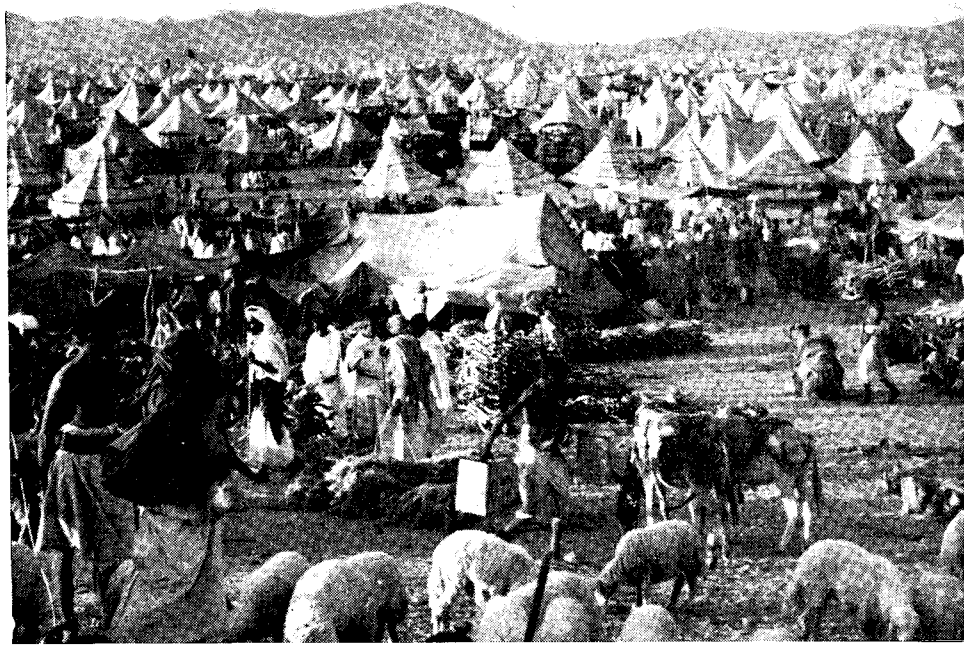
*An English Muslim with his wife, both clad in Ihram regulation clothes.*

The plain of 'Arafat. One of the ceremonies which the pilgrims are required to perform is to assemble in the large plain of 'Arafat, which is situated to the east of Mecca at a distance of 9 miles. This plain is bounded on the east by the mountains of Taif, while northward rises a small hill about 200 feet above the level of the plain. It is from a pulpit on this small hill that the sermon on the occasion of the pilgrimage is delivered. Thousands of people assemble on this plain. This year the number of pilgrims reached 400,000.

Each the pilgrims go seven times, keeping as near as possible to the Kaaba. In this vast concourse all are clad in one uniform, and all speak the same words to speak, "Here are we, O God! We are poor and needy. Turn to us in mercy, O God!" They kiss the Black Stone when they pass by it. This is a small stone built into the corner of the Kaaba, which is a height of about 5 feet. It is of reddish-black stone, broken into pieces held together by a silver band covering which is renewed every year.

## *Muhammad's Farewell Pilgrimage Address*

... Your lives and properties are sacred and no man has rights over your wives and your wives are to be treated with kindness and love; verily you are responsible for the aristocracy of old time is trampled under my feet. All are children of Adam, and no man is to be distinguished by my words and understand them. Know that ye are one brotherhood. Nothing which is to be given by any, unless freely given out of goodwill, and not committing injustice. . . ."



# 'ID AL-ADHA AT WOKING



A partial view of the 'Id congregation at Woking. At the appeal of the Imam, they all raised their hands to show their willingness to contact at least two persons during the coming year with a view to making them interested in Islam (see Editorial).

## MAN STILL HAS TO LEARN BROTHERHOOD OF BLACK AND WHITE, SAYS IMAM

"A curious mingling of East and West took place with the celebration last Thursday — 10th Dhu 'l-Hijjah, 1380 A.H., according to the Moslems — of the 'Id al-Adha, or Festival of Sacrifices, at the Shah Jehan Mosque, Woking.

"Although the theme of this major festival in the Moham-medan year of sacrifice, there was nothing gloomy about the proceedings. Hundreds of the Faithful gathered about the marquee, which was hung with the flags of all the Moslem nations, or strolled about outside, where a tea wagon vied with a food-stall which looked as if it had come straight out of some Indian bazaar.

"Women, dressed in brilliant saris, and children, in scarlet and yellow tunic-trousers outfits, made splashes of colour against the men's sombre suits. Some families arrived equipped with lunch, deckchairs, radio and rugs, apparently to make a day of it.

"The time before the service was occupied with a brisk sale of literature, and recitations\* and speeches by people from different parts of the world — one brought a message from Trinidad, another from Turkey. To unaccustomed ears the chanting seemed strange, and a sense of the exotic was heightened by unfamiliar languages on all sides.

"The service itself consisted of a sermon and two *rak'ahs*, when the congregation, in stockinged feet, performed the normal obligations.

"The sermon was given by Mr. S. Muhammad Tufail, Imam of the Shah Jehan Mosque, who after mentioning the need for faith and righteousness, spoke of reports of slavery practised in Muslim countries. He said that in actual fact Islam was the only religion which made the emancipation of slaves a matter of virtue, but while many countries had fought and won the battle against slavery, man had still to learn the brotherhood of black and white.

"After the ceremonies an Indian lunch was served."—*Woking Herald*, 2nd June 1961.

## MUSLIM FESTIVAL AT WOKING

"Muslims all over the world celebrated one of their major festivals, 'Id al-Adha (Festival of Sacrifices), on Thursday. In England the most important gathering was at the Shah Jehan Mosque, Woking.

"People came by road and rail to the town, and by mid-morning about 1,500 of many races and colours were at the mosque. A service was held in a marquee decorated with flags of all the Muslim countries.

\*Mr. Abdul Wahab, from Mauritius, recited the Qur'an before the prayers.—Ed., I.R.

"A sermon was given by Mr. S. Muhammad Tufail, Imam of the Woking Mosque. Referring to recent reports of slavery, he said the time had come when rulers of Muslim States should erase this dark page from the history of the Muslim peoples completely.

"Speaking of conditions in America the Imam said, 'The United States fought and won the battle against slavery, but the struggle still goes on in another form. Sometimes it is Little Rock and sometimes it is Alabama. Man has still to learn that blacks and whites are brothers one to the other.'

"Visitors were entertained to a lunch at which Indian dishes were served."—*Surrey Advertiser and County Times*, 27th May 1961, p. 18.

## IMAM SPEAKS ON SLAVERY

"The Shah Jehan Mosque, Woking, was the focal point for over 1,000 Muslims on Thursday week for the celebration of 'Id al-Adha (The Festival of Sacrifices).

"The sermon was given by Mr. S. Muhammad Tufail, Imam of the Shah Jehan Mosque. The Imam spoke of the need for faith and righteousness, and then mentioned the recent reports of slavery being practised in Muslim countries. 'Islam is, in fact, the only religion,' he said, 'which has made the emancipation of slaves a matter of great virtue, thus laying down the foundation for the abolition of slavery.'

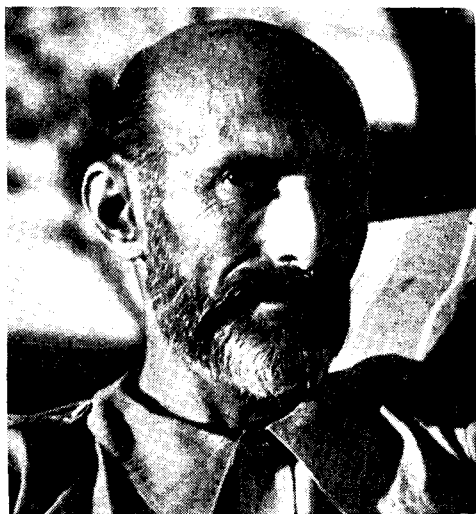
"Continuing, the Imam said that the slave trade in whatever form it existed in Muslim countries was not the result of Islamic teachings. 'The United States fought and won the battle against slavery, but the struggle now goes on in another form. Sometimes it is Little Rock and sometimes it is Alabama. Man has still to learn that blacks and whites are brothers to one another.'

"Christian Missions, the Imam said, were reported in the Pakistan Press to have made great progress in Western Pakistan among Muslims. This progress had so alarmed the 'Ulama, the leaders of Mohammedism in Pakistan, that they were bringing pressure to bear on the Pakistani Government to bring in restrictions on Christian Missionaries.

"The Imam said, 'Such a demand is absurd and betrays the defeatist mentality of these 'Ulama. If our 'Ulama want to combat the Christian Missions effectively they should surpass them in social and welfare work.'—*Woking News and Mail*, 2nd June 1961.



Mr. Muhammad Rafiq, sometime President of the Trinidad Muslim League, St. Joseph, Trinidad, addressing the 'Id congregation before the prayers.



# THE *HOW* AND *WHY* OF CONVERSION TO ISLAM

by 'Umar Rolf Baron von Ehrenfels, Ph.D.(Vienna)

The questions *how?* and *why?* stand in an unexpected contrast, if applied to the contact with Islam and the question of accepting it as one's religion — at least in my own case.

*How* I became attracted to Muslims and later to Islam can be related as one can state facts without knowing their deeper reasons. Beyond the merely biographical interest in such tales, there is not much of overtly explainable significance attached to them, unless one compares them with other stories which a number of convert Muslims had told since the end of the nineteenth and during the twentieth centuries C.E. Their similarities or differences may be of interest.

The reasons *why* I, or any other first generation Muslim, should have accepted Islam as a newly-acquired religion is, on the other hand, a conglomeration of subjective opinions which a reader is likely to discard as either rationalization or as a construction, made up by the convert under the influence of teachers, friends, or the opinions of Muslim missionaries; not as a statement of facts, not even psychological facts!

The *how* and *why* thus relate to two different and in fact opposite viewpoints on conversion, but these two approaches put together offer yet complementary pictures and thus may help to understand a not too infrequent occurrence in our days. I mean individual self-conversion of Europeans to religious spheres outside their traditional background.

## 1. How I encountered the world of Islam

As a ten-year-old boy I lived with my sisters in a more than usually harmonious family surrounding, when one autumn afternoon in 1911 my father came home to our children's room. I noticed an expression of sorrow on his face. It startled me, for I had so far seen this face only in the true philosopher's calmness and kindness, radiant with inner joy. Now it looked worried. War was brewing, our father told us. A war which our Italian neighbours were going to wage against the Turks for the conquest of Tripoli and the Province of Libya in Arab-speaking North Africa. Accustomed to tales of war and battles from story and

history books, my first question was: "Whose part should we take? With whom are we to side in this new war?"

"The Italians are our neighbours and allies," my father answered, "and they are Christians like us, whilst the Turks and Arabs are not. Moreover, the Turks have been enemies of our Austro-Hungarian Empire in past centuries."

