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August 1967

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# THE ISLAMIC REVIEW

WOKING

ENGLAND

AUGUST 1967

THREE SHILLINGS



"O ye who believe!... and hold fast to the pact of God all together, and split not!"  
[The Qur'an 3:103]

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## Between Ourselves

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### CORRECTION

The article "The Muslim Spain", which appeared in *The Islamic Review* for July 1967, was inadvertently ascribed to Miss Jean Shahida Coward, whereas it was written by an English Muslim lady, Miss J. Scott-Smith. We regret the mistake.

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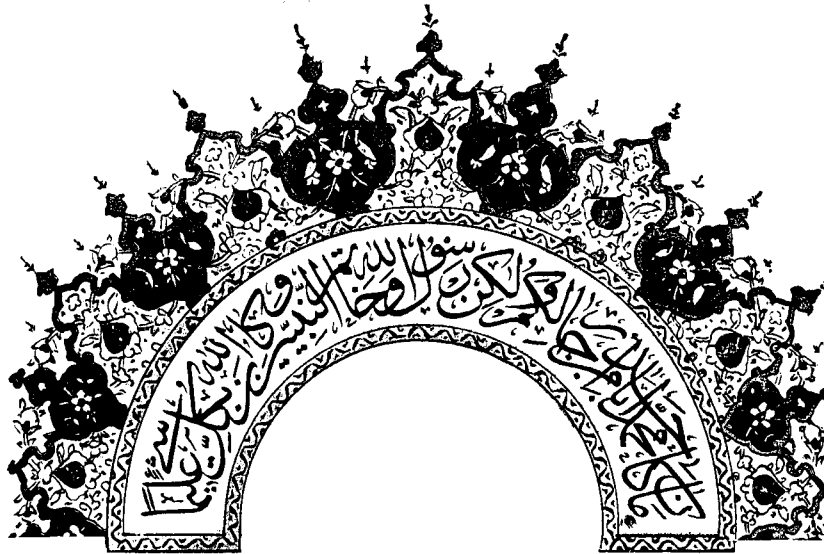
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THE ISLAMIC REVIEW

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



"Muhammad is not the father of any of your men, but he is the Messenger of God and the Seal (last) of the Prophets. And God has full knowledge of all things" (The Qur'án, 33 : 40)

"There is no prophet after me" (The Prophet Muhammad)

Vol. 55 No. 8

AUGUST 1967 C.E.

Jumada al-Ula 1387 A.H.



## A Call to the Leaders and Peoples of the Muslim Nation from the Muslim World League, Mecca, in the present Crisis

**"The defence of Arab Palestine is not the concern solely of the Arab nation — it is a task entrusted to every Muslim and every believer in God"**

*His Excellency Shaykh Muhammad Sarúr al-Sabbán, Secretary-General, the World Muslim League, Mecca*

Muslims :

After two thousand years the Zionists have taken possession of Holy Jerusalem, and Jewry has proclaimed to the world the restoration of Jerusalem and the Temple of Solomon ; and the Chief Rabbi of the Jews has told the Jews that they need no longer weep at the Wailing Wall.

It should be recalled that the Servant of the two Holy Mosques, His Majesty King Faysal Ibn 'Abd al-'Aziz al-Su'ud, in a message he had addressed to you, had said : "The defence of Arab Palestine is not the concern solely of the Arab nation — it is a task entrusted to every Muslim and every believer in God."

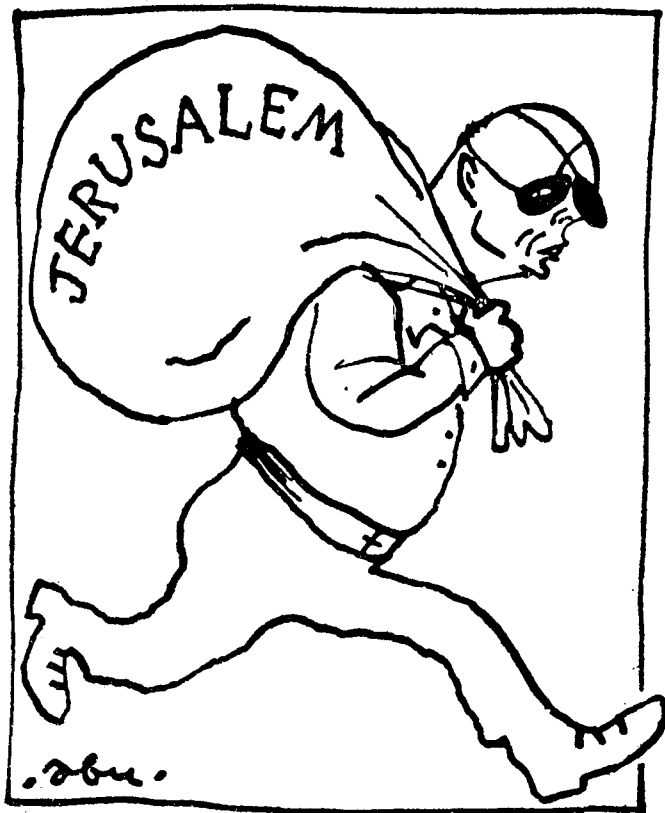
Leaders and peoples of the Muslim nation :

It has now become the duty of all the Muslims in all the corners of the earth to rise to save the Mosque of al-Aqsá, the first of the two *Qiblahs* and the place of the *Isrá* (Night Journey)<sup>1</sup> and *Mi'ráj*,<sup>2</sup> and to declare a holy and unmitigated war against Israel now that the leaders and rabbis of the Jews have declared that they would rebuild the Temple of Solomon in the place of the Mosque of al-Aqsá.

1 Night journey of the Prophet Muhammad from Mecca to Jerusalem.

2 The Ascension of the Prophet Muhammad from the Dome of the Rock.

*Continued on page 6*



# The Status of Jerusalem

A LEGAL VIEWPOINT

## Israel's Attitude a Threat to World Peace

By MUSA MAZZAWI

### *The Israeli General Dayan with the loot*

(Courtesy, Mr. Abu Abraham, and the Editor, *The Guardian*, London, for 30 June 1967)

This is a cartoon which illustrated a letter from Mr. Músá Mazzáwi to the Editor of *The Guardian*, London, on the question of the annexation of Jerusalem by Israel. The letter was published in *The Guardian* for 30 June 1967, two days after Israel's announcement purporting to annex Jerusalem (Eds., *I.R.*).

The one incontrovertible fact about Jerusalem is that it is profoundly holy to the three religions — Judaism, Christianity and Islam. For the Jews it was the capital of an ancient kingdom and the site of a sacred temple; for the Christians it was associated with Jesus Christ, and in it he was buried and from it he ascended to Heaven; and for the Muslims it was the first *Qiblah*, the direction which the faithful face in prayer, and it was mentioned in the Qur'án, the Holy Book of Islam, and from it the Prophet Muhammad went on a journey to Heaven, called *Mi'raj*.

It would be a thankless and invidious task, and quite a futile one, to try to assess the comparative significance of these religious considerations, or evaluate in some objective manner the affinity of followers of one faith or another to this uniquely sacred city. No considerations of time, length of association or substance of relationship can give any reliable clue as to the respect or devotion which people may have for sacred places or relics. Nor would it be reasonable to expect people to cherish a sacred place less because they have other equally sacred places to serve as the objects of their love and esteem. The criteria of holiness and sanctity are so irrational, indefinable and illusive that it is impossible to assess them in any objective or positive manner.

This, then, is the logic of loyalty and esteem for sacred places. From the emotional point of view, a place with religious or other intangible associations or significance can "belong" to anybody, and be cherished and respected by anybody. In fairness and justice those who cherish an object of that kind must be allowed to have access to it, and satisfy their spiritual desire for contact with it. But from the legal point of view a physical object belongs not to those who like it or desire it, however intense or justified their desire

might be, but to those who have acquired the object in the manner recognized by law. The law applicable to title to territory is substantially the same as that which applies to land generally and to movable objects of all kinds. A legitimate title can be obtained by transfer from a previous owner, or it can be acquired at first hand by creating the thing or redeeming at a time when it had no owner. In exceptional cases title can be acquired without the consent of the previous owner where physical possession has been gained in one way or another, and has lasted for a very long period.

