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May-June 1962

THE ISLAMIC REVIEW

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50th year of publication

WOKING, ENGLAND



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The Islamic Review

May-June 1962

50th YEAR OF PUBLICATION

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Between Ourselves

THE COVER

The picture on the cover is that of the Shah Jehan Mosque, Woking, built in 1889 by Dr. G. W. Leitner, a well-known Orientalist of his time. The expenses towards the construction of the Mosque were contributed by H.H. the Begum Shah Jehan of Bhopal, India. The Shah Jehan Mosque became a Muslim centre in 1912 when the late al-Haji Khwaja Kamal-ud-Din founded the Woking Muslim Mission and Literary Trust. Ever since it has remained the most important centre of Islam in the West.

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نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

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

Vol. I No. 5-6

May - June 1962

Dhu'l-Qa'dah—Dhu 'l-Hijjah, Muharram 1381 A.H.

Reflections—The Pilgrimage to Mecca

**Its Purpose and Meaning is lost upon Muslims. The Muslim
World is steeped in ritualism.**

*The Su'udi Arabian authorities should blazon by night in neon lights and large coloured letters by day
the words of the Manifesto of the Prophet Muhammad made public by him on
23rd February 632 C.E. at the Farewell Pilgrimage.*

This year it is on 14th May 1962 that the Pilgrimage to Mecca falls. More than half-a-million men and women from all over the world will assemble in Mecca. To reach there they will make a financial sacrifice and will undergo the privations of the inclement weather of Arabia and other physical discomforts attendant upon a sudden flow of such a large number of people into the small town of Mecca, which is ill-equipped to receive them. Therefore let us pause awhile to reflect on the meaning of this most important world assembly of Muslims and see if it can help their social reclamation.

Non-Muslims' tribute to the sociological genius of the Prophet Muhammad

"But above all — and herein is its (the pilgrimage) supreme importance in the missionary history of Islam — it ordains a yearly gathering of believers, of all nations and languages, brought together from all parts of the world, to pray in that sacred place towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bonds of faith. Here, in a supreme act of common worship, the Negro of the west coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recog-

nizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea. . . ." (Thomas Arnold, *The Preaching of Islam*, London 1913).

"Practically in the Moslem world neither birth nor colour has prevented men from reaching the highest positions. Persians, Turks, Mongolians, Berbers and Negroes have occupied the most important State offices and acquired the greatest fame in scholarship. Islam offered a chance to all races, and all of them have availed themselves of it in the measure of their talents. . . . But the league of nations founded on the basis of Mohammed's religion took the principle of equality of all human races so seriously as to put to shame other communities. . . . The ideal of a league of human races has indeed been approached by the Moslem community more nearly than by any other" (Snouck Hurgronje in his essays on "Islam and the Race Problem" in *The Moslem World*, edited by J. R. Mott, London 1925).

These are two of the many similar tributes paid by eminent non-Muslim European scholars to the great sociological genius that the Prophet Muhammad was; for of all the great world religious reformers, humanists and thinkers, Muhammad stands supreme in telling us not only how to apprehend the ideal of a veritable brotherhood of man that transcends the prejudices of race and colour, but also to develop it into a living organism. But it is an irony of fate

to see the Islam that started off so well that within a matter of a few decades of its advent its social system had become the envy of the then known world, and which has continued to be so down to our times that modern eminent writers and thinkers like Professor Arnold Toynbee pay a public homage to the importance of Islam's teachings, has fallen a sad victim to the dead hand of ritualism. Professor Toynbee in his *Civilization on Trial*, London 1948, in talking of the value of Islam in world affairs, says :

"We can, however, discern certain principles of Islam which, if brought to bear on the social life of the new cosmopolitan proletariat, might have important salutary effects on 'the great society' in a nearer future. Two conspicuous sources of danger — one psychological and the other material — in the present relations of this cosmopolitan proletariat with the dominant element in our modern Western society are race consciousness and alcohol ; and in the struggle with each of these evils the Islamic spirit has a service to render which might prove, if it were accepted, to be of high moral and social value.

"The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. . . . As things are now, the exponents of racial intolerance are in the ascendant, and if their attitude towards 'the race question' prevails, it may eventually provoke a general catastrophe. Yet the forces of racial toleration, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against race consciousness that has hitherto been held in reserve were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely reinforcement which would decide this issue in favour of tolerance and peace. . . ."

Are the Muslims competent to shoulder the responsibility of leadership in the moral field ?

Now if on the one hand scholars and thinkers look up to Islam for guidance in its crucial problems facing their ever-dwindling world, its adherents, the Muslims of today, are bogged into lifeless formalism which, to say the least, makes them incompetent to accept the challenging role of offering leadership to the world. It is true that the institution of the Pilgrimage to Mecca is unique in its grand conception and is a standing testimony to the sociological genius of the Prophet Muhammad, but it is also equally true to maintain that the real meaning underlying this great institution has been lost on the Muslims for a long time, and that they for some time now have been performing various rites connected with it as if they were the ends in themselves. This is a tragedy which the present state of affairs of the world can ill-afford, for it wants guidance and direction. No one but the Muslims themselves can supply this need of it in the solution of its imperative and pressing problems. The leaders of the world of Islam, not only for the sake of the prestige of Islam but also as a matter of duty which they owe to their fellow-beings, must give their unstinted attention to weaning the world of Islam from the quagmire of formalism in which it finds itself. The stultifying influence of formalism apart, it has denuded it of those human virtues which can be epitomised in the phrase "social conscience". Things have gone so far that when a Muslim says his prayers or goes to Mecca to perform the rites of the Pil-

grimage, he feels quite content in the knowledge that he has done his duty to himself and to his Creator. He seldom stops to think that the pilgrimage to Mecca was designed to instil in him the realization of his duty to his fellow-beings and not for the observance of rituals. Let us hasten to add that this is no light task. The difficulties are many, even insurmountable.

The Ayatullah Kamra'iy of Iran's useful suggestion to retrieve Muslims from the quagmire of formalism

In discussing this vital aspect touching the present Muslim social degeneration with an eminent Muslim scholar of Iran, the *Ayatullah* Meerza Khalil Kamra'iy of Teheran, it was pointed out by the learned dignitary that the pilgrimage to Mecca could be made to bring home to the pilgrims the proper place which ritualism should occupy in their daily life provided the points which the Prophet Muhammad in his Farewell Pilgrimage Address delivered on 23rd February 632 C.E. are stressed there every year. He opined — and in this we concur with him — that the text of the Farewell Pilgrimage should be read out at the vast concourse of 'Arafat near Mecca which every year brings together more than half a million Muslim men and women from every conceivable corner of the world. The text of the Farewell Pilgrimage would go a long way to lift the Muslims from out of the morass of ritualism and formalism and enable them to see their place in true perspective.

The Prophet Muhammad's Farewell Pilgrimage address

The Prophet Muhammad during his Farewell Pilgrimage gave a sermon which could be styled the "Manifesto of World Peace".) The Prophet attached so much importance to this Manifesto that he repeated it five times during that Hajj season! Once he gave this sermon on 7th Zu 'l-Hijjah in the Sacred Mosque at Mecca and twice at 'Arafat on 9th Zu 'l-Hijjah and again twice at Mina on 10th and 11th Zu 'l-Hijjah (or 11th and 12th) each day once.

Ya'qubi, the historian, records that the sermon of the 7th Zu 'l-Hijjah was delivered by the Prophet on the back of a camel after the afternoon prayer and the sermon on 9th Zu 'l-Hijjah in the desert of 'Arafat in the afternoon first before the afternoon prayer and again after finishing the afternoon prayer ; on both these latter occasions he spoke on camel-back. The sermon at Mina was delivered after the morning prayer, also on camel-back. His companion, Bilal, was in attendance, holding the camel reins. On all these occasions the Prophet had a crier to repeat his words, sentence by sentence, after him. During the Mina sermon it was his son-in-law, 'Ali, who acted as the crier, while on other occasions it was a young man of vigorous voice named Rabi'ah Ibn Umayyah Ibn Khalaf. The Prophet Muhammad had him standing very close to him and asked him to repeat after him each sentence.

During the Farewell Pilgrimage of 632 C.E. there were present at 'Arafat between 80 to 120 thousand men and women. The Prophet Muhammad repeated his sermon again and again because everybody could not make it convenient to attend only one assembly. As the pilgrims' presence in the plain of 'Arafat forms an integral part of the Pilgrimage rites and his stay at 'Arafat is obligatory, the Prophet soon after the whole congregation was ready to perform the afternoon prayer mounted his camel and opened his historic sermon with these words :

"O people! I am a man like unto you. It is possible that you may not see me again in this place (the Prophet passed away about three months later — 8th June 632 C.E.). Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today." Upon this the Prophet said, "May God bless the person who, after having heard me, guards my words and takes them to others". The Prophet continued to say: "It is possible that you do not understand the import of my words here, but there are people in the world who would understand the meaning of my words better than you. Therefore understand that you should take my words to others who are not present here today, for it happens often that the messenger does not know the importance of the message he is carrying."

When the Prophet Muhammad had finished his sentence and his crier Rab'iah had repeated it, the Prophet Muhammad stopped and asked the audience if it had heard his words well. When everyone shouted to say that they had heard them, the Prophet turned his face upwards and said: "O God! Thou art my witness. I have conveyed Thy message".

An analysis of the Prophet's Farewell Address

In the Farewell Pilgrimage Address of the Prophet there are fifteen items which taken collectively could be styled "The Manifesto of World Peace". In this sermon the one thing which catches one's eye is that the Prophet not even once mentioned the importance of rituals — the prayers, the *zakat* or the fasting — and that whatever he said and emphasized had a bearing on human relationship tending to establish peace amongst men and security in the world. Ritualism is given no pride of place in this Address. There are fifteen items in the Manifesto. They are:

1. The blood, property and honour of Muslims is sacred to one another. In this regard the Prophet Muhammad said: "O men! listen to my words and take them to heart. Know that every Muslim is a brother to every other Muslim, and that you are now one brotherhood. It is not legitimate for any one of you, therefore, to appropriate to himself anything that belongs to his brother unless it is willingly given to him by his brother."
2. Equality of rights. In this regard the Prophet said: "All men are from Adam and Eve. An Arab has no superiority over a non-Arab; also a non-Arab has no superiority over an Arab, except by good actions."
3. The abolition of family distinctions. He said that people should not take pride in their genealogy. It is the good actions alone they should take pride in.
4. Interdiction of bloodshed resulting from old feuds. The Prophet said, "Blood feuds of the pre-Islamic days are under my feet, i.e., forbidden."
5. Interdiction of usury. The Prophet said: "All usury money chargeable from the pre-Islamic period is under my feet (i.e. cancelled), and the first usury money which I cancel is the money that belonged to my uncle 'Abbas Ibn Muttalib."
6. The enforcement of the law of cease-fire. The Prophet emphasized the importance of observing peace and the cease-fire during the four sacred months of the Arab calendar. The meaning underlying this observance of the sanctity of the four sacred months was that the elders

and leaders of the Arab community would thus be able to consolidate peace.

7. Safeguarding of the rights of women.
8. Safeguarding of the rights of the slaves, who, the Prophet emphasized, should be looked after in the same way as one did after oneself.
9. The brotherhood of Muslims. The Prophet pointed out that Muslims were brethren to each other and that they should each one of them respect the rights and privileges of the other; they should not backbite, and they should safeguard the property and life of one another.
10. From the sacred Ka'bah, as a result of the promulgation of the doctrine of the Oneness of God, the Satan has departed; but do remember that it may try to come through other ways. Be prepared, therefore, to forestall its moves and machinations.
11. The Prophet Muhammad anathematized transgression in any form or shape. He said that the worst enemy of God was he who struck someone who had not struck him.
12. Protection of the flag of Islam. The Prophet Muhammad said that those who lived under the flag of non-Muslims were far removed from the favours of God, and those who took pride in affiliating themselves to others who were not theirs and those *who did not pay the full price of the work done by a workman were far removed from the mercy of God.* (Italics are ours.—Ed.)
13. Muslims should try to effect peace between two fighting Muslim factions.
14. The Prophet said, "I am leaving behind with you two things which will bring you salvation — one the Qur'an and my family, the second the Qur'an and my ways."
15. All men are jointly responsible about God's commandment and for the propagation of the Manifesto. The Prophet said, "Those who hear this Manifesto should convey it to others who are ignorant of it."

A proposal for the gracious consideration of His Majesty the King of Su'udi Arabia

After pointing out the importance of the Manifesto, his Eminence the *Ayatullah* Kamra'iy made the following suggestion which we respectfully wish to bring to the kind notice of His Majesty the King of Su'udi Arabia for his gracious consideration:

So that the pilgrims and Muslims and through them the entire Muslim world become fully acquainted with the text of the historic Manifesto of the Prophet and its meaning, the text of the Manifesto should be displayed in neon light by night and large coloured letters by day during the Pilgrimage season in the plain of 'Arafat. The text should also be translated into the principal languages of the world and displayed prominently.

It will be seen from the above that the destiny of the peace of mankind is bound up closely with the principles enunciated by the Prophet Muhammad in his Manifesto. The importance which the Prophet attached to this Manifesto can be better understood when one realizes that the Prophet Muhammad repeated its text twice in one day to a gathering of 160,000, and that he invoked the blessings of God upon those who further brought it to the notice of others.

THE DIVINE DIVAN

O Lord, Thou art my life. No other life
Have I but in and from Thee.
To whom else should I submit but unto Thee?
Thou art the Ruler of the Universe. Thou art my life.

The sun shines ; the rains fall ; the winds blow ;
Bathed in Thy Blessedness, where'er I go,
I feel Thy Peace around me and I know
Thou art the Ruler of the Universe. Thou art my life.
Amidst the myriad mazes of the universe,
From whom should I seek guidance but from Thee?
Thou knowest all, controllest all. From harm, or worse,
Thine Ever-Presence is an instant shield. In Thee
We find our peace and all around behold
Bright beauties blossoming. Lo ! delights untold,
Better than gems, before our eyes unfold
From the illimitable storehouse of the All-Wise, Supreme,
The One, the Ever-living, Whose dear Mercies gleam
Around us ever. Yea, the purport of my days,
Thou One Belovéd, still is this — to sing Thy praise.

* * * *

Lord of the night !
Lord of all things within our sight,
And of all else that stretches beyond, beyond, beyond
Upon this day,
And upon every day,
Teach us Thy Way, the only Perfect Way,
Now and forever, beyond, beyond, beyond !

When I think of Thee, Belovéd, how happy am I !
For why ?
Thou art so close to me ! When as I sigh,
Behold ! Thou art nigh !
When I rejoice,
And notes of singing thrill on my voice,
Thou hearest, sitting by.
How rapturous, then, is my love for Thee, Thou Belovéd One,
From daybreak till the day is done,
And on and on and on, while the hours of darkness run !

Thou knowest, O Belovéd Lord,
Thou art the One Adored.
Within my heart Thy memory is stored.
Thy Beauty is ever before me.
Thy Presence is ever o'er me.
Dear Lord, I adore Thee.

* * * *

Thou art the One God. Thou art the Truth.
Thee must we worship, lay hold on Thy Truth.
Falsehood is frail, but strong is the truth.
He cannot fail who is set in Thy Truth.
Teach us Thy Truth !
Teach us Thy Truth !
The life of the universe lives in Thy Truth !

The water from the duck's back glides.
See ! how he plunges head and sides
Carelessly, even joyfully, into the brimming tide !
Then rises scrathless, swimming o'er the waters wide.
So may it be with thee mid affliction's waves.
From sorrow, suffering, know the power that saves
Streams from the Belovéd's Beauty in thy heart enshrined.
Keep fresh thy Lord's remembrance : thou shalt surely find
Thou voyagest through life in a barque of mirror'd peace.
Know that the Belovéd's Beauty shall thy soul release
From pain's oppression, anguish and all-fluttering fears.
That hover o'er th' unwary, set thee free from tears,
When sudden losses fall and black disaster nears.
Sorrow and fear are for the forgetful.
A heart by actions made regretful.
But ever, ever keep the Belovéd's Beauty fresh before thee.
At all times remember the words, " Dear Lord, I adore
Thee".
So shalt thou never cease
To dwell in peace.

* * * *

At all times He is at thy side.
It is for *thee* to remember Him.
Remember Him and love Him and, when thou dost
Remember Him, then seek His Guidance, for thou must
Walk warily within thy path,
And praise His Name,
Who doth proclaim
That path.
Love Him, where'er thou art,
With all thy heart.
And, loving Him, thou soon shalt find
Love of humanity closely entwined
Within thy heart.

* * * *

He who readeth these words, blesséd is he !
Remember the One Lord, remember the Merciful.
Remember the words of the Scriptures, sent by the One
Lord,
Sent by the lives of the prophets, sent by the Merciful.
So, having remember'd, then ponder
The Guidance. So shall thy steps never wander.
The One Lord, the Merciful, the Guide and the Guardian.
The Mighty-Forgiver —
For all thy sins past the Lord can forgive thee.
So that, the past dead and done with, arising, thou goest
With shining bright countenance. Always thou knowest,
Deep in thine heart, unassailable peace.
He who readeth these words, then, having ponder'd,
Acts on the Guidance his Lord ever giveth,
Blesséd is he ! blesséd is he ! Yea, thrice blesséd is he !
Tasting the peace unassailable,
Grateful for all God's Bounties available,
He liveth rejoicing, yea, and rejoicing, he ever liveth !

WILLIAM BASHYR PICKARD.

THE ISLAMIC REVIEW

THE CONCEPTION OF GOD IN ISLAM AND CHRISTIANITY

Love for God and God of Love

The central notion in the Qur'an is not God's Justice but His Mercy

By G. A. BASHIR

Islam's teachings enjoin love for God

It is sometimes claimed by Christian writers, old and modern, that Islam does not enjoin love for God, but that the motive principle lying behind obeying the laws of God is the "fear of divine justice on the Judgment Day": and that Christianity teaches that the love of God must be the essential motive for obeying the commandments of God. They also claim that the God of Christianity is a God of love because His love transcends His Justice, whereas Islam teaches a God whose Justice prevails over His love. His justice is unrelaxing, so they say, therefore he forgives only those who believe in Him and obey His commandments.

These "claims" of the Christian writers cannot be justified in the light of the Qur'an. The idea of God's unrelaxing justice is alien to the Qur'an, and the love of God is the fundamental principle of Islam in obeying God's commandments.

But before going into details I should like to point out that the object of the creation of mankind, according to the Qur'an, is not that God wanted to exercise His rule and justice, but that man has been created to manifest God's knowledge, wisdom, power, mercy, forgiveness and love through knowing Him and realizing His bounties, and that we have to purify ourselves, so that we can receive the beams of His Light, so that we may fly towards Him and throw ourselves into that infinite and everlasting Fire of Love, and thus lose ourselves in the source. The Qur'an says that we have to reach this goal during our earthly life. If we will not do so, it will naturally result in our spiritual blindness and death.

Therefore God has been sending His messengers throughout the ages to awaken mankind to this great fact. They made human beings realize that, if they would not take care of the spiritual laws, they would undergo terrible pains, when they left this world. Because they would then realize that they had lost the opportunity to get the spiritual eyes to see their eternal beloved. This subject has been dealt with in different ways by using different expressions according to the mental level of the various people to whom the prophets were sent. Think of a doctor who has the right knowledge of the causes of a disease. According to his knowledge, he comes to the conclusion that, if the people would not change their food or would not take care of their bodies, they would become ill. He starts to warn the people, but they laugh at him. He tells them, if they will not follow him, they will suffer. Can we say such a person is threatening us? In fact he is a well-wisher of his people.

The same is the case of a spiritual doctor. He comes with a message to tell us what we have to do or to avoid to preserve our spiritual health. He says, if we do not follow his instruction, we shall suffer. This is no threat, but is only

a precaution. If we don't follow his way, we get spiritually sick and are not able to see and feel the presence of our Lord when He is there. It will be a torment for the soul.

This is all that we understand about the warning of the Messengers of God. This is what the Qur'an means when it says:

"Whosoever is blind in this (world) shall also be blind in the Hereafter" (17 : 72).

The object of the Qur'an was to guide human beings to the path of God:

"This is a perfect book, which We have sent down to you, so that you may bring the people out of darkness into the light" (14 : 1).

Therefore the Qur'an lays stress that he who accepts the guidance, accepts it for his own benefit, and he who rejects it, does so for his own injury.

"Clear proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever is blind, it so is for his own harm" (6 : 105).

Now we proceed to examine to what extent the Christian writers can be justified in their claim that the Qur'an does not enjoin love for God.

Love of God as motive principle for virtuous conduct in Islam

According to the Qur'an, the motive of moral conduct must be the love of God. If there is any other motive behind good conduct, then it is a sort of *shirk* (polytheism). Muslims who have got "insight" never think of the reward or punishment while obeying a commandment of God. All they think of is God Himself.