I knew how much my father loved Italy, her art and ancient culture, how often he had been travelling with my mother there from the very beginning of their married life, and a halo of romance surrounded the Sicilian, Venetian or Genoan knights, explorers and even *condottieri*, the robber captains. I felt very much inclined to take sides with those attractive Italians whose picturesque grey *carabinieri* uniforms would nicely enrich my collection of tin soldiers, I speculated. However, before I could formulate these crowding thoughts, my father continued in his calm and yet warm voice: "But now the Italians are the aggressors, trying to take from others which is not theirs. Worse than this: trying to make the Arabs into serfs of their growing colonial empire!"

That was not right. I could see it from my father's face with worried folds between his bushy eyebrows which matched the dark brown beard. Whilst I was musing over his face in this new aspect, it seemed to merge imperceptibly into another face I had seen on a large oil painting in the castle of my father's old, white-bearded godfather. It depicted the siege of Vienna by the Turks and their defeat by the Polish King Sobiyeski, who had come to help the Austrians, his country's later enemies and conquerors. So many aggressions and so many political confusions, I could hardly understand . . . still I remembered the sorrowful-looking face of a captured, dignified-looking Turkish general on that old-fashioned oil painting. My father's sorrowful expression had recalled it to my mind and I suddenly felt sympathy for the Turks.

From that moment onwards I gathered all the information I could find about the Turks and Arabs. It was now Turkish tin soldiers I posed during that winter of 1911 on my desk and in the next year of the Balkan wars against Bulgars, Serbs, Montenegriniens and Greeks. The loss of Adrianople (or Edirné in Turkish) after a long siege by the

Bulgarian army, early in 1913, cost me bitter tears. Later my childish participation grew into more serious studies of Oriental languages, religions and philosophy under the guidance of my father and also his colleague Professor Winternitz, the Indologist.

After the termination of the 1914-18 world war, I travelled with my closest friend and later brother-in-law, Wilhelm von Bodmershof, through the Balkan countries to Turkey in 1923. Coming from Bulgaria and entering Edirne — now Turkish again — I felt a sudden *dejá vue* sensation, as though coming back to a place where I had been before. At the time of *maghrib* we climbed a minaret, and looking down over the smooth, tenderly vaulted cupola of that mosque we saw a small band of Turkish soldiers pass by to the rhythm of Oriental music. Its cadency and modulations recalled to mind the gypsy songs which my mother used to sing during my early childhood in her Hungarian mother-tongue. When the sun had set over the Tracian steppe, I felt as though returned to a home of the soul.

Impressions in the Near East, thus inaugurated, somehow linked my mind to the feeling of security and deep affection which had surrounded my parents and the childhood home they had built up for us before the world war. Later on this journey to Turkey we used to attend prayers in various mosques of Istanbul and in Anatolia. Turks and Kurds of different classes and professions talked friendly to us about their country and religion, and it was my comrade and later brother-in-law who first conceived the idea that Islam is after all a more all-comprising and less exclusively dogmatic approach to the riddle of life than any other religion we two knew from direct observation.

After our return from this journey, I wrote a book on Turkey which was serialized in *Moslemische Revue*, Berlin, under the editorship of Dr. Hamid Marcus, and it was there that I first met Dr. S. M. 'Abdullah from Sialkot, with whom I travelled to India, and what has since become Pakistan, in 1932. This was a decisive turn in my life, which has remained centred on India since that year.

## 2. Why I accepted Islam

Though I can hardly explain why I felt attracted to Islam, before I knew anything about this religion, I can describe the thoughts in which I formulated — and still formulate — this attraction to myself :

1. Islam points to one source of all love and all life, but does not limit the religious urge by dogmatic dictates or intellectual coercion.

2. Islam accepts all messengers from this one source of life and love, God, but does not burden any one of them with a postulated godhead, nor excludes another.

3. Islam believes in the unseen, as in the seen worlds, without rejecting either the one or the other. There is neither the materialistic denial of the metaphysical, nor the hypocritical denial of the physical, for us human creatures of two existential levels : invisible souls in visible, transitory bodies.

4. Islam means literally *peace* — peace attained in realization of the eternal within the phenomenal world. That is the submission to God's will.

5. Historically the last of the great world religions, Islam claims no exceptional position for its founder — besides this very fact which is born out by history as we know it.

6. The concept of human brotherhood under all-encompassing divine fatherhood is much stressed in Islam. Differences of bodily (racial) appearance, as well as of (intellectual) opinion are considered as sources of enrichment, not of discrimination, in either the racialist or the sectarian-dogmatic sense.

7. The Islamic formulation of fatherly love includes and stresses also the motherly aspect of this divine force. The two principal epithets of *Allah* are *Al-Rahmán* and *Al-Rahim*, both being derived from the Arabic root *R H M* — *rahm* which means primarily mother's womb, and in its symbolic application, compassionate love or merciful redemption. It equals that idea which Goethe expressed in his final words of wisdom :

“ *Das Ewig-Weibliche zieht uns hinan* ”

In this spirit we can understand why the Hagia Sophia Church at Constantinople has been made the inspiratory source by the great Muslim architects who placed the minarets to the left and to the right of the vaulted cupola.

In this spirit we can understand those unforgettable words of the Prophet Muhammad :

“ *Paradise lies at the feet of the Mother* ”.

STATIONS IN A MUSLIM LIFE. Rolf Freiherr von Ehrenfels was born on 28th April 1901 in Prague, where his father, Cristian Freiherr von Ehrenfels, the founder of modern *gestalt* or structural psychology (cf. *Gestalthafes Sehen*, Wissenschaftliche Buchgesellschaft, Darmstadt 1960), was teaching as Professor of Philosophy at the University. Being the only son, Rolf was educated in forestry and agriculture to take over ancestral property in Lower Austria and studied philosophy, Islamics and later anthropology. During his first travels to the Near East in 1923, he wrote a book on Turkey and became Founder-President of the first Afro-Asian Students' Association, *Der Orientbund*, in Vienna, with Mr. Muhammad 'Ali Binni of Aleppo as Secretary and the late Sri Vitalbhai Patel of Bombay as patron. Accepted Islam and took Muslim name 'Umar in 1927. Travelled for the first time to the Indian sub-continent in 1932/3. Returned to Vienna, study of mother-right in India and co-editorship of *Die Gerechtigkeit*, a journal devoted to justice towards minorities, understanding of Islam and the rights of Ethiopia when she was invaded by Mussolini's armies. Current contributions to various Muslim journals, especially on the question of *purdah* and *zenana*, which he denounced as both un-Islamic and unsuitable to the regeneration of contemporary Muslims the world over. Ph.D. in Anthropology with a dissertation on *Mother-right in India* in 1937 (later published by Oxford University Press in 1941; in the Osmania University Series, Hyderabad).

Baron 'Umar left Europe in 1939 after the Nazis had overrun his country, and settled in Hyderabad. Among over one hundred contributions to anthropological scientific journals and compendia, his illustrated two-volume *Ethnology* was published in Urdu as *Im-al-Aqwan* by "Anjuman Tarraqi-i-Urdu", Delhi, 1942. After years of field-work and teaching as Professor and Head of the Department of Anthropology, University of Madras, he wrote *Kadar of Cochin* (Madras University, 1952), and after one year's field research in East Africa, *The Light Continent* (Asia Publishing House, Bombay, London and New York, 1960). Still teaching as Professor of Anthropology, he pursues the study of matrilineal societies and the changing position of women, especially in South Asian and African countries. A study of his childhood trends by his sister, Imma von Bodmershof, the first winner of the Austrian State Award in Literature, was published in *Islamic Literature*, Lahore, in 1953. —The Editor.



# NEGATIVE RATE OF INTEREST IN ISLAM AND THE MODERN THEORY OF FULL EMPLOYMENT

by NASIR AHMAD SHEIKH

**"The abolition of interest as a measure for stepping up investment activities, and thus creating employment opportunities, cannot achieve its purpose until Zakat is enforced by law and landlordism is abolished. Because in the period of depression and falling prices, liquid cash gains in capital value in terms of purchasing power, and only the levy of Zakat can direct it to investment channels from the safe vaults. Moreover, if landlordism is not abolished the rent of land compensates for the interest, thus hindering the investment process . . . If after the abolition of interest, imposition of Zakat, and abolition of landlordism, the full employment stage is not reached, public works and public utilities, as State-run enterprises, are necessary. They create employment by themselves and also by their Multiplier and Acceleration effects . . . Money can be created for these State-run enterprises with interest-free Treasury Bonds as backing to avoid the burden of interest-bearing Government Securities and Government Debts on the taxpayers, who are, by and large, the wage-earners."**

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ○ يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ○

1. "Those who devour usury will not stand except as stands one whom the evil one by his touch hath driven to madness. That is because they say : 'Trade is like usury', but God hath permitted trade and forbidden usury. Those who, after receiving direction from their Lord, desist, shall be pardoned for the past ; their case is for God (to judge) ; but those who repeat (the offence) are companions of the Fire : they will abide therein (for ever). God will deprive usury of all blessings, but will give increase for deeds of charity ; for He loveth not creatures ungrateful and wicked."

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ○ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ○ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ ○ وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ○

2. "O ye who believe, fear God, and give up what remains of your demand for usury, if you are

indeed believers. If ye do it not, take notice of war from God and His apostle : but if ye turn back, ye shall have your capital sums : deal not unjustly, and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew."

3. The above verses of the Qur'an are clear injunctions against usury or interest. Some years ago there was an editorial in a leading English daily of Karachi on some house building finance corporation, and there it was asserted that a 6% rate of interest is un-Islamic, while a 3% rate of interest is Islamic.

**The Qur'an does not make any distinction between excessive rate of interest and reasonable rate of interest**

4. But the verdict of the highest authority in Islam, i.e., the Qur'an, is as has been quoted above, and this is a clear injunction against interest in unambiguous angular terms. No amount of legal chicanery or journalistic expediency can alter the above injunction. It cannot be argued that Islam forbids usury at an excessive rate of interest and not at a reasonable rate of interest as such. The words of the Qur'an are clear :

"But if ye turn back, ye shall have your capital sums : deal not unjustly and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay (the capital sum). But if ye remit it by way of charity, that is best for you if ye only knew."

Here it is enjoined that if you turn back from charging usury you shall have your capital sums (and not capital sums plus interest at a reasonable rate) and it is further recommended to remit the capital sum even if the debtor is in a difficulty. Hence the question of charging a reasonable rate of interest does not arise at all.

5. Now when Islam says one thing and the indoctrinator of Islam forces just the opposite down the throat of the people of Pakistan, or for that matter the people of any other Muslim country, the credulous upsophisticated Muslims

are confused. The average Pakistani had burnt his boats and surrendered his thinking also to the indoctrinator. But when the indoctrinator goes so far as to pervert the plain and simple truths of Islam, the average Pakistani cannot swallow this sermon. The result is frustration and loss of the values for which Pakistan was created and which claimed such a tremendous amount of sacrifice from the mass of the nation; and when a nation is made to lose its ideal and its values the result is too horrible to conceive.

#### Justifications for non-monetary theories of interest analysed

6. There have been many non-monetary theories and justifications for interest. It has been considered to be: (i) the reward for abstinence or of waiting; (ii) the result of the productivity of capital; or (iii) the fruit of nature's generosity to a moneyed man.

7. As regards interest being the reward for abstinence or of waiting, it is evident that one man's saving is another man's consumption if the former lends it to the latter. Why should the latter borrow it? Either he is unemployed, under-employed or a spendthrift. The problem at once changes from an economic problem to a social problem. Society has to provide him with employment or social security (if he is old or infirm) or to cure him of his extravagant habits by banning interest so that the former may lose the temptation to lend to the latter.