### UN resolution on Jerusalem

The legal position in regard to the Old City of Jerusalem and the validity or otherwise of the measures recently taken by the Israeli authorities concerning the status of the Old City, is what I shall now consider. From the practical legal aspect the starting-point for an examination of the status of the city of Jerusalem is the U.N. General Assembly's Palestine Partition Scheme (Resolution 181 (II) of 29 November 1947) and two other resolutions passed shortly afterwards (Resolution 194 (III) of 11 December 1948 and Resolution 303 (IV) of 9 December 1949). These recommended the setting up of an Arab State and a Jewish State in Palestine, and the internationalization of Jerusalem — the Old City and the New City — and its suburbs. Jerusalem was to be placed under an international régime, and the city made a *corpus separatum* (an independent and distinct entity separate from the proposed Arab and Jewish States in Palestine). The Jews and the Arabs both rejected the United Nations scheme, and proceeded to occupy parts of Jerusalem City. The Trusteeship Council was designated to discharge the responsibility of administering the city, but the Council's President reported in 1950 that the two governments of Jordan and Israel had

categorically refused to co-operate with him in implementing the proposed régime. The General Assembly failed to reach agreement later that year on the next move towards a solution, and after 1952 the whole question was dropped from the agenda of the General Assembly.

Both Jordan and Israel formally incorporated under their jurisdiction the parts they controlled of Jerusalem. Israel went even further, declaring the city as its capital. The reaction of the majority of the Western powers — and indeed of the great majority of the members of the United Nations — to this Israeli move was swift and unambiguous. They refused to consider Jerusalem as Israel's capital, and many went to great lengths to emphasize this point and to demonstrate that they would not in any way compromise on this subject. Britain and the United States were particularly outspoken and firm on this point, and they refused to move their diplomatic missions to the Israeli sector of Jerusalem or to act in any way that might give the impression of acquiescing in the Israeli measures regarding the status of Jerusalem.

### British and U.S. attitudes

The British attitude on the whole subject of the status of Jerusalem was made clear by the British Government from the very beginning, and it remained consistent throughout. In a statement in the British House of Commons on 27 April 1950 the Minister of State at the Foreign Office, announcing the British Government's recognition of the union of the Kingdom of Jordan and that part of Palestine under Jordanian occupation and control, said this in regard to Jerusalem: "His Majesty's Government wish to state that, pending a final determination of the status of this area, they are unable to recognize Jordan sovereignty over any part of it. They do, however, recognize that Jordan exercises *de facto* authority in the part occupied by her." The Minister of State on that occasion also announced the British Government's *de jure* recognition of the State of Israel, and he made reservations in exactly the same terms in regard to that part of Jerusalem — the New City — under Israeli control. This position was affirmed by the British Government in a letter from the Foreign Office dated 4 October 1961, recited in the judgment of the Lord Chief Justice in the case of *Re Schiracks* (1962—2 ALL E.R. 176 at p. 180). There was a further confirmation of the British attitude in this matter a year ago. On the occasion of the visit by the Speaker of the House of Commons to Israel to attend the inauguration ceremony of the Israeli Parliament in Jerusalem, the Foreign Secretary gave an assurance to the Jordanian Ambassador in London on 4 August 1966 that the Speaker's visit was a personal one and did not reflect any change in the British Government's position in regard to the status of Jerusalem.

The attitude of the United States Government on the question of the status of Jerusalem has not been much different from that of Britain. It is clearly spelt out in *Digest of International Law* by Marjorie M. Whiteman, published by the U.S. Department of State in 1963, pp. 593-598.

Other leading Western governments have on various occasions expressed a similar attitude in regard to the status of Jerusalem, and have distinctly and meticulously emphasized their refusal to recognize Israel's claims that the New City is its capital.

### The recent hostilities

A change in the status of Jerusalem was sought to be made by the Israeli authorities who occupied the Old City

on 7 June 1967. Immediately upon the capture of the city various Israeli leaders said that a "dream which has sustained the Jews for 2,000 years had come true", and that the Israelis would never leave the city. From the formal and legal aspects, however, Israel proceeded somewhat cautiously. First there was a census in the Old City on 26 June, followed two days later by the promulgation by the Israeli Parliament of two laws providing for the application to the Old City of all Israeli legislation. This was understood by everybody, inside Israel and outside it, as annexation by Israel of the Old City of Jerusalem. The Israelis, however, carefully avoided the use of the word "annexation" (which they thought would be unduly provocative and bothersome), and preferred to refer to what they had done as mere "reunification" of the two parts of Jerusalem. "Reunification," on the face of it, is perhaps a more kindly and honourable action than "annexation" and might earn the approval of the international community for the Israelis, and even a pat on the back. But everybody saw through this rather crude euphemism. What the Israelis were doing was to "reunify" the Old City (hitherto held by the Arabs) with the New City held by the Israelis, making the two one, under Israeli rule. This was annexation pure and simple, and only simpletons could be deceived about it.

The U.N. General Assembly met and passed the following Resolution (No. 2253 ES-V) on 4 July:

The General Assembly,

Deeply concerned at the situation prevailing in Jerusalem as a result of the measures taken by Israel to change the status of the city,

1. Considers that these measures are invalid;
2. Calls upon Israel to rescind all measures taken and to desist forthwith from taking any action which would alter the status of Jerusalem;
3. Requests the Secretary-General to report to the General Assembly and the Security Council on the situation and the implementation of the present resolution not later than one week from its adoption.

This resolution, clear and unambiguous in its content and in the sense of urgency which it demonstrated, was adopted by 99 votes to none, with 20 abstentions.

The Secretary-General duly reported to the General Assembly on 12 July. The report contained a letter from Israel stating that "the measures adopted relate to the integration of Jerusalem in the administrative and municipal spheres and furnish a basis for the protection of the holy places in Jerusalem". The Assembly then passed another resolution as follows:

The General Assembly,

Recalling its resolutions 2253 of 4 July 1967,

Having received the report submitted by the Secretary-General,

Taking note with the deepest regret and concern of the non-compliance by Israel of Resolution 2253 (ES-V),

1. Deplores the failure of Israel to implement Resolution 2253 (ES-V);
2. Reiterates its call to Israel in that Resolution to Rescind all measures already taken and to desist forthwith from taking any action which would alter the status of Jerusalem;
3. Requests the Secretary-General to report to the Security Council and the General Assembly on the situation and on the implementation of the present resolution.

Voting on this resolution was 99 to none, with 18 abstentions.

During the General Assembly's debate various speakers, including the British delegate, strongly warned Israel against its continued disregard of the will of the international community.



### Israeli measures null and void

As far as the United Nations is concerned, Israel's annexation measures are invalid. Not only was this the view of those who voted at the Assembly, but it was also the view of most of those who abstained, including the United States, President Johnson stating categorically on 29 June the hope that "before any unilateral action is taken on the status of Jerusalem, there will be appropriate consultation with religious leaders and others who are deeply concerned". The American President significantly added, "Jerusalem is holy to Christians, to Jews and to Moslems".

The aforementioned resolutions of the United Nations deny Israel any right to the Old City of Jerusalem. The Israeli claim to the Old City on the basis of military conquest also contravenes the letter and spirit of the U.N. Charter as a whole, for the Charter condemns the use of force and the resort to war as an instrument of policy. International law, like all other systems of law, also denies the aggressor, and the offender against the law, any positive benefit from violation of the law. The Israeli Government's claim that the purpose of the Israeli legislation concerning Jerusalem is merely the "reunification" of Jerusalem is not accepted by serious-minded and right-thinking people. It is considered that Israel in this respect is merely playing on words and resorting to hollow euphemism to hide its real intentions. What Israel has done is to seek to annex the Old City of Jerusalem. And annexation, by any other name, is abhorrent to the conscience of the modern world and undermines the essential basis of the international legal system on which are founded the hopes for peace through justice, and not brute force.

### Israeli claims analyzed

The Israeli claim to the Old City of Jerusalem on the pretext that it was the capital of a kingdom which they had thousands of years ago, whatever appeal this may have to the emotions of some people, is not one which can be reasonably conceded in the practical sphere in 1967. An entirely new, and fantastic, map of the world would have to be produced if the descendants (or, in the case of the Jews, alleged descendants) of ancient peoples were to be accorded legal sovereignty over what they claim to be the capitals of their ancient, and long extinct, kingdoms or over places of special religious or other sentimental significance for them. This Israeli claim to Jerusalem simply cannot have any relevance from the point of view of international law. Furthermore, Jerusalem is a holy city not only to the Jews but also to the

Muslims and the Christians. It is holy to Muslims in equal, if not greater, measure; and the Arabs' and Muslims' direct physical and religious connections with Jerusalem have existed for a much longer period than have the Jews'; and the same can be said of the Christian claim. There is no reason, in law and justice, why the Jewish claim should prevail and the claim of the Christians and the Muslims be disregarded.