"Say, if you love God, follow me. God will love you, and grant you protection from your sins. And God is Forgiving, Merciful" (3 : 30).

"Some people take objects for worship other than God, they love them as one should love God; but those who believe, they love God most" (2 : 165).

No student of Islam who makes an objective study of the Qur'an can claim that there is nothing about God's love in this Book. The following verses show very clearly that the main object of man's life is to get the love of God:

"God loves the doer of good (to others)" (3:133).

"God loves the steadfast" (3:145).

"God loves the dutiful" (3:75).

"God loves those who turn much (to Him), and He loves those who purify themselves" (2 : 222).

"God loves those who do justice" (49:9).

"God loves those who trust (in Him)" (3:158).

“Those who believe and do good deeds, for them the Beneficent will surely bring about love” (19 : 96).

“God is the Friend of the believers” (3:67)

“Those who strive hard for Us, We shall certainly guide them in Our ways. Verily God is with those who do good” (26 : 69).

“God loves not the mischief-makers” (5:64; 28:77). 28 : 77).

“God does not love those who exult” (29:76).

“Surely He loves not the wrongdoers” (42 : 40).

“Surely God loves not the treacherous” (8:58).

These are some of the many verses that show that to be a recipient of the love of God, one has to be peace-loving, righteous, a doer of good, God-fearing, steadfast, truthful, one who does not transgress, who does not follow evil exercises, who does not cause unrest. In short, one has to be a man of real moral conduct. And all this so as to be worthy of the love of God. It is sometimes said that in these verses there is a conditional love, which is not for every human being. But I have not found a single verse in the Bible about the so-called “unconditional love”. I don't think there can be any religion which would claim that God's love would be equal for all human being, whether believers or non-believers. God's love is not a blind love, otherwise the whole system of religion would become useless. God's love is equally achievable for all people. Everyone has the right to make himself worthy of His love. But he who will not care to open the door of his heart, the Divine Light would not enter into it.

Does the New Testament teach unconditional love ?

Let us now examine the New Testament and see if we can find any passages showing us the love of God equally for all people. As will become clear from the following verses from the New Testament, it also, like the Qur'án, makes the love of God for His creatures conditional upon good actions. Here are some references to this effect :

“Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you” (Matthew, 7 : 6).

“I am not sent but unto the lost sheep of the house of Israel. . . . It is not meet to take the children's bread and cast it to dogs” (*Ibid.*, 15 : 24, 26).

The love of God is only for those who believe and do good :

“For God so loved the world that he gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life” (John, 3 : 16).

“Therefore doth my Father love me, because I lay down my life, that I might take it again” (*Ibid.*, 10 : 17).

“Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God” (Matthew, 5 : 5, 7, 8, 9).

“But without faith it is impossible to please him, for he that cometh to God must believe that he is, and

that he is a rewarder of them who diligently seek him” (Hebrews, 11 : 6).

“He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father and I will love him and will manifest myself to him” (John, 14 : 21).

“If ye love me, keep my commandments” (*Ibid.*, 14 : 15).

“But whoso keepeth his word, in him verily is the love of God perfected” (*Ibid.*, 2 : 5).

“Ye are my friends, if ye do whatsoever I command you” (*Ibid.*, 15 : 16).

“If any man love the world, the love of the Father is not in him” (1 John, 2 : 15).

“And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it” (2 John, v. 6).

These verses of the New Testament show that, although God is love, His love is only for those who act according to His commandments. This is also the law of the spirit.

Does the Qur'án create fear in the hearts of people to obey God's commandments ?

Some of the Christian writers claim that the Qur'án frightens people, through warnings and threats, so that they may follow its commandments. Why do they think so? The reason is that there are various verses in the Qur'án in which the unbelievers have been warned that, if they do not believe in the message of Islam, they shall be punished. The second reason is that the believers have to be God-fearing. I have already stated that all the warnings in the Qur'án cannot be considered as threats. It is the precaution which we have to take into consideration, and the punishment is the natural consequence of the law of the spirit. It is stated in the Qur'án :

“Certainly, We have created man in the best make. Then We render him the lowest of the low. Except those who believe and do good ; so theirs is a reward never to be cut off” (95 : 4-6).

“By the time ! Surely, man is in loss : except those who believe and do good (deeds) and exhort one another to truth, and exhort one another to patience” (103 : 2-3).

These verses show that, if we do not believe and do not act according to the commandments of God, we shall be continuing in a state of loss. Because, in that case, we shall not be taking any step towards our goal but to the opposite direction, which will take us away from our object.

In this connection it would be interesting to read the New Testament to see if it does not also use similar phrases which can be interpreted as threats to those who disbelieved in the mission of Jesus. We read in the New Testament :

“And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell ; for, if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee” (Matthew, 11 : 23-24).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone ; which is the second death " (Revelation, 21 : 8).

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ? " (Matthew, 23 : 33).

The cause of misunderstanding the oft-repeated word *Muttaqi* (God-fearing) in the Qur'án in the minds of Christian critics of the Qur'án

Sometimes it is claimed that, as there are many verses in the Qur'án which praise the "God-fearing" ones, therefore, the love of God's justice can be the principal motive of Muslim morality. But this supposition is not correct. God-fearing does not mean "Fear of God" in the literal sense. God-fearing is he who performs his religious duties very carefully and who does not do any wrong to his fellow beings. The word *Muttaqi* means he who makes God his shelter. We read in the Qur'án that *Muttaqeen* are those

"Who believe in the Unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been revealed to thee and that which was revealed before thee and of the Hereafter they are sure " (2 : 3, 4).

"It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in God, the Last Day, the angels, the Book and the prophets ; and gives away out of *love for him* to the near kin and the orphans and the needy and the wayfarer and to those who ask and to set captives free and who keeps up prayer and pays the poor-rate ; and who keep their promise when they promise ; and those who show patience in distress and affliction and in the time of conflict — these are the truthful and these are the *Muttaqeen* (God-fearing)" (2 : 177).

"And hasten to forgiveness from your Lord and Paradise as wide as the heavens and earth ; it is prepared for those who are *Muttaqeen* (God-fearing), who spend in ease as well as in adversity and those who restrain their anger and forgive people. God loves the doers of good " (3 : 132, 133).

The word *Muttaqi* can by no means be translated as he who fears the wrath of God. Thos word means only the God-fearing one, as we have already stated. If one reads the following verses of the Qur'án, one cannot think how the Christian writers could interpret the word *Muttaqi* as "one who fears the wrath of God" :

"O ye who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may become *Muttaqi* (God-fearing)" (2 : 183).

"Yes, whoever keeps his promise and keeps his duty, surely God loves the *Muttaqeen*" (3 : 75).

The Bible, like the Qur'án also used the phrase "the fear of the wrath of the Lord"

In these verses the word *taqwa* or *muttaqi* is mentioned. There is no mention in these verses of the wrath of God. But because in several places in the Bible the words "wrath of

God" are mentioned, the Christian writers think the same might be the case with the Qur'án ; and when they see the word *muttaqi* in the Qur'án they translate it "to fear the wrath of God".

Besides, in the Bible itself we find the word "God-fearing" in several places where this word does not mean "to fear from God". Let us examine the Bible in this connection.

"The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding" (Proverbs, 9 : 10).

"The fear of the Lord is the beginning of wisdom" (Psalms, 111 : 10).

"Behold the fear of the Lord, that is wisdom" (Job, 28 : 28).

In the New Testament the fear of God has been taken in its literal sense. The following passages give ample proof of this :

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matthew, 5 : 19).

"Whosoever speaketh a word again the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come. . . . But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matthew, 12 : 32, 36, 37).

"As therefore the tares are gathered and burnt in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do iniquity ; and shall cast them into a furnace of *fire*, there shall be wailing and gnashing of teeth" (*Ibid.*, 13 : 40-42) (italics are author's).

"But he answered and said : Every plant, which my heavenly father has not planted, shall be rooted up" (*Ibid.*, 15 : 13).

"But he answered and said, Every plant, which my heavenly father has not planted, shall be rooted up" (*Ibid.*, 15 : 13).

"And fear not them, which kill the body, but are not able to kill the soul ; but rather fear him which is able to *destroy both soul and body in hell*" (*Ibid.*, 10 : 28) (italics are author's).

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life. . . . And shall come forth, they that have done good, unto the resurrection of life ; and they that have done evil unto the resurrection of damnation" (John, 5 : 24, 29).

"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh *vengeance*? (I speak as a man). God forbid ; for

then how shall God judge the world? ” (Romans, 3 : 5-6) (italics are author's).

“What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction” (*Ibid.*, 9 : 22).

“For we know him that hath said : Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God ” (Hebrews, 10 : 30).

“If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha ” (1 Cor., 16 : 22).

“Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience ” (Ephesians, 5 : 6).

“And of some have compassion, making a difference : And others save with fear, pulling them out of the fire ” (Jude, v. 22).

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark on his forehead or on his hand, The same shall drink of the wine of the *Wrath of God*, which is poured out without mixture into the cup of his indignation ; and he shall be *tormented with fire and brimstone* in the presence of holy angels and in the presence of Lamb ” (Revelation, 14 : 9, 10) (italics are author's).

“ . . . And great Babylon came in remembrance before God to give unto her the cup of *the wine of the fierceness of his wrath* ” (*Ibid.*, 16 : 19) (italics are author's).

“If any man shall add unto these things God shall add unto him the plagues that are written in this book ; And if any man takes away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city ” (*Ibid.*, 22 : 18-19).

“And whosoever was not found written in the book of life was cast into the lake of fire ” (*Ibid.*, 20 : 15).

From the above it is evident that in the Bible there are many verses which do not base virtuous conduct on love alone but much more on the fear of God's wrath and His justice.

To Islam the idea of God of Justice is foreign

Christian doctrine is fundamentally based on the justice of God. Because to it God is above all a Just God. He punishes the people for their sins. There is no mercy in His judgment. If anyone is found to be guilty, he shall be thrown into the burning hell, not for his purification but to take vengeance. Take the case of the salvation of human beings. According to the Christian belief, it depends on the Justice of God. As He is a Just God, He could not forgive mankind without a ransom. This is not the place to discuss whether the doctrine of redemption by sacrifice is right or wrong. What we have to see is, if God was not a Just God, then He did not need to kill an innocent person on the cross to justify Himself. This theory of the salvation of mankind through the blood of Jesus shows that God could not forgive

the sins of the people. So His unrelaxing justice caused Him to sacrifice His Son. There are many passages in the Bible which indicate that the God preached by it is a *Stern Judge*. We quote some of them here :

“Agree with thine adversary quickly, whilst thou art in the way with him ; lest at any time the adversary deliver thee to the *Judge* and the judge deliver thee to the officer and thou be cast into prison. . . . Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing ” (Matthew, 5 : 25, 26) (italics are author's).

“Grudge not one against another, brethren, lest ye be condemned ; *behold, the Judge standeth before the door* ” (James, 5 : 9) (italics are author's).

“To the general assembly and church of the first-born, which are written in heaven, and to *God the Judge of all* ” (Hebrews, 12 : 23) (italics are author's).

In the Qur'an we do not find any attribute of God meaning Judge. Because the Judge gives his decision about a case, in which two parties are quarrelling with each other. Therefore we cannot call God a Judge, as there is no other party. He Himself is the second party. Moreover, we cannot speak about the justice of God, because all that we do is of no value in comparison to what we have received from the Creator. There is no question of justice between God and His people. Therefore the Qur'an speaks of God as :

“The Master of the day of Judgment ” (1 : 3).

He it is to whom everything belongs. He can forgive if He likes. No one would ask Him why He did so. Whenever there is a question of wrongdoers in the Qur'an, it is mentioned “it is up to God to forgive or punish someone”. We read :

“Surely the grip of thy Lord is severe. Surely, He it is Who creates and reproduces. And He is the Forgiving, the Loving ” ((The Qur'an, 12-14).

By adding the words “He is Forgiving, the Loving”, it has been said that, although there is punishment for the unbelievers, still He is the Forgiving. He can forgive if He likes. So no one has to fear. His punishment is just like that of the loving Father. If one would turn oneself to Him, He would forgive and take one in His loving arms.

“And they ask thee to hasten on the evil before the good, and indeed there has been exemplary punishments before them : Surely thy Lord is full of forgiveness, notwithstanding the iniquity of mankind ; and surely thy Lord is severe in requiting ” (13 : 6).

Although He punishes the wrongdoers, if one would turn oneself towards Him He would forgive him, as He is full of forgiveness.

The following verse does not allow us to think even for a moment that God is a stern Judge :

“Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged ” (6 : 161).

If God was only a Judge, then a good-doer could not get more good than he had done. Again we read :

“And when those who believe in Our Message come to thee, say : Peace be to you ! your Lord has ordained Mercy on Himself, so that, if any one of you does evil in ignorance, and then he repents and acts aright, then He is Forgiving, Merciful” (6 : 54).

With regard to the punishment or forgiveness of the wrongdoers, even Muhammad did not have the right to say why God would forgive the wrongdoers.

“Thou hast no concern in the matter, whether He turns Himself to them with mercy or punishes them ; surely, they are wrongdoers. To God belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom He pleases ; God is Forgiving, Merciful” (3 : 127, 128).

According to the law of spirit, the wrongdoers have earned punishment, but, as God is Forgiving, Merciful, He has the right to forgive them. Nobody can say it would be against God's Justice. He is no Judge, but our Creator, Master, and Sustainer of the world. Again we read :

“Say, O my servants, who have been prodigal regarding their souls, despair not of the Mercy of God : surely God forgives sins altogether. He is indeed the Forgiving, the Merciful” (39 : 53).

There is no sin too great to be forgiven. God, who has created human beings, will forgive, if we turn towards Him.

The motive principle of moral conduct is the same in Islam as in Christianity

It is also said by Christian critics that the motive of morality in Islam is either the fear of God or the desire of better reward. There are many verses in the Qur'an which indicate that the good-doers shall enter into Paradise and get the fruits of their good deeds which they did during their life on the earth.

There are, of course, several passages in the Qur'an to the effect that the believers who do good shall get the return of their deeds in the form of Paradise. But Paradise itself cannot be the object of our moral conduct. Our goal, according to the Qur'an, is to reach our God. Actually, this state of the spirit can be interpreted with one word : paradise. All that has been mentioned about Paradise cannot be understood in its literal sense. What we understand from the words of the Qur'an is that Paradise is a state of the soul, when she would be in absolute peace. And this absolute peace we can only get when we are at one with our Creator.

We find several verses in the New Testament which indicate the same. It is clear that the motive of virtuous conduct in Christianity is the hope and desire of reward. There is no difference between Islam and Christianity with regard to the motive principle of moral conduct.

Here are some verses of the New Testament :

“Blessed are the poor in spirit : for their's is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they which are persecuted, for righteousness' sake, for their's is the kingdom of heaven” (Matthew, 5 : 3, 5, 10).

“Rejoice and be exceeding glad ; for great is your reward in heaven” (*Ibid.*, 5 : 12).

“For I say unto you that, except your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (*Ibid.*, 5 : 20).

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?” (*Ibid.*, 7 : 11).

“Not everyone, that saith unto me, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven” (*Ibid.*, 7 : 21).

“And every one that hath forsaken houses of brethren, or sisters or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life” (*Ibid.*, 19 : 29).

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers ; but the face of the Lord is against them that do evil” (1 Peter, 3 : 10-12).

From these quotations we may draw the conclusion that the motive principle of virtuous conduct in Christianity is not only the love of God, but the fear of God's Justice and the desire for everlasting life. There are also passages where the believers have been instructed to better their lives, so that they may become perfect. Just as :

“Be ye therefore perfect, even as your father which is in heaven is perfect” (Matthew, 5 : 48).

“For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (*Ibid.*, 5 : 20).

In Islam

But due to such phrases we cannot say that the principal motive of virtuous conduct in Christianity is different from that of other religions. According to my conviction, it was the object of every religion to bring mankind to God, and unite human beings with Him. The Qur'an has made it clearer and understandable. We read this in the following verses :

“God has promised to the believers, men and women, Gardens, wherein flow rivers, to abide therein ; goodly dwellings in Gardens of perpetual abode. But God's pleasure shall be greatest : that is the grand achievement” (9 : 72).

The main object of the endeavour of a *mu'min* (believer) is to seek the pleasure of God. We find in the following verse again the same idea :

“And those who are steadfast seeking the *pleasure* of their Lord, and who keep up prayers and spend of that which We have given them, secretly and openly, and repel evil with goodness ; for such is the happy issue of the abode” (13 : 22).

According to the Qur'an, nobody can achieve so much that he deserves a reward for that, unless he seeks God's pleasure.

It is obvious that we human beings cannot even thank God for that which we receive from Him, even if we spend thousands of years in praying and fasting. God is not in need of that. All that we do is not for God, but for our own sakes. All that we can do is to do our best to make our intentions pure and open the door of our heart so that we may get the everlasting life in ourselves. In another chapter we read :

“And none has with Him any boon for which he should be rewarded. Except the seeking of the pleasure of his Most High Lord, and certainly he shall be well pleased” (92 : 19-21).

So it is the search after God which is our object here on earth. A well-known woman saint of Islam, Rabi'ah Basri, prayed once as follows :

“O my God, if I pray owing to fear of hell, cast me into hell ; if I pray to thee for the sake of Paradise, close the doors of Paradise before me ; but if I obey thee, for Thy sake, deprive me not of Thy endless Mercy”

For a primitive thinking one, Paradise may shine as a place where one would enjoy every comfort, but for the progressive one it is nothing else than the pleasure of the Almighty, where human beings would enjoy His friendship. The Muslim Sufis consider even the desire of Paradise a sort of idolatry, because one places it beside God, whereas our whole energy must be spent in search after God. I don't think there is any difference between the teaching of Christianity and Islam in this respect, as we have already seen. And this goes to prove that if there is a truth, then it cannot contradict another truth.

Why in the Qur'an has God not been mentioned as the Father?

Many Christians think that as, in the Qur'an, God has not been mentioned as Father of mankind, therefore His love for mankind cannot be the same as understood in Christianity. But this supposition is not correct, as we have already shown that the Qur'an enjoins love for God and tells us that, if we want to be loved by God, we have to better our conduct and follow the footsteps of God. We have to colour ourselves in His colour ; and treat the whole of mankind as He does. All people, whether good or bad, belong to one humanity, and we have to consider them so. We are not allowed to consider a part of mankind as if they were animals. The Qur'an says : The best of you in God's sight is he who is most God-fearing. It is not the nation, land or family relation which make us high or low, it is our own achievement by which we can be judged. No human being has the right to think himself better than another without personal achievements.

Why does the Qur'an not speak of God as father? It has got some reason. In the early books, perhaps, it was very difficult for the people to understand the relationship between man and his God. Therefore they used the expression “Father and Son”. But we know that the expression “Father and Son” does not give the true idea of God's relation to man. We all know that, although there is a strong tie between “father and son”, that is not such as can be between man and God. Even the love which a “mother” shows towards her son is stronger than that between father and son.

What a father does for his son is far less than that which a mother does. The mother carries the child in her womb for almost nine months. The child has to thank its mother for its existence. For nine months the child is fed by her, and even after the birth she carries on her duties towards the child. What the father does is to provide the necessary means of living. Therefore the mother's love is more for the child than is the father's. If the mother is doing much more for the child, how can we express the love ties between God and mankind by the expression *Fatherhood*? It is not that God has created us and left us alone. He remains, providing all the necessities of life. Before we were born He had already provided all that we should need. If He did not do so, we could not even breathe on the earth. After we are born, He does not leave us. He even provides us with guidance for our souls. This is the reason why, in the Qur'an, God has not been mentioned as “Father”. The words which the Qur'an has used give the right idea of the relation between God and His creatures. We read in the chapter “al-Fatiha” :

“Praise be to the Lord, the Creator and Sustainer of the words ; the Merciful, the Gracious ; the Master of the Day of Judgment” (1 : 1-3).

He is the Creator of all things which exist, not only the Creator but also the Sustainer. He provides for us all that we need without our request. He is Gracious ; if we turn ourselves towards Him, He takes us in His loving arms. He is not Judge but Master of the Day of Judgment ; He would forgive us and nobody can say why He did so.

When one fully realizes this, one cannot help saying :

“Thee alone do we worship, and Thee alone do we implore for help” (1 : 4).

Thus a true servant of God is attracted towards Him, his Creator. This relationship could not be described by using the word “Father”. We know that the father cannot do all that we need. We may expect so, but the power of the father is limited. Some fathers may be able to give the necessary things to their sons, but not all.