8. As regards interest being the result of the productivity of capital, which means that capital has the power of producing more value than could be produced without it, the objection is raised: Why pay interest when a borrower suffers loss in his business? When once you veer round to this viewpoint the whole philosophy of the Islamic system of investment (*Muzarabat*), which allows financing an enterprise on a profit and loss-sharing basis, stands vindicated. The idea of *Muzarabat*, or equity investment, is taken from the Qur'an, where it is used in the sense of "seeking (for trade or work)."<sup>3</sup>

9. As regards interest being the fruit of nature's generosity to a moneyed man, it is true that, during the life period of a man, interest seems very attractive to him. Sometimes even a borrower who has to pay interest through the nose does not revolt against the interest system, hoping that one day his stars may change and he may become a lender and also share this fruit of nature's generosity. But, if we take a long-range view beyond the life period of an average man, we find that there has been a continuous rise of prices in each century except the nineteenth century, which was a century of the Industrial Revolution, of the steam engine, of machine spindles, of automatic looms, of internal combustion devices and of electrical inventions and discoveries. The result was mass production and low prices. Setting aside this century on account of this digressive movement, there has been a steady rise of prices in each century. When prices rise the value of money falls, the creditors lose in the capital value calculated in terms of goods and services, and the debtors are at an advantage because they have to pay interest and capital in terms of money the value of which has fallen. Geoffrey Crowther remarks:

"The average of prices in almost every century has been higher than in the preceding century. The chief exception to this generalization is probably the nineteenth century, and if (as we have suggested) a gradual

and imperceptible fall in the value of money is necessary to enable the world to slip out of its self-imposed chains of usury, we can add that the nineteenth century was able to avoid this form of communal default only because it was a century of quite unprecedented growth in wealth and population. If the 'real' burden of past indebtedness did not fall in the nineteenth century, the real ability to bear it undoubtedly increased."<sup>4</sup>

This also shows that the advantages of inventions and discoveries of science accruing to mankind through mass production, low prices and greater comfort, are nullified a great deal by the after-effects of interest. He states further:

"The world has found a gently rising price level necessary to keep the steadily mounting money debt from becoming a burden."<sup>5</sup>

So we find that when nature is generous to a man and the man takes an undue advantage of this generosity by lending his money on interest, nature rectifies his avarice by decreasing the capital value of his money in the shape of rising prices. This may not be felt in his lifetime, but the process goes on subtly "to enable the world to slip out of its self-imposed chains of usury".

#### Monetary theories of interest

10. There are two monetary theories of interest, viz.:

- (i) Loanable Funds Theory; and,
- (ii) Liquidity Preference Theory.

11. Until 1933, three years before John Maynard Keynes (1883-1946) published, in 1936, his famous book, *The General Theory of Employment, Interest and Money*, the Loanable Funds Theory was the current theory of interest. Marshall, a predecessor of Keynes in the economic field, writes in his book, *Principles of Economics*:

"Everyone is aware that the accumulation of wealth is held in check, and the rate of interest so far sustained, by the preference which the great mass of humanity have for present over deferred gratification, or, in other words, by their unwillingness to wait."<sup>6</sup>

He thinks that because the people do not save, there is no capital formation, and not enough funds are available for loan-for-investment purposes, hence the progress of the world is retarded for lack of investment, and whatever funds are available for loan-for-investment purposes, they are too meagre and hence the rate of interest is high. In the great depression of 1929-33, a device to increase the loanable funds was used by manipulating the Central Bank rate of interest, both in England and in America. The rate of interest was deliberately lowered by the Central Banks of both the countries so that the business men might feel tempted to borrow money and invest it in business. In other words, the loanable funds were increased or the credit was expanded in both the countries. But this increase in the supply of loanable funds failed to tempt the business men to borrow at a low rate of interest, invest, and thus help tide over the depression. This inertia of the business men gave Keynes food for thought and helped him propound the Liquidity Preference Theory of interest.

12. He said that during a depression period the expectations of the business men are very gloomy. It is a period of falling prices. The expected rate of profit (which he called the Marginal Efficiency of Capital, and which he defined as a



ratio between the prospective yield of a capital asset and the cost of producing that asset) is very low in this period. Then the investment of capital is always linked with some sort of risk. Hence the Marginal Efficiency of Capital or the expected rate of profit should always be higher than the prevailing rate of interest in order to tempt the business man to invest his own capital or to borrow capital from others for investment purposes. Supposing the prevailing rate of interest is 3% per annum, the expected rate of profit or the Marginal Efficiency of Capital must be more than 3% per annum in order to tempt the business man to invest, because there is always a risk attached with investment. Suppose the business man is tempted to invest if the expected rate of profit or the Marginal Efficiency of Capital is 5% per annum. We see that 2% per annum (difference between 5% and 3%) is the value that the business man attaches to the risk in order to tempt him to invest. Suppose in the depression period the Marginal Efficiency of Capital or the expected rate of profit falls to 3% per annum : 2% per annum is the value of risk as seen above. The rate of interest must fall to 1% (difference between the Marginal Efficiency of Capital, 3%, and the value of risk, 2%) in order to tempt the business man to invest his capital — his own or borrowed. Now suppose the expected rate of profit or the Marginal Efficiency of Capital falls to 1%. The value of risk is 2% as formerly and hence the rate of interest must fall to minus 1% per annum (difference between the Marginal Efficiency of Capital, 1%, and the value of risk, 2%) in order to tempt the business man to invest his capital. But there cannot be a minus rate of interest. Why should a man lend and pay interest instead of receiving interest? So he would prefer to keep his money liquid cash with him. This is liquidity preference, and the theory based on liquidity preference of the individual is the Liquidity Preference Theory of interest.

13. During a depression period there is another reason why an individual should keep his cash liquid with him. The prices are falling in the depression period. One Rupee (approx. 1/6) buying four seers (approx. 8 lb.) of wheat today will buy five seers (approx. 10 lb.) of wheat a year later. So the profit to the individual if he keeps his money liquid with him is 25% (for the sake of example), which is much more than any thinkable rate of profit during a depression period. Hence the individual would not invest for this reason also, because his liquid money is increasing in value lying in his vaults. Keynes, therefore, recommended Gesell's proposal for a stamped money which would depreciate over a period of time, in order to force the people to invest instead of hoarding or keeping liquid their money.

### The institution of Zakat in Islam

14. More than thirteen hundred years ago Islam had levied a *Zakat* of 2½% on cash holdings, gold, silver, jewellery and commercial merchandise to force the people to invest in capital goods, as there was no *Zakat* on the tools of an artisan, on the plough of a farmer or on the houses meant for residential or letting purposes. There was no capital machinery in those days; hence only the tools of an artisan were exempted. Today all heavy machinery, shares in industrial concerns and agricultural implements can be exempted from *Zakat* by *Ijtihad* of the religious authorities, but the preference shares (both cumulative and non-cumulative) of industrial concerns may be banned, as preference shares carry a guaranteed rate of profit which amounts to interest. Industrialization, agricultural mechaniza-

tion and house-building activities will be stepped up, if *Zakat* is enforced in full force.

15. Keynes also argued that the people would begin to buy agricultural land and begin to live on its rent, if the expected rate of profit or the Marginal Efficiency of Capital falls to a low level. Islam prevented this by the nationalization of land and by the abolition of any intermediary between the tiller and the State. It is gratifying that Pakistan has recognized the principle of the abolition of landlordism in East Pakistan and has implemented this principle there. It is not understandable why its implementation is being delayed in West Pakistan.

16. The collection of *Zakat*, if it is not to defeat its purpose, should be on a Governmental basis. It is a tax on wealth, that is not invested in industry or house-building or the mechanization of agriculture. Interest is considered a temptation for investment, if the rate of interest is lowered, as argued by the classical economists, but *Zakat* is a penalty (a negative rate of interest) if the wealth is not invested. *Zakat* is again levied on the earnings of investment or the rents of houses if those earnings are not re-invested. *Zakat* is a tax, but *Zakat* collections can be spent on social security measures only.

17. We have covered enough ground to quote a passage from the above-referred book, *The General Theory of Employment, Interest and Money*, by Lord Keynes, the greatest economist of this century. He writes :

“That the world, after several millenia of steady individual saving, is so poor as it is in accumulated capital assets, is to be explained in my opinion, neither by the improvident propensities of mankind, nor even by the destruction of war, but by the high liquidity premiums formerly attaching to the ownership of land and now attaching to money.”<sup>7</sup>

We have seen how Islam penalizes this liquidity preference of gold, silver, jewellery, cash and commercial goods by imposing *Zakat*, and how the liquidity premium of land is prevented by the abolition of landlordism, because the tiller of the land is directly responsible to the State for the payment of the rent amounting to one-tenth of the annual produce or its equivalent, and there is no scope for a moneyed man to buy land and live on its rent. A modern French economist, Pierre Masse, in an article, “The Risk and the Rate of Interest,” remarks, after proving by mathematical equations : “To sum up, it is legitimate to say that private ownership of land stands in the way of a very low perpetual rate of interest, used in its ordinary sense. By and large, it acts similarly on the other rates of interest, without, however, making it absolutely impossible for these to dwindle to nothing.”<sup>8</sup>

### How would banks function if interest was eliminated ?

18. The problem arises how would banks function if interest were to be eliminated from the economic structure of a country. First, let us see how the banks run their business. What is the *modus operandi* of a banker? What is his hat trick? The banker, after centuries of experience, has realized that all the people who come to deposit their money with him do not withdraw it at one and the same time, and in England, if he keeps about 8% of the total money deposited with him in the form of liquid cash, he can safely meet the demand of the withdrawing depositors. The balance, 92%,

of the deposits he invests in Government Securities or lends to his customers at a handsome rate of interest and lives luxuriously and aristocratically. He has imposing buildings in the busy streets of London and branches all over the country. This 8% he calls Reserve Ratio, i.e., if the ratio of his cash reserve to the total deposits is 8% and 92% has been advanced to the borrowers for the purpose of earning interest, he is quite safe because he knows by his experience that his depositors need about 8% for their immediate needs, and if at any time there is demand for more money he has some near liquid assets, like Bills of Exchange, Treasury Bills and Government Securities, which he can easily change into liquid cash by discounting them, and thus can meet the increased demand. He is, therefore, a creator of money to the extent of 92% of the total money deposited by the public with him. In America this reserve ratio is fixed by law and varies from 6 to 20%. In Pakistan, also, it is fixed by law and varies from 2 to 5%. Some economists have objected to this money-creating power of the banks and have advocated nationalization of commercial banks, because, when the Governments create money, they create it for the public benefit, but, when the commercial banks create money, they create it for their own profit. After all, the banks lend to business men, who either trade with or invest this borrowed money. If the depositor knows that he will have to pay 2½% *Zakat* on his idle money in the bank, he will not deposit his money in the bank, but will himself invest the money in an industrial undertaking or a commercial enterprise. If he buys the shares of an industrial undertaking, he may be exempted from *Zakat* because the purpose of *Zakat* is to direct the money to investment, as seen (in para. 14) above. If he buys the shares of a commercial enterprise, he will be liable to *Zakat*. The choice will be his.