The Arabs and the Muslims have been custodians of the holy places in Jerusalem and elsewhere in Palestine for more than a thousand years. History records that they have been studiously vigilant, fair and tolerant in the administration of their stewardship for the benefit of the other religions. It is true in this regard, however, that during the past nineteen years the Jordanian authorities have denied the Jews of Israel access to the Old City of Jerusalem. But before condemning the Jordanians for intolerance over this it must be remembered that the Israelis had earlier become guilty of a more grave act of intolerance — the refusal to allow more than a million Palestinian Arab refugees to return to their homes as required by solemn United Nations resolutions dating from 1948 — and had not in any way purged that guilt. Intolerance unhappily breeds intolerance.

### A threat to peace

It is abundantly clear that Israel's act of annexation is utterly invalid and without merit in international law. The Israeli action has also been unequivocally condemned by the vast majority of the international community as a high-handed wrong, a flagrant violation of the law, and a reckless disregard of the interests and the wishes of the family of nations. The Arabs and the Muslims have called for a *jihad* (holy war) to save the holy places of Jerusalem from Israeli control.

While force, or threat of force, should not determine the outcome of a dispute, the proclaimed hostility of some five hundred million Muslims is something to be reckoned with. To this must be added the opposition of those Christians who have come to know of the facts of Israel's behaviour. Israel's refusal to take any notice of such hostility and opposition, or to heed the wishes of the many hundreds of millions of Christians on this subject, or to alter its attitude in regard to Jerusalem, contributes a threat to world peace. World public opinion simply cannot allow this unhappy state of affairs to continue.

---

### *A Call to the Leaders and Peoples of the Muslim Nation from the World Muslim League, Mecca, in the present Crisis*

*Continued from page 3*

*"Surely God has bought from the believers their persons and their property — theirs (in return) is the Garden. They fight in God's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'án. And who is more faithful to his promise than God? Rejoice, therefore, in your bargain which you have made. And that is the mighty achievement" (The Qur'án, 9 : 11).*

The Muslim World League calls upon the Muslim nation to support the Arabs in their time of crisis in a serious and effective manner. It places upon the aggressors the responsi-

bility for Palestine and for the killings, the homelessness, the misery, the unhappiness and the losses in property and in lives that have resulted from this.

*"Those who disbelieved from among the Children of Israel were cursed by the tongue of David and Jesus, son of Mary. This was because they disobeyed and exceeded the limits" (The Qur'án, 5 : 78).*

Muhammad Sarúr al-Sabbán,  
Secretary-General,  
Muslim World League.

# By the Light of the Qur'an and the Hadith

Text of the Friday Sermon at *al-Masjid al-Haram* (Mecca) delivered by  
Shaykh 'Abdullah Khayyat on 9 Rabi' al-Awwal 1387 A.H. (16 June 1967 C.E.)

## The Importance of Patience in the Present Crisis in the Middle East

### THE FIRST KHUTBAH (SERMON)

Praise be to God, the Helper of those who are patient. I praise the Almighty, Who relieves the burdens and ends unhappiness. I bear witness that there is no God but He, and that He has no partners, and I bear witness that Muhammad is His servant and His messenger, and an example unto the patient and the pious. May God bless His servant and His messenger, Muhammad, and his family and his Companions!

O servants of God:

To every problem there is a solution, and the solution for the greatest problems is patience. Patience inspires peace of mind and gives hope for the realization of the objectives. The Emir of the Faithful, 'Umar Ibn al-Khattab (may God be pleased with him) has said, "We have found the best way of life through patience". The Imam 'Ali (may God be pleased with him) said, "Patience is unto faith what the head is unto the body," adding later that "He who is not patient has no faith". God refers to patience on ninety occasions in His Holy Book, the Qur'an, and urges the believers unto it and associates it with the good deeds which bring man nearer to God, and commands it as a way of attaining good and achieving victory and success. God says: "O you who believe, seek assistance through patience and prayer; surely God is with the patient";<sup>1</sup> and "And whoever is patient and forgives — that surely is an affair of great resolution."<sup>2</sup> The Messenger of God (may the peace and blessings of God be upon him) said: "Nothing ever bestowed is better or more bountiful than patience."

The occasion on which patience can best be demonstrated is adversity and distress. This is the behaviour most typical of the determined Messengers of God (may the blessings of God be upon them). The most persevering of people are the Prophets, for they had been made to suffer because of their loyalty to God, and were very patient. The Messenger of God was subjected to injury and harm to an unbearable degree. But he was patient, and he triumphed over his oppressors. In their history, the Muslims have suffered various kinds of tribulations. They suffered in lives and property, in their homes and their interests, and in their religion. They were afflicted with the Jews, the most cunning of God's creatures, who attacked them, made them homeless, and orphaned their children. The Jews wanted to have a high status in the world, but it will never come to pass that a people whom God had humbled and upon whom He had stamped abasement and

humiliation, and who had incurred God's wrath and curse.<sup>3</sup> The Muslims have also been afflicted with the treachery and oppression of the imperialists, and new tragedies are daily being enacted upon the Muslims.

### The duty of the Muslims in the recent debacle

The Muslims are in great need of resorting to the armour of patience in their continuous struggle. This is a weapon which is reinforced by deep faith and conviction. It is a guiding light, as the Prophet has said, and with it man can see through the darkness of adversity. It is the pillar upon which rests victory. Struggle without patience can never lead to victory. Victory is not merely triumph over the enemy and its defeat in battle. It means the triumph of the principles of justice. In their struggle with the Jews the Muslims are defending principles which God has ordained should prevail and survive, however strong may be the powers of evil that are trying to defeat these principles. Victory will be achieved by these principles, and success will come to the righteous. God says:

*"He it is Who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse."*<sup>4</sup>

For every circumstance there is a right way, and for every aim there is a means. Although victory has not yet been achieved in the battle between right and wrong, the battle between the Muslims and the Jews, that victory shall not always be elusive. God has made a promise to the believers. He says:

*"And to help the believers is ever incumbent on Us."*<sup>5</sup>

The Muslims must remain ready at all times and places. God will strengthen their resolve, and He says:

*"And be not slack so as to cry for peace — and you are the uppermost — and God is with you, and He will not bring your deeds to naught."*<sup>6</sup>

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- 1 The Qur'an, 2:153.
  - 2 The Qur'an, 42:43.
  - 3 The Qur'an, 2:61.
  - 4 The Qur'an, 9:33, 6:19.
  - 5 The Qur'an, 30:47.
  - 6 The Qur'an, 47:35.

The path to victory is to return to God and to stop offending Him in any way. Man may be deprived of a livelihood because of his sins, and may be denied success which is within reach, because he has offended against God or because he has boasted about his strength, and without depending on God. "We shall be victorious! We shall be victorious!" are words which had been repeated many a time before the battle, without invoking the will of God. Hence the bitter lesson of defeat which the Muslims have suffered. God says :

*"And say not of anything : I will do that tomorrow, unless God pleases. And remember thy Lord when thou forgettest and say : Maybe my Lord will guide me to a nearer course to the right than this."*<sup>7</sup>

The Muslims throughout their lands and countries must remember that they have a serious responsibility to maintain the orphans and widows of the martyrs who had fallen in the battle in defence of the religion. The believers are unto one another like a wall every part of which strengthens the other.<sup>8</sup> The orphans and the widows of the martyrs, and those who are in hospital recovering from injuries in battle, are a sacred trust for all the Muslims. The Muslims must extend the hand of help and lighten their sufferings. Every Muslim must remember the agony of the orphan who has lost the love of a parent. We all have children, and we all do not wish this painful experience to be suffered by our children. Every Muslim must also remember the harm which widowhood inflicts upon women, and we all have womenfolk and would not like them to suffer such a misfortune. Perhaps this reminder will serve to bring about some alleviation of the sufferings of the orphans and the widows of the martyrs, and would raise the morale of the victims of the battle. If every person were to give of his income a small part for spending in God's cause, God will multiply this offering a great deal. The spending of money in God's cause is a form of *jihād*, and in just the same way as *jihād* can take the form of offering life ; it can take the form of offering property and money. For those who have not achieved victory in the struggle against the enemy in battle, victory can be achieved in the struggle against the evils of miserliness. God says :

*"Surely my Lord amplifies provision for whom He pleases of His servants and straitens (it) for him. And whatsoever you spend, He increases it in reward, and He is the best of Providers."*<sup>9</sup>

O servants of God !

Keep your duty to God and be patient, and through this and the spending of property in God's cause you will earn the right reward, for great is the reward given to the patient and those who spend in God's cause. God says :

*"And certainly We shall try you, till We know those among you who strive hard, and the steadfast, and manifest your news."*<sup>10</sup>

May God make me and you benefit from the guidance in His Book. I say this, and ask of the Almighty forgiveness for you and me and for all the Muslims, He is the All-forgiving.