The central notion in the Qur'an is not God's Justice but His Mercy, Compassion and Forgiveness

In conclusion, I should like to explain that it is not God's Justice which is the general theme of the Qur'an but it is God's Mercy. If we open the Qur'an, the first word used after the name of God is *Rahman* (the Merciful) and *Rahim* (the Compassionate). It is true that the Qur'an turns our attention in various ways to the object of our life, and again and again it points out that we have to think of the hereafter and we have to work for that as the law of spirit is also working. Whatever we do, we shall get its fruits, good or bad. If we don't follow the way of the spirit we will become spiritually blind and sick. But besides this, it does not let us down. God knows our weaknesses and His Mercy is prevailing over everything ; therefore we need not despair. We must not think “Oh ! we sinners and weak human beings cannot achieve much. Oh ! we are lost”. The Qur'an encourages us and helps us to keep standing and keep doing all we can. It is not the heaping up of good deeds which can help us, but it is the pure and sincere intention and God-fearing life which can help us. The Qur'an does not say that every success depends on our own efforts ; but, as I have said, it is not the quantity of good

works which counts, but the intention which lies behind the good deeds. To purify the intention is not impossible, and all human beings, whether rich or poor, healthy or sick, can achieve this alike, if they want to do so.

Every chapter of the Qur'án starts with the words Bismilláh al-Rahmán al-Rahím (In the name of God the Merciful, the Compassionate). This sentence occurs 113 times at the beginning of 113 chapters, and once in the middle of a chapter. This means that the revelation of the Qur'án and the advent of the Prophet of Islam is the manifestation of the two attributes of God — *Rahmáníyyah* and *Rahimíyyah* (Mercy and Compassion), and on these depends our salvation. We read in the Qur'án :

“The Merciful (God is He, who has) taught the Qur'án” (55 : 1-2).

On the advent of the Prophet we read :

“We have not sent thee but as Mercy for the worlds” (21 : 106).

Verses of the Qur'án emphasizing the notion of the Mercy of God

There are numerous verses in the Qur'án in which the Mercy, Compassion and Forgiveness of God play a great role. Some of these verses are quoted below :

“Certainly My Lord is Merciful and Most-loving” (11 : 90).

“And your God is one God ; there is no God but He, the Merciful, the Compassionate” (2 : 163).

“But if they desist, then surely God is Forgiving, Merciful” (2 : 192).

“Those who believed and those who emigrated and those who strove in the way of God, they surely hope for God's Mercy, and God is Forgiving, Merciful” (2 : 218).

“And to God belongs whatever is in the heaven and in the earth. He forgives whom He pleases and punishes whom He likes. And God is Forgiving, Merciful” (3 : 128).

“And whoever commits a sin, or wrongs his soul, and then asks forgiveness of God, he will find God Forgiving, Compassionate” (4 : 110).

“And when those who believe in Our message come to thee, say : Peace be to you ! your Lord has ordained Mercy on Himself, so that, if any one of you

does evil in ignorance, then turns himself to God and acts aright, He is certainly Forgiving, Compassionate” (6 : 54).

“But if they make thee a liar, say then : Your Lord is of all-prevailing Mercy, but His punishment cannot be averted from guilty people” (6 : 148).

“And make not unrest on the earth, when it has been reformed ; call on Him, fearing and hoping ; surely the Mercy of God is nigh to those who do good” (7 : 56).

“My punishment afflicts whom I will, but My Mercy prevails over everything” (7 : 156).

“These are clear proofs from your Lord, and a Guidance and Mercy for those who believe” (7 : 203).

“Ask forgiveness from your Lord, and turn yourselves to Him ; Surely my Lord is Merciful, Most-Loving” (11 : 90).

“If you would try to count God's favours you could not count them ; Surely Allah is Most-Forgiving, Compassionate” (16 : 18).

“And thy Lord is Most-Forgiving, Merciful” (18 : 58).

“Surely God is Most-Kind and Merciful for the people” (22 : 65).

“And pray : My Lord forgive me and show Mercy and Thou art Most-Merciful” (23 : 118).

“Say : O my servants who have wronged yourselves, do not despair of the Mercy of God ; Surely God can forgive sins altogether ; He is Most-Forgiving, Merciful” (39 : 53).

From these verses we can easily draw the conclusion that the Qur'án teaches us that we should not despair, but that we ought to rely on the Mercy of God. Our duty is to try our utmost to follow the ways of the Lord, and, if we still fail, then we should not sit down and say, we cannot do any thing, we are surely lost. No, our Creator knows our weaknesses and, if we do not succeed in our efforts, but we are sincere in seeking after Him, then we shall certainly find Him. There can be no crime whatsoever which can stand in our way to the Lord. All sins can be nullified provided we turn ourselves towards Him. Therefore our motto should be :

La taqnatu min Rahmatilláh
(Do not despair of the Mercy of God).

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IRAQ'S CONTEMPORARY LITERATURE

More than 30% of the National Budget of Iraq is allocated
for educational and cultural development

By DR. SALIH AL-TOMA

The place of poetry in Iraq of today

Arabic literature in Iraq is the major national literature, though there are non-Arabic literatures as well (such as Kurdish). The first characteristic that strikes one on reviewing Iraqi Arabic literature is that it is mainly poetic. Poetry still stands, as it did in the past, as the major literary *genre*. The predominance and importance of poetry are attributed basically to the social role it fulfils, and its closeness to every practical issue confronting the lives of the people. It is not strange, nor is it uncommon at all in its literary tradition to read poems expressing attitudes or feelings towards a variety of subjects such as the encouragement of girls to attend school, the torture of an Algerian girl by the French, the anniversary of a national hero, a poet's death, the opening of a new school or hospital, and other subjects, which to a Western observer seem too practical to serve as the legitimate contents of poetry.

In this connection, it is interesting to note what President Kennedy once stated with regard to the relation between poetry and politics. The occasion for President Kennedy's remark was a television programme called "A Photographic Essay", and dealt with the great American poet Robert Frost. Mr. Kennedy stated, "I've never taken the view that the world of politics and the world of poetry are so far apart. I think politicians and poets share at least one thing and that is that their greatness depends upon the courage with which they face the challenges of life". A statement such as this, despite its relevance and truth, does not strike the Arab mind, simply because poetry plays a more significant and vital role in our life than it may fulfil in other Western societies. In other words, the poet in our society, whether in the past or present, has not been considered as a creative artist, relatively isolated from every-day events, but rather as a maker of our public opinion, and as an instrument of furthering cultural, social and political awareness through his poetic medium.

Although I don't believe personally in the possibility of translating poetry from one language to another, and preserving, at the same time, its poetic value, for reasons familiar to everyone, I will, however, for the sake of demonstration, give a few translated poems from the Arabic. The first, called "Liberty", is written by one of the great modern Iraqi poets, Ma'ruf al-Rusaafi (1875-1945). One sees how sarcastically he describes the situation in Iraq under the previous régime :

"People do not speak, for whisper is forbidden,
Fall asleep, endlessly asleep.
For none other than the slumberers can succeed.

Understanding seek no more, it is a blessing not to
understand

And enjoy your ignorance, for to learn is evil,
And justice does not await, nor tyranny should you
hate

If any of you desires to be honoured, he
Ought to remain deaf, sightless, and mute
Smile joyfully while injustice is done to you and
raise not complaint

And if ever said to you that your day is night
Respond that it is dark !

And if you are told that your homeland
Will be divided and lost, fail not to
Express rejoicing and gratitude !"

However, not all of Iraq's poetry expresses social or political aspirations, or is used for furthering awareness. There is also poetry that unfolds pessimism and disillusionment, felt strongly by the young generation. This phenomena of disillusionment or anxiety mixed with revolt is not peculiar to Iraq. It is almost a universal trend, wherever there is a conflict between tradition and change and a dissatisfaction with the *status quo*. It becomes more pronounced in a society like Iraq's where old traditions and corrupt social order, though dying, stand as barriers to a better and more enlightened future. Under such conditions, the revolt of the younger generation is always associated with various degrees of frustration, bewilderment, and a feeling of helplessness. The following poem entitled "The Gatherer of Shadows", by the Iraqi poetess Nazik al-Mala'ika, who is considered as the best poetess in the Arab world, conveys a pessimistic theme recurring in her poetry :

"At last I sensed the life,
and grasped what it is,
What a dull emptiness !
At last I conceived the secret of the bubbles,
and the length of time I lost.
Is this then what they call 'life' ?
As lines we continue drawing over the waters,
As echoes of a cruel song which does not touch
the lips.
Is this then the essence of existence?
As torn nights with no return
and the traces of our feet on the road of the
deaf time are gone !
For the storm's hand wipes them kindly
and surrenders them to nothingness !"

The nature of the impact of Western poetic conventions on Arabic poetry in Iraq

If there is any significant impact of Western poetic conventions on Arabic poetry in Iraq, as well as in other Arab countries, it appears clearly in the structural aspects of poetry. The classical form of the Arab poem which persists even today observes a conventional technique concerning the number of verses and rhyme and metre. It consists of lines numbering no less than twenty-five or more than a hundred, and the arrangement of the rhymes is such that the two halves of the first verse rhyme together, while the same rhyme is repeated once in the second, third and every following verse to the end of the poem. It is not uncommon to read today Iraqi poems which run to more than a hundred lines with one rhyme observed throughout. However, a new convention is being established with regard to blank verse or the multiplicity of rhymes due to several factors, among which the Western impact stands as highly influential. As a result, more poets in Iraq, particularly after World War II, began to observe the multiplicity of rhyme and the variation in numbers of the basic metre from one line to another.

Why drama never made headway in Arab countries

As far as the other literary *genres* in Iraq, it is safe to say the modern period is chiefly a period of poetry. Drama, novel and short story are still in the process of development and growth. Although Iraq's contemporary novel and short story have some of their roots in Arabic tales such as the *Arabian Nights*, they mainly derive their force from, and are greatly influenced by, European works. Drama stands alone as an entirely new *genre* in the history of Arabic literature, whether of Iraq or any other States in the Arab world. Never before the 19th century was a verse or prose play ever written in Arabic or staged within the Arab world, despite a close contact with Greek civilization, maintained for several hundred years. A well-supported explanation for the absence of drama rests on the fact, as Edward J. Jurji points out in his article on "Arabic Literature" published in the *Encyclopaedia of Literature* that "the staging of the Greek plays involved the appearance of women comedians — intolerable to Muslims — and scenes in which actors addressed gods and goddesses, an unthinkable phenomenon in a civilization whose official religion waged ceaseless war against idolatry". Thus our drama has no roots in our literary heritage, and it has to look for models or rules as created or maintained in other countries, mainly European.

As far as their themes are concerned, the few Iraqi plays published hitherto deal with social and political problems peculiar to Iraq or the Arabs in general. Only recently, in the fifties, two verse plays were published, with a theme based on the Babylonian period of Mesopotamia. But they were not isolated from the present scene in Iraq. On the

contrary, they represented an attempt to project into our life and remind us of some relevant ancient events.

In spite of all works achieved in this field, the Iraqi theatre is still aspiring to establish itself as a public and integral institution in Iraqi society. Even several attempts were made successfully to use the colloquial (which is quite different from classical Arabic, the literary language) with the aim of reaching the illiterate segment of Iraq's population.

It is fortunate to observe that the negligence Iraq's theatre suffered under the old régime is being rectified and replaced by a deliberate policy to develop it and make available the necessary material and cultural conditions. As an example, the construction of a theatrical centre in Baghdad is under way. A semi-official administration for the theatre and the production of films was established two years ago for the first time in Iraq's history, and it has already produced several films concerning Iraq.

The national television station of Baghdad (which is the first and until recently the only station in the Middle East) has been undergoing extensive changes with the objective of improving and expanding its programme. The Iraqi Government is sending more students abroad to study theatrical arts, whether in the United States or other European countries. All these interrelated factors and others open a new way to a promising future not only for the theatre and dramatic literature in Iraq, but for the enrichment of Iraq's cultural life in general.

In Iraq more than 30% of the national budget is allocated for educational and cultural development

Two points with regard to Iraq and its contemporary Arabic literature should be stressed:

First, Iraq, with centuries of misrule left behind, is in a transition period. Numerous strides have been taken towards the realization of a better and more enlightened future, whether in the economic, political, social or cultural fields. As an example, one may note the fact that more than 30% of the national budget is allocated for educational and cultural programmes.

Second, a phase of Iraq's cultural renaissance has seen recent achievement and development in the various literary genres, particularly in poetry, novels and short stories, and popular theatre. Since Iraq has a continuous literary heritage extending over more than fourteen centuries, that is, of Arabic literature, the past has always been present in its modern literary developments. The Iraqi man of letters is faced with a creative challenge of exploiting their heritage and literary conventions and adapting them to the present situation. He has been striving also to comprehend world literary developments which contribute to the shaping of contemporary Arabic literature in Iraq.

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THE INFLUENCE OF ISLAM ON WESTERN THOUGHT

By PROFESSOR FREIDRICH HEILER

Aquinas, Averroes and Avicenna

Even Islam has strongly influenced European intellectual life since medieval times. The great scholastic theologians, first of all Thomas Aquinas, were indebted to the great Arabic philosophers, Avicenna and Averroes. Through Arabic writings medieval scholasticism received the works of Aristotle.

In the period of the enlightenment, the old Christian polemics against Muhammad were replaced by real admiration. A German churchman of the eighteenth century, Konstantin von Boynow of Quedlinburg, who edited a translation of the Qur'an, praised Islam as the most rational religion after the Christian religion.

Goethe and Hafiz

The greatest poetical genius of Germany, Goethe, was attracted by Islamic Sufism, which had found its most poetical form in Persia. His *West-Oestlicher Divan*, a collection of poems containing the ideas of Persian mysticism, with an important commentary, has become the Magna Carta of Oriental enthusiasm in Germany. A German orientalist, Hans Heinrich Schaeder, has shown the enormous influence of Persian poetry on Goethe in his illuminative book *Goethes Erlebnis des Ostens*. Goethe admired especially the Persian poet Hafiz :

“Hafiz ! what arrogance to put oneself on a par with him !
Hafiz, with thee alone
I want to compete,
Delight and pain
We both twins may share.”

Goethe was especially attracted by the mystical idea of annihilation (*fana*, corresponding to the Indian *nirvana*). He uses the Persian parable of the butterfly who, attracted by the light, casts itself into the flame. But he gives to this mystical idea an ethical accent :

“And as long as thou hast not reached
This skill, ‘die and grow’,
Thou art only a wretched guest
On this gloomy earth.”

Although the influence of Islamic mysticism on Goethe is mainly ethical and aesthetical, one has to acknowledge that few Western spirits have conceived so deeply the essence of Islam as Goethe did when he said in a wonderful verse :

“As Islam means surrender of oneself to God, we all live and die in Islam.”

Friedrich Rueckert and Hammer-Purgstall

Another great German who has interpreted Islamic poetry to the West is Friedrich Rueckert, who was a learned linguist and at the same time a mystic poet. Yet another Orientalist, Hammer-Purgstall, has made Persian poetry known in Germany. Many English, German and French scholars have promoted philological and historical research in Islam — two of the greatest of them are Noeldeke and Goldziher. *The Encyclopaedia of Islam*, edited by Western scholars, bears witness to a deep understanding of Islam by Western minds. One of the best authorities on this Eastern religion today is the French scholar the late Louis Massignon, who, although a devoted Roman Catholic, was a great admirer of Islam and a leading member of a brotherhood of Muslims and Christians. Another great authority on Islam is a German woman who was a first professor at the University of Marburg and who until recently taught the history of religions in the Muslim theological faculty of the University of Ankara — Annemarie Schimmel. She has published not only a series of scientific works on Islam but also a collection of wonderful mystic poems, *The Song of the Red Pipe*, in the style of the Persian *ghazals* and in the spirit of the greatest mystical genius of Islam, Telal-ed-Din Rumi. But besides individual experts and admirers of Islam in Europe there are also Muslim congregations whose members are converts from Christianity to Islam. One of these converts, an important Hungarian scholar, Germanus, has published his life story in a widely read book entitled *Allah-hu*.

So we see a great influence of Eastern spirituality on Western thought during the last few centuries and continuing to the present time. That East and West belong to each other perhaps nobody has emphasized so strongly as the prince of the German poets, Goethe.

In *West-Oestlicher Divan* we read several wonderful verses on this intimate connection between the two :

“Who himself and others knows
Must just here acknowledge :
Orient and Occident
Cannot be separated.

East and West — between both these worlds
May we rock ourselves in thought ;
Between East and West to move,
Nothing, nothing may be better.

All the East belongs to God
All the West belongs to God,
Northern and all southern lands
Are reposing in His hands.”

(From a lecture delivered at the Ramakrishna Mission Institute of Culture, Calcutta. Published in the *Indo-Asian Culture*, New Delhi, India, October 1960.)

ALL THAT THEY ALL SAID

Whenever good and evil were in awful
And strenuous strife,
Divine Messengers came from age to age
Into mundane life ;
“ The profit of earth,” the Injeel or Gospels said,
“ Is for all.”
“ Faith, freedom of soul, justice,”
Was their call ;
“ We are men like you,” they said,
“ And have no axe to grind,
“ Save to tell you there is a Power,
Hidden in your mind.”
The Power that is manifest everywhere,
Yet you cannot see.
He who believeth in Him without seeing Him,
Blessed is He ;
The Power that produced a rhythm,
When universes were born,
And a tune that you can hear
When Mind is not torn ;
A rhythm that is felt as the earth
Rhythms round the Sun,
As the stars twinkle, as the galaxies
And universes run
Out to seemingly infinite space
And eternal times.
Poets feel it in the beating of heart
When they infuse the rhyme ;
Beethoven, when deaf, heard it in his mind,
Milton saw it, when he was just blind ;
Call Him God, the Supreme Principle
Or All-Pervading Power,
But, like electricity, He is not visible
As London Tower ;
You feel His existence as you sometimes
Touch the thin air.
When you ponder and meditate,
You find Him everywhere ;
“ He is without a beginning,” the Gospels say,
“ And without an end,”
Which is difficult for our limited brain
To comprehend ;
“ He is nearer to you,” the Holy Qur’án says,
“ Than your nearest vein” ;
Yet far from you and beyond you,
When you lose the strain ;
He is not born of anybody, nor has
Given birth to any.
He is Everlasting and Self-sustaining
And created worlds many ;
Einstein reached brain-limit when he
Found this “ Space ” trend.
A beam of light, if projected into Space,
Will come back from some end ;
Darwin proudly ignored Him first,
And tried to contend,
When he found, as if for certain,
Man’s ancestral friend ;
The 18th century, when man rationalized God-given
reason,
Was called the “ Bright

Age of Enlightenment,” as the brave and the bold
Put aside the Source of Light ;
“ God created all living beings,” says the Qur’án,
Out of water.”
And then “ breathed His spirit into the soul
Of Mind and Matter” ;
“ God caused man to grow by various stages
As a growth out of earth” ;
To be the best of Creation with immense power
And make this world a fleeting hearth.
God moulded Adam from dust and water,
Which make hydro-carbon or clay.
Then gave him “ life ” and knowledge to be
His Vicegerent till the Last Day ;
Man was NOT an animal NOR insect, but
Came of a different line,
Dowered with reason, knowledge and mind,
To discern superfine ;
“ All that are in the heavens and earth are
Subservient to man,
Also the sun and moon,” says the Holy Qur’án,
To win, if he can ;
But to Him belongs all the Constellations and
The Cosmos, and man must
Seek His Power to grow higher and higher
And in Him trust ;
“ All things exist,” says the Qur’án, “ in their relativity
And in their proper place.”
God exists where time glides
And merges into space.
“ Surely in the creation of the heavens and earth
And of day and night,
There are signs for the knowledgeable to see,” says the
Qur’án,
A Manifest Light ;
“ There are more Spaces,” say the Qur’án, and
Another “ length ” of Time,
With a different sense and feeling,
Eternal and sublime ;
All heavenly bodies “ swim in space ” (says the Qur’án),
And in orbits they float ;
And man will travel in the ocean of space,
In a built-up boat ;
Life is eternal and there is a life beyond
The mortal tomb.
“ Transformation is like a tree turning into coal-fire ”
In earth’s womb ;
Science has found only the “ behaviour ”
Of energy and matter,
Electron and proton behave in a way and produce
Power to shape or shatter ;
“ We are no wiser than Aristotle,
Who questioned Why and How ” ?
“ What is it ? ” we could never say,
And to the Supreme, we bow ;
“ God created everything in pairs,” says the Qur’án,
Positive and Negative.
Proton and electron are mutually attracted,
And to each other relative ;
Proton has been seeking electron
Since the beginning of Time ;

And moving round and round her,
 Keeping rhythm and rhyme ;
 We conceive God through the human faculties
 That does not give Him a form.
 God is light, God is Love, Truth, the Self-Starter,
 He is the Supreme Norm.
 God's Messengers were the electron circuits
 Through which the flow
 Of His words and Knowledge passed, since the First Man
 Saw His glow ;
 "God created seven heavens alike and made
 The Moon therein a light,
 And made the sun a lamp," says the Qur'án,
 And the stars as sentinels bright ;
 "The Paradise is of the size of this Space (says the
 Qur'án)
 And add to it this Earth,"
 Where Adam's good children will live in "Peace" and
 Remain evergreen in eternal Hearth ;
 They will build in themselves "secret cells"
 "Where quietness shall be a song.
 In that green solitude, they will dwell
 And praise His, Life-long" ;
 "Which of the bounties of your Lord," the Qur'án says,
 "Do you deny ?"
 "Paradise is for the Believers and doers of good" (to
 others),
 Then, why do you cry ?
 When God breathed His spirit into Adam's
 Or the First Man's Soul,
 Man inhaled a creative urge to make Beauty
 Or Truth the ultimate goal ;

Innocent Adam and Eve "tasted" six fruits of the tree,
 But regained a conscience to choose
 And control them for order and method,
 Not to let them loose ;
 "Our 'desire' is the cause of all evil," said a Prince
 After six years under a tree,
 "And the greatest prayer is patience," he added,
 "To make the soul free" ;
 "But not through self-denial or renunciation," he added,
 "Of the duties of this life,
 Which is a preparation for the eternal,
 Through strain and strife" ;
 The same six "traits" of sex, anger, greed,
 Infatuation or desire,
 Intoxicant and pride or vanity, dominate
 Our action, entire ;
 All of us are coloured with the same brush
 Of the Painter, Supreme,
 Who used various hues to paint Creation
 With care, extreme ;
 "Surely we have sent Messengers," God says in the
 Qur'án
 "To every nation,"
 "Some of whom, we have mentioned, some we have not,
 But they were not Incarnation" ;
 "Mankind is one Nation," says the Qur'án
 Under One Almighty God.
 With "Diversity of tongues and colours",
 And to Him all nod ;
 "If all the oceans turn into ink, and all
 The trees into pens,
 Yet, you cannot finish writing God's words,
 Unto all men !"