#### Evils of "expanding credit" by the bank

19. This power of the banks to create money or to expand credit, as it is called, has given rise to many vices. Lured by the income of interest in a period of slightly rising prices, they go on lending to business men, not for investment purposes but for trading purposes. The result is hoarding and a greater rise in prices. When they feel that the prices have risen appreciably or that they have lent too much, they demand their money back from the business men, who hurry to sell their stocks. The result is a crash in the prices of commercial goods. The demand for commercial goods slackens. The manufacturers curtail their output. The result is unemployment, less purchasing power and greater fall in prices. The manufacturers stop purchasing new machinery. The machinery manufacturers curtail their output as well; there ensues unemployment in machinery manufacturing concerns also. The crisis deepens and there is all-round pessimism. Business men are unable to pay back their borrowings to the banks. Banks go into liquidation and there is full-scale depression. Some such spectre was facing the world in 1929, which continued till 1933, and this state of affairs gave Keynes enough material for his Liquidity Preference Theory of Interest as seen (in para. 12) above. This alternation of boom and depression in the capitalistic economy is called a business cycle, and it cannot be eliminated as long as the power of money creation or credit expansion is in the hands of private institutions, like commercial banks. Sometimes the depression is so deep and the expectations of the business men so gloomy that humanity has to fight a global war, like World War II, to brighten up the expectations of the business men.

"Indeed, it is not too much to say that a boom is a period when bad investments are made, and a crisis is the period when they are found out. It has been argued with some force that the creation of bank credit makes it easier to make bad investments, for it prolongs the period during which a bad investment can proceed undiscovered."

#### The power of "expanding credit" should be taken out of the hands of the commercial banks

20. This power of money creation is sometimes abused by the banks. They have their pet customers, who enjoy unlimited borrowing facilities. These pets create monopolies in commodity markets, commodity exchanges, stock and share markets, and hinder the price structure from adjusting itself to the economic forces. These pets also form themselves into pressure groups in politics and pollute the political life of a country.

21. The above were some of the reasons that the power of money creation or credit expansion should have been taken out of the hands of commercial banks. But the commercial banks, as a class of their own, were a very powerful pressure group in the political life of each country, and the economists who advocated nationalization of commercial banks were just ignored. Then came the Second World War. The Governments of the belligerent countries themselves needed money to finance the war. They created the money by having currency notes printed to the value of astronomical figures by the Central Banks against interest-bearing Government Securities as cover for this war-created money. The following table compiled by M. H. DeKock gives figures (in millions) of notes in circulation in different countries at the end of 1929, 1938, 1943 and 1944:

"Country		End of 1929	End of 1938	End of 1943	End of 1944
U.S.A. ....	\$	2,729	4,892	19,430	24,150
U.K. ....	£	394	533	1,120	1,239
Germany ....	Rm.	5,479	8,111	33,683	53,000
France ....	Fr.	67,769	108,532	500,386	572,510
Canada ....	\$	187	270	916	1,069
Australia ....	£	42	49	164	204
South Africa ....	£	9	19	51	60
Sweden ....	Kr.	569	1,061	2,100	2,492
Switzerland ....	Fr.	999	1,751	3,048	3,548
Argentina ....	Pe.	1,247	1,118	1,886	2,354
Chile ....	Pe.	352	795	2,268	2,598 <sup>110</sup>

22. In the above table we find that the increase of notes in circulation from the end of 1929 to the end of 1938 has been about 90% for all countries except the United Kingdom, Canada, Australia and Argentina. In the United Kingdom it has been about 35%. The first half of this period (1929-33) was the period of great depression. During the depression period, in addition to this increase in note circulation, Central Bank rates were also lowered in the United Kingdom and the United States of America to make the credit cheaper, but as seen (in para. 11) above the business men were not coming forward to take advantage of the cheap money policy on account of their liquidity preference being high in the depression period. War seemed to be the only remedy to pull the business men out of their depression complex. The period from the end of 1938 to the end of

1944 is roughly the war period. At the end of 1944, the amount of notes in circulation in the U.S.A. was 900% of the amount at the end of 1929; in the U.K. it was 300% ; in Germany, 960% ; in France, 850% ; in Canada, 570% ; in Australia, 500% ; in South Africa, 670% ; in Sweden, 440% ; in Switzerland, 360% ; in Argentina, 190% ; and in Chile, 740%. The increase in note circulation in neutral countries was due to the favourable balances of trade with the belligerent countries. In the belligerent countries a great portion of war expenditure was also financed by War Loans. These loans attracted tremendous amounts of notes in circulation to the Government treasuries. Had it not been for these loans, the notes in circulation in belligerent countries at the end of the war would have been much more than the amounts shown in the table. The Public Debt in England in 1946 stood at £24,500,000,000, and in America at \$258,000,000,000.

23. With so much money in circulation the usual method of controlling the money supply — the manipulation of the Central Bank Rate — has become ineffective. De Kock remarks in *Central Banking* :

“The final factor in the decline of discount-rate policy has been the existence, since about 1933, of liquid monetary conditions in almost every country and under practically all kinds of circumstances. The causes hereof can be briefly recapitulated as follows : firstly, the increase in the volume of money resulting from the revaluation of gold reserves in almost all countries more or less in accordance with the depreciation of their currencies relative to the former gold parities, or from the higher prices (in terms of such depreciated currencies) paid for newly-mined gold the output of which has, in addition, been considerably increased in consequence of such higher prices. Secondly, in the case of countries like the United States of America, Sweden, Switzerland, Portugal, India, Argentina and the Union of South Africa, net favourable balances of payments over the period under review taken as a whole ; and thirdly, *the direct or indirect creation of central bank credit for Government and other purposes as a matter of public policy before the war and as one of the means of financing the war*. In the United States, in particular, all these causes operated together almost throughout the period in question, while, in Germany, it was only the last cause which prevailed as a fundamental factor virtually all the time. In Great Britain, all of them operated at one time or another, but it was only the last cause which exerted a more or less continuous influence on money market conditions.”<sup>11</sup>

At another place he writes :

“The prevalence of managed currency and the maintenance of cheap money as a matter of public policy caused many to agree with Keynes that the discount rate could now be regarded as an out-of-date instrument of control.”<sup>12</sup>

24. The boom phase of the liquidity preference theory of Keynes, given (in para. 12) above, was proved in 1945-47 in the United Kingdom, while the depression phase had already proved itself in the great depression of 1929-33, as seen in the same para. The prevailing Bank of England rate was 3% in 1945. The British Treasury authorities lowered it to 2½% in a “juggling” attempt. But it was the time that the Second World War had just finished. There were short-

ages of every kind, which afforded an excellent opportunity for investment. In Keynesian language, Marginal Efficiency of Capital (expected rate of profit) was high. Business men were prepared to invest their own capital and also were ready to borrow at high rates of interest in consonance with the high Marginal Efficiency. Business men were also holding Government Securities. If the Bank of England had raised its discount rate, the people would not have discounted their securities for fear of loss, and might have gone to commercial banks for loans. But the Bank of England lowered its rate of discount to 2½% instead. The result was that the people holding securities began to discount or sell them. The sale proceeds of these Securities they could invest, because it was a boom period and Marginal Efficiency of Capital was high. The Bank of England had to pump more than 900 million pounds Sterling into the money market in little more than a year. The market sentiment did not subside and at last the Bank of England had to retreat. The Bank rate rose to 3% again, and even went higher. It was a failure of the Bank rate policy, on the one hand, and a triumph of the Liquidity Preference Theory of Keynes, on the other. R. S. Sayers in his book, *Modern Banking*, states :

“It was not the case, in 1945-7, that the authorities were hastening a fall in interest rates that would have come anyway ; and the conviction that official policy was inconsistent with the underlying economic forces was responsible for the huge creation of money in an attempt that, in the end, had to fail or bring the whole monetary system into disrepute.”<sup>13</sup>

#### Circulation of the excessive notes in the market

Keynes, looking to the expanding money supply, had predicted in his above-referred book in 1936 (page 220 of *General Theory*) that the rate of interest would approach zero in the next thirty years. On account of the destruction of the last World War some economists say that this period will have to be longer, as it would now take more time before physical capital becomes sufficiently abundant.<sup>14</sup> But Professor Hansen, of Harvard University, says that interest cannot be got rid of with the present monetary practices and institutions, because, for every expansion of currency, interest-bearing Government Securities have to be issued to the same amount. We shall come to this point later in para. 26.

25. Creation of money on such a large scale by the Governments of all the big countries has created a problem for the commercial banks. Business men are not coming to them to borrow money, and it has become difficult for them to meet their expenses. R. S. Sayers, already quoted above, remarks :

“During the present century, and especially since 1920, an important feature of banking statistics has been a downward trend (allowing for the changed value of money) in bank advances. This movement has such far-reaching implications that it calls for special discussion. It is serious not only in England but also in the United States and in Canada, where it has been very pronounced. Other banking systems are said to be suffering more or less similar experiences.”<sup>15</sup>

Then he goes on to say :

“The demand for bank advances has, I believe, been subject to secular decline for five reasons :

industrial integration, the relative decline of industries peculiarly dependent on bank credit, the growth of specialist credit institutions and the development of stock markets, and the increase in cash payments in retail trade."<sup>16</sup>

All these five reasons are an offshoot of the excessive notes in circulation in the market. He further remarks: "As the total of advances declines, the total income of the banks must tend to decline too. If net profits are to be preserved in the face of this pressure, one of four things must happen: total assets must be increased, other highly profitable assets must be found, outgoings must be reduced, or bank charges must be raised."<sup>17</sup>

Sayers is advocating in the first instance that total assets must be increased. By assets he means the Government Securities and Government Loans. Because business men are not coming to banks to borrow, the banks should subscribe to Government Loans and, if there are not sufficient Government Loans, "other highly profitable assets" must be found, i.e., the Governments should be forced through the pressure groups and pets to issue more loans, so that the banker may remain prosperous and the taxpayer may go to the dogs. The last two suggestions, "Outgoings must be reduced, or bank charges must be raised," are honest enough. The banker can reduce his expenses or can charge a little extra for his services, such as account keeping, bill collecting, safe vault providing, godown storing. A bank can make a very handsome profit in buying or selling foreign exchange in an open trade and convertible foreign exchange economy, which is the only solution for full employment on a world-wide scale and for the promotion of which the International Monetary Fund has been brought into existence.

The very expectation of profit in foreign exchange dealings can act as an incentive for a bank to finance the export and import trade of a country. As regards banks in the interior, they will have to enter into partnership arrangements with the merchants and industrialists, instead of living on interest incomes which already have dwindled, as seen in the beginning of this paragraph. But they can also charge for their services as account keeping, bill collecting, safe vault providing, godown storing, etc. As a bank has got surplus funds and the bank managers are experts in investments, they can invest these funds in diverse commercial and industrial institutions. If one institution goes under loss the bank can cancel the loss with the profit of other institutions. In this way the bank would generally (rather almost always) earn profit on an average. This profit can be distributed to the depositors instead of the interest. The only difference would be that interest was a fixed rate of return, while the rate of this profit would vary each year.