## THE SECOND KHUTBAH (SERMON)

Praise be to God, the Mighty and the Avenger. I bear witness that there is no God but He alone and that He has no partners, and that our master Muhammad is His Servant and Messenger and His chosen Prophet. May the peace and blessings of God be upon His Servant and Messenger, and his companions.

O Servants of God !

What has befallen the Muslims in their battle with the Jews is a test of the sincerity of the believers and an elevation of their rank. God says, addressing our predecessors :

*"And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers. If a wound has afflicted you, a wound like it has afflicted the (disbelieving) people. And We bring these days to men by turns, that God may know those who believe and take witness from among you. And God loves not the wrongdoers, and that He may purge those who believe and deprive the disbelievers of blessings."*<sup>11</sup>

God also says :

*"If God helps you, there is none that can overcome you."*<sup>12</sup>

7 The Qur'an, 18:23-4.

8 A Saying to the Prophet Muhammad.

9 The Qur'an, 34:39.

10 The Qur'an, 47:31.

11 The Qur'an, 3:138-140.

12 The Qur'an, 3:159.

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# A non-Muslim Scholar's Approach to Islam's\* Key Problem—Economic Development

by Professor JACQUES AUSTRUY

THE TRANSFORMATION OF ECONOMIC POLICIES  
TENDS TO BE FAVOURABLE TO A DEVELOPMENT  
OF MUSLIM\*\* COUNTRIES

**Two directions in which the creative opportunity is favourable to the economic development of Muslim countries**

The argument which consists in showing the advantage which the under-developing countries have in utilizing accumulated knowledge is a classical one. But we too can show that the progress of science and economic techniques allows some civilizations to speed up their economic development.<sup>1</sup>

There are several avenues now available to Islam which will speed up its economic development. The cleavage of the Western world into two competitive economic systems has in fact brought into being a certain margin of creative freedom for those countries that have not yet chosen their particular methods of economic growth. The existence of two possible economic régimes raises the hope of making progress and growth by the use of modified or "pioneer" methods not previously attempted.

The stifling constraint of Western growth was a burdensome feature, for such growth was made according to conventional and stereotyped methods. This has given way to the idea of *a number of possible choices*, not only between the existing types of growth but in the considerable range of methods of progressive adaptation which may be discovered by human ingenuity.

We can thus indicate at least two directions in which the margin of creative opportunity can be particularly favourable to the economic development of Islam: that of the choice of a type of organization which is in harmony with the deepest aspirations of Islam, and that which consists in adapting the socio-politics of Islam to the vast world areas of economic possibility.

It is generally considered that development is possible in only two ways: through free enterprise and by planning. Specialists consider that development in countries of low revenue cannot be carried out through free enterprise, and that, for them, intervention of the State is a necessary condition.<sup>2</sup>

Even Professor Jacob Viner, writing on this subject,<sup>3</sup> says: "... the masses in some countries are too poor, too

ignorant and too strongly attached to old-fashioned ways and behaviour to be really capable of acting in their own interest; and if progress is essential, then it must be initiated, and for some considerable time managed by, government authorities."<sup>4</sup>

Now in the case of Islam, the possibility of effective economic planning has many other advantages. It would allow economic development to be carried out in accordance with two fundamental ideas and aspirations of Islam — the urge towards development on a global scale and a keen sense of collective justice.

It has been said with some truth that personality in Islam resides both in the conception of a transcendental God, and a sense of Divine immanence exerting a strong and definite influence on behaviour. "It clings to the cosmic. In this way it escapes from many worries, many problems. It is happy, with a happiness which comes from conformity (*Tawfiq*)."<sup>5</sup>

**Global aspiration of the Muslims destroyed by their encounter with the West**

It is the encounter with the West which destroyed this global aspiration of the Muslims before the triumph of the West, before the coming of either the machine or economic

\* For the previous instalment see *The Islamic Review* for July 1967.

\*\* In European languages the words Islam and Muslim are interchangeable. Thus Islam in this article, more often than not, means Muslim countries.

1 Cf. L. Duprez in his *Intervention au Congrès des économistes de langue française*, May 1958, p. 1948. He writes: "The problem of the under-developed countries is facilitated in the sense that what is involved is an imitative process and not a creative one. They are given techniques, which it suffices to learn and put into practice. Where it is found necessary to invent, the intellectual possibilities for development are greater." We willingly agree with Professor Duprez that the fund of technical knowledge accumulated by under-developed countries is an important asset, but we do not agree with him that the function of this inherited wealth of knowledge is to dispense the under-developed countries from making their own efforts in a "pioneering" sense. Cf. also G. Myrdal, *op. cit.*, p. 117.

2 G. Myrdal, *Une économie internationale*, Théoria, Paris 1958, p. 283; W. W. Rostow, *The Process of Economic Growth*, Oxford 1953, p. 257.

3 J. Viner, "America's Aims and the Progress of Under-Developed Countries," in *The Progress of Under-Developed Areas*, ed. Bert F. Hoselitz, Chicago University Press, 1952, p. 199.

4 R. Gendarme, *L'Economie de l'Algérie. Sous-développement et politique de croissance*, A. Colin, Paris, 1954, p. 370.

5 J. Berque, *Les Arabes d'hier à demain*, p. 258 *op. cit.*

analysis. "And we can understand that, in the Arab world, suffering from its lost sense of immanence, it is by analysis, by division, and at the cost of the most dispersive investigations, that each household, mass, nation and class is trying to terminate the situation by recovering its unity."<sup>6</sup>

For planning is the means of acquiring an economic orientation suitable for submission to the *ummah* (the community), the transcendent unity to which the Muslim is subject in all spheres of life. This conformity to a profound Muslim aspiration explains not only the technical necessities of economic development, but also the importance with successful economic planning can have for the development of Islam.<sup>7</sup> In fact, we see here the first steps towards the realization that development can be carried out by the very methods that Islam has revealed to the hearts of Muslims, and which no longer constitute an obstacle to their real interests.

For planning can also bring to fruition another fundamental Islamic ideal — a reverence for justice. In Islam, the economists themselves consider that the material elements of economic growth must be repudiated if they are incompatible with justice. We must certainly not try to paint too idyllic a picture of the realities. This sense of justice, very pronounced among Muslims, is often marred by formalism.<sup>8</sup> There is conflict between two poles: orthodox normalism, which reproves everything in a commercial transaction which is not "immediate" — maturity, dependence on contingency, interest, and the speculation which is still prevalent in the moral behaviour of many Muslims. Now the "new centralism" of the East, which has been called the "imamate" of the modern age, reconciles the advent of modernity with a return to tradition.

"Even by its defects bureaucracy, often evasive and often dependent on a figurehead for the slightest decision, benefits and reassures its victims. It forms part of a pyramidal system similar to the one which was the basis of canonical magistrature. Its shortcomings "get by" better than the delightful disorder of the "business man". Or rather, its defects and its merits are the opposite of his."

Thus the progressive amelioration of planning<sup>10</sup> and its extension in Arab countries involves more than the results of a technical experiment. It specially represents the realization of a profound hope, the opening up of the royal road (*huda*) to modern economic success.

### The idea of the "nation" found in Muslim countries is a creation of the West

In 1956, on our return from a tour in the East, we noted that the "nation" is above all a creation of the West, and that the transmission of European ideas of "nationality" to *milieus* poorly prepared to receive them has created more problems than it has solved. We noted also that the cutting-up of the Ottoman Empire after the war of 1914-18 showed that the so-called Arab nations are not pre-established homogeneous *ensembles* comparable to our nations of Europe. They represent rather the erroneous views of Western politicians.<sup>11</sup>

A very similar opinion was expressed, in an interview, by the former President of Syria, Shoukri Quwatli, reported by Benoist-Méchin: "You view these things as Westerners," he declared. "No doubt you look upon Syria, the Lebanon, Iraq or Jordan as historic entities like France, Switzerland, Spain or Italy. But this is an erroneous conception. There is not — there cannot be — Syrian patriotism, Syrian

sovereignty, in the sense in which you understand it. There can only be *Arab nationalism*. Our frontiers are not limits, they are wounds. At Versailles, Clemenceau, Lloyd George and Orlando disposed of us without taking into account our ideals and aspirations. I am well aware of what happened because I was there. In Europe the Treaty of Versailles collapsed. Why do you think it should still operate in the East?"<sup>12</sup>

Whatever may be the nature of the *ensemble* referred to by Shoukri Quwatli — nation, empire or community<sup>13</sup> — it covers a vast area, which is, sociologically speaking, fairly homogeneous, and where there exists a firm solidarity. This solidarity can express itself quite forcibly whenever there are essential problems and questions raised on the international scene which affect any one of the State comprising the *ensemble*.