AMIN-UL-ISLAM.

THE PROPHET – OUR GUIDE AND OUR FRIEND

Muhammad the Prophet, the greatest of men!
 There is none to surpass him in words or deeds.
 Muhammad our Prophet, our most gallant Friend,
 Has bestowed on the world the most glorious Ideal.

'Twas the darkest age the world ever knew,
 As admitted by his followers, his friends and foes.
 To eradicate falsehood and establish truth
 The world's Prophet came, whom past prophets foretold.

It pleased the Almighty at that time to send forth
 Abdullah and Amina's illustrious son ;
 For the mind of humanity was so horribly blurred,
 It could hardly distinguish right from wrong.

The land of Arabia, our Prophet's birthplace,
 Was the darkest spot on the face of the earth.
 It pleased God in that darkest of days
 To send the world Prophet with His message secure.

He brought al-Qur'án, whose words are divine,
 Whose merits are the replica of life,
 Displaying high moral so sweet and refined.
 Our beloved Mustapha the well-wisher bright.

A prophet he claimed from the first to the last.
 A system he 'stablished that can ne'er be erased.
 With a Creed so simple, so grand yet so vast,
 Must guide humanity from stage to stage ;

And, as ages roll on, we shall still revere
 The memory of our Prophet, the best of men !
 As ages roll on, he is still so dear,
 The Prophet of God, our guide and our Friend !

SHUAIB NED-PHILLIP.

MUSLIMS IN PEKING

By SHIH SUNG-CHING

In the Niuchieh District of south-west Peking stands a big mosque in Chinese architectural style which has a history of eight hundred years. From its pavilion-like minaret comes the call to prayer five times each day to the 20,000 Hui people, followers of Islam, who live in the district.

The *mihrab* or prayer niche in the mosque retains its original form, with decorations based on Arabic sources. The mosque cares for the tombs of two Muslim priests from Bokhara and Persia who died in 1280 and 1283 C.E. respectively on their missions to North China. The whole building is restored to its former grandeur, thanks to overall repairs a few years ago.

This is one of the many mosques in Peking belonging to the 120,000 Hui people living throughout the city.



The prayer hall of the 800-year-old Niuchieh Mosque in Peking, with rich decorations based on Arabic sources.

Like the Huis everywhere in China, they were subjected to oppression and persecution before liberation. In Peking their jobs were confined mainly to the restaurant trade, vegetable-hawking and rickshaw-pulling.

Since liberation in 1949 all this has altered. The Huis are on an equal footing with all the other people of China. They are given the fullest opportunities to observe their faith, and special consideration is shown them as a minority nationality in matters of self-government, education and social welfare.

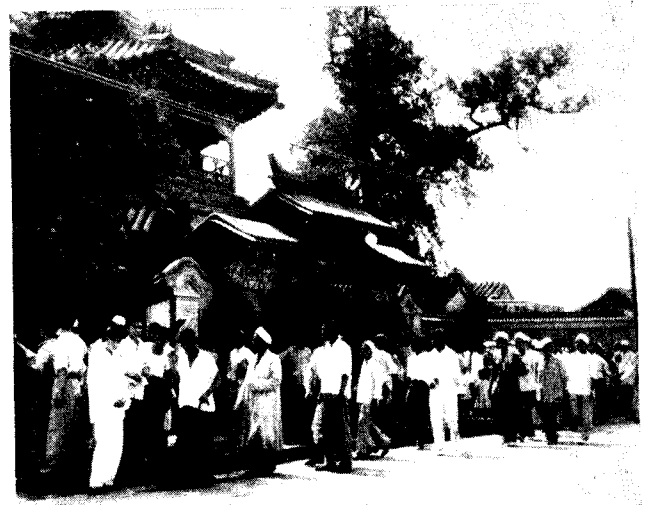
To avoid discrimination in pre-liberation days, many Huis in Peking concealed their nationality. Today they are represented by thirty delegates at the Municipal People's Congress. One Hui holds the post of Vice-Minister in the Central Government. They now work in factories, Government offices, schools and do other jobs that were barred to them in the old days. Twenty-two Huis were elected to the National People's Congress, the highest organ of State power, not counting 19 other Muslim delegates.



Students at the China Islamic Theological Institute attending a lecture on the Qur'an.

Hui schools are increasing in number and size. Over 1,000 Huis from various parts of the country are now studying in the universities and colleges in Peking. A third of them are women. It was not easy to find a Hui or other Muslim college student a decade ago.

Though living like Hans, the country's biggest nationality, in most respects, the Huis strictly observe their religious customs with regard to food, drink, marriage, burial and so on. Many restaurants and eating shops in Peking, run by Huis and with signboards in Arabic, sell Muslim food exclusively. Organizations where any significant number of Huis are working provide facilities for separate meals. The



The Hui people living in the Niuchieh district gather in their ancient Mosque before a Friday prayer service.

public parks and railway stations have special kitchens. A hospital has been set up for the Huis in Peking, and a number of larger hospitals in the city provide Muslim patients with Muslim food.

The Huis, one of the biggest of China's ten Muslim nationalities, are found throughout the country. They are descendants of Arabs, Turks, Persians and Muslim people from Central Asia and the Arab world who migrated to China in the Middle Ages. Among the first to come were Arab traders who arrived by sea in the mid-seventh century in Canton, Chuanchow, Hangchow and other ports. Arab traders in Chuanchow (Zaitun in ancient times) once reached tens of thousands during the Sung Dynasty (960 to 1279 C.E.).

The biggest influx of Muslims, however, was between the tenth and thirteenth centuries, when Jenghiz Khan and his heirs transplanted large numbers of soldiers, artisans and scholars by military force into China. Through inter-marriage, these people, together with the Hans who believed in Islam, gradually formed the Hui nationality.

According to the 1953 national census, the first held in the country, China's Muslims total some 10,000,000, half of them living in North-west China. They are engaged in agriculture, animal husbandry, industry and commerce. Apart from the Huis, other Chinese Muslim nationalities include the Uighurs, Kazaks, Uzbeks, Tartars, Tunghsiangs and Paoans.

Muslims who live in compact communities enjoy local self-government. Twenty-nine autonomous areas, with Muslims in the leading posts of local government, have been set up. The biggest are the autonomous region for the Uighurs in Sinkiang and that for the Huis in Ningsia, both in the north-west.

The national religious organization of Chinese Muslims is the China Islamic Association, set up in Peking in 1953. Among its varied activities is organizing the annual pilgrimage to Mecca. It also publishes the Qur'an and other Islamic works for Chinese Muslims. Under the Association is the Institute of Islamic Theology, the highest research centre of Islam in China. It trains Imams, teachers in Arabic, and scholars of Islam.

BILAL

By Muhammad Rafeeq

Among the early converts to Islam was an Abyssinian slave by the name of Bilál. He became the first mu'azzin (caller to prayer) appointed by the Prophet Muhammad. His master was Umayya Ibn Khaláf. When Umayya found out that Bilál had embraced the religion of Muhammad, he subjected him to severe torment by placing a heavy stone on his chest and stretching him under the scorching rays of the hot Arabian sun. But so deep was the love and faith in God embedded in the heart of Bilál that under each whip-lash his dying lips quivered, Ahadun! Ahadun! The One (God), The One.

The hot and blazing sun of Arabia shone,
O'er men and beast with equal rule.
All things grew hot, e'en air and stone,
Everyone sought a place of shelter cool.
Muhammad then had introduced,
Ahadun! Ahadun! The One! The One!

Abu Bakr, as he was strolling by,
Was interrupted by a mournful sound.
He turned about to locate the cry.
He saw an object on the ground.
The wailing voice he heard again,
Ahadun! Ahadun! The One! The One!

He hurried to the object lying not far,
And oh! what pitiful scene he beheld.
An Abyssinian slave lay suffering there,
For what offence? Can anyone tell?
Oh! yes, the slave had accepted the truth,
Ahadun! Ahadun! The One! The One!

Bilál the slave of Umayya Ibn Khaláf,
Was scourged and ruthlessly maltreated,
Then bound and stretched in the burning sand,
With a stone on his chest purposely heated.
To save the tortures he must denounce,
Ahadun! Ahadun! The One! The One!

His throat all parched, his lips were cracked,
His body half-cooked, he was dying there.
A perfect soul though flesh was racked,
In agony so great he uttered a prayer.
Swooning away his lips did quiver,
Ahadun! Ahadun! The One! The One!

Buried in the sand he helplessly lay,
With hope and faith in God unerased.
Such was Umayya's treatment day by day,
To Bilal, since Muhammad's faith he embraced.
The fainting cry grew fainter still,
Ahadun! Ahadun! The One! The One!

The tender heart of Abu Bakr, within,
Melted as he witnessed the woeful scene,
He wondered at Man's inhumanity to his kin
And then at Bilál, how faithful he'd been.
By God! he must be protected now,
Ahadun! Ahadun! The One! The One!

Speedily to Umayya he forthwith went
And arranged the dying slave to buy.
Shrewd Umayya grasped the profitable vent,
For he knew the slave would surely die.
He dies not who dies in God's way,
Ahadun! Ahadun! The One! The One!

From thence Bilál was happy and free.
Islam's first mu'azzin he became.
Closely attached to Muhammad, rose he
From slave to *drat* in glory and fame.
The patient is thus rewarded true,
Ahadun! Ahadun! The One! The One!

So did the kind Abu Bakr Siddeek,
Free many a slave when hopes were dim.
Sacrificed his wealth to protect the weak.
May God shower His blessings on him!
We'll all imitate these models and pray,
Ahadun! Ahadun! The One! The One!

TRADITIONAL IRANIAN SOCIETY

Its Characteristics and Educational Pattern

By REZA ARASTEH

(Continued from *The Islamic Review*, April, 1962)

The Sufis arose in response to local urban needs for a new form of security that would allow the individual to accept the oppressive environment for what it was, without recourse to dominant or submissive subterfuges or even creative sublimation. To do this, the Sufi developed his personality from within himself rather than through externally imposed religious doctrines. Sufism offered a broader interpretation of life than orthodox religious doctrine could give, although it evolved out of Islam and borrowed from great philosophies. The Sufi movement chiefly attracted the independent element in society, but political leaders felt its influence too. Sa'di cites a number of instances of kings who sought the advice of dervishes, and one Sufi sect was the predecessor of a powerful political force that in time established the Safavid Dynasty.¹⁵

Another strongly organized group in traditional Iran was the Isma'ili sect, an outgrowth of Islam. Originating in the eighth century, it gradually built up a large following, but in 1250 its centre, Alamut, was destroyed by the Mongol, Hulaku. Yet Iran remained the centre of Isma'ili activities until the nineteenth century, when its spiritual leader, the late Imam Agha Khan Mahalati, emigrated to India.

Parallel educational patterns

In such a stratified society as traditional Iran, education naturally varied from one level to another. The ordinary tribespeople and peasantry in their daily activities received education that was more limited, practical and informal than the other groups. Within the dominant element of society the education of the nobility received special attention, and as the following discussion indicates, it differed greatly from that of the independent element, particularly the Sufis, Isma'ilis and the craftsmen of the bazaar. Among the independent element, social and religious education took place in numerous recreational and religious associations. Thus, within his own community the individual was introduced to group life and had the opportunity to participate in ceremonial festivities at both the local and national level. It is important to remember that the followers of religious sects and even skilled artists obtained most of their education, not in childhood or adolescence, but in adulthood, a time when the individual seriously affiliated himself with a group while at the same time assuming responsibility for his own livelihood.

The education of the nobility

Several literary works in Persian, notably Sa'di's *Gulistan* (the Rose Garden) and the *Qabus Nama* (Qabus's

Treatise) of Kai Ka'us Ibn Iskander, discuss the character and education of kings. Sa'di devotes a full chapter to describing both the frailties and virtues of kings, and in so doing explains the traditional responsibilities a king has to his office and to his subjects. A wise monarch, Sa'di relates, is one who abstains from greed, yet does not share his throne with others, for two kings were never meant to rule one kingdom; an unjust king upsets the lives of countless people and deserves to die. In those stories which describe the king's relations with his subordinates, Sa'di explains that the king, in order to safeguard his throne, must gain the complete trust and confidence of his viziers. His philosophers and dervishes may give him good advice, but he should excuse the latter if they fail to show proper respect, for being beyond worldly gain, they do not hesitate to speak the truth directly. On the other hand, the king can expect his courtiers to be witty and entertaining. Toward all his subjects the king should be gracious and merciful, but not to the point where they can take it for granted.

In the *Qabus Nama* Kai Ka'us gives considerable advice to his son in the event that he becomes king. In stressing how important it is for the king to maintain his position, Kai Ka'us states that he should set himself apart from the common people and not be seen too frequently. Moreover, he must show clemency but only to those who deserve it; robbers and hardened criminals need no pardon. The father then reminds his son that a monarch habituated to debauchery loses the respect and obedience of his subjects. A wise monarch uses his authority to remind all his subjects, including the viziers, that he alone rules the nation, for otherwise they will defy his orders.

The people in daily contact with the king, chiefly the viziers and courtiers, learned how to behave in his presence and even as children they received a thorough training in court etiquette. John Malcolm, an English envoy to the court of Fath-'Ali Shah,¹⁶ described the upbringing of a prince. The youth learned when to bow, to turn, to speak and to be silent, and how he should act as king, if the opportunity arose. A prince also had to be able to ride well, to hunt and use weapons. He received a classical education which included Persian and often logic, jurisprudence, philosophy and enough Arabic to read the Qur'an. While he was still an adolescent, his family arranged his first marriage; others followed in due time. According to Malcolm, a prince at the court divided his time between administrative affairs, the harem and sporting activities.¹⁷

The *Qabus Nama* elaborates further on the education of a young nobleman. The author prefaces his fatherly

advice with these words :

"Be quick of understanding therefore, my son, to appreciate the value of your birth and not to disgrace it. . . . Know then that this world is ploughland ; as you sow, be it good or ill, you reap. . . . Now in this present world virtuous men are imbued with the spirit of lions, whereas wicked men have the spirit of dogs, for while the dog consumes his prey where he seizes it the lion takes it elsewhere. Your hunting-ground is this fleeting world and your quarry is knowledge and virtuous conduct. Carry through your pursuit to the end here, so that when the time comes for enjoyment in the Everlasting Abode it may be with the greatest degree of pleasure."¹⁸

In drawing on his own experience as a statesman, warrior and scholar, Kai Ka'us covers a wide range of topics, suggestive of the full life the nobility enjoyed. He discusses such diverse matters as religious sects, duties to parents, elders and friends, handling money, warfare, astronomy and medicine, and further tells his son how to deal with merchants, craftsmen, poets, musicians, secretaries, viziers and Sufis. These writings reveal the social pattern of the ruling class in traditional Iran, particularly the way in which they were able to maintain their power and prestige while also enjoying life. Kai Ka'us informs us that an individual who desires to rule must first of all be from an important, established family ; good tutors can then teach him the etiquette of court life, the skills of hunting and fighting, and even a handicraft should the need arise, for if a nobleman loses his power he should not become dependent upon others.

An analysis of these various historical sources indicates that the elite group, by its very nature, depended on others. The rulers issued their directives to various court officials who in turn conveyed them to the general public. A person could become an official by demonstrating military leadership or administrative proficiency, but no matter how loyal he was to the king he was never secure in his position. In a moment of displeasure the king might dismiss him, and personal enemies continually sought to blacken his character. Nevertheless, historical circumstances sometimes permitted court officials, particularly if they were tribal leaders, to seize the throne ; in this way, a powerful tribe could be both the supporter and rival of the king.

The more firmly-rooted dynasties commonly instituted the vizierite system whereby the court retained a group of statesmen, philosophers, physicians, astronomers, poets, scribes and even musicians and entertainers. They kept the king informed of all happenings, and advised and entertained him when he so desired. Those who became a part of the king's own household wielded considerable power. Of the many viziers who achieved lasting fame, such as Buzurgmihr, the vizier of Nushirwan, and Amir Kabir, the adviser to Nasir ud-Din Shah, would make fascinating subjects for an analysis of the education of viziers, but here we are concerned merely with the inter-relationships of these men to the ruler. Though they undoubtedly possessed greater knowledge and intelligence than many of their leaders, they did not have the power to rule. This point is brought out by Kai Ka'us when he reminds his son that if he becomes king, he should refrain from accepting the vizier's recommendations until he has carefully considered the matter himself. Not only did the viziers have to acknowledge the authority of the ruler but they often had to submit to his

decisions unwillingly. Sa'di recounts how Buzurgmihr sided with the king on an important issue, thereby opposing the other viziers, each of whom had his own plan. When asked why he had done so, Buzurgmihr replied :

"Inasmuch as the issue of all affairs is unknown, and it rests with the will of God, whether the view of any man proves right or wrong, it is therefore more expedient to agree with the king's view : for if it should prove contrary to what is right, I shall be secure in the excuse that I followed him, and so be saved from his abuse."¹⁹

Education of the Sufis

In contrast to the nobility who educated their youth to rule others and enjoy fine living, the Sufis taught their followers to accept every man as their equal and to live with only the barest necessities. At a deeper level, true Sufism constituted the purest form of the independent spirit. The philosophy underlying it (*tassawwaf*) taught that through the renunciation of self, true love was attainable and could lead to oneness with God. Their search for truth and the openness of their philosophical system permitted them to seek the truth wherever they perceived it. The prowess of "love", a spirit of inquiry, and an open heart, would lead one towards the truth, though it could never be fully attained. Because reason provided only a partial means of ascertaining the sublime, a state beyond good and evil, the novices (*sâlehs*) had to further undergo the most stringent form of self-discipline and introspection under the guidance of a leader (*vâssil*). They generally lived in a kind of boarding house (*khâneqa*) where they prayed together daily and meditated. In the community they were expected to help the poor and appear at special public gatherings. As a means of experiencing more of life, the *sâlek* wandered about the country visiting other *khâneqas*.

The education of a Sufi was a step-by-step process involving both behavioural stages (*maqâm*) and subjective states of mind (*hâl*). At each level the *sâlek* learned to conduct himself in a prescribed way ; that is, through the discipline of exercise and daily practice (*maqâm*) he attained a particular mind-set (*hâl*).²⁰ When the pilgrim passed the final stages (often after years of perseverance and contemplation) he earned the title of gnostic (*ârif*), received a special robe, and was prepared to guide others along the same path. He had now achieved perfect unification with God, or as the poets expressed it, love, the beloved and the lover were all one ; knower and knowledge were united.

If we want to understand the education of a particular Sufi, we can examine the autobiography of Abi-sa'id, who lived at about the same time as Kai Ka'us. One of his earliest recollections is accompanying his father on a visit to two great Sufi philosophers whose chants he imitated without realizing their full meaning. When a little older he diligently studied the Qur'an under a prominent scholar and acquainted himself with Islamic doctrine and its interpretation. While still a young man he travelled to other centres in Iran, and wherever he went he sought out religious scholars. He acquired complete self-control of almost every bodily activity by rigid training, which consisted of prolonged fasting, abstaining from certain activities, going without sleep at night, continually facing Mecca (to develop concentration), sitting straight without any back support, sleeping while sitting in one position, and reciting the entire

Qur'án every twenty-four hours. He shunned the bazaar and spent all his available time in the mosque, where he developed an attitude of inner tranquility, directed toward complete submission to God. Strange self-control of his senses enabled him to be blind, deaf and dumb at his own volition in order that he could achieve perfect union with God.