26. Another great economist, Harrod, advocates the same service charges for covering the expenses of the banks if the rate of interest of Government Securities also falls to zero.<sup>18</sup> How can the rate of interest of Government Securities fall to zero? This can be answered if we see what a Government Security is. A Government Security is a promise of a Government to pay. What is a Currency Note? It is also a promise of a Government to pay. The only difference is that interest is attached to a Government Security, while no interest is attached to a Currency Note. When the commercial banks purchase Government Securities or Government Loan Bonds, they purchase with their extra created money, and this gives them an opportunity to earn interest for nothing. When insurance companies buy Government Bonds or Securities, they buy with the savings of the public,

collected in the shape of insurance premia. If the idea is to encourage saving, the idea is incomplete till the savings are invested, because savings without investment retard the economic progress of a country. "It is a theorem of the Keynesian system that, if each person tries to save more out of his income than previously was done, the community as a whole will not end up with a greater amount of savings."<sup>19</sup> The reason is that gross National Income (Y) is equal to Consumption (C) plus Investment (I), and any saving done in consumption or investment lowers the national income. Moreover, when all the enlightened Governments of the world, such as those of the U.S.A., the U.K., Canada, Switzerland, Australia, are providing social security measures like old age pensions, survivors' insurance and unemployment insurance, the insurance companies will lose their significance in the financial set-up of these countries. The problem boils down to this, that by no canons of justice you want commercial banks to earn interest by a simple trick of Reserve Ratio and money creation and, if there are left some insurance companies in the field, they are lending to the Government the savings of the public. But savings, unless they are invested, retard the economic progress, as seen by the Keynesian theorem above. When a Government needs money for war or for development purposes, it either floats Loans or issues Government Securities and, so far as payment of interest by the Exchequer is concerned, it is the same for the taxpayer because the Exchequer pays interest out of the taxes collected and the major portion of the taxes comes out of the pockets of wage-earners as direct or indirect taxation. There is quite a grumbling about the enormity of Public Debts, both in America and in Britain. According to Hansen:

"These matters are quite overlooked by people who talk glibly about a continued reduction in the public debt, taking no cognizance whatever of the implications of such a policy with respect to the money supply. An expanding economy needs an increasing money supply (Professor Hansen estimates that with the present rate of growth of the American economy, the national income would reach 400 billion dollars by 1975. At present the national income is 200 billion dollars and the money supply is 100 billion dollars, excluding the time deposits. With this ratio of one to two, the money supply should reach 200 billion dollars by 1975. *Ibid.*, p. 195) and under current business financing practices, together with the prevailing monetary and banking institutions this implies (as experience shows) an increase in the public debt."<sup>20</sup>

**The monetary institutions need a radical change, for instance, interest-free Treasury Bills instead of interest-bearing Government Securities as a backing for printed currency notes**

We have arrived at the crucial point of the problem. Whenever you want to expand your economy in the sense of more national income and full employment you need more money supply. Under the present note issuing procedure the Government has to offer interest-bearing Government securities to the Central Bank to get more notes printed, and whenever the Central Bank feels that there are more notes in circulation than it deems necessary, the Central Bank sells these Government Securities to the commercial banks to withdraw these notes. The commercial banks pounce upon these interest-bearing Securities, as their most profitable business of lending to business men has appreciably decreased, as seen in para. 25. Similarly, they

pounce upon Government Loans. Life insurance companies, savings banks and private trust funds do not lag behind in subscribing to these securities and loans, as generations of easy living on interest incomes earned by the money of others has made them parasites and drones. Hansen further remarks :

"It is, of course, true that we could radically change our monetary institutions. We could resort to the old-fashioned but now outmoded method of printing paper money. The modern and more rational procedure to achieve the same end is to resort to Central Bank purchases of Government Securities. The Federal Reserve Banks (Central Banking System of America) could create reserve money (Federal Reserve Notes and member-bank balances) by increasing their holdings of Treasury bills (perhaps interest-free). This procedure has some advantages, and also many disadvantages, compared with the orthodox procedures used during the war, in which both the Federal Reserve Banks and the commercial banks participated in the purchase of Government Securities."<sup>21</sup>

Hansen wants interest-free Treasury Bills instead of interest-bearing Government Securities as a backing for printed currency notes. But he alludes to some disadvantages. The disadvantages will grow out of inflation. How would you recall the money from the market when you feel that there are inflationary conditions? Hansen replies to this in an earlier part of his above book by quoting from an article, *Can we Check Inflation?* by Jacob Viner in *The Yale Review*, Yale University Press, Winter, 1948, p. 211. The passage reads :

"In keeping with our constitutional traditions, a procedure must be found which enables the Executive to make quick decisions under prior authority from Congress. There is not space here to enlarge upon what might be the legislative ingredients of such a programme, but the items which I would most stress would be, provision for flexibility in tax-rates at the discretion of the President, but in conformity with a formula laid down by Congress, and an enlargement of the powers of Federal Reserve Authorities to regulate the volume of bank credit on an overall basis."<sup>22</sup>

In elucidating this point, Hansen, on page 181 of his above book, remarks : "Just as Congress has (within limits established by law) empowered the Executive to make adjustments in tariff rates, and just as Congress has in the Federal Reserve Act allocated to the monetary authority (within limits established by legislation) the power to raise and lower reserve ratios, so also it now becomes highly important, and indeed essential, to permit executive adjustment of the basic income tax rate within limits imposed by Congress."<sup>23</sup>

So we see that, when Currency Notes have been printed without the backing of interest-bearing Securities in pursuance of an expanding economy programme, like that of public works and full employment, the problem of withdrawing money from the market in case of inflationary tendencies is solved by giving to the Executive the powers of raising and lowering tariffs or raising or lowering the rates or the income limits for income tax purposes. In countries where there is a Parliamentary form of Government instead of the Presidential form, the view is that fiscal and monetary authorities should enjoy the status of High Court or Federal Court Judges, who will have full employ-

ment as their objective and will make adjustments in the fiscal and monetary policies in consonance with that objective so that the politicians may not meddle with their decisions, which will be based on the welfare of the people and not on the glorification of a particular party or a particular politician. Similarly, excise rates of the articles manufactured in the country can be raised or lowered. If you intend to tax a particular class of people, the tariff rates or excise rates of the items used by that class of people can be raised, or lowered in the opposite case. Then, instead of interest-bearing bonds, bonds in partial payment of wages and redeemable in future but bearing no interest can be given to the workers employed in public works. (We shall come to the subject of public works in the next para.) In an Islamic country, where food, clothing, health, education and housing are the worry of the State, and articles of food, clothing, medicines, books and building materials are under State trading, inflation can also be combated by manipulating the rates of these articles according to the prosperity or the depression at a particular moment of time. Hence we have the weapons of tariffs, excise, income tax, future redeemable bonds, prices of food, clothing, medicines, books and building material to control the money supply instead of the conventional weapons of Bank Rate and open market operation of interest-bearing bonds and securities. Only then can we defeat the demon of interest lying entrenched in the foundations of monetary and financial institution, like Central Banks and Government Treasuries, where it has been made indispensable by its worshippers and propitiators, viz., commercial banks, life insurance companies, savings banks and private trust funds, who know the trick of using other people's money to enable them to roll in luxury. They have developed into vested interests. Their *modus operandi* is imperceptible and long drawn out — spread over centuries — and only a well-enlightened public opinion can beat them down.

### Introduction of Zakat will direct the savings into investments

27. As Keynes did not have the weapon of *Zakat* with him to step up industrial investment activities, he favoured Gesell's proposal for stamped money, which would depreciate over a period of time, as seen in para. 13. But this proposal was a bit unwieldy. He could not campaign for the abolition of landlordism on account of his political affiliations with the Liberal Party. So he advocated public works in the period of depression. As seen in para. 12, the expectations of a business man are very gloomy in a depression period. He does not invest his money, and this inertia or liquidity preference deepens the crisis and leads to unemployment, as observed in para. 13. Keynes said that in the depression period when the Government spends money on public works, the labourers thus engaged spend their incomes on consumption goods. The demand for consumption goods increases. Merchants place more orders on manufacturers. Manufacturers, unable to cope with the increased demand, expand their output by engaging more labour and place orders for more machinery. The machinery manufacturers produce more machines for which they also engage more labour. There is an overall increase in employment and hence in National Income. This multiple, which is the ratio of the change in National Income to the change in the initial investment (made by the Government in starting public works in this instance), he called Multiplier. But in order that this ratio may remain constant, i.e., the National Income or the level of employment may remain steady at the new figure and may not fall, it is necessary that the savings made

out of this increased National Income should be re-invested. Or there should be an induced investment to sustain the increase in consumption resulting from the initial investment.

In an Islamic society, where we have the whip of *Zakat* to direct the savings into investment, the re-investment or the induced investment is automatic. The ratio between the increase in consumption to the induced investment is called the Co-efficient of Acceleration. Economists have now proved by mathematical tables that a 100% increase in gross investment is necessary to sustain a 10% increase in consumption on account of increased National Income resulting from the initial increase in investment. They, therefore, advocate autonomous investment, i.e., investment by Government agency instead of by private agency, as private agency guided by their caprices and whims of profit cannot be depended upon to keep up the uniform rate of induced investment or re-investment. As regards initial investment, Keynes had segregated the sectors in which the Government agency should operate and these were the public works. Earlier in the history of mankind the Pharaohs had constructed the Pyramids, and, later, the Moguls had laid out gardens and built mausoleums. In between, Islam had a breathing-time during the caliphate of 'Umar, and 'Umar set up the irrigation department as a first step towards public works. He constructed dams and water reservoirs, dug up canals and distributaries, and established a department for public works. In Egypt, 120,000 labourers were working daily throughout the year, and all these expenses were borne by the Exchequer. Many canals were dug in the districts of Khozistan and Ahwaz, in consequence of which vast areas of arid lands were irrigated. Similarly, a network of other canals was laid out.<sup>24</sup>

In addition to these irrigation canals, following other canals were dug up for drinking water and navigation purposes: the Abi Musa Canal, Muaqqal Canal, Saad Canal (later completed in the time of Hajjaj), Amir al-Muminin Canal. A canal to connect the Red Sea and the Mediterranean was proposed during the time of 'Umar, but the plan was abandoned on account of political reasons. Had the plan been put through, the credit for Suez would have gone to 'Umar. Four thousand mosques were constructed, cantonments, barracks, guest-houses, inns and posts were built in the time of 'Umar. The construction of roads and bridges was not directly under 'Umar's Government, but

they were maintained in the best possible way as the people in whose territories the roads were passing were made responsible for the maintenance of roads and bridges. Many cities were also founded during 'Umar's Caliphate, e.g., Basra and Kufa. These cities were well planned with roads, mosques and Government buildings, and houses for the people were built by the Government. Other cities, like Fustat (Cairo), Musal, Jiza, were also founded during 'Umar's Caliphate.<sup>25</sup> All this was done in the domain of public works throughout the ten years' caliphate of 'Umar at a time when modern scientific appliances and labour-saving devices were not available. These public works activities were continued during the twelve years' caliphate of 'Uthman, and the five years' caliphate of 'Ali. Besides these activities, public pastures for grazing horses and camels were bought out of the *Bait al-Mal* (the Public Exchequer) funds in the time of the last two Caliphs.<sup>26</sup>

(To be continued)

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## JESUS IN "HEAVEN ON EARTH"

By al-HAJJ KHWAJA NAZIR AHMAD, Barrister-at-Law

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AL-SAYYID RASHID RIDHA, a disciple of the Mufti Muhammad 'Abduh of Egypt, wrote in his commentary of the Qur'an that Jesus' flight to India and his death in this town (i.e., Srinagar) is not against reason and inference.