For the economist it is not so much a question of studying the special factors relevant to the historico-sociological *ensemble* known as Islam, as that of deducing, from its undeniable existence, that considerable advantages could be forthcoming for its economic development.

### Economic growth, development and integration

It has often been stated by historians of Islam that the Muslim community, during its "golden era", had built up a vast domain where the liberty of commercial transactions, and their security, were safeguarded.<sup>14</sup> But the vast economic area which Islam represented had not then the opportunities for economic development which it could have today. In fact, it is only a few years since an economic integration on a continental scale has been possible and conceivable. Political integration has, historically, preceded the possibilities of economic integration. This is one of the reasons which explain the weak cohesion of the great empires compared with that

6 *Ibid.*, p. 259. On the same idea cf. also M. Bennabi, *Vocation de l'Islam*, p. 31 *et seq.*

7 Cf. J. Austruy, *Structure économique et civilisation*, pp. 225-254.

8 Cf. the opinion of C. Lévi-Strauss: "The Islamic fraternity is built on a cultural and religious basis. It has no economic or social character. The beggar is, in fact, my brother, especially in the sense that we share fraternally the approbation which separates us . . ." (*Tristes Tropiques*, p. 436). This attitude appears to us to be open to discussion. In Islam there exists a redistribution of revenues which is by no means negligible, carried out through the medium of various forms of almsgiving. This constitutes a "phenomenon of multiplication" not envisaged by traditional theory.

9 J. Berque, *op. cit.*, p. 123.

10 Cf. A. A. Philip, *The Amelioration of the Egyptian Plan of 1959*, a Doctorate Degree Course, 1959-60.

11 *Structure économique et civilisation*, p. 213.

12 Benoist-Méchin, *Un printemps Arabe*, p. 314 *et seq.*

13 On this subject cf. Vincent Monteil, *Les Arabes* (Collection Que Sais-Je?). Paris 1957, p. 105 *et seq.* In our opinion, all these concepts, borrowed from the West, are inadequate to give a correct idea of the special sociological entity that Islam is . . . a civilization in the interior of which we have elsewhere proposed the idea of seeking regions of homogeneous mentality. In the same line of thought cf. the opinion of R. Montagne, mentioned by P. Rondot in *Destin du Proche-Orient*, Paris 1959, pp. 117 and 118.

14 On this point M. E. Rabbath states that ". . . economic liberty, with all the other advantages that should normally accompany it — freedom of personal movement, freedom to save and invest money, freedom of choice of work or residence, etc., was complete throughout the long history of Islam. The concept of the the organic and territorial unity of Islam, offered to its Muslim citizens a field of economic scope and possibility (in this respect no incapacity or obstacle ever having arisen to impede their functioning), a vast domain of activity embracing all the territories that Islam has conquered" ("Théorie des droits de l'homme dans le droit musulman" in *Revue internationale de droit comparé* for October-December 1959, Paris, p. 688 *et seq.*).

of the smaller *ensembles* made up by the lesser nations.<sup>15</sup> The industrial revolution took place within the framework of the nation. The economic growth of the world has been carried out, at least since the advent of capitalism, through the activity of national, continental or maritime economies which have been successively dominant.<sup>16</sup> Today "... the conflict between the economic areas of the important centres of production and the national areas which are organized on a territorial basis is plainly evident. There are nations which are nations only in name — their powers and the productivity is nil. They have no important centres of production which would give them the means of becoming sovereign states in the sense of the term".<sup>17</sup>

### **Large ensembles in the Muslim world, as in the Middle East, make economic integration possible**

Progress in transport, in the means of diffusing information, and in managed economy, as well as changes in power-relationship on a world-wide scale, have led to the supremacy of the large economic *ensembles*: the U.S.A. and the U.S.S.R. Thus we begin to appreciate the theoretical advantages in having vast areas of territory.<sup>18</sup> There is thus general agreement that a large area of territory possesses a number of advantages for economic development. In particular it allows:

- (1) the possibility of a better distribution of the economic factors;
- (2) a beneficial increase in competition;
- (3) the advantages of possible standardization;
- (4) a greater facility for benefiting from external economies;
- (5) the possibility of an increased rate of economic growth because of a decrease of dependence on external factors; and
- (6) a better distribution of economic progress.

"It is (therefore) important that a nation incorporate under a single authoritative body extensified and diversified resources, and even that it possess a vast extent of territory, because the difference in prices and costs increases with an increase in distance and space, and because the presence of contiguous zones of inferior development has an influence on the forms of economic growth."<sup>19</sup>

Now the socio-cultural *ensemble* constituted by Islam could very well form a large integrated economic area, at least in certain of its regions which constitute what we have termed "regions of homogeneous mentality" (for example, the Middle East).<sup>20</sup> In this particular case the common ideals and the common economic mentality throughout the *ensemble* makes economic integration possible.

This economic integration, already in progress in the Middle East (not without obstacles and difficulties) would mean a twofold advantage for economic development. First, it would open up the way for the orientation and utilization of the benefits obtainable from the development of the oil-bearing areas of these regions,<sup>21</sup> thus satisfying the needs and aspirations of the local populations. Further, it would help to improve and make economically effective a process of "de-nomination". For the régime of economic domination, Islam would endeavour to substitute what we may term "de-nomination" — an economic régime of "re-conquest", or "recovery", or even of "lawful recapture".<sup>22</sup> These changes of direction of economic power have in fact already had material expression in contemporary events: the

nationalization of the Suez Canal, the Egyptianization of the banks, exertion of pressure on the oil companies, etc. It seems therefore that in a world which is on the highroad to uniformity, the Arabs wish to "observe the amenities", to act with tact, prudence and circumspection. But "... with them (the Arabs), so far, it is the sign which always gives rise to the fact, rather than the fact vindicating the sign. The urge to "be" is stronger than the urge to "act". In any case it precedes it. From which we have the curious spectacle of an emancipation which proceeds from affirmation to fulfilment, from the superstructure to the base. It first manifests itself politically, then seeks to become economic and social, that is to say, to justify itself, in other words, to become vindicated."<sup>23</sup>

But in this study of "de-nomination" we are most of all concerned with the profound changes in human behaviour which are therein involved. And these changes in behaviour and in attitudes in contemporary Islam can also have an influence on economic development.

### **THE TRANSFORMATIONS OF DEMOGRAPHIC, SOCIAL AND MENTAL STRUCTURES IN CONTEMPORARY ISLAM NOW ALLOW US TO ENUNCIATE THE PROBLEM OF ECONOMIC DEVELOPMENT IN NEW TERMS**

#### **The increase in population in Muslim countries and their economic development**

One of the most important phenomena of our age is without doubt the formidable increase in population which is taking place in the countries of the *Tiers-monde*, and particularly in Muslim countries. This demographical increase, which comes into equilibrium with, and often exceeds, the increase in food supplies and general subsistence, is considered by the majority of specialists in the problems of economic under-development as one of the main causes of the vicious circles of poverty.<sup>24</sup> In the case of Islam, however, we can make three observations which appear to have some importance regarding the question of economic development:

15 On this point cf. André Marchal, *Cours professé à l'Ecole des Hautes Etudes*, 1959-60.

16 F. Perroux, *La coexistence Pacifique*, Vol. I, Paris 1959, p. 88.

17 F. Perroux, *Economie Appliquée* for août-septembre 1948, p. 243 (an article on "L'Economie dominante").

18 On this subject the interest taken today by economists in the "optimal size" of a nation is symptomatic. Cf. the Lisbon Conference on the economic consequences of the size of nations (September 1957). For more complete studies of this question cf. F. Perroux, *La Coexistence Pacifique*, especially Vol. 2.

19 F. Perroux, *ibid.*, p. 204.

20 On the subject "Areas of Mentality", cf. *Structure économique et civilisation* for Islam, pp. 213 and 214.

21 In fact, in many cases these centres of development have become for the nation centres (or "poles") of absorption. Far from "diffusing" the economic development they have, deplorably, split up the economy into parallel sectors. Cf. an article by A. Ajdari in the *Revue Tiers-Monde* on this point of view.

22 J. Berque, *Les Arabes d'hier à demain*.

23 J. Berque, *ibid.*, p. 45, which should be compared with the study by Malek Bennabi in *Vocation de l'Islam*. M. Bennabi sees in the phenomenon of colonisation the possibility for the Arab nations to leave the condition of "colonisability" in which the colonising power found them. According to him, it is when the nations come to the full realisation of their duties, implied by the rights which they claim, that the hour of the Great Awakening will sound. . . .

24 There is no doubt one can find, in the economic domain, a certain justification for, and certain advantages in, the increase in population. M. Albertini has brilliantly defended the anti-Malthusian view in a chapter entitled "Croissance démographique et développement économique", pp. 51 to 60 of "Science économique et développement," which forms Volume 2 of *Economie et Civilisation*, Paris 1957.