After seven years of self-imposed solitude, a period which allowed him to meditate more fully, Abi-sa'id visited religious notables, gained recognition and passed through the contemplative stages of law and reason. Then he entered the phase of intuition and attained the quality of silence: a state of mind which, to use William James' terms, is characterized by the inability of words to explain mental thought processes while all the time the individual is conscious of what is passing. In this way the Sufi is able to eliminate all human attributes and replace them by God's attributes so as to create a sense of trust. Abi-sa'id is supposed to have said that the distance between God and man is one step: that is coming out of one's self to reach God. From Abi-sa'id's autobiography we get the impression that he became a kind of psychic who could foresee events, read others' minds and interpret feelings. His exceptionally keen perception is indicated in the story which tells of his meeting with Ibn Sina, the great Persian philosopher and physician. It is said that one day as Abi-sa'id was conducting a religious ceremony in Nishabur, Ibn Sina entered the room. Although the two men had never met before they had had some correspondence, and as Ibn Sina approached, Abi-sa'id said aloud, "A philosopher has just arrived". Ibn Sina took a seat until the service was finished; then the two went to Abi-sa'id's home, where they spent three days and nights in deep philosophical discourse. At the end of that period Ibn Sina departed and was asked by his students, "How did you find Abi-sa'id?" to which he replied, "What I know he can perceive". When Abi-sa'id's followers asked their teacher, "How did you find Ibn Sina?" he replied, "Whatever I can perceive he knows".²¹

In brief, Abi-sa'id attained the stage where he had made God's image his own. This is the kind of unity that Rumi refers to in his poem:

"A beloved asked her lover,
'Whom do you love more:
Thyself or me?'
The lover answered:
'I am dead within myself and alive in you.
Then if I love myself
I will have loved you;
And if I love you
I will have loved myself'".²²

Abi-Sa'id exemplifies the view that the aims of education are to be found, not in the man-made world, but within the individual himself, discoverable through certain practices of self-control. Although the inner security that Abi-Sa'id and other Sufis achieved was not productive in a material sense it created in them the sublime abstract phase of Persian culture which was concretely expressed in the work of the artisans and craftsmen.

Education of the Isma'ilis

The Isma'ilis express their religious beliefs in their pattern of living and in their educational practices. Isma'ilism

teaches that the truth, which comes from heaven, is revealed through a *nabi* (prophet). Under him are seven *samets* (the confidants of his prophecies), each of whom has twelve *hojats* (the upholders of Islam). In turn each *hojat* rules over a number of *daa'is* (teachers), who are generally thoroughly trained in the religious beliefs.

In order to achieve full status in the Isma'ili community, a member must undergo a long involved religious training programme which consists of various tasks and exercises. The novice's first step is to reflect on such philosophical questions as creation, the problem of religious practices and the reason for them. When he has acquired an inquisitive outlook he has reached the stage of doubt, a period in which he is encouraged to question the truth of any philosophical subject. If he wishes to understand more of the Isma'ili view of truth, he is invited to take the second step called *misâq* (promise). In a special ceremony in which he promises to always tell the truth, the newcomer pledges to keep the secrets of the sect and swears that he will be eternally loyal to the faith by never supporting any plan against it or associating with enemies of the group. The third phase introduces him to the Imam's existence and the mystery surrounding the number seven. At the next level he is required to understand the doctrinal principles of all the prophets from Adam to Muhammad, followed by an intensive study of the beliefs and writings of Muhammad Ibn Isma'ail, the lost prophet of the Isma'ilis. As the fifth step, the learner becomes acquainted with the *hojats* of each Imam and learns the significance of the number twelve. He is then required to partake of the necessary religious rituals such as prayer, fasting, pilgrimages and *zakat* (tithe). The seventh period requires him to interpret the indefiniteness of time and become united with infinity. Once he attains this stage he is freed from ritual and prayer and earns the designation *mostajib* (convert). As he develops still more insight he passes through a period of muteness, after which he is permitted to speak; at this point he is called *moazan* (summoner). Finally, after having proven his sincerity and fidelity, he receives the title *daa'i* (teacher), as one who can now teach others.

The education of the independent urban element

The bazaar provided its shopkeepers and craftsmen with an education that was both practical and informal. The merchants, organized in their guilds and having only a minimum of formal education, developed their own system for keeping accounts and for communicating with one another. In some bazaars, like that of the Bazaar Zagara (goldsmiths' bazaar), the tradesmen even had their own spoken language. These occupational groupings, next in importance to the family, prepared the individual for acquiring a skill and earning a living. Although artisans and craftsmen were to be found in urban, tribal and rural areas, those in the cities were more highly organized and their training programme was institutionalized in the apprenticeship system.

In the urban communities the source of basic, formal education was the system of *maktabs*, religious schools supported by private contributions and pious foundations, and often associated with a mosque. However, the enrollment was generally limited to children of small shopkeepers and business men. Landlords and government officials supported their own family *maktabs*, just as they had their own family doctors.

Still another form of education were the *madrassehs*, which supplied secondary and higher education, and in addition trained the clergy in religious doctrine, the interpretation of the Qur'án, jurisprudence, logic and Islamic culture. Most of these institutions were located in the religious centres at Qom, Meshhed and even outside of Iran in Najaf and Karbala (in Iraq). Those who mastered the

Islamic academic tradition often became the religious and social authorities in their own communities. To become cultured was an individual matter, and those who desired a knowledge of the classics had to find their own teachers. This system of education underwent considerable change in the nineteenth century when Western influences began to affect Iranian life.

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that the *sálek* felt himself so secure in God's presence that he had no need to pray or make requests. After this, negation of self (*nafs*) developed within the *sálek* an attitude of being on guard against any further display of vanity, pride, anger, etc. The culmination of all the earlier stages led to satisfaction (*reza*) whereby the individual saw good in everything; he recognized neither past nor future, but existed at the moment. By relinquishing his free will he became fully receptive to God's orders and experienced tranquillity.

These eight *maqáms* were accompanied by corresponding internal modes (*hálát*) dependent upon sensations and not under voluntary control as were the *maqám*. According to some Sufis there were nine levels, described as: God's surveillance of the individual's behaviour at every moment (*hal e monáqabe*), the nearness of God (*hal e qorb*), love of all things (*'Ishq*), fear and hope of God (*tars*, and *omid*), intimacy with God (*o'ns*), certainty (*itminán*), introspection toward the preservation of the self in God (*mosháhid e darun*), and finally attainment of the state of union.

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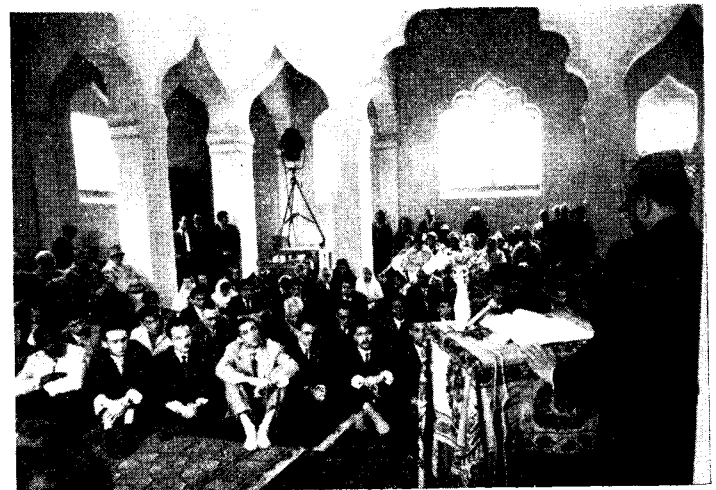
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ISLAM IN GERMANY:

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THE ISLAMIC REVIEW

MEANING OF LIFE

By The Late SAYYID AMIM AHMAD

The very first question which poses itself to a thinking man is what is the end of life? Is our life on this earth everything or is there something beyond it? If our life on this earth is everything, then we know it for certain that it is ephemeral and transitory, and the very fact that it is transitory shows that it is not an end in itself. For otherwise life would be meaningless, and there is nothing meaningless in nature. There is a scheme, a design in everything. Life cannot be without a purpose. It must have some meaning. If we cannot comprehend the Meaning of Life, the fault lies with us and not with life.

It is here that Islam comes to the help of man. Islam is not the name of any particular religion founded by any particular prophet. Islam was the religion of all the prophets of God, from Adam to the Prophet Muhammad (Peace be on him). It denotes complete surrender to the will of God and the moulding of life according to His wishes, so that man may attain a higher and nobler form of life after his brief sojourn in this world comes to an end. This was the teaching of all the prophets of God. And the very first tenet of Islam is that you must believe in God and in all the prophets of God, beginning with Adam, the first man, and ending with the Prophet Muhammad, the last of the prophets through whom the word of God was revealed to man in the form of a Book, and God Himself in His mercy promised its future safety and freedom from interpolations. And for upwards of 1350 years it has stood like a solid rock in the midst of stormy seas, pointing to man the straight path, the path of deliverance from pains and worries, fears and anxieties.

Islam also means Peace. With belief in God, there is an end of all conflicts and commotions. All doubts and conflicts are finally and for good laid at rest. There is peace with God, the Maker of Man; there is peace within yourself, and there is peace with the outside world. There is God's Peace everywhere — Peace of the Mind and Peace of the Soul, compared to which the Peace of Man, i.e., peace made by man-made laws, pales into insignificance, because man-made laws extend only to the hands and feet of man. They have no sway over the mind of man, much less over the Soul of man.

Life now has a meaning and a purpose. Man has been sent to this world only for a trial. He is to prove by his conduct that he deserves a higher form of life. This world is like the resting place of a bird in passage. Empty-handed man comes to this world and empty-handed he goes. He takes with himself only his faith and his deeds. All worldly possessions he leaves for others. Blessed is he who considers himself to be only a trustee, a manager, an administrator of all that he has in this world. Islam does not teach renunciation of this world. But Islam does teach that you should live in this world according to the dictates of God. You should live only for God and you should die for God. This world is nothing but a place where you are tested. It is a stepping-stone for a higher life. To run away from this world would be sheer cowardice. You have got to live in this world and face all the duties and responsibilities of worldly life. And you have got to do it because the pleasure of God lies in this.

A godly man lives in this world, but all the time his heart is with God. He does not neglect any of his worldly duties because he knows that the brief span of life on this earth has been allotted to him for the performance of these duties. He has got his duties to perform towards his parents and children, his wife and other relatives, his neighbours, his fellow-beings, all living objects and all the creations of God. But his whole object in performing these duties is to seek the pleasure of God. His love for his parents, children and wife is subordinated to the love of God. He would never tread a path which would incur the displeasure of God.

The path of God is the path of goodness. The beast in man has to be tamed in order to make it serve the purposes of the soul. All beastly passions are to be curbed, and the first and foremost is anger, and then comes lust. Greed, avarice, pride and malice have to be shunned. Strength has been given to some of us, so that we may help the weak and not oppress them. Wealth has been given to a few so that we may provide for the wants of the many and not exploit the needy and the poor.

Islam is the very embodiment of human dignity. Man is the vicegerent of God upon earth. The sun, the moon, the stars, the mountains, the seas, trees and animals have all been made for man. He has not been made for any of them. He is to bow his head only to the Maker of all. He is not to bow his head to anyone else other than God. He is to worship God, and God alone. Even the prophets of God were human beings like us, but God selected them to deliver His message to mankind, and they were the very models of virtue, for us to copy in our own lives and profit thereby. Islam does not permit *shirk* (associating any partner or partners with God) in any form or kind. There is no god but God, and Muhammad is His Prophet.

Equality of man is the natural concomitant of Islamic dignity. All men are equal, be they poor or rich, high or low. Before God, he is most honoured who is the most righteous among you. There is only one nobility which Islam recognizes, and it is the nobility of virtue. There is no such thing as nobility by birth. The nobility of virtue is open to all, irrespective of the colour of your skin, the country to which you belong or the family in which you were born. One of the most trusted companions of the Prophet, and one who is revered by Muslims all the world over, was Belal, who came from Abyssinia. The colour of his skin did not stand in the way of his attaining the position to which he rose.

Islam teaches man to stand on his own two feet. It enjoins upon mankind the dignity of labour. *Laisa lil Insāne illa ma Sa'-a* — for man there is nothing but what he strives for (The Qur'an, 53 : 39). This too is a natural corollary from faith in God. Man is to bow his head only before God and ask for help only from Him : *Iyyaka n'abudu wa Iyyaka Nasta'-een* (The Qur'an, 1 : 4). In order to maintain his dignity and self-respect, he has to help himself. Faith in God implies faith in self. Islam can be likened to alchemy, which transforms base metals into gold. It engenders into man self-respect and self-confidence, which changes him from a man of clay into a man of iron, with a heart of gold.



The writer of the article

HIS MAJESTY KING HASSAN II OF MOROCCO

By FOREST E. BARBER, M.A.

The death of King Muhammad V

The burning North African noon-day sun cast its rays on the restless crowd of 100,000 people jammed before the cream-coloured stucco palace. Wailing women rent their veils and cried in an ecstasy of grief. Men in native garb rushed about with buckets of water to revive the hundreds who fainted. Attendants lifted those who were overcome by emotion on to stretchers. Radio broadcasts summoned all of Rabat's doctors and nurses to emergency work in the city's packed dispensaries. The passing of the Head of State is always a time of great emotion, but the death of a beloved monarch, King and Father to his people, is fraught with more than emotion.

The gates to the palace opened slowly. Cries filled the air as the coffin of King Muhammad V emerged, draped in a venerable black, green and gold cloth that, according to tradition, had once hung at the tomb of the Prophet (on whom be peace!) in Mecca, while the watching crowd cried rhythmically "Allahu Akbar! Allahu Akbar!" In this manner King Muhammad V was laid to rest in the royal mausoleum.

It was on 26th February 1961 C.E., after a reign of 34 years, that His Majesty King Muhammad V of Morocco died suddenly during the course of an operation. The loyal citizens of the nation wept openly when the announcement of the monarch's death was broadcast throughout the country by his eldest son and heir, Crown Prince Moulay Hassan, and great crowds of mourners, greatly overcome and showing evident signs of their deep emotion, wound their way to the royal palace to honour their late sovereign.

But while the nation mourned her departed sovereign, whose very name will for ever be remembered as the author of her independence and the architect of Moroccan leadership in Africa and throughout the Muslim world, a young and vigorous monarch took his rightful place upon his father's throne as the leader and father of his people and nation.

Three days after Muhammad V's death, Crown Prince Moulay Hassan was invested with full sovereign power. Wearing a red fez and a white djellabah in place of the business suit which had been his customary attire, he pledged himself to carry on the policies of his father in reigning over the nearly 12,000,000 people of the kingdom.

HIS MAJESTY KING HASSAN II

His Majesty King Hassan II was born in Rabat on 9th July 1929 C.E. From earliest childhood he was prepared by his father for the responsibilities he was later to assume as leader of Moroccan youth and as the right-hand to the late King in affairs of State.

To this end he received a modern education at a high school in Rabat, where he studied alongside young Moroccans drawn from all regions and all conditions of life in the country. His studies included the Arabic language and literature and also the normal curriculum of a modern school. In addition, he was given personal training in statesmanship by his father. Later the Prince graduated with honours in law.

He also devoted his attention to music and the arts. Morocco is a land of avid sportsmen, and the young, healthy Prince became one of the finest horsemen in the country. In addition he is an accomplished tennis player.

Exile and national independence

The present King shared his father's exile in Madagascar. On the restoration of independence he played the leading part in the creation of the Royal Armed Forces, of which he became the Chief of Staff.

Apart from his manifold duties as Chief of Staff, he devoted keen attention to all youth activities, in which, whenever possible, he participated.

On several occasions, during the late King's absence abroad, the young Prince assumed full responsibility for the State. On 9th July 1957, he was formally invested as Crown Prince and Heir to the Throne.

On 26th May 1960 he assumed the Vice-Premiership of the new Government formed under his late Majesty's leadership.

During 1960 he led the Moroccan delegation to the fifteenth session of the United Nations General Assembly. The many facets of Moroccan policy in the realm of foreign affairs and her considered views on the various crucial issues threatening international peace and stability found an eloquent expression in His Royal Highness's address. He

submitted to the General Assembly a programme for disarmament and a plan for the constitution of a United Nations Aid Fund to help countries which are in process of development.

King and sovereign

Coming to the throne at thirty-one years of age, but already an accomplished national leader and international political figure, the first question in the minds of his people was how King Hassan II would rule. His father had always been a benevolent monarch who had authorized a consultative assembly in 1956, but this in a country which had never experienced national elections. He chose his own Premiers, who were responsible and answerable to him alone. But he was hailed throughout the length and breadth of the land as the man whose stubborn resistance to forced occupation wrested Moroccan independence from the French, widely admired as a devoted father to his children, and revered by the devout as the spiritual head of the Malikite Sunni Muslims.

King Hassan II, though a young man, inherited the instinctive respect his father commanded. The slim, eager-eyed young King has an admiration for Western scientific advances, but has never let his taste for fast cars outshine his love of the beautiful Arabian horses in the royal stable. The King once imported pecan trees from the United States of America for his garden, prairie dogs for the royal zoo, as well as Western attire for amusement. However, he has never let his interest in Western scientific achievement overshadow his love for the Moroccan people, his respect for the traditions of the nation of his birth, nor his devotion to the Faith which nurtured his dynasty. Like his father and his grandfather, Sultan Mulay Yusuf, King Hassan II is a strict Muslim brought up in the strict observances of his faith. He reads the Qur'an daily and faithfully observes the religious duties of Islam. What more could any people ask from their ruler?

The political climate

In the large cities of Morocco, as in much of the rest of the world, the voters cast their ballots for socialist political leaders, while trade unions and students, following the almost universal practice, demonstrated against unemployment. They asked the Government to raise the standard of living as well as the per capita income, and to provide better housing for the many people who had moved to the area around Rabat, as well as around the other large cities in Morocco, especially Casablanca and Port Lyautey.

Municipal elections in May of 1960 showed the strength of the socialist political leaders and trade unions. The King was promptly responsive to the expressed wish of the people, as evidenced by their vote, and began to implement Government plans for the betterment of the citizens of the nation. Hassan led the Moroccan delegation to the autumn 1960 meeting of the United Nations. In a move towards Muslim solidarity, Morocco permitted arms for Algerian freedom fighters to pass through the nation.

Politically independent — East and West

Shortly before his father's death, Hassan denied that there was any new or recent orientation of Morocco's policy. "Our country," he said, "is consolidating its independence and enlarging the domain of its interest. It is in this context that one must consider the development of Moroccan co-

operation with all nations."

Western diplomats in Rabat see King Hassan II as following an independent policy that is aimed first at improving the lot of his own people, and secondly at improving Morocco's position in Africa. As a traditional and conservative monarchy in a continent where many of the emerging nations tend towards strong-man republics, Morocco does not wish to seem behind in the emotion-filled African issues of colonialism, imperialism and nationalism.

King Hassan II must be sufficiently agile not to be caught in the struggle for power between the East and the West. Significantly, Morocco has thus far refused offers of economic aid which might endanger her independent position. King Muhammad V himself opposed large-scale economic dependence, warning against getting entangled in international power politics. King Hassan II has been visited by leaders of both *blocs* — President Leonid Brezhnev of the Soviet Union flew into Rabat with MIGs for the Moroccan Air Force, while the French Ambassador and United States Presidential emissary, Averell Harriman, both attended the funeral of King Muhammad V and offered the condolences of their respective governments.

The domestic situation

The major decisions that lie ahead for King Hassan will almost certainly lie in the domestic field. The armed forces, which play such an important role in the internal politics of all North African and Middle Eastern nations, are officered by conservative-minded top commanders and restless, impatient junior officers. It has been said that some political figures are anxious that a constitution be drawn up by nationally elected delegates, which would make the Government responsible to Parliament.

A united Maghreb

In a talk with a group of visiting news-men, King Hassan II spoke in detail about a future United Arab Maghreb. The Arabic term Maghreb (from Gharb, meaning West) refers to the Arabic countries of North Africa west of the United Arab Republic.

King Hassan II said that "a united Maghreb is 'une idee force' which has its roots in geographical unity as well as in a common history".

The King of Morocco added: "Never before has the idea of a united Maghreb imposed itself so strongly as it does today, and this in equal measure by the three countries concerned.

"Colonial occupation, instead of dividing us, made us on the contrary even more united. In the same generation, national feelings in our three countries appeared in a modern form, and it was together that we fought for our independence and freedom. How shall we proceed? Doubtless it is too early to predict this with any certain measure. We must wait first of all for Algeria to establish itself in its new hard-won independence. However, we may already define the spirit in which we shall work and the methods that we shall employ for achieving this unity.