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available to the average reader the mass of evidence which he has, after monumental labour spread over the course of several years, compiled in the closely-packed pages of this valuable book.

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### " HIS HOLINESS "

c/o Lundy's Hill Supply Store,  
P.O. Deepdale,  
Natal,  
South Africa.

Dear Sir,

In your March 1961 issue I would like to point out a mistake by the writer in using the expression " His Holiness " for the leader of the Bohra community.

The said title can only be applicable to the prophets of God and in my opinion should not be used for anyone else.

Yours faithfully,  
SADECK MUHAMMAD KAJEE.

\* \* \* \*

### AN APPRECIATION

Islamic Students' Literary Association Mission,  
Crystal Crescent House,  
Thompson Road, Vergenoegen,  
West Coast, Demerara,  
British Guiana.

17th April 1961.

Dear Sir,

I wish there was a better word than "Thanks" to express our heartfelt appreciation for your regular monthly supply of your magazine, *The Islamic Review*.

*The Islamic Review* is nothing else but an abundance of literary knowledge in the practical field of Islamic theology and philosophy. It is entirely devoted to the cause of the universal religion — Islam — and should be read by all seekers of Truth, Muslims and non-Muslims alike.

Yours faithfully,  
A. A. BACCHUS.

\* \* \* \*

### ISLAM IN HOLLAND

Ruychrocklaan 54,  
's-Gravenhage,  
Holland.

24th April 1961.

Dear Sir,

During the first quarter of 1961 our mission, Islamitisch Ahmadiyyah Genootschap Europa, has carried on its work successfully.

Every month we hold public meetings. In the month of Ramadhan the meetings were arranged to recite the Qur'an collectively once a week. First the Qur'an was recited in Arabic and afterwards its translation was given in Dutch. After recitation, various subjects were discussed covering the passages which were recited.

On the 27th day of the fasting Mr. 'Abdullah van Onck, Mr. R. L. Mellema and the undersigned spoke about the Divine origin of the Qur'an. After the lectures a long discussion took place.

On 18th March, 'Id al-Fitr was celebrated. Besides our Muslim brethren, various friends came to participate in this gathering. In the evening a dinner party was arranged and after the dinner Mr. 'Abdullah van Onck gave an interesting speech about the beauties of the teachings of Islam. Mr. Mellema, who has recently been to Pakistan, showed colour slides which were liked very much.

On the occasion of Good Friday a special meeting was held to give our opinion about the crucifixion of Jesus. I was invited by the Freemason-Women Association of the Hague to give a speech about Islam.

Every week lessons are arranged for those who wish to learn the Qur'an in Arabic.

We have been publishing our monthly magazine, *al-Fariq*, regularly. May God make this magazine a torch-bearer of Islam for the Dutch-speaking parts of the world.

Yours faithfully,  
GHULAM AHMAD BASHIR.

\* \* \* \*

### PROPHETIC REVELATION DISCONTINUED AFTER MUHAMMAD

1/29 Chhachhi Mohalla,  
Rawalpindi,  
West Pakistan.  
10th April 1961.

Dear Sir,

*Assalamu 'alaikum*

Referring to the letter by Mr. 'Ali M. Khan published in the January 1960 issue of *The Islamic Review* (p. 39), I beg to state that the said gentleman has entirely misunderstood the point of view of the late *Maulana* Muhammad 'Ali on the question of *prophetic revelation*. According to your correspondent: "Muhammad 'Ali mistakenly believes that the prophetic revelation other than 'in the form of a book' continues."

When we turn to the original article by Muhammad 'Ali (*The Islamic Review*, September 1960, p. 7), we find that Mr. Khan is himself mistaken about the true meaning of Muhammad 'Ali's remarks. According to Muhammad 'Ali, prophetic revelation has been definitely discontinued after the Prophet Muhammad. "It is not the phenomenon of God's talking to His 'friends'," he writes, "but the granting of the prophetic revelation in the form of a revealed book that has been definitely discontinued after the Prophet Muhammad, who was the last prophet to receive it" (*Ibid.*, p. 7).



Muhammad 'Ali has made it clear several times in his works that what is left after the termination of prophethood is not the prophetic revelation but *mubashsharát* (good news). Thus writes he in an article published not long ago in *The Islamic Review* for May 1960, p. 35 :

"The Qur'án is full of the excellences of the revelations of prophets. That is the true soul from which the world receives its life. About the revelation of the believers, it has been clearly mentioned : *Lahum al-bushra fi 'l-hayát al-dunyá' wa fi 'l-áakhirah*, i.e., *for them is the good news in this world's life and in the Hereafter* (The Qur'án, 10:64). That is to say, the believers are given *mubashsharát*, the rest of the things

are found for them in the Qur'án. But the need of the good news remains afresh and thus they are endowed with it. This is also confirmed by the authentic *hadith*, which is : *Lam yabqa min al-nubuwwat-i ill al-mubashsharát*, i.e., *Nothing is left of prophethood except good news* (al-Bukhári, 92:5)."

I hope these few lines will throw some light on the stand taken by Muhammad 'Ali about the prophetic revelation. This is in no way inconsistent with the view that the Prophet Muhammad was the Last Prophet.

Yours faithfully,

M. KHALID IQBAL.

## SAYYID TASSADUQ HUSSAIN QADRI

by IQBAL AHMAD



Some men choose to live in the blaze of publicity ; there are others who undertake just as much important work, but prefer to remain quiet and unacknowledged. One such person amongst Muslims today is Sayyid Tassaduq Hussain Qadri.

He was born in India, but emigrated to Iraq about two decades ago, where in one of the main thoroughfares of Baghdad, Shári' Rashid, he set up a small shop, selling electrical goods. As years went by, it became evident that Mr. Qadri's main interest was not in the shop but in a cause which was noble and vital to the Muslim world.

The turn of the century made many thoughtful Muslims realize that there was an urgent need to dedicate themselves to the spreading of correct information about Islam. In many instances it was also imperative to take counter measures against the subversive and nefarious activities of some non-Muslim organizations. Mr. Qadri dedicated himself wholeheartedly in this direction.

Mr. Qadri is not a man with robust health. Like most Indians he is small and delicate in structure, but he undoubtedly commands a radiant and enlivening personality. His zeal and enthusiasm for Islam is inexhaustible. His devotion to his faith is admirable, and his efforts to spread the teachings of his faith are acknowledged by many people all over the world. This physically rather small man, in a small shop, is in fact a greatly admired savant and servant of Islam in the Middle East. He is a gifted missionary, a charming conversationalist, a sincere friend, an inspiring teacher, a devout Muslim and a person who is loved by people from all walks of life. A wealthy lady from Iraq told me that once Mr. Qadri, apparently not satisfied by her contributions for the propagation of Islam, said to her, "On Thursdays you should reduce your expenses by not buying meat, which is an expensive item of food, and whatever you save in that way, you should give it for the cause of Islam." The lady was impressed by Mr. Qadri's devotion to Islam and gladly conceded to his request.

In the little shop of Mr. Qadri one did not find so many customers, but leading writers, scholars, poets, politicians and social workers. In 1949 a new arrival in Baghdad who went to visit Mr. Qadri for the first time was surprised to find him surrounded by a group of leading Iraqi journalists, one of whom was Mr. Aziz Saami,

Director-General of *Fanun-i-Jamila* (College of Fine Arts), and who has written considerably on Pakistan in Arabic.

Mr. Qadri keeps an inexhaustible supply of literature on Islam. He is also generous in the distribution of this literature and takes a keen and patient interest in all enquiries on religion. Through correspondence he is constantly in touch with many seekers after truth in many parts of the world.

Mr. Qadri has not only devoted himself to the distribution of literature on Islam, he has also been responsible for a number of publications on Islam. When the late *Maulana Muhammad 'Ali*, translator of the Qur'an into English, died, he got the life of the *Maulana* rendered into Arabic by Ustad 'Ali Muhammad Sartavi, a renowned Arabic writer. The book in Arabic is called *Dhikr Muhammad 'Ali*. He has also been responsible for the publication of the reports of the 'Id Festivals at Woking, England, in various Arabic dailies and journals. Dr. S. A. Khulusi, of the Baghdad University, has always willingly helped him in translating these reports into Arabic.

Once he was fascinated by an article in Urdu from the pen of the late *Maulana Muhammad 'Ali* entitled *Naya Nizam-i-Alam*, which appeared in the *Paigham-i-Sulh*, Lahore. He immediately wrote to the late *Maulana* asking him to elaborate the article into the form of a book in English. The proposal was greatly appreciated and resulted in an extensive circulation of the book which in English is known as *The New World Order*.

Mr. Qadri has never hesitated to do any work which would help Islam even in a remote way. After the creation

of Pakistan, Mr. Qadri well realized that this new Islamic country needed introduction and publicity, particularly in the Middle East. The extent of his zest to make Pakistan known among the people of the Middle East is well illustrated by an incident related by an admirer of his. In the early years of its establishment, the Pakistan Consulate did not have a Press or Information Department for a long time. During this period Mr. Qadri undertook to do this work voluntarily. He did his utmost to spread widely all available information about Pakistan to almost every part of Iraq. It so happened that once the then Minister of Education for the Government of Pakistan, Dr. I. H. Qureshi, while travelling abroad, stopped at Baghdad. In the course of introducing the prominent people who had gathered at the airport to meet him, the then *Charge d'Affaires*, Dr. Muhammad Siddique, when introducing Mr. Qadri, said, "We send him all available pamphlets and literature on Pakistan and after stamping them with his name and address, he distributes them for us."

Mr. Qadri is so well-known as the best source for literature on Islam that it is related that not so very long ago the Press Secretary of the Russian Embassy in Baghdad personally visited the shop of Mr. Qadri and obtained a copy of the Qur'an and some other publications on Islam.

Since 1954 this noble worker in the cause of Islam has been suffering from asthma and heart trouble and has been bed-ridden for some time now. Age and ailments are gradually enfeebling him, but definitely he carries on his struggle, blazing a torch of dedication, selfless service, tireless effort, boundless zeal and constant prayer and fortitude for the ultimate glory of Islam.

## Children's Section

# THE PROPHET ABRAHAM AND HIS SON

by 'AINI TUFAIL

Ladies and Gentlemen,

I want to tell you a little incident. This is connected with today's festival.

A long time ago there was a very good prophet of God. His name was Abraham. He did everything God told him to do. Abraham would give everything he had in the way of God. One day God wanted to find out if Abraham could even sacrifice his most dearest thing.

All parents love their children very much. Children are the dearest possessions of their parents. So God asked Abraham if he would sacrifice his first son. It was a very difficult decision for Abraham, to take a knife and kill his son under God's orders. But Abraham loved God very much and so did Ishmael, Abraham's son.

Even the son told Prophet Abraham that he should not hesitate to carry out God's orders.