### Three observations on the question of economic development in Muslim countries

1. There are approximately 500 million Muslims. It is said that every fourth man is Chinese, but it is also true that today one man in six is a Muslim. This mass of people, all joining together in the same prayer, is beginning to realize its strength and cohesion — two things which have impressed visitors for many years.

"Five times a day, throughout the whole world, more than 500 million people prostrate themselves in this way. All of them facing Mecca, they form a vast circle, a flower, of which each petal is a living being. They bend low towards the earth, then stand erect, then bow low again — and I can see — if it were possible to obtain, so to speak, a panoramic and all-embracing view of the whole — the picture made by this gigantic corolla, rhythmically opening and closing again, formed by countless multitudes of believers. A strange flower, spread over a number of continents, losing its petals every evening, but re-forming again every morning at the call of the muezzin, a flower whose every petal is joined to the others by the bonds of prayer, and of which the Ka'bah is the pistil, solid and black."<sup>25</sup>

This conception of vastness, of grandeur, which is today animating some of the leaders of the Middle East, partially explains the orientation of their economic policy, which aims at action on a gigantic scale. . . .<sup>26</sup> In spite of the criticisms which could be made against the orientation of this economic effort, regarding its short-term viability, we are not sure that putting into practice a "power-idea" such as this would not be one of the best ways of initiating an "economic drive".<sup>27</sup>

2. On the other hand, if density of population can involve undeniable economic dangers, the situation also had a favourable aspect. It transforms the population-structures in a way which can be economically useful, by diminishing the rate of liability incurred by non-producing individuals in relation to a mass of people who are capable of engaging in economic production. It also engenders a creative "drive"<sup>28</sup> whose role is fundamental in the process of economic development. The compensation between the negative and positive effects of population-increase is often a question of the doctrinal point of view. It is not our intention here to take sides with any particular theory, but simply to discuss the favourable aspects, for the economic development of Islam, of an existing fact — Islam's considerable growth in population, which is today at the rate of about 3 per cent per annum.<sup>29</sup>

#### *Growth of population in Muslim countries is helping the "awakening" of Muslims*

Specialists in Muslim questions consider this upsurge in the population rate to be playing an important part in the "awakening" of Islam. Louis Massignon, writing in the preface to the *Muslim World Year Book*, 1955, said: "Demographical studies show that Muslim countries are now being more and more populated by young people. These young people have high hopes for the future, and will not let themselves be frustrated by a more or less paternal system of standardized exploitation. They know that if they work with tenacity of purpose, they will eventually succeed in recapturing from the European consortiums, both Christian and Jewish, the unfettered exploitation of their own natural wealth — land, rubber, tin, manganese and especially oil, and the international straits and waterways at Tangiers, Suez, Aden, Singapore and the Bosphorus."<sup>30</sup>

This opinion, surprising perhaps in its outspokenness, is very similar to the more moderately-expressed opinion of J. Berque: "... in Islam resistance is primarily a phenomenon of youth which is directed no less against the 'ancients' than against the foreigner."<sup>31</sup>

This aspect of population-growth in Islam is important vis-à-vis a study of the prospects for economic development, but there is another relevant point which we must consider — the attitude of Islam to Malthusianism.

#### *Islam is more prepared than other religions to accept the legality of birth control*

3. Now Islam is not entirely hostile to Malthusianism. This is important, and it is in contradiction to a fairly widespread opinion. C. H. Bousquet has pointed out, by using quotations from the Hadiths and texts from Ghazzālī, that Islam acknowledges, at least under one of its forms, the legality of voluntary birth-control.<sup>32</sup> Further, M. Saint-Germès recently noted that according to results obtained from an enquiry in medical circles, Muslims do not in this matter behave differently from Europeans, and that in the large cities on the Mediterranean coast, particularly the North-African littoral, there is evidence of a certain degree of Malthusianism, especially among the educated classes. In the future, the more educated Muslim families, at least those living in the towns, will doubtless, on their own initiative, endeavour to limit the number of children so as to raise the standard of family life.<sup>33</sup>

Whatever may be the verdict on demographic Malthusianism, or even if one may question the disinterestedness or the representative character of some of the findings we have here discussed, it appears we are bound to conclude that Islam is more prepared than other religions to accept modification in sexual behaviour which may be made necessary by economic growth. The publicity given to tentative efforts at birth control in Egypt plainly shows that such methods can be reconciled with the Muslim religious conscience. This does not, however, mean that this conciliation with the religious dogma of Islam is able to bring about a speedy and facile modification in attitudes which are conditioned by entirely different factors.

Thus the growth in population, which has given Islam new dynamic "drive", will perhaps be channelled in the direction imposed by economic growth, by this same Islam, now fully conscious of its responsibilities. Of course we must not underestimate the difficulty and the urgency of the demographic problems confronting Islam, but rather than dwell on the hazards inherent in such a situation, it is more important to bring out the elements which might favour a possible solution, even if this solution is not a perfect one. . . .

<sup>25</sup> Benoist-Mechin, *Un printemps Arabe*, p. 125.

<sup>26</sup> Cf. *Structure économique et civilisation*, p. 298 et seq.

<sup>27</sup> Cf. W. W. Rostow, *Les cinq étapes de la croissance économique des nations*, p. 7.

<sup>28</sup> Cf. A. Sauvy, *De Malthus à Mao-Tse-Toung*, Paris 1958; A. Piettre, *Cours de Licence Ière année*, 1958-59, p. 430 et seq.

<sup>29</sup> U.N.O. Yearbook.

<sup>30</sup> Louis Massignon, *Annuaire du monde musulman*, Paris 1955, p. 14.

<sup>31</sup> *Op. cit.*, *Les Arabes d'hier à demain*, p. 235.

<sup>32</sup> C. H. Bousquet, "L'Islam et la limitation volontaire des naissances" in the *Review, Population* for January-March 1959, p. 120 et seq.

<sup>33</sup> Saint-Germès, *Intervention au congrès des économistes de langue française*, May 1952, p. 158.



**In Muslim countries there is now to be seen the discovery of the "thing" and the "object" and that of "quantity" and "number"**

Further, the transformation of psycho-social structures, which has now been in progress in Islam for more than a generation, means that the problem of economic development must be propounded anew, in up-to-date terms. To explain briefly — it is no longer sufficient to quote or mention as relevant principles: Muslim "fatalism", the "feeble capacity" of the Arab for effort, etc., in order to justify certain methods of development of which the least that can be said is that they are the outcome of preconceived ideas, in other words, of prejudice.<sup>34</sup>

Certain changes in the comportment of Muslims in our present age should be taken into consideration, if we wish to study the prospects of economic development which are today available to Islam. At least two such changes appear to be fundamental to economic growth: the discovery of the "thing", the "object", and that of the "quantity", the "number".

People have often spoken disparagingly of the cleavage which separates the Eastern "dream" from reality. Muslims like Malik Bennabi do not hesitate in their writings to declare that the divorce between thought and action is the cause of the mental inertia of the Muslim in the same degree as the prevalent confusion between the essence of events or situations and their external manifestations.<sup>35</sup>

This subjection of the reality to the symbol, of the "thing" to the "sign", can be attributed partly to the dominating influence — the "magic" — of the verb, which plays a specially important part in the Arabic language, the liturgical language of Islam. This situation has for a long time been considered as one of the "invariables"<sup>36</sup> of Islam. But today the "invariable" varies.

Present-day Arab communities have come to grasp the reality of the "object", the "thing", in a negative manner. They have become conscious of a long-standing frustration with regard to the "object", under the two essential manifestations of this object: the products of nature and manufactured products. In fact, they do not fully exploit the resources of their individual *milieux*, for reasons which they themselves condemn. As for industrial manufacture, here they still remain in a state of retardment, realizing today that they too often continue to remain simply selling markets for the foreigner.<sup>37</sup>

The realization of this state of affairs has led to a sharp reaction in the domain of study and analysis, so much so that one even wonders if it is not excessive. But no doubt it is the nature of all reactions to lead to excesses which are the inverse of those which it condemns. Further, these excesses acquire a certain significance when there is definite opposition to antiquated and out-of-date attitudes.

In any case, this theoretical reaction is followed by practical effects and changes in behaviour. We are witnessing a rediscovery of the "object", whether this be in the realm of philosophy, where Arabs are rediscovering nature, or in the practical domain, where, since 1930, they have been setting up their own manufactures, or in the realm of art, where the taste for "things" has, generally speaking, replaced abstract inspiration and has led to literary realism and painting in the figurative style.