"The spirit — that is above all a mutual understanding and tolerance. We must take account of the numerous diversities which exist. Thus, first of all, we must be ready to make the sacrifices necessary for this unity, and not just wait for those made by others. We must see to it that this

unity does not come about simply for the benefit or in the interests of one nation rather than another, but in an interest which is higher — that is in the interest of the new entity which is to be born and which will be more than a simple addition to the countries involved.

“In my opinion, the way to unity lies first of all in a tightening of the economic links, which necessitates internally integrated plans for development, and externally the definition of a common policy regarding international economic entities.

“Later will come the stages of political unity and we shall be able to proceed progressively from a relatively flexible formula, of a confederal kind, to a definite integration of our political structures.

“This, I think, is the road of wisdom. Morocco, for her part, is ready to take that road. She will be a loyal partner, faithful in her promises as in her friendships.”

The Royal Family

In the early part of September 1962, the birth of a daughter, and his first child, was announced by Morocco's dashing young King. The report stirred the entire nation to stentorian rapture. Twenty-one gun salutes echoed through the streets of Rabat and Casablanca, as well as other cities, while all Moroccan radio stations joyously broadcast the official communique of good news which had come from officials at the royal palace. “His Majesty the King, may Allah glorify him, has just become the father of a girl, born in Rome”.

Besieged by the ever-inquisitive foreign news reporters,

Moroccan diplomats explained why it was that no public announcement of the King's marriage had been made. The confusion in European and American minds resulted from their general lack of knowledge of basic Islamic traditions. Convention demands that the King of Morocco be married before he accedes to the Throne. Thus, while all loyal Moroccans quite naturally took it for granted at the time that the courageous bachelor Crown Prince had quietly been married in the few days between the death of his father and his own religious coronation in March 1961, it was not until the time of the birth announcement that the world was officially informed of the royal marriage.

Since it is also customary for royal wives in Morocco to remain in the background, and not to engage in political and social affairs, the marriage was never publicly announced. One Moroccan diplomat is said to have stated that “If the King has a child, that is his personal affair”. This thought expresses the typical attitude of Moroccans towards their King's family matters. His Majesty is not forced to live in a “glass house”, as are many European monarchs.

In Rome, Italy, where he proudly posed with the new baby girl and even rushed off to the town hall to register the royal birth himself, King Hassan said that the new princess would be called Mariam, a name that is recorded in the Qur'an and in the Jewish and Christian scriptures. His Majesty also announced that the “royal spouse” (she will not be known officially as the Queen) is the daughter of a prominent Berber family and is named Latifa.

His Majesty has one brother, Prince Moulay Abdullah, and four sisters, the Princesses Aicha, Malikka, Nzah and Amina.

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FINALITY OF PROPHETHOOD

By THE MAULANA MUHAMMAD 'ALI

“Not a single hadith or saying, however weak it may be, can be acclaimed in support of the view that the expression *khátam al-nabiyyin* (Seal of the prophets) means a prophet by whose seal prophets would be made.”

“The conception of finality is strengthened by most reliable traditions, the number of which has arisen almost to forty. On the other hand, in support of the continuity of prophethood, not a single hadith, however weak and slender in authority it may be, can be brought forward.”

The finality of prophethood according to the Hadith

The clear way in which the Qur'an has dealt with the question of the finality of prophethood and the reasons given for bringing prophethood to an end leaves no shadow of doubt in Muhammad's being the last of the prophets. However, I should like to discuss this point from the Hadith as well.

First of all, let us take up the reports which are unanimously accepted. The first of these is :

'An Sa'd ibn abi Waqqás qála rasúlláh-i (sallalláh-u 'alaih-i wa sallam-a) li-'Aliyyin : anta minni bi-manzalat-i Hárún-a min Músa alá annahú lá nabíyya ba'di.

It is reported from Sa'd Son of Abi Waqqás that the Messenger of Allah (peace and blessings of God be upon him!) said to 'Ali : You stand to me in the same relation as Aaron stood to Moses except that there is no prophet after me.¹⁷

To understand this *hadith* the relationship between Aaron and Moses should well be kept in mind. It was Moses who gave Law to the Israelites, as is evident by his going to the mountain and leaving Aaron behind him as his deputy for forty days. If the real issue is being a prophet with a law or a prophet without a law, then Moses was a law-bearer prophet and Aaron was a prophet without a law (what was the real status of Aaron has been discussed by me elsewhere).¹⁸ Now the Prophet Muhammad's relationship with 'Ali was the same as that of Moses with Aaron, with of course one exception. If this exception was not mentioned, then Muhammad had exactly the same relationship with 'Ali which Moses had with Aaron. If the report only said that *you stand to me in the same relation as Aaron stood to Moses*, then it might have been concluded that the prophethood without a law had not been terminated after the Prophet Muhammad. But the presence of the word *alá* (except) has even removed such a possibility. Otherwise, the *hadith* would have become meaningless. The words *except that there is no prophet after me* show that no prophet would come after Muhammad, neither with a law nor without. Anyhow, the saying negatives absolute prophethood ; for, if the appearance of a prophet were possible, 'Ali would have been such a prophet. He bore such a relationship to the Prophet which a prophet could have with another prophet. But, when even 'Ali was not raised to the status of prophethood, it is clear that no other prophet could appear after Muhammad.

The claimant to prophethood is a liar

Another accepted report of high credibility runs thus :

* Translated by S. Muhammad Tufail. For previous instalments see the Islamic Review, March, 1962 and February, March, May, 1960.

The Day of Judgment will not be set up unless some tribes of my ummah have joined the polytheists and unless they have started worshipping the idols. And surely there shall be among my followers thirty liars, every one of them asserting that he is a prophet, but I am khátam al-nabiyyín (the Seal of the prophets), there is no prophet after me.¹⁹

According to this report, anyone laying claim to prophethood after the Prophet Muhammad is a liar. It has not been mentioned here that these thirty liars would lay claim to the prophethood with a code (*tashri'i nubuwwat*), but only a claim to an absolute prophethood has been mentioned. Thus, laying the claim to prophethood, in spite of being a member of this *ummah*, is also the sign of a liar. Anyone who is within the *ummah* would necessarily believe in the Qur'an and the Hadith, otherwise he could not be considered a member of the *ummah*. Thus, a claimant of absolute prophethood (which in other words could be called perfect prophethood — *nubuwwat-i-kámilah*) so that it may be distinguished from partial prophethood, which can be obtained by a follower (as will be discussed in the next chapter) is absolutely forbidden for a Muslim who has faith in the Qur'an and the Hadith. To say that this has been obtained by following the Prophet Muhammad is not enough, because, whoever is within the *ummah* would say the same thing, and there is no difference in this respect between prophethood with a code or without.

Both these reports conclusively prove that the door of prophethood in this *ummah* is absolutely closed and no prophet can be raised after the Prophet Muhammad. If on one side the resemblance of 'Ali with Aaron destroyed any chance of even the continuity of prophethood without a code, on the other, the laying claim to prophethood by anyone within this *ummah* has been considered the work of a *kazzáb* (liar).

Thus, these two reports make the following points clear :

- (1) Even a person who is most closely related to the Prophet Muhammad cannot be a prophet.
- (2) Anyone who lays a claim to prophethood in this *ummah* is a liar.
- (3) Prophethood with a code or without a code has been equally terminated.

The last brick of the house of prophethood

Then another *hadith* is recorded in *al-Sahih al-Bukhári* as follows :

It is reported from Abu Huraira (may Allah be pleased with him!) that the Messenger of Allah (may peace and blessings of God be upon him!) said : My likeness and the likeness of the prophets before me is

the likeness of a person who built a house and he made it beautiful and made it complete except the place of a brick of the corner. So people began to go round about it and to wonder at him and say: Why have you not placed this brick? He (i.e., the Prophet) said: So I am that brick and I am khátam al-nabiyyin (the Seal of the Prophets).⁵⁰

The brick of the corner in fact refers to the corner-stone about which a mention has been made in the Bible,⁵¹ and then by Jesus Christ in his parable of the vineyard.⁵² Thus, in the prophecies also, the Prophet has been called the cornerstone and in the *hadith* also he lays a claim of being the cornerstone. When there was room for only one brick in the house how could more room be found for another brick except that the brick which has already been laid should be removed? This *hadith* also proves that the question of prophethood with a code or without a code does not arise. No one can be the recipient of absolute prophethood. As there is no place whatsoever in the house for laying a "brick of prophethood with a code", similarly there is no place there for a "brick of prophethood without a code". Or it has to be admitted that the "brick of prophethood without a code" can only be laid in another house. The house of prophethood that has been referred to in the above report has neither place for *tashri'i* nor *ghair tashri'i* prophethood.

The saying of 'A'isha explained

All these reports cannot be rejected by a saying attributed to 'A'isha, which runs thus:

Qúlú khátam ul-anbiyá' wa la taqúlú lá nabiyya ba'dahú.

Say khátam al-anbiyá' (seal of the prophets), but do not say, There is no prophet after him.⁵³

Now it has been established from authentic reports that the Prophet Muhammad has explained the term *khátam al-nabiyyin* by the words "there is no prophet after me" — *aná khátam un-nabiyyin lá nabiyya ba'di*. Thus, how could the saying of 'A'isha be accepted, which is entirely opposed to it, except that it should be interpreted in a way so as not to contradict the saying of the Prophet himself? The words apparently mean only this, that the Divine phrase *seal of the prophets* is a more comprehensive term than the explanatory statement *there is no prophet after me*, the latter being a reference only to the one aspect of the finality of prophethood. The explanation of the second aspect is met with in the other reports of the Prophet, such as:

Lam yabqa min an-nubuwwat-i illa 'l-mubashsharát.

There is nothing left of prophethood except good news (mubashsharát).

But if another meaning is sought in the saying attributed to 'A'isha that the statement *there is no prophet after him* is wrong and opposed to the term *the Seal of the prophets*, then in such a case the words of 'A'isha should be rejected according to the primary rules of interpretation of *Hadith*, that the saying of a Companion should be rejected, if it goes against the saying of the Prophet. In this particular instance the report of the Prophet is authentic and unanimously accepted and recorded in *al-Sahih* of Bukhari and Muslim whereas 'A'isha's saying has been quoted without

giving the necessary chain of narrators. Thus, such words should be either interpreted according to the authentic *hadith* or entirely rejected.⁵⁴

Had there been a prophet in this ummah it would have been 'Umar

It has been reported by 'Aqbah, son of 'Aamir, that the Messenger of God said:

Lau kána ba'di nabiyyun lakána 'Umar.

Had there been a prophet after me it would have been 'Umar.⁵⁵

This *hadith* is found in *Tirmidhi* and, although it has been stated there, as *gharib*,⁵⁶ in another edition of *Tirmidhi* the word *hasan*⁵⁷ has also been added. Besides this, Imam Ibn Jauzi has recorded it. And Ahmad in his *Musnad*, Hákim in his *al-Sahih* and Tibrání in his commentary have all reported this saying. And as its subject matter is in conformity with the Qur'an and the authentic traditions, therefore, there can be no objection to accepting it as true. This *hadith* is also a clear testimony that there can be absolutely no prophet in this *ummah*. If there was any such possibility, then 'Umar would have become a prophet. But as 'Umar was not a prophet, therefore, none other can be a prophet in this *ummah*.

Other reports about the finality of prophethood

Then in *Nasá'i*, *Muslim* and *Tirmidhi* it is reported from Abu Huraira that the Messenger of God said:

Fuddiltu 'alal-anbiyá'- bi-sittat-in.

I have been given superiority over prophets in six things

and the last thing which he mentioned was that:

wa khutima-bi al-nabiyyún-a

Prophets have come to an end with me.⁵⁸

Similarly, in a report about Ascension, reported by Khatib, Dailami and also by Ibn Jauzi through Anas, the following words occur that the most High God said:

Do you feel aggrieved that I have made you the last (ákhir) of the prophets?

The reply of the Prophet was:

Qultu yá-Rab-i la.

I said, O my Lord, no.⁵⁹

If the door of prophethood has not been shut, how then could Muhammad be the *last* of the prophets?

Another *hadith*, which has already been quoted, is that the Prophet Muhammad said:

I am the first of the prophets in creation but last in appointment.⁶⁰

Now, if the raising of another prophet is accepted, this goes against his saying. Apart from these, there are several other reports of the Prophet, or sayings of his Companions, which deal with the question of the termination of prophethood,

but, for lack of space, I cannot enter into a detailed discussion.

The Prophet's being khatam al-nabiyyin closes the door of prophethood

Attempts are also made to prove the continuity of prophethood from some verses of the Qur'an. The only distinction which is made in this respect is that at first prophethood was directly received as a Divine gift (*mauthibah*) and now it is received by acquisition (*iktisab*) through the agency of the Prophet Muhammad — the only difference being that no part of the *Shari'ah* would be revealed any more. The verse quoted in support of this argument is :

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

*Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets.*⁶¹

The interpretation put to the term *khátam al-nabiyyin* (Seal of the prophets) is that henceforward, by the Prophet's seal, prophets would be made, that is to say, at first God appointed prophets directly, but now they would obtain the office of prophethood by Muhammad's seal. The explanation of this verse given by me above shows that Muhammad being the Seal of the prophets means that the work which was done by the prophets before would now always be done by his seal because there would be no prophet after him. This also refers to his prophetic excellences, because he whose spiritual beneficence is extended to the Day of Resurrection must necessarily be a great prophet. The age of every prophet came to an end after some time, as did his spiritual power, but the age of the Prophet Muhammad could never come to an end and his spiritual power would neither diminish nor become ineffective. The greater portion of the spiritual excellences his community has received, or would ever receive, as compared with those of the community of other prophets, is due to the Prophet Muhammad. As his excellences are far superior to those of other prophets, therefore their penetration would also be proportionately greater in his *ummah*. If by Seal of the prophets is meant that prophets could be raised like the prophets of yore, and that the prophetic revelation is continued, it would necessarily mean that it is not the Prophet Muhammad who is the last prophet but someone else, and that the consensus of opinion of the whole Muslim nation is wrong about the finality of prophethood and about the suspension of the descent of Gabriel with apostolic and prophetic revelation ever after the death of the Prophet Muhammad! The truth according to such a view would be that the order of prophethood is still in existence, the prophetic revelation also has not been suspended, the only difference being that the work of bestowing the favour of prophethood, which was done before directly by God, has now been entrusted to the Prophet Muhammad, and the seal which God had in His own hand has now been given to Muhammad.

Strangely enough, those companions who came directly in his contact and were trained by him did not become prophets, even those for whom God repeatedly gave a promise of their "purification", and evidence for the fulfilment of such a promise has also been given in the Qur'an :

وَلَكِنَّ اللَّهَ حَبِيبُ إِلَيْكُمْ إِلَهَاتٍ وَرَبُّكُمْ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرُّشِدُونَ

But Allah has endeared the faith to you and has made it

*seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience. Such are those who are rightly guided.*⁶² And these companions also did not become prophets who received the highest rank in the sight of God⁶³ and about whom it has been said :

وَالشَّيْقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

*And the foremost, the first of the emigrants and the Helpers, and those who followed them in goodness — Allah is well pleased with them and they are well pleased with Him, and He has prepared for them Garden, wherein flow rivers, abiding therein for ever. That is the mighty achievement.*⁶⁴

And those also who were called *khair al-qurún* (the best of the generations) could not become prophets. Even 'Umar, about whom it was said : *Had there been a prophet after me, it would have been 'Umar,*⁶⁵ could not become a prophet, although he had the potentiality which could raise a person to the office of a prophet. It was even told to him by Muhammad that there was no hope of a prophet being raised after him. If it is assumed, for the sake of argument, that the order of prophethood has not been suspended and instead of God's raising the prophets this task has been entrusted to the Seal of the Prophet, then a charge of falsehood is laid against Muhammad himself (May God forbid us all from such a blasphemy!) that he told one of his companions that if there was any possibility of the advent of a prophet then he would have become a prophet, and to another he said : *O 'Ali, you stand to me in the same relation as Aaron stood to Moses, except there is no prophet after me,* and yet to another he said, *O Abu Bakr, you are the first to enter paradise from among my ummah,*⁶⁶ but he also did not become a prophet. Now it is time to stop and ponder that, if a teacher is incompetent because he cannot make a pupil like him and if Muhammad was the Seal of the prophets in this sense that he was a prophet-making prophet, and now there was no need of prophethood which was directly received by God, and this honour, in a way a Divine prerogative, had fallen in his hands, then how was it possible that he could not make a single prophet like himself?

A prophet is raised by God and this work cannot be entrusted to a human being

In fact all this confusion arises from lack of due understanding of the Qur'an. To make a man a prophet is only the work of God.

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

*Allah best knows where to place His Message.*⁶⁷

If sometimes God confers His prerogatives on some of His righteous servants, what disaster would it cause if He did give the power of creating birds and raising the dead to life to the Messiah?⁶⁸ Such is, however, not the Divine practice. The Prophet Muhammad came to discharge the same duties for which the other prophets were raised. If some human being had made a prophet before, it could be assumed that it was possible for man to do so, hence it was lawful for the Prophet Muhammad as well. But, if there is no parallel like that, it necessarily follows that such powers only belong to God. Then if a teacher is not competent unless he produces a pupil like himself, then God was the teacher of all the prophets. Did He make His pupils like Himself? The Most High God has plainly attributed the teaching of the Prophet Muhammad to Himself thus : *The*

It is clear that the Qur'án, the last of the Books, was taught by *al-Rahmán* to the great prophet like Muhammad, but still he did not become *al-Rahmán*. The Prophet Muhammad, in spite of his great rank and nearness to God, in spite of his receiving in his person Divine attributes by way of reflection (*zill*), in spite of his being a perfect and complete manifestation of God, did not become God. Then shall it be said, what is this Teacher who could not make His pupil like Himself? If anybody has the right to say that he would only believe God to be the real teacher of the prophets when He is capable of at least making one of His pupils like Himself, then, of course, he has the right to impose the same condition on the teachership of Muhammad. The powers and natural faculties Divinely conferred upon the Prophet Muhammad, who was made an epitome of mankind and the possessor of the highest potentialities in his nature, cannot be transferred to anybody else by the Prophet. If he is able to do so, then it was better that he should himself appear in the world. How we wish that we could be resurrected with him! What else do we need if we get this priceless treasure in this life? But

وَكُنْ تَحْدِثُ لِسَنَةِ اللَّهِ تَبْدِيدًا

Thou wilt not find a change in Allah's course⁷⁰ says the Qur'án.

Some ignorant people raise the objection that, if God is Omnipotent (*Qadir mutlaq*), can He create another God? If the reply is in the affirmative, then two omnipotent gods would come into existence and God Himself would not remain Omnipotent. And if the reply is in the negative, how can God in fact be Omnipotent when He cannot create a God like Himself? It is exactly the same rigmarole in which the believers in the continuity of prophethood have fallen. Muhammad (may peace and the blessings of God be upon him!) is such a perfect teacher that a teacher like him has neither been born before nor can he be born in the future. It is here that we are faced with a similar question of God being Omnipotent. If the Prophet can produce a perfect teacher like Him, then his qualification of being unique is lost because another perfect teacher would replace him and this new prophet would become the source of spiritual beneficence, otherwise he would not be like his teacher, and without becoming the main source of spiritual blessing his becoming a prophet is a meaningless thing. And if the Prophet cannot produce a perfect teacher like him, then the thought makes some people worry that how can a person be a perfect teacher who cannot make his pupils perfect like himself. Again, if such a standard is accepted as true, there have been many teachers in the world whose pupils have superseded them. Then why cannot there be a pupil of Muhammad who can (God forbid!) supersede him? To reach the core of the problem is a difficult task. Why should God do something contrary to His attributes? The existence of another Omnipotent God is opposed to Divine attributes. Similarly, this is also opposed to His attributes that He should entrust a prophet or a messenger with a work which is His own. For this reason a prophet cannot make another person a prophet. And for this reason, too, it is against Muhammad's being a perfect guide that he should make another guide like him and give the charge of his own office to this new guide.

There is no authority for the new meaning of khátam al-nabiyyin

I have mentioned above some reports in which the Prophet has himself interpreted *khátam al-nabiyyin* as *lá nabiyya ba'di*, i.e., there is no prophet after me. There are many other reports of this nature, which have been left by me for brevity's sake. As opposed to this, not a single *hadith* or saying, however weak it may be, can be acclaimed in support of the view that the expression *khátam al-nabiyyin* (Seal of the prophets) means a prophet by whose seal prophets would be made. On one side, there is such strong evidence from *hadith* and, on the other, next to nothing exists in the reports of the Prophet in favour of the new meaning. Thus, a person can judge it for himself what meaning is really acceptable. If there were even only one or two weak *ahádith* (reports) in support of this new interpretation, then one has the right to interpret this term differently. The conception of finality is strengthened by most reliable traditions, the number of which has arisen almost to forty. On the other hand, in support of the continuity of prophethood, not a single *hadith*, however weak and slender in authority it may be, can be brought forward. Even a saying of any of the Companions of the Prophet is not found in its support. Thus, it is evident that any interpretation as to the continuity of prophethood is not in the least acceptable.