Before the 'Id prayers at the Shah Jehan Mosque, Woking, Surrey, on 25th May 1961, 'Aini Tufail read her story about Abraham.

Prophet Abraham was greatly helped by his son's willingness to fulfil God's command.

So Prophet Abraham got ready to kill his son, and the son got ready to be killed by his father. Out of great love for God, both prepared to do this most difficult thing.

Just as Prophet Abraham was to thrust the knife into his son's body, God spoke to Prophet

Abraham and told him that God only wanted to find out how much love Prophet Abraham and his son had for God. Otherwise God did not like people to kill each other and he stopped Prophet Abraham from killing his son.

God was so pleased by the great love Prophet Abraham in this way showed for God that he told Muslims all over the world to always remember this day through having this festival every year.

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## A MUSLIM CATECHISM

by MUHAMMAD RAFEEQ

### (1) Islam

1. What is the name of your religion?  
The name of my religion is Islam.
2. What is the meaning of the word Islam?  
The meaning of the word Islam is : Peace ; or submission to the will of Allah.
3. Who gave the name Islam to your religion?  
Allah gave the name Islam to my religion in the Qur'an.
4. What does Islam teach you?  
Islam teaches me to serve and obey Allah, and to practise good and avoid evil.
5. How many pillars are there in Islam?  
There are five pillars in Islam.
6. Name the five pillars of Islam.  
The five pillars of Islam are : (1) Faith in One God (Allah). (2) Prayer. (3) Fasting. (4) *Zakat* or Charity. (5) *Hajj* or Pilgrimage to Mecca.
7. What does Faith in Allah mean?  
Faith in Allah means, to believe that Allah exists and controls the Universe.
8. What is Prayer?  
Prayer is outpouring my heart, glorifying Allah and asking for His Grace and favours and showing patience in difficulties.
9. What is Fasting?  
Fasting is keeping away from food, drink and all manner of evil thoughts and action during the daytime in the month of Ramadhan.
10. What is *Zakat* or Charity?  
*Zakat* or Charity is giving away  $2\frac{1}{2}\%$  or more of my savings every year to the needy.
11. What is *Hajj* or Pilgrimage.  
*Hajj* or Pilgrimage is going to the Holy Ka'ba in Mecca at least once.
12. How many articles of Faith are there in Islam?  
There are seven articles of Faith in Islam.
13. Name the seven articles of Faith in Islam.  
The seven articles of Faith in Islam are as follows : (1) Belief in Allah. (2) Belief in His Angels. (3) Belief in His Holy Books. (4) Belief in His Prophets. (5)

Belief in the Last Day. (6) Belief in the pre-measurement of good and evil. (7) Belief in Resurrection after death.

### (2) Allah or God

14. What is the Arabic name for God?  
The Arabic name for God is Allah?
15. Who is Allah?  
Allah is our Creator ; He is the Creator of matter and soul, the Creator of Universe and all the things we see around us.
16. Can you see Allah?  
No. I cannot see Allah ; because He is a Spirit and has no form.
17. Can Allah see you?  
Oh yes ! Allah sees and hears everything ; and knows what we do openly and what we do secretly.
18. Are there any gods besides Allah?  
There is only one God.
19. Has God any partner or family?  
No, God has no partner or family ; He has no mother, no father, no son, no daughter.
20. Does Allah need any help from anyone?  
No, Allah does not need any help from anyone to do anything.
21. Is Jesus the son of God?  
No, Jesus is a prophet of God. God has no son.
22. Is Mary the mother of God?  
No, Mary is the mother of Jesus. God has no mother.
23. What does Allah want you to do?  
Allah desires that I should love Him, worship Him and obey His commandments.

### (3) The Prophet

24. What is the name of the Prophet of Islam?  
The name of the Prophet of Islam is Muhammad. Peace and blessings of Allah be upon him !
25. When was our Holy Prophet born?  
Our Holy Prophet was born on the 12th of Rabi' ul-

Awwal in the year of the Elephant, or 23rd April 571, Christian Era.

26. What is the name of our Holy Prophet's father?  
The name of our Holy Prophet's father is 'Abdullah.
27. What is the name of our Holy Prophet's mother?  
The name of our Holy Prophet's mother is 'Amina.
28. Where was our Holy Prophet born?  
Our Holy Prophet was born in Mecca, a town in Arabia.
29. At what age did our Holy Prophet get his first revelation?  
Our Holy Prophet got his first revelation at the age of forty in the Cave of Hira.
30. Who made our Holy Prophet a prophet?  
Allah made our Holy Prophet a prophet and called him *Rasul-Ullah*.
31. What is the meaning of *Rasul-Ullah*?  
The meaning of *Rasul-Ullah* is the Messenger of Allah.
32. What do you say when you hear the name of our Holy Prophet Muhammad?  
Whenever I hear or read the name of our Holy Prophet Muhammad I say *Swal-lal lá-ho 'alai-hi wa sallam*.
33. What does *Swal-lal lá-ho 'alai-hi wa sallam* mean?  
*Swal-lal lá-ho 'alai-hi wa sallam* means: Peace and the blessings of God be upon him.
34. Did any other prophet come to the world before our Holy Prophet?  
Yes, Allah sent prophets to every nation and country.
35. Name a few prophets who came before our Holy Prophet.  
Noah, Abraham, Moses, David and Jesus. Peace be upon them all!
36. Will prophets still continue to come after our Holy Prophet?  
No prophet will come in the world again after our Holy Prophet.
37. Is our Holy Prophet, then, the last of the prophets?  
Yes, our Holy Prophet is called *Khatam-an Nabiyyeen* — the Last or the Seal of the Prophets.
38. Why will no other prophet come again in this world after our Holy Prophet?  
Because religion was perfected by our Holy Prophet Muhammad (upon whom be peace!).
39. What did our Holy Prophet leave for our guidance?  
Our Holy Prophet left for our guidance the Holy Qur'an and his Hadith.

#### (4) The Holy Qur'an

40. What is the Holy Qur'an?  
The Holy Qur'an is the book of Allah which teaches man the best ways of life.
41. What does the Holy Qur'an contain?  
The Holy Qur'an contains all the precepts and commandments that are necessary for man's guidance.
42. How was the Holy Qur'an written?  
It was written in stages, as it was revealed to our Holy Prophet.
43. How was the Holy Qur'an revealed?  
The Holy Qur'an was revealed to our Holy Prophet through the Angel Gabriel by Allah's command.
44. How long did it take for the Holy Qur'an to be completed?

The Holy Qur'an took a period of 23 years to be completed.

#### (5) The Hadith

45. What is the Hadith?  
The Hadith is a record of the sayings and deeds of our Holy Prophet.
46. How many books of Hadith are there?  
There are several books of Hadith by different authors.
47. What is the relation of the Hadith to the Holy Qur'an?  
The Qur'an is the word of God and no true Hadith should go against the word of God.
48. In what way does the Hadith help us?  
The Hadith helps us greatly to understand the Holy Qur'an, by referring to the sayings and actions of our Holy Prophet.

#### (6) Muslim

49. What is a follower of Islam called?  
A follower of Islam is called a Muslim.
50. What makes you a Muslim?  
The declaration of the *Kalima* makes me a Muslim.
51. Recite the Holy Kalima.  
*La iláha illal lálh, Muhammad ur Rasul-Ullah.*
52. Give the meaning of the above Kalima.  
There is no god (whatsoever) except Allah. Muhammad is the Messenger of Allah.
53. Is it correct to call a Muslim a Mohammedan?  
No, it is not correct to call a Muslim a Mohammedan.
54. Who gave the name Muslims to the followers of Islam?  
Allah gave the name Muslims in the Holy Qur'an to the followers of Islam.

#### (7) Sin

55. What is sin?  
Sin is the violation of the commandments of Allah.
56. Where do you find the commandments of Allah?  
I find the commandments of Allah in the Holy Qur'an.
57. Name some of the things that are sinful to do.  
Some of the things that are sinful to do are: Lying, stealing, hatred, pride, envy and lust.
58. Are we sinful by nature?  
No, we are not sinful by nature.
59. Are we born in sin?  
No, we are not born in sin: every child is born pure from its Creator.
60. How do we commit sin?  
We commit sin when we follow our low desires.
61. What does Allah do when we commit sin?  
When we commit sin, Allah punishes us for it.
62. Does Allah forgive our sins?  
Yes, Allah can forgive our sins.
63. How does Allah forgive our sins?  
Allah forgives our sins by sincere repentance.
64. What is repentance?  
Repentance is praying to Allah sincerely and asking Him to forgive us and promising never to sin again.
65. What can keep you away from sin?  
The thought that Allah is always seeing us.

### (8) Goodness

66. What is goodness?  
Goodness is following the commandments of Allah.
67. How does doing good help you?  
Doing good develops my soul and gives me joy and salvation.
68. Name some religious duties that develop your soul.  
Praying, Fasting, Almsgiving and doing good to others.
69. Give some other examples of goodness.  
Obedience to my parents ; speaking the truth ; kindness to dumb animals ; helping my near relatives, neighbours and friends.
70. How can you be good to your fellow men?  
By desiring for them everything I desire for myself.

### (9) Heaven and Hell

71. What is Heaven?  
Heaven is the abode where all good people go after resurrection and judgment.
72. What is the Day of Resurrection?  
The Day of Resurrection is the day when all souls will be raised from the dead.
73. What is the Day of Judgment?  
The Day of Judgment is the day when all souls will be judged by Allah for their actions on earth.
74. What kind of place is Heaven?  
Heaven is an abode or condition of everlasting peace, bliss and joy.
75. What should be our aim on this Earth?  
Our aim should be to live a perfect life on earth in order to gain Heaven after.
76. How long will Heaven last?  
Heaven will remain for ever and ever.

### (10) Hell

77. What is hell?  
Hell is an abode where wicked and sinful people go after Judgment.
78. What kind of place is hell?  
Hell is an evil abode or condition of severe torture and pain.
79. How painful is hell?  
Hell is painful as burning fire.
80. How long will a sinner remain in hell?  
A sinner will remain in hell as long as he is not cleansed from sin.
81. After a sinner is cleansed from sin, where will he go?  
After a sinner is cleansed from sin, he will go to heaven.
82. Will hell remain for ever and ever?  
No, hell will become empty after the last sinner is cleansed.

### (11) Creation

83. To what order of creation do you belong?  
I belong to the order of human beings.
84. Who created human beings?  
Allah created human beings.
85. What is the name of the first man Allah created?  
The name of the first man Allah created is Adam.
86. What is the name of the first woman Allah created?  
The name of the first woman Allah created is Eve.

87. Into how many parts is man composed?  
Man is composed of two parts.
88. Name the two parts of which man is composed.  
The two parts of which man is composed are : Body and Soul.
89. Can you see your body?  
Yes, I can see my body.
90. What does your body require to live?  
My body requires all kinds of material things to live.
91. Name some material things your body needs.  
Some material things my body needs are : Food, drink and clothes.
92. Can you see your soul?  
No, I cannot see my soul.
93. What does your soul require to live?  
My soul, being a spirit, requires spiritual foods to live.
94. Name some spiritual foods your soul needs to live?  
Some spiritual foods my soul requires in order to live are to have faith in Allah, prayer, fasting, almsgiving and doing all manner of good.