Thus we must recognize the fact that in the space of one or two generations the Arabs have acquired a different

attitude towards the "thing", the "object". And this has come about via the ever more rigorous struggle in which they use their initiative and their reconquest of self in their opposition to dependence, subjection and servitude. This has only been possible at the cost of a vast immense emotional and sentimental upheaval. This upheaval, which naturally oversteps all rational planning, and sometimes all practical efficacy, has modified the system from which came their attitudes, their concepts and their actions.<sup>38</sup>

Correlatively, the Arabs are relearning the use of "numbers". Into those communities which were the first to introduce into their activities the mathematical concept of time<sup>39</sup> the Western powers, in a more or less typical fashion, re-introduced the concept of "quantity" — investment by silk manufacturers in the Turkish Near East, strategic capitalist and financial operations by the Suez Canal Company.

Now this Western concept of "quantity" has, over the course of years, come to engender opposition from the "Eastern quantity". This is manifested by the taking of a census of the unemployed, the evaluation of wealth, the estimation of the needs of the people or of the material resources available, which are today expressed, often immoderately, by statistical data. "The Western mathematical 'wizard' is now sharply confronted with the opposition of the Eastern concept of 'quantity'."<sup>40</sup>

*Islam has again started to calculate*, and this new attitude is fraught with far-reaching consequences. A calculation can in fact already be regarded as a manufacture,<sup>41</sup> but it is also a reflection on causes which portend great changes in the future.

It is true that this "numbering" is not exempt from pitfalls. It could bring about the obliteration of reality and finally lead to a relapse into a fresh state of servitude. And this "quantophobia" of American sociologists,<sup>42</sup> strongly criticized by Sorokin, was condemned during the first tentatives at Arab sociology.

### **Islam must avoid two errors in its economic development**

But these dangers, now recognized as such, are not without remedy. And if Islam intends to initiate its own individual economic development, its efforts must tend

34 Cf. Benoist-Mechin, *Un printemps Arabe*, p. 121; cf. also Malek Bennabi, *Vocation de l'Islam*, p. 121.

35 Malek Bennabi, *Vocation de l'Islam*, p. 75.

36 Louis Massignon, *Annuaire du monde musulman*.

37 Cf. J. Berque, *Les Arabes d'hier à demain*, p. 57 et seq.: "The Arabs of today, in magazine articles, in speeches, at congresses, oppose firmly the objectivity which is considered necessary to their cherished dreams (and which they term *mawdû 'iyyah*). Are they right in so doing? Is not the objectivity which they are seeking — according to the so-called Western conception of 'objects' — that of 'things', and of 'projects', in an exaggerated sense? Malek Bennabi attacks the abuses of 'quantitativism', which sound value books according to their thickness. . . ."

38 J. Berque, *Les arabes d'hier à demain*, p. 62.

39 Cf. Malek Bennabi, *op. cit.*, p. 24.

40 J. Berque, *Les Arabes d'hier à demain*, p. 63.

41 H. Guittou, *Statistique et économétrie*, Paris 1959, p. 110.

42 Too often "study takes the form of a questionnaire, and the question is merely a mathematical calculation. Of what use are the results obtained from a too hasty 'economism', which is much too inclined to be satisfied with recipes and formulas, and which is too often fond of statistics passing as realistic and precise facts?" (J. Berque, *op. cit.*, p. 67).

*Continued on page 36*





*To commemorate the ninth centenary of the death of the famous Spanish-Arab Muslim philosopher, jurist, poet, historian and critic, Abū Muhammad Ibn Hazm al-Qurtubī, a bronze monument was erected by the Spanish authorities on 12 May 1963 at the Seville Gale, Cordova, Spain, his birth-town*

# Islam is the first Religious System to Recognize the Right of the Poor to the Wealth of the Rich

## A Study of the Evolution in the Idea of Charity made by Islam in dealing with the Problem of Poverty

Ibn Hazm's (died 1064 C.E.) theory of the State's Duty towards the Poor

By Dr. IBRAHIM al-LABBAN

### Introduction

The basis of the problem is that human societies are composed of two distinct classes who live in the same country or state but whose situations with regard to the needs of life are by far most dissimilar. While the first of these two classes leads an affluent life, the other suffers from misery, poverty and privation. The existence of this class alongside with the first created the age-old problem of poverty and attracted the attention of prophets, philosophers and thinkers at all times and places with a view to solving it. Indeed, vigorous attempts are being made in all parts of the world in the hope of arriving at a decisive and satisfactory solution of this great human problem.

People never ceased to suggest solutions, some of which were cruel and violent, but the advancement of thought and social progress soon directed the human race towards smoother and more humanitarian devices bearing noble sentiments and sound ideas. The solutions proposed during the successive epochs of history varied in their effectiveness to solve the serious problem of poverty and its inherent social evils.

The human conscience has since long felt that the rich man could not with his patrimony free himself from any obligation whatsoever towards the destitute. Ever since that time people started feeling their way towards a clearer idea about the nature of such a moral obligation, its proper dimensions, and the state's duty towards it. In the course of the attempt to find a solution the aforesaid obligation underwent different interpretations. The most important

aspect of this evolution was the change of the degree of this obligation from a simple act of charity to an imposed tax, and the emergence of the idea of rights as compared to the idea of obligations. The rights of the poor are being invoked nowadays, whereas in the past people only stressed the obligation of the rich towards the poor. This is a drastic change in general ideas as the concept of rights was and still is a tremendous social force cheerfully accepted. This concept provides great incentives for action in the sense of realizing equitable social situations; the rich may fail to fulfil their duties towards the poor but surely the poor will evermore seek their rights.

This essay does not attempt to study the Islamic solution in detail. We shall only stress the principles laid down exclusively by Islam, and the Islamic concepts that may help solve Islam's present economic problems. For Islam has in fact introduced a drastic change in the economic life which no other religion has ever done before. The Muslims should always bear this fact in mind because it indicates clearly the legislative spirit of Islam, its legitimate objectives and its wise methods. In fact Islamic culture embodies a great socialist revolution which provides an Islamic socialist solution resembling in its broad lines the latest socialist ideas of the Western countries.

Thus, we shall start with a study of the evolution made by Islam in dealing with the problem of poverty in the whole world and then proceed to say something about the socialist movement led by 'Alī Ibn Hazm (994-1069 C.E.).

### The evolution introduced by Islam

The word evolution denotes the change from one state into another and thus it is natural to describe the earlier state of things at the starting point, in order to pave the way

towards talking about the more modern state. What was then the first means formerly applied to solve the problem of poverty?

#### *Charity has not solved the problem of poverty*

The idea of charity was the most ancient means resorted to by the scriptural religions in solving the problem of poverty in society. Humanity also resorted to the same means for a long time in fighting the aspects of poverty, pauperism and helping the poor masses. But this idea, however noble, excellent and effective, did not prove a good measure to put an end to poverty or raise the mass of needy and invalids to a standard of decent life. In fact the very nature of this idea defeated its purpose. It has therefore been necessary to study this idea full well, diagnose its deficiencies in order to determine the reasons why it has failed to uproot the evils of poverty.

Obligations are normally of a dual nature as rights on the one hand and as duties on the other. In any act of selling the price is an obligation to the buyer and a right due to the seller. Such a right finds its effectiveness in two factors: the first is that a claimant is always persistent in getting his right; the second is that the state itself deems itself responsible to help the rightful claimant get his right.

We can assuredly say that success of any transaction depends in a great measure on the co-existence of both ideas — right and duty. The mere idea of duty could not ensure successful commercial transaction without the buyer feeling that the price is his right and persistently claiming for it accordingly. It is by no means less evident than the intervention of the state on behalf of the rightful claimant is indispensable.

This introduction was indispensable for the understanding of the concept of charity, for charity is generally considered a duty rather than a right, hence the poor, where this concept prevailed, did not feel that they had a rightful share in the wealth of the rich, a share that was to be persistently claimed and collected, and thus the rich disregarded charity without any claim from the poor or action from the government.

The concept of charity also embodies matters that prevented the state's intervention to support the poor. This is due to two factors: first, the degree of obligation, as people never felt that charity is really an obligation whether moral or otherwise; secondly, unlike taxes, charity does not possess the necessary conditions for the state's intervention since the state cannot collect sums of undetermined amount from unspecified contributors at undefined times.

Thus charity continued to be a mere obligation and never amounted to becoming a right. This state of affairs led to the fact that charity failed to be collected and the whole matter was merely looked upon as the responsibility of the rich towards the poor. The rich, being obsessed by the instinctive love for money and the apathy of giving it away made people reluctant, and gradually they showed their indifference to the payment of charity. As a result the needy poor suffered great misery, especially at a time when there was no social system that would come to their help.