(To be continued)

Next month the evidence from the Qur'án in support of the continuity of prophethood analysed.

REFERENCES

- 47 *Al-Sahih al-Bukhari*, *al-Muslim*, *Mishkát al-Masábih*, chapter *Munáqib 'Alí*.
- 48 See ch.
- 49 *Al-Sahih al-Bukhari* *Kitáb al-Tauhid*; *Al-Muslim*; *Tirmidhi*, *Abwáb al-Fitr*.
- 50 *Al-Sahih al-Bukhari*, *Kitáb al-Munáqib*, ch. *Khátam al-Nabiyyin*; *Al-Muslim*; *Tirmidhi*, *abwáb al-Munáqib*, etc.
- 51 "The stone which the builders refused is become the headstone of the corner" (Psalms, 118 : 22).
- 52 Matthew,
- 53 *Majma' al-Bihár*.
- 54 As compared with this there are other authentic sayings of 'A'isha which confirm the finality of prophethood. For instance : 'An 'A'ishata 'an-innabiyy-i (sallalláh-u 'alaih-i wa sallama!) annahu qála la yabqá ba'dahú min al-nubuwwat-i illal-mubashsharát-u, qála yá rasulalláh-i wa ma 'l-mubashsharát-u, qála al-ru'ya al-sálihah.
It has been reported from 'A'isha that the Prophet said : No part of prophethood would be left after me except mubashsharát. They (the Companions) said : O Messenger of Allah, what are mubashsharát? He replied : True visions (Musnad Ahmad).
Aná khátim-ul-anbiyá-i wa masjidi khátim-ul-masajid-i 'l-anbiyá'.
(It is reported from 'A'isha that the Prophet said) : I am the last of the prophets and my Mosque is the last of the prophets' mosques (Kanzul Ummid).—Ed.
- 55 *Tirmidhi*, ch. *Munáqib 'Umar*.
- 56 Rare or unfamiliar.
- 57 Approved.
- 58 *Nasá'i*, *Muslim* and *Tirmidhi*.
- 59
- 60 *Mishkát al-Masábih*.
- 61 The Qur'án, 33 *al-Ahzáb* : 40.
- 62 *Ibid.*, 49 *al-Hujurát* : 7.
- 63 *Ibid.*, 9 *al-Bará'at* : 20.
- 64 *Ibid.*, 9 *al-Bará'at* : 100.
"Those who believed and fled (their homes), and strove in Allah's way with their wealth and their lives, are much higher in rank with Allah. And it is these that shall triumph" (The Qur'án, 9 *al-Bará'at* : 20).
- 65 *Tirmidhi*.
- 66
- 68 The Qur'án, 6 *al-An'am* : 125.
- 68 *Ibid.*, 3 *ál 'Imrán* : 48.
- 69 *Ibid.*, 55 *al-Rahman* : 1, 2.
- 70 *Ibid.*, 48 *al-Fath* : 23 ; 33 *al-Ahzáb* : 62.

ISLAM IN ENGLAND

THE SHAH JEHAN MOSQUE, WOKING,

Muslims from East and West gathered together at the Shah Jehan Mosque, Woking, on 15th May 1962 to celebrate their second great festival, 'Id al-Adha. Members of over 18 nationalities found their way to Woking in their colourful costumes. This festival is celebrated throughout the Muslim world in commemoration of Abraham's willingness to sacrifice his son Ishmael (not Isaac).

Similar gatherings were held in other parts of England where Muslims live in great numbers.

The service at the Mosque, Woking, took place under a large marquee specially constructed for this purpose where worshippers and their Imam faced Mecca and chanted aloud *Alláhu Akbar, Alláhu Akbar* (God is Supreme, God is Supreme). Before the beginning of the service Mrs. Khadija Bukhari of Ceylon recited a *Qasidah* in Arabic (hymn in praise of the Prophet). Ruhi Tufail, the Imam's 11-year-old daughter, spoke about the significance of this festival. After recitations from the Qur'an and a few general announcements the prayers were led by Mr. Ibrahim Sidqah, Imam of the Turkish Muslim Community in London. Mr. S. Muhammad Tufail, Imam of the Shah Jehan Mosque, Woking, delivered the sermon. Mr. Tufail said during the course of his sermon that the belief in the Unity of God to a Muslim meant that he must have faith in the unity of the human race as well. God is the Lord of all the nations of the world, therefore, he said, differences among families, tribes and nations had no value in the sight of God, and belief in God demanded their entire submission to His will.

"Islam could be the religion of the modern man because it is free from monasticism, asceticism and priest-class. Let every man become his own priest. Religion is a matter of faith in God and virtuous deeds. There is nothing unintelligible, superstitious or talismanic about it for which a special class of priests, pharisees or occult teachers is needed. A Muslim lives in this world but he is not of this world. The Qur'an says, 'O you who believe, eat the good things that We have provided you with, and give thanks to God, if He it is Whom you serve' (2 : 172).

"To the modern man the whole universe seems a meaningless phenomenon. It is at this stage that the teachings of Islam come to his rescue. God, according to the Qur'an, has not created the heavens and the earth and all between them except with truth (haqq).

Independent Algeria

"The festival has a special significance for the Muslim world because it was for the first time that the Algerian Muslims were celebrating the 'Id as a free nation after 132 years. Algeria was faced with a huge and difficult task of building up their destiny as an independent nation. Material prosperity and following in the footsteps of the West blindly was not enough. In the confrontation of different cultures the Algerian people should only accept what was in harmony

with their own moral and spiritual values. It was only in this way that the new Algeria would be able to play an honourable and independent role towards a better understanding and goodwill in the world which was already torn with hatred and conflict."

After the Imam's sermon, Mr. Talha Belhil from Algeria appealed for funds for the resettlement and rehabilitation of the Algerian refugees and war victims.

The gathering then broke up for a self-help luncheon.

3rd May 1962. Mr. S. Muhammad Tufail addressed a meeting of the Sittingbourne and Milton Round Table at Coniston Hotel at 7.15 p.m. The subject of his talk was "Bridging the gulf between Islam and Christianity".

6th May 1962. Members of the Hounslow Photographic Society visited the Mosque and spent the whole afternoon taking pictures of the service and inquiring about the tenets of the Islamic faith. The visit was arranged by Miss Geddes, of 46 Hibernia Road, Hounslow.

Hindu Culture Centre, London

13th May 1962. "How to attain peace and happiness while living in this world" was the theme of the evening when speakers from various denominations and faiths addressed a meeting of the newly-formed Hindu Culture Centre, 1 Park Close, Dollis Hill Avenue, London, N.W.2 (Secretary : Mr. F. C. Sondhi). During the course of his short address Mr. Tufail said :

"Our outlook on, and attitude towards, life is the deciding factor in the attainment of peace and happiness in this world. It is an individual problem. Unless we find peace and happiness within ourselves nothing could make us happy.

"Everything in the universe follows a Divine pattern or a prescribed course, thereby living in peace and harmony with its environment. Man is also expected to work in harmony with this Divine pattern, but he is a little different from the rest of the creation because he can deviate to some extent from this course. It is here that he comes into conflict with the outside world and the world within. 'Whoever follows My guidance,' says the Qur'an, 'no fear shall come upon them nor shall they grieve' (2 : 38 ; 7 : 35). This means that if Man follows God's guidance, or in other words, works in harmony with the Divine Pattern, he could make himself free from fear and grief. Paying lip service to certain teachings and commandments or performing certain rites is not enough. It must be accompanied by the determination of the individual to show obedience to certain moral and spiritual obligations in daily life. 'Whoever submits himself entirely to God,' says the Qur'an, 'and is the doer of good (to others) he has his reward from his Lord, and there is no fear for such nor shall they grieve' (2 : 112)."



Book Reviews

PAN-TURKISM AND ISLAM IN RUSSIA, by Serge A. Zenkovsky; Harvard University Press, Cambridge, Massachusetts, 1961; p. 345.

The story of the penetration of Islam into Europe on two fronts is too well known — covering as it did the greater part of southern Europe via Constantinople right up to the walls of Vienna, on one side, and the Iberian peninsula via Gibraltar up to the Pyrénées, on the other. Very few Muslims, however, seem to be well conversant with the story of the third Islamic wave which, sweeping across the vast expanses of Central Asia, penetrated deep into what was formerly Tsarist Russia, now the U.S.S.R., crossing the Volga right up to the neighbourhood of Moscow (within about 100 miles, to be precise). Very few Muslims in the outside world are aware that Muslims formed the largest single nation-group in Russia, only next to the Slavs, who constituted the dominant ruling group. Very few are aware that Russia's Parliament, the Duma, had a substantial number of Muslim members from the far-flung parts of the Empire, and the cream of the White Army (as the Tsarist Army was called) consisted of the gallant Tartar regiments and the Cossack cavalry whose daring charges became the theme of many a folk song. Yet again very few Muslims know that Muslim nationalists and progressive leaders in the various Muslim Provinces — Turkmanistan, Uzbekistan, Kazakistan, etc. — were the right-hand men of Lenin and Stalin in the struggle which culminated in the October Revolution. The book under review, perhaps for the first time, lifts the curtain from this most fascinating story of the destiny, sometimes very hard, and struggle of Islam for survival in this land-locked forbidden region where the two continents — Asia and Europe — meet.

The wave of conquest in this region in the remote past swept from the East to the West. The tough nomadic Mongol tribes who roamed about the steppes overran the softer agricultural civilization of the Slavs and for long held the Slav-populated territories under subjection. Says the book:

"In the seventeenth century alone over 200,000 Russian slaves were sold in Crimean and Anatolian markets by the Tartars. As late as the latter part of the eighteenth century, Crimean Tartar raiders continued to rove the Ukraine, and when Russian troops took Bukhara in 1868, they freed scores of Russian slaves held by the Uzbek nobles and traders" (p. 12).

The invention of gunpowder, however, turned the tables, wresting power from the swordmanship of Islam and placing it in the hands of Christian Europe. This is how the book comments upon this turn of the wheel of fortune:

"In the fifteenth century, however, the wheel of fate had started to turn in the opposite direction. The human wellsprings of nomadic Asia seemed to have

dried up, for the hordes of Genghis Khan were the last significant migration from Asia to Europe. Some two centuries after the death of this great conqueror, the empires of his successors began to decline. Armed with gunpowder, Christian Europe took the offensive. On the westernmost borders of Europe, the Spaniards defeated the Moslem princes of Granada, erasing the last trace of nomadic Africa in the Iberian peninsula, while the Slav ploughmen in the east threw off their fetters or dependence upon the Asiatic Golden Horde, which soon after disintegrated and disappeared from the pages of history" (pp. 12, 13).

Under the Tsars, a regular campaign was launched to convert the Tartars to Christianity. Their resistance was met with repression. Let us listen to what the book tells us about this phase of Russian-Muslim relationship:

"Meeting the Tartars' resistance, missionary activity was reinforced by administrative measures against them. After their rebellion of 1556, unconverted Tartars were prohibited from living in the city of Kazan, and the city's mosques were closed or destroyed. . . . Since the mosques were the centres of resistance to Russification and missionary activity, an edict of 1592 proclaimed that all Tartar mosques be torn down and no more built without the Russian Government's permission. . . . Unconverted Tartar nobles and aristocrats were prohibited from owning Christian serfs, and according to a decree of 1681 the lands of many Moslem Tartar nobles were confiscated. . . . Missionary zeal reached its apogee in 1740, after the establishment of the Missionary Office of Affairs of New Converts. Tartar children were required to be sent to Russian missionary schools, new converts were granted privileges, and the building of new mosques was again prohibited. Even army chaplains were required to convert pagan and Moslem soldiers to Orthodoxy. In the year 1743 alone, nearly 500 mosques, both old and new, were razed, under the pretext that they had been built without the government's permission. Actual results in terms of conversions in the first half of the 18th century, however, did not correspond to the efforts exerted by Russia. Many Tartars who had been converted to Christianity remained secret Moslems. Bishop Alexis Raifsky, an ardent missionary of 1720-40, admitted that 'Mohammedans are die-hards in their customs, and none of them seek conversion on their own initiative'. Later, in 1778, Prince Shenerbatov expressed doubt as to the usefulness of missionary activity and wrote that 'the schools formerly established to convert young Moslems did not contribute to a spread of the faith, but sooner to a hatred of it'. In 1755 the native population's bitterness threatened to burst into general disorder . . . the Russian clergy paid a heavy

toll for the activities of its missionaries. In the Kazan province alone one hundred and thirty-two clerics were killed" (pp. 15, 16, 17).

This state of things could not last for long. In 1766 Empress Catherine II initiated a policy of pacification of Muslims. A deputation of Muslims which waited upon her to put their grievances before her greatly impressed her. The laws discriminating against Muslims were revoked, and to look after the Muslims' religious and cultural interests a special Muslim Ecclesiastical Administration was created with Muhammad Jan Hussein, a leading Muslim theologian, as the first Mufti. This new law, called the Act of Tolerance for Muslims in Russia, determined the course for the Muslims' religious, cultural and social development right up to the 1917 Revolution.

This new liberal policy also led to the revival of their ancestral trading activities by the Tartars, and since they, as Muslims, were in a better position to trade with the Muslim population, the whole of the Russian trade with Central Asia flowed through their hands. This led to the rise of a bourgeois class among the Tartars, some of whom held monopolies of big trade. The book thus gives us a glimpse of this prosperity of Tartar Muslims :

"The rapid development of large enterprises, some of which gained extensive monopolies in their regions, was a characteristic feature of the Tartar merchant class. Such a firm was, for example, that of the Husseinovs, illiterate but brilliant tradesmen and the founders of a vast commercial empire in the Kazakh steppes and Urals. Their main officers were in Irenburg and Kazan, but they had agents in the leading cities of Russia as well as in Berlin, London and New York, and the capital of this enterprise was many tens of millions of roubles. A similar firm was that of the Tartar, Yanyushev, which occupied a monopolistic position in Troitsk ; in Alma-Ata (Verny) the market was dominated by another wealthy Tartar, Valeev. The magnates in Kazan, along with the Husseinovs, were Selimjanov and Karimov, and in Moscow the Tartar millionaire, Karamyshev, led all firms which dealt in Russian trade with the East" (p. 21).

Side by side with economic prosperity among the Tartars came reform in religious education. First they sent their boys to the famous Madrasas of Bukhara for religious education, but soon there set in dissatisfaction with the medieval system of education in these Central Asian schools, and a movement for more practical education was launched. Says the book :

"Soon, however, Tartar students became dissatisfied with the formal medieval scholastic method employed in Central Asian schools, and early in the nineteenth century a prominent Volga Tartar theologian, Abdul Nazir Kursavi (1775-1813), protested against the abstract system of Bukhara's theologians. But it was Shihabeddin Merjani (1815-1889), the first modern Tartar historian and reformer, who initiated the new period of genuine Tartar cultural revival. Returning in 1849 from a twelve-year stay in Bukhara, Merjani took up the struggle for the improvement of Moslem schools in the Volga region. He sought to replace the formal scholastic study of the Koran and Islam by a less theoretical, more practical approach, and insisted that every true believer could interpret the Koran himself. He considered that the old textbooks did not clarify, but rather beclouded, the original content of the Koran and

the meaning of Mohammed's teachings. Further, he believed that a contemporary education and knowledge of the Russian language would not harm Moslem religious feeling but, on the contrary, would help Moslems better to understand Islam and raise their cultural level" (p. 24).

With right missionary zeal, the progressive-minded Merjani did for the education of Tartar Muslims what Sir Syed Ahmad Khan was doing for the reorientation of Muslim education in India. After 20 years' struggle, the book tells us :

"He succeeded in convincing a wealthy Kazan merchant, Ibrahim Yunusov (Ibrahim Yunas), to finance the creation of a new school. . . . In 1876, at the age of 61, Merjani became a teacher in a school for Tartars founded by Russian authorities in Kazan for the purpose of training teachers" (p. 25).

Merjani wrote several books on Tartar history which gave birth to national consciousness. He became the harbingers of a regular cultural renaissance among Tartars, of which the following should give some idea :

"By the mid-nineteenth century, education and printing had made considerable progress among the Tartars of the Volga and Ural lands. It was largely the Tartar bourgeois which was responsible for the growth of Tartar cultural life, for it financed the building of schools and mosques and the printing of books. The Tartars had obtained their first licence to print Moslem religious books in Russia after the enactment of liberal legislation by Catherine II, and by 1802 some 14,300 copies of such books, including the Koran, had been printed. Fifty years later, during the period 1853-1859, Kazan University alone published 326,700 copies of the Koran and other books in Tartar, and in the decade 1854-1864 the number of books published by Tartars exceeded 1,000,000. The network of Tartar schools under the supervision of the Moslem Ecclesiastical Administration expanded no less rapidly. By 1844 there were four madrasas (Moslem theological seminaries) in Kazan, and by 1860 there were 1,859 Tartar *maktabs* (elementary schools conducted by the *mullahs* at the mosques) throughout the mid-Volga region and southern Urals. Of these, 408 were located in the Kazan province alone" (pp. 25, 26).

From the spark of national consciousness to the flaring up of nationalist sentiment was but a natural step. The spread of nationalistic ideas in Europe lent further impetus to the nationalist movement, and the Tartars' loyalties were more with the Sultan-Caliph of Turkey than the Tsar. The Crimea War between Russia and Turkey brought matters to a head. Prayers were offered in mosques for the victory of the Turks. *Fatwas* were issued declaring service in the Russian Army unlawful. Hundreds of Tartar recruits deserted. Says the book :

"At the close of the Crimean War, in 1856, about 140,000 Crimean Tartars — over half the entire number living in the peninsula — left for Turkey, and the fever of emigration to the Ottoman Empire began to spread to the Volga Tartars. This growth of attraction towards Constantinople was the first germ of Pan-Islamism and Pan-Turkism among the Tartars of Russia" (p. 27).

This was followed by the re-conversion to Islam of Tartars who had become Christians under governmental pressure. Even Christian groups in the Volga region were converted to Islam, which Russian authorities regarded as "a Tartar cultural victory" (p. 27).

To counteract the growing threat, Russian authorities introduced a new type of school, known as the "Russian-Tartar" school, combining the teaching of the Russian language with religious teaching — something on the lines of the *Madrasa* system in Bengal, under Curzon, which combined English education with Islamic teaching. The Russian-Tartar school, however, could make little headway in the face of opposition by Tartar clergy and intelligentsia.

The Tartar nationalist movement became more vocal and dynamic under the leadership of Moscow-educated Crimean Tartar Ismail Bey Gasprinsky. These were the days of Pan-Islamism of Jamaluddin Afghani and Sultan Abdul Hamid. Under this inspiration Gasprinsky launched his campaign for the unification of Russian Muslims. To propagate his views he brought out a newspaper, *Turguman*, and made extensive tours of the country. His politics, by no means revolutionary, carried the moderate strain of those of the Muslim League of India under British rule. Just as the early League leadership's strategy lay in pampering, rather than twisting, the tail of the British lion, Tartar nationalism under Gasprinsky propitiated the Tsarist deities. Whereas Indian Muslims sang of Britannia being the largest Muslim empire of the world by virtue of its having the largest Muslim population, Gasprinsky talked of Russia becoming the leading Muslim State by forging ties of friendship with the Muslim countries of the East, and thus "stand at the head of Moslem nations and their civilization which England is attempting so persistently to do" (p. 34).

Nationalism and religious and educational reforms usually go hand in hand, leading to the splitting up of society into *Jadidin* and *Qadeemeen*, i.e., Progressives and Traditionists. This is what happened here. The new schools of Gasprinsky met with strong opposition, and he and his associates were declared by the Conservatives as "heretics and apostates" (p. 35).

An All-Russian Muslim Congress was held in 1905 in Nizhni Novgorod, followed by another in 1906 in St. Petersburg, where demands for Muslim rights were advanced. With the establishment of a Parliamentary Government 25 Muslims were elected to the First Duma.

The struggle between Progressives and Traditionists intensified, the latter stooping even to denouncing the former to Russian police for anti-State activities. Says the book :

"Forming the Moslem right wing were conservative clerics of the Ecclesiastic Administration and aristocratic Petersburg Moslems, led by Ahunda S. Bayazidov in Petersburg and Mufti Yar Sultanov in Ufa, who organized the party *Syrate Mustakim*, which collaborated closely with Russian rightists. The spiritual leader of the Kadimists was M. Velihazret, editor of the review *Din ve Megyishet*, which carried on permanent warfare with the liberals. Velihazret's enmity towards the Jadids and the leaders of Ittifak, whom he regarded as heretics and traitors to the cause of Allah and the Prophet, was so great that he did not hesitate to denounce the latter to the police for conducting Pan-Turkic propaganda in the new-method *madrasa* (for which reason the school of the Bobinski brothers was closed). Denunciations made to the Russian secret

police by conservative mullahs were preserved and published after the Bolshevik revolution, and they are interesting for their narrow fanaticism" (p. 53).