### (12) The Bismillah

95. Say the *Bismillah* in full.  
The *Bismillah* in full is *Bismillah hir Rahman nir Rahim*.
96. What does *Bismillah hir Rahman nir Rahim* mean?  
In the name of Allah, the Beneficent, the Merciful.
97. When do you say the *Bismillah*?  
I say the *Bismillah* before I begin to do anything.
98. In what important book do you find the *Bismillah*?  
Every chapter of the Holy Qur'an except one begins with *Bismillah hir Rahman nir Rahim*.

### (13) Greeting

99. How does a Muslim greet another Muslim?  
By saying *Assalaamu 'Alaikum* or *Salaamun 'Alaikum*.
100. What does *Assalaamu 'Alaikum* mean?  
*Assalaamu 'Alaikum* means Peace be unto you!
101. What is the reply to *Assalaamu 'Alaikum*?  
The reply to *Assalaamu 'Alaikum* is *Wa 'Alaikum Assalaam*.
102. What does *Wa 'Alaikum Assalaam* mean?  
*Wa 'Alaikum Assalaam* means : And unto you be peace !

### (14) The Calendars

103. From when does the Christian Calendar begin?  
The Christian Calendar begins from the birth of Christ.
104. What does A.D. mean?  
A.D. means *Anno Domini* – In the year of Our Lord.
105. What does C.E. mean?  
C.E. means Christian Era.
106. What system is adopted in the Christian Calendar?  
The Solar System or calculation by the sun.
107. From when does the Muslim Calendar begin?  
The Muslim Calendar begins from the emigration of our Holy Prophet from Mecca to Medina.
108. What does A.H. mean?  
A.H. means After *Hijrah*.
109. What does *Hijrah* mean?  
*Hijrah* means the emigration of our Holy Prophet from Mecca to Medina.

110. What system is adopted in the Muslim Calendar?  
The Lunar System or calculation by the moon.
111. Name the months of the Muslim Calendar.  
The months of the Muslim Calendar are : (1) Muharram. (2) Safar. (3) Rabi' ul-Awwal. (4) Rabi' ul-Thani. (5) Jumad ul-Ula. (6) Jumad ul-Thaniyah. (7) Rajab. (8) Sha'baan. (9) Ramadan. (10) Shawwaal. (11) Zul Qa'dah. (12) Zul Hijjah.
112. Name some important dates of the Muslim Calendar.  
The Muslim New year : 1st Muharram.  
The Holy Prophet's Birthday : 12th Rabi' ul-Awwal.  
The Holy Prophet's Ascension or *Mi'raj* : 27th Rajab.  
The Fasting begins : 1st Ramadan.  
The *Laila tul Qadr* (The Grand Night) : 27th night of Ramadan.  
The *'Id ul-Fitr* : 1st Shawwaal.  
The *'Id ul-Adha* : 10th Zul Hijjah.

### (15) Miscellaneous

113. Grace before meals. *Bismillahi wa-'ala bara-ka-tillah*. In the name of Allah and with the blessings of Allah.
114. Grace after meals. *Alhamdo lillaa-hil-lazee at'amana wa saqaa-na wa ja'alana musli-meen*. Praise be to Allah, Who fed us and gave us drink and made us Muslims.
115. Prayer upon entering a Mosque : *Rab-high fir-le zonubi waj-jah-le abwa-ba rahma ti-ka* (O Lord, forgive me my sins and open for me the doors of Thy mercy).
116. Prayer on leaving a Mosque : *Allah humma in-ni as-alo-ka min fad-lika wa rahma-tika* (O Allah, I ask Thy favours and Thy mercy).
117. Prayer on sneezing : *Alhamdo lillah* (Praise be to Allah). Anyone hearing me says *Yar hamo kallah* (May Allah have mercy on thee!).
118. Prayer upon going to bed : *Allah hum-ma be-ismeka aminuto wa ah-ya* (O Allah, with Thy name I retire and shall rise).
119. Prayer on rising from sleep : *Alhamdo lillah hil la-zee ah-yaa-na ba' da ma amaa-tana wa'alai-hin no-shoor* (Praise be to Allah, Who has given us life after death, and to Him is our rising).
120. Prayer before slaughtering a bird or animal : *Bismillah Allaho Akbar* (In the name of Allah. Allah is the Greatest).

### (16) Some short chapters of the Holy Qur'an

121. Chapter 1 : *Al-Fatihah*, or The Opening. 7 Verses.

In the name of Allah the Beneficent, the Merciful.  
All praise is due to Allah, the Lord of the Worlds.  
The Beneficent, the Merciful. Master of the day of requital. Thee do we serve and 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.

122. Chapter 109. *Al-Kafirun*, or The Unbelievers. 6 Verses.  
In the name of Allah the Beneficent, the Merciful.  
Say : O unbelievers, I do not serve that which you serve. Nor do you serve Him whom I serve. Nor am I going to serve that which you serve. Nor are you going to serve Him whom I serve. You shall have your recompense and I shall have my recompense.
123. Chapter 110. *Al-Nasr*, or The Help. 3 Verses.  
In the name of Allah the Beneficent, the Merciful.  
When there comes the help of Allah and the victory. And you see men entering the religion in companies. Then celebrate the praise of your Lord, and ask His forgiveness, surely He is oft-returning to mercy.
124. Chapter 112. *Al-Ikhlâs*, or The Unity. 4 Verses.  
In the name of Allah the Beneficent, the Merciful.  
Say : He, Allah, is One. Allah is He on whom all depend. He begets not, nor is He begotten. And none is like Him.
125. Chapter 113. *Al-Falak*, or The Dawn. 5 Verses.  
In the name of Allah the Beneficent, the Merciful.  
Say : I seek refuge in the Lord of the dawn. From the evil of what He has created. And from the evil of the utterly dark night when it comes. And from the evil of those who cast evil suggestions in firm resolutions. And from the evil of the envious, when he envies.
126. Chapter 114. *Al-Nâs*, or The Men. 6 Verses.  
In the name of Allah the Beneficent, the Merciful.  
Say : I seek refuge in the Lord of men. The God of men. The King of men. From the evil of the whispering of the slinking devil. Who whispers into the hearts of men. From among the *jinn* and the men.
127. Name the foods and drinks that are prohibited to Muslims :  
The foods and drinks totally prohibited to Muslims are:  
1. The flesh of swine (pork, bacon, ham).  
2. The blood of all animals.  
3. The flesh of any animal slaughtered in the name of any gods besides Allah.  
4. All kinds of intoxicants and alcoholic drinks are prohibited.

## PEN PALS

The following young men want Muslim friends from Pakistan, South Africa, Persia and Europe—

TAYAB ELLYAS. Age 16. P.O. Box 1171, Zanzibar, British East Africa. Hobbies : Islam, stamps and coin-collecting : collecting view-cards and photographs, reading, writing short stories, modern music and songs, films.

MUSTA ALI LUCKMANJEE. Age 18. P.O. Box 761, Zanzibar, British East Africa. Hobbies : Interested in Islamic religious knowledge, stamp-collecting, cricket, collecting view-cards.

ABDUL QUADIR TAHERALI. Age 18. P.O. Box 367, Zanzibar, British East Africa. Hobbies : Islam, stamp-collecting, volleyball, modern music and Indian songs by M. Rafi.

IBRAHIM I. PATHAN. Age 21. P.O. Box 1104, Zanzibar, British East Africa. Hobbies : Islam, athletics, stamp-collecting, modern music, reading.

# WHAT IS ISLAM?

THE following is a very brief account of Islam and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

**ISLAM: THE RELIGION OF PEACE.**—The word "Islam" literally means: (1) peace; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of God for the guidance of humanity.

**THE QUR'AN.**—The Gospel of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messenger-ship of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage of the Holy Shrine at Mecca.

**ATTRIBUTES OF GOD.**—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the

Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

**ETHICS OF ISLAM.**—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

**THE POSITION OF WOMEN IN ISLAM.**—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations the one to the other.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.



# Books on Islam and Allied Subjects

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

## The Holy Qur'an

	£	s.	d.		£	s.	d.
The Holy Qur'an with Arabic text. Translation and Commentary, by the <i>Maulana</i> Muhammad 'Ali. LXX+1256 pp.				The Arabs: A Short History, by P. K. Hitti. 236 pp.		10	6
Leather bound — 1st Quality	3	0	0	History of the Arabs, by P. K. Hitti. 822 pp.	2	10	0
Cloth bound — 2nd Quality	2	0	0	History of the Islamic Peoples, by Carl Brockelmann. 566 pp.	1	5	0
The Holy Qur'an, Arabic text. 848 pp.	1	0	0	Mysteries of Selflessness. A Philosophical Poem by the late Dr. S. M. Iqbal. Translated with Notes by Professor A. J. Arberry		6	0
The Holy Qur'an, Arabic text. Pocket size. 606 pp. 3½ in. x 2½ in.		8	0	The Spiritual Physick of Rhazes. Translated from Arabic by Professor A. J. Arberry		6	0
The Holy Qur'an on one page. In beautiful decorative script and design, with magnifying glass. Post free	1	0	0	Faith and Practice of al-Ghazzali, by M. W. Watt. 8vo. 155 pp.		9	6
The Meaning of the Glorious Qur'an. English translation by Marmaduke Pickthall, an English Muslim scholar.				Muhammadan Festivals, by G. E. von Grunebaum. 8vo. viii+107 pp.	1	1	0
American Edition		6	0	Social Justice in Islam, by S. Kotb. Deals with contemporary Islamic thought in relation to social justice and its position <i>vis-à-vis</i> the non-Islamic world. 8vo. 298 pp.		1	6
English Edition. 691 pp.	1	10	0			1	14
The Koran Interpreted, by A. J. Arberry. Translation in English with an attempt to give an idea of the rhythm contained in the Qur'an. 2 vols. 8vo., cloth	2	2	0				
Introduction to the Study of the Holy Qur'an by Khwaja Kamal-ud-Din. 141 pp.		5	0	<b>The Near East in History</b> , by Philip K. Hitti. A timely and vivid picture by a great scholar covering the political, social and cultural background of an explosive part of the world which now includes Turkey, Iran, Iraq, Syria, Lebanon, Jordan, Israel, Egypt and Arabia.	3	0	0
Introduction to the Qur'an, by R. Bell. 8vo.. X+190 pp.	18	0					
The Religion of the Koran, by A. N. Wallaston. Reprint. 8vo., 88 pp.		6	0				
The Triumph of the Holy Qur'an, by the <i>Maulana</i> Sadr-ud-Din. 213 pp., post free		8	0				

## Hadith, Fiqh, Jurisprudence, etc.

Sayings of Muhammad, by Allama Sir Abdullah al-Mamun al-Suhrawardy. Foreword by Mahatma Gandhi	6	0	
Sahih of al-Bukhari, English translation of only 4 books, by Aftab ud-Din Ahmad. 244 pp.	12	6	
Outlines of Muhammadan Law, by A. A. A. Fyzee. 2nd ed. 445 pp.	1	8	0
Ijma' and the Gate of Ijtihad, by K. A. Faruki. 8vo. iv+42 pp.		6	0
Origins of Muhammadan Jurisprudence, by J. Schacht	1	10	0

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