What happened among the Tartars happened in other Muslim sectors of the Russian Empire. In Kazakhstan, nationalist stirrings were awakened through the leadership and writings of Valikhanov (Wali Khan), who might be called the Kazakh counterpart of Khan 'Abdul Ghaffar Khan of India. He roused his people in the name of Kazakh nationalism and culture, resisting both Russian and Tartar influences. He preached boycott of Tartar *madrasas*, preaching : "Only the wealthy can study Arabic and Persian" (p. 64). His lieutenant, M. S. Kashatov, in his *Instructions to Kazakhs* (1908) advised :

"Let us study sciences, religion and trade and lead our people out into the world" (p. 65).

The nationalist leader Gasprinsky and his organ *Tarjuman* worked in Uzbekistan and Bukhara, leading to the emergence of new education and nationalist stirrings, accompanied by the inevitable wranglings with the Traditionists. In Uzbekistan, liberalist forces were led by Munevver Kari and Behbudi, and Tashkent became the hub of progressive publicity :

"In Tashkent the Jadids started publishing several periodicals, the main ones being *Khurshid* (The Sun), *Shuhrat* (Glory), *Asia*, and *Sodo-i-Turkestan* (Voice of Turkestan). Tartars in Tashkent also published *Tarakki* (Progress), a newspaper intended to propagate liberal ideas among the Uzbeks. Because of its proximity to the khanate of Bukhara, Samarkand became a second important centre for Jadid activity. Here Behbudi and his friends put out *Samarkand* and *Aina* (The Mirror). The movement also took root in Ferghana, where the Jadids were headed by Nasir Khan Tora in Managan, and by Abujan Mahmud, Ashur Ali Zakir and Sali Pulat in Kokand. The latter published *Sodo-i-Partana* (Voice of Ferghana), *El Buiragi* (Fatherland's Banner), and *Yurt* (Fatherland). These Jadid publications began to appear after the promulgation of the Russian constitution of 1905, which brought a lessening of censorship. Most of them were of short duration, but they played an important part in the spread of reformist thought" (p. 83).

The Russian Government, to stem these nationalistic trends, enlisted the support of the 'Ulema, who branded Progressives as "unbelievers" who were "banished from the mosques" (p. 85).

In Bukhara the Young Bukharite Movement found dynamic leadership in the person of 'Abdur Ra'uf Fitrat. He came under the influence of the Young Turks. Mark the fury of his wrath on the old school theologians in his *Munazra* :

"Consider the blow you have inflicted upon our religion. What a misfortune befell us because of your ignorant exposure of the law of Mohammed. Yes, the decline of Moslem greatness is the work of your hands. Because of you, the complete downfall of Islam will soon come. You have hindered progress and have spread a great cloak of ignorance over Moslems." Fitrat also held the clergy and the *madrasa* educators responsible for Islam's weakened military power, charging, "You have limited the armament (of our land) to daggers and swords, to bows and arrows . . . forbidden the

manufacture of cannons, rifles, bombs, dynamite and other munitions. . . . You have divided the Moslem nation into Sunnites, Shi'ites, Zeydites and Wahabis, and made them enemies of each other. . . . You have sacrificed the Holy Writ (the Koran) to your own vile and untamed passions" (pp. 88, 89).

A whole chapter is also devoted to the awakening in Azerbaijan, where the forces of progress were led by Ahmed Bey Aga (Oglu), who had studied in Petersburg and Paris. In Paris he was deeply impressed by "the political theories of Renan, who taught that a nation is a natural group determined by race" (p. 96). Like all progressives he held the *mullahs* responsible for the downfall of Islam :

"Like most liberals of his time, he strongly attacked the Moslem, and especially Shi'ite, clergy's exploitation of ignorance and superstition, and considered the clergy's domination over the cultural and social life of Moslems the cause of the poverty of Moslem countries. Agaev took a similar position in his articles published in Baku in *Kaspîi* and *Kavkaz*, in which he urged reform of Moslem society and emancipation of Moslem women. He also protested in these articles against the Moslem clergy's 'complete distortion of religion'" (p. 96).

The strength of the Azerbaijani press at this period may be seen from such an imposing array of journals as *Ziya*, *Keshkyul* (Kashkol) *Ziyai Wafkaz*, *Sada*, *Sadai Watan*, *Sadai Hak*, *Sadai Kaftaz*, *Hakikat*, *Eni Hakikat*, *Ikbal*, *Ma'alumat*, *Mizan*, *Nejat*, *Kaspîi* and *Kavkaz*.

Of all the other parts of Muslim Russia, it was in Azerbaijan that the women's emancipation movement was the strongest :

"The women's journal *Ishik*, edited by the Azerbaijani suffragette Hadije Hanum, energetically fought for the full emancipation of Moslem women ; Hamide Hanum, wife of the publisher of *Mulla Nasreddin*, and Saadat Hanum, wife of the future Prime Minister of Azerbaijan, Nassip bey Usubbekov (Yusufbeyli), among others, also actively participated in the press and in social activity. With the exception of clerical periodicals the entire Azerbaijani press supported the struggle for emancipation of Moslem women" (p. 98).

The Left Wing movement in Azerbaijan started under the leadership of Rasul Zadeh, "who created an underground left-bourgeois party, *Musavat*" (p. 100). In collaboration with Stalin he subsequently formed a new party, *Hemmet*. He escaped to Persia and started agitation against the monarchy. There he edited *Irane Ahad* and *Iran Nev* (Irani Nau).

Such is this fascinating panorama of the march of events in the vast Muslim regions in Russia when everything was engulfed in the October Revolution. Stalin, in gratitude to his Muslims, but for whom the Bolshevik movement would have cut no ice, made the following proclamation in his capacity as head of the Commissariate for the Affairs of Nationalities, addressed to "all the toiling Moslems of Russia and the Orient" and Moslem "comrades and brothers" :

"Domination by predatory plunderers, who have enslaved the peoples of the world, is coming to an end. Under the blows of the Russian revolution, the old system of serfdom and slavery is cracking. . . . A new world, a world of the toiling and newly-freed peoples, is being born. At the head of this revolution stands the workers' and peasants' government of Russia. . . . Moslems of Russia, Kirghiz and Sarts of Central Asia and Siberia, Turks and Tartars of Transcaucasia, Chechens and mountaineers of the Caucasus — all those whose mosques and prayer houses were destroyed, whose beliefs and customs were trampled underfoot by the tsars and oppressors of Russia . . . from now on your customs and beliefs, your national and cultural institutions, are declared free and inviolable. Organize your national life freely and unhindered. You now have the right to do it. Know that your rights, exactly as the rights of all the peoples of Russia, are now protected by the entire might of the revolution and its organs — the soviets of workers', soldiers' and peasants' delegates. Support this revolution, it is your government . . . Moslems of the Orient, Persians and Turks, Arabs and Hindus — all those whose lives, property, fatherlands and liberties were the objects of speculation by the predatory robbers of Europe, whose lands were seized by the spoilers who started the present war. . . . Our banners carry the liberation of all the oppressed people the world" (pp. 161, 162).

As a token of gratitude for the part played by Russia's twenty million Muslims in the overthrow of the Tsarist régime, Stalin presented the ancient copy of the Qur'an known as the "Uthman Copy", which had been preserved in the Imperial Public Library in Petrograd, to the Muslims (p. 162). A Committee for Muslim Affairs was set up consisting of Stalin's old-time comrades in the revolutionary movement.

How far this spirit of comradeship towards Muslims was subsequently maintained, and how Muslims behind the Iron Curtain are faring in the exercise of their religious and civil rights is, however, a different story, outside the scope of the present book.

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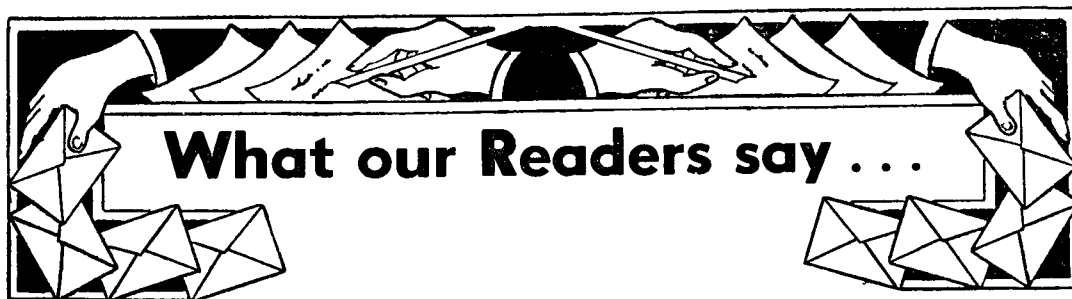
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* Plans are well in hand for the publication of a journal, the *Muslim Renaissance*, from Kano. For copies apply at the above address.

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THE INSTITUTE FOR ISLAMIC STUDIES IN EUROPE

Ruychrocklaan 54,
The Hague,
Holland.
25th April 1962.

Dear Sir,

The Institute for Islamic Studies in Europe has been registered in the Dutch Central Associations Register at The Hague, under registration number 13571, on 2nd December 1961, and would work on a non-sectarian basis for the benefit of all interested in getting a profound knowledge of Islam. The aims and objects of the Islamic Institute are :

To promote the study of religions in general and that of Islam in particular ;

To remove misunderstandings which exist between the two great religions of the world — Islam and Christianity — and thus bring the followers of these two religions closer to each other so that they may co-operate with one another with a view to developing better understanding between various nations of the world ;

To promote the comparative study of religions, so that the individuals may have the opportunity to choose a religion for themselves ;

To publish literature on matters of common religious interest and importance ;

To discuss the various problems which have arisen in the mind of man today due to the advance of science and due to the materialistic ideologies.

For the proper functioning of the Institute a building shall be erected which shall consist of a mosque, a lecture-hall and an up-to-date library. The lecture-hall will be open to other religious societies and the library will be accessible to the public.

Summer classes will be arranged for special courses every year. Muslim as well as non-Muslim scholars will be invited for lectures on various subjects.

Regular courses will be arranged on comparative religious study. Facilities for learning the Arabic language and for understanding the Holy Qur'an will be possible throughout the year. The Institute will hold weekly and monthly meetings for the benefit of the general public.

There will be no admission fee. Donations will be accepted with thanks.

All interested persons who would like to follow any course are requested to apply for admission as soon as possible. Applications would be dealt with in order of receipt. Facilities for boarding or lodging can be extended for those students who come from abroad and would not have means to stay in the Netherlands to follow any course.

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Weekly : Study of the Holy Qur'an, Islam and other religions.

Occasionally : Summer classes for Muslim and non-Muslim students. Lectures, discussions and inter-religious conferences.

Further information may be sent on request.

G. A. BASHIR, Director.

Fleet Farm Cottage,
Chart Sutton,
Nr. Maidstone,
Kent.
6th May 1962.

Dear Sir,

The article on "Muslim View of the Family and the Place of Women in Islamic Society" by the *Maulana* Abul Hashim in the April 1962 issue of *The Islamic Review* contains so many sweeping statements regarding so many matters close to the hearts of all of us that I feel I must pass some comment on it.

To begin with, I would question the analysis of law as defined by the *Maulana* Hashim in his Introduction. According to the order of things so set out by him, it would appear that there is little hope of Islam ever gaining a hold in Western hearts, as according to the author "an ideal, however sound and progressive, can never be adopted in a society incompatible with it". He then develops his thesis to prove how foreign to Islamic thought Western environment is by writing at length on what the relationship between man and

woman should be, according to his conception of the words of the Qur'an.

According to Mr. Hashim, "Capitalism" and "Communism" are coupled together as a form of perversity. It seems that these two "discourage marriage, are indifferent to sex purity and honesty in sex, encourage irresponsible extra-marital relations, and give social blessings to prostitution . . . the terms 'husband' and 'wife' being replaced by 'boy-friend' and 'girl-friend'." The author obviously holds this opinion sincerely. Just as sincerely I would ask him to look beyond the headlines with which he seems to have been brainwashed and look for the truth. Think of it from a purely logical sense if no other, and it will be clearly evident that no authority on earth could preach such a doctrine and still maintain a united social order of any permanence. The mere terminology used, "Capitalism" and "Communism", alone signifies the biased and distorted view Mr. Hashim has regarding the subject matter of his article.

With reference to the second issue raised, that regarding woman's status in society, again amazing bias on the part of the author is shown. He appears to be obsessed with the biological function of woman and her usefulness as an organ of reproduction, the frequent use of the term "the female" greatly aiding the formation of this impression. She should not, according to the author, claim to possess any intellectual talent or capability. This in spite of the fact that in the West and East alike women have proved their intellectual worth to the societies in which they reside. Women's physical uses only are acknowledged, and it is stated "that men have a standing over women is a hard reality. It is so, if not for everything else, at least for their physical superiority. . . ." A strange argument which, by keeping to Mr. Hashim's analysis, would also argue that physically powerful men should also have a status above their less endowed brothers. Humanity's mental and spiritual capabilities have no place in this order of things. That the Qur'an should be quoted in defence of this doctrine is to be regretted. "Men have a degree above them (women)" (2 : 228) is the reference used. Let us look to the context from which this is drawn — it appears in the advice given on the procedure of divorce, and when read in full surely refers to economic degree, and bears no reference to the more subtle aspects of the sex differences.

Following Mr. Hashim's thesis, the development of spiritual life is ignored completely, and that particular spiritual union which can exist only between a husband and his wife seems to be unknown to him. As he says, "emotion in sex is but incidental", and man "has a natural right to have sex relations as and when he is fit to fecundate a female". The terminology used and the essence of the statement lowers the human sexual act to mere animal function, and in such a context lowers still more the status which woman can be permitted to claim. No acknowledgment is made of that especial kind of spiritual union which develops when a husband and wife live together in mutual love and respect, that joining of souls to create a divine aura within the family unit which forms the background for the children of the union, and which flavours and lifts the sexual relation of the man and wife to the level of the sacred. This is the ideal preached in what is termed "Capitalist Society".

The subject of divorce is approached with horror. Divorce, it is said, must be avoided if possible. So it is said in the West too, the problem being discussed in the light of the possible physical and psychological effects such a course of action would have on the couple's children. The mere fact

that the subject is viewed so seriously surely nullifies the article's assertion that in this society "marriage is discouraged . . . prostitution encouraged".

It is further stated that "Pleasant or unpleasant, the fact is that women are weaker in memory, weaker in proper appreciation of facts and weaker in presentation of facts without an alloy of emotion". This is ridiculous to the extreme and warrants no defensive argument on my part.

The East, and Eastern thought, is sorely misrepresented to Western minds, and now it seems evident that to one Eastern mind at least the reverse is also true. The sum total of my feelings on the contents of Mr. Hashim's article therefore is the sad reflection of what a sorry world this is in which we hurtle into space to try to understand what it holds, while we live in such ignorance of how our fellow humans live and think. May *The Islamic Review* continue to do its bit in bridging the gap.

Yours sincerely,

JEANNETTE D. WYATT (Mrs.).

MISS JOYCE YASMIN SCOTT

"Berwyn,"

The Park, Gt. Barton,
Bury St. Edmunds.

Dear Sir,

I was deeply shocked by the news of Miss Scott's passing away. Her virtues and charm, together with her zeal for Islam, were, I feel, highly appreciated by those who knew her.

She has now passed on and we are left behind, but not desolate, for her life with us in Islam will ever raise a sweet and fragrant memory.

AHMAD P. ROBINSON,

Lt.-Com. (E.) R.N., Retd.

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MUHAMMAD

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"It did not suffice for Muhammad to have an army of the elite. It must be the army of God. In order to make it worthy of his mission the Prophet instructed it in its duties and obligations.

"The holy war should have for its aim conversion but not destruction.

"Undertaken in the name of God of justice and of mercy, it must not be rapacious, revengeful nor cruel. It should be human.

"And for the first time, one heard from the mouth of a statesman, head of an army, exhortations which would seem even to us to be fairy tales and visions if our accept-

ance of the ways of a 'total war' could have stifled our remorse for submitting to it and our hope of delivery.

" 'Do not use frauds, nor ruses,' said the Prophet Muhammad to his soldiers.

" 'Don't kill children.'"

" 'When you fight against the army of an enemy on his territory do not oppress the peaceful inhabitants of the country.'"

" 'Spare the weak woman. Have pity on suckling infants and the sick.'"

" 'Don't destroy houses. Do not overrun the fields. Do not devastate the orchards. Do not cut the date palm trees.'"

" And commenting on these words of the Prophet, his lieutenant, Abu Bakr, had to add later, for the guidance of his chiefs :

" 'Do not oppress the populations. Do not provoke them unnecessarily.'"

" 'Be good and just : the success will be your recompense.'"

" 'When you encounter the enemy, attack him valorously. If you come out victorious from the battle, do not kill the women, nor the children.'"

" 'Spare the fields and the houses.'"

" 'If you conclude a treaty, keep its clauses.'"

" 'In Christian countries you will encounter on the route holy men, who serve God in the churches and monasteries. Do not molest them, do not destroy their churches nor their monasteries.'"

" Such are the unheard-of-words, from which resounded, in the 7th century, from the places and the Mosque of Medina. The soldiers of the Holy War did not always remember them, but they could not obliterate their impression. Every time when the pure spirit of the Prophet will reanimate their ardour, his far-off voice of a humane warrior will talk to them afresh.

" They will not persist relentlessly in odious massacres. They will recognize a strayed brother, ready to march with them in the same groove of truth, in each of the arches whom they will see cutting a silhouette on the rampart of the besieged towns.

" And following the prophecy of Abu Bakr, 'the success will be their recompense'."

Vie de Mahomet, by Raymond Lerouge, Paris, France, 1939.

PEN PALS

ABU BAKR KAMARA, P.O. Box 9, Magburaka, Sierra Leone, West Africa. Aged 16. Would like English pen friends.

P. V. SATYANARAYANA, 581 Sajjan Rao Road, Visweswarapuram, Bangalore 4, India. Aged 15. Hobbies : Stamp and coin collecting, pen-friendship and correspondence. Wants pen pals (boys or girls) of any religion or colour from any country, but preferably from India and Pakistan.

Dr. ATAULLA KHAN, Cond., M.B., B.S., "Tendrils," Yellow Block, Manipal, South Kamara, India. Age 25. Hobbies : reading and writing poems. Wishes to correspond with other Muslims from different parts of the world.

MUHAMMAD A. SALAAM, "Darul Minen," 33 Hill Street, Gampola, Ceylon. Aged 17. Hobbies : Collecting view cards and stamps, photography and games. Wishes for pen pals of both sexes.

MISS CAROLYN CUSON, 6552 North Campbell Avenue, Chicago 45, Illinois, U.S.A., wishes to correspond with a Muslim between the ages of 30 and 50. Hobbies : religious studies, psychiatry and psychology, classical music, cooking and sewing. She is a Muslim convert.

GHULAM MUSTAFA F. SHAIKH, Mir Ali Bazar, Khairpur, West Pakistan. 17 years old. Science Student. Hobbies : Stamp collecting, photography and reading.

NASEEM SAMAD, Sakoon, Habibullah Colony, Kabul, Abbotabad, West Pakistan. Hobbies : Islamic history, music, books and

BADRUDDIN KANJE, c/o White House, Market Place, Caistor, Lincs, England, wishes to correspond with men from the following countries : Syria, the Lebanon, West Germany, France, Brazil, Argentine, Venezuela, etc.

NAZEEL MUHAMMAD, "Hamzas," Jeelani Road, Dharga Town, Ceylon. Aged 17. Hobbies : outdoor games, especially football, cycling, listening to the radio and reading.

A. S. P. AMEER ALI JINNAH, 7 Chinnappallivasal Street, Virudhunagar (Madras State), India. Hobby : stamp collecting. Wants to have correspondence with interested pen pals of both sexes all over the world.

M. A. MUHAMMAD RASHEED, 71 Ananda Mawatha, Colombo, Ceylon. Aged 22. Hobbies : reading Islamic books, religion, writing, football, tennis. Wants to correspond with Islamic students throughout the world.

M. S. QURESHI, C-25 Malirmarajir Colony, Karachi 27, West Pakistan. Hobbies : Journalism, photography, pen friendship.

HAJI M. KHALID, 209 Faiz Places, Khair Pur, West Pakistan. Student. Hobbies : Photography, pen friendship, hockey.

Y. M. Z. PERVAIZ, 645 Bura Alum, Khair Pur, West Pakistan. Hobbies : Pen friendship, hockey, reading magazines, etc.

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