To sum up, charity was a meagre principle unable to deal with the problem of poverty and solve it effectively. On the one hand it did not specify the sum of money to be paid and on the other hand it did not embody a high degree of compulsion to guarantee its continuity and regularity. Thus

it provided only a small and variable fund. What made it worse was the fact that it was left to the choice of individuals and not imposed by the state. No wonder that charity has suffered from weakness in all human societies.

#### **The Islamic evolution—al-Zakáh or alms-giving**

Human experience has proved that charity could not be relied on to combat poverty and that this method is ineffective because of its deficiency as a curative measure.

A tax should therefore be imposed and collected by the state, since the religious obligation does not accord any compulsion of payment. The sums of money to be collected should be specified so that the state had definite lines on the basis of which to collect taxes. The funds collected should be considerably sufficient to uproot the evils and miseries of poverty.

In discussing the problem of charity, we must go beyond its being considered an individual obligation and look at it as a responsibility of the state. Such an evolution was achieved for the first time in the social history of man by Islam in the form of introducing the obligatory charity-tax known as the *Zakáh*.

Indeed the *Zakáh* as ordained by Islam has realized all these objectives and has guaranteed an income sufficient to cover the needs of the poor. It is guaranteed in the sense that it is the responsibility of the state to perform this duty which the early Islamic administration never failed to undertake. Abú Bakr (d. 634 C.E.) in fact fought against those who did not pay the *Zakáh*. The state never faltered to collect and distribute the *Zakáh* until the days of Qaláwoon (d. 1279-1290 C.E.), the Egyptian Sultan of the Mamluks, who stopped collecting it due to several complaints from the merchants about the injustice of collectors.

As to how far *al-Zakáh* has been effective in fighting against poverty it may be said that it stands incomparable with any system of charity. Nevertheless, *al-Zakáh* has not been the only Islamic measure adopted in this concern, as I shall mention later.

This evolution was far-reaching in the field of social reform not only in Islamic countries but all over the world. Thus for the first time in history combating poverty became one of the state's responsibilities, to meet which a special tax, the *Zakáh*, was levied.

#### *The effect of Zakáh on the development of socialist legislation in the West*

The principles of *Zakáh* had a great effect on the development of socialist laws in the West. The Westerners realized that charity alone could neither uproot poverty nor remove its unhealthy effects. At this stage the light of the Islamic legislation cleared the way and the Westerners realized that some social taxation had to be imposed with the purpose of eradicating this dangerous social evil. If such a tax were to function successfully, it would be necessary to follow certain basic principles. For instance, the amount of tax collected from each class of people should be accurately defined in order to be clearly determined, the state should also look after collecting the tax and distributing it among the beneficiaries. Besides, the categories of the beneficiaries of this social subsidy should also be specified.

The first to realize the need to issue such a law imposing a similar tax was Queen Elizabeth I of England (d. 1603 C.E.). It was termed the "Poor Law", thus referring to its social function. This law was enacted in England in 1601.

A glance through the major features of this law will clearly reveal the influence of Islamic legislation on it. It has adopted the basic principles of the *Zakáh*.

This law gives the poor the right to the wealth of the rich and this idea in fact provides the theoretical basis of this 'far-reaching social law. A closer resemblance is seen when the law proceeds to determine the categories of the beneficiaries and to divide them into the following seven groups :

- (1) Children whose parents are unable to provide for them.
- (2) Men with no resources from industry, trade, etc.
- (3) The disabled.
- (4) The blind.
- (5) The lame.
- (6) The aged.
- (7) Those condemned to life imprisonment.

The law has been enforced since its promulgation and later went through several amendments. A quick citation of the amount of taxes collected and the number of beneficiaries in certain years will give us an idea about the effect of this law on English society. In 1925 the beneficiaries amounted to 1,906,147, that is about two millions, i.e., one out of every 24 of the inhabitants. The proceeds were limited at first but gradually increased to 7,870,801 in 1818, when the English population was roughly about 11 million.

The Islamic light has since flooded the whole world. The United States adopted its Poor Law from England and it became a federal law enforced in all of its states. To be able to realize the effect of this law in the U.S.A., it is sufficient to mention that one state, namely Pennsylvania, collected more than 100 million dollars in 1925 and distributed them among the poor and the needy.

Thus we see that the Islamic *Zakáh* has become a model followed by Western legislation and thus socialist evolution was introduced into the Western world under the influence of the Islamic legislation *Shari'ah*. The shift in the West from the concept of charity to the idea of taxation is similar to the evolution we had witnessed in Islamic countries and is certainly a great step towards the recognition of the rights of the poor.

The Islamic *Zakáh* was not only a law for the Muslims but was a prelude to a greater evolution where people changed their ideas about the right of the poor. The faith in charity as a means of uprooting poverty has failed and given way to the modern idea which suggests that taxes are the only measure in this respect. This was indeed a great victory for the cause of the poor and a long step towards social equality.

The idea of taxes as a remedy for poverty was able to take new forms and various aspects in a later stage in order that it may achieve its objective in a perfect way. Social thinkers and socialist jurists of the West did not hesitate to develop the idea of the *Zakáh* into the idea of income tax in its broad sense and its unlimited power to eradicate the social maladies which had prevailed as a result of poverty.

The *Zakáh* was not ordained as a legislation for one single nation but it was an evolution of social situations pertaining to poverty and the poor, an evolution which reached beyond its original environment to become a general human basis for new socialistic trends.

## Towards an Islamic income tax

The *Zakáh* is a fixed tax which the state can never increase. It is related to the capital and is levied on it, be it big or small. It was not enacted on the basis of the needs of the poor. It was therefore likely that the proceeds of the *Zakáh* might prove inadequate, under certain circumstances, to meet the social needs and uproot poverty. In such cases, great need arose for a new source of funds to face the situation together with the *Zakáh*. This leads us to inquire whether another system existed in the Islamic legislation that might have supported the *Zakáh* in accomplishing its great social role. We here come to the second part of our study, namely, the part dealing with a certain kind of Islamic innovation which is not widely known despite its importance, that is the Islamic income tax. This kind was stressed and propagated by Abú Dharr al-Ghifá'í (d. 7th century C.E.) and Ibn Hazm (d. 1064 C.E.), the Andalusian.

### Abú Dharr al-Ghifá'í

The problem of poverty has been quite prominent since the dawn of Islam. It attracted the attention of the *Sahábah* (the Companions of the Prophet Muhammad) and his followers. In the days of 'Uthmán, Abú Dharr al-Ghifá'í, a man very close to the Prophet, gave special importance to the subject.

During the Islamic conquests under Abú Bakr (d. 634 C.E.), 'Umar (d. 640 C.E.) and 'Uthman (d. 656 C.E.), wealth had been flowing, and never ceased to flow, into Mecca, Medina and other Islamic regions. It was but natural that the well-known social phenomenon appeared then in the form of the division of society into two classes, the poor and the rich. It is not difficult to imagine that the poverty of some of the classes at that time was so hard that it touched the merciful hearts and incited thinkers to search for appropriate solutions. Most thinkers confined themselves simply to giving their opinions about the problem without attempting to take practical steps that might lead to reform. It was only Abú Dharr al-Ghifá'í, who was well known for his courage ever since the first moment he adopted Islam, who could transfer his idea from mere theory into practice and call on the rich to help the poor.

The main point here was how far the poor had a right to the wealth of the rich. The general opinion at that time considered that the obligation of the wealthy towards the poor was confined to the sum imposed by the *Zakáh*, and did not exceed it. On the other hand Abú Dharr al-Ghifá'í and a group of eminent Companions of the Prophet Muhammad, among whom were 'Alí Ibn Abí Tálib (d. 661 C.E.) and 'Abdullah Ibn 'Umar, considered that the *Zakáh* was not the sole obligation, differing in opinion, however, about the amount that had to be paid in addition to the *Zakáh*. 'Alí, for instance, was of opinion that the poor had a right to the wealth of the rich to the extent that ensured a life free from hunger and privation. Abú Dharr, however, went further and said the rich should give away all that might remain of their money after covering their own needs.

However, the main question was whether the *Zakáh* was the sole obligation or there were other obligations too. It was Abú Dharr who brought this to the forefront. He propagated his idea in Syria during the Caliphate of 'Uthmán, when Mu'awiyah Ibn Abí Sufyán (d. 680 C.E.) was governor. His call gained the interest of the public and was supported by the poor. It can be clearly seen from the records of historians that the poor became obsessed with

the ideas and claimed their rights from the rich. Mu'áwiyah then felt how dangerous the situation was and tried to overcome this socialistic movement, but did not succeed. He then wrote to the Caliph 'Uthmán, who requested that Abú Dharr be sent to him at Medina. When Abú Dharr arrived, 'Uthmán debated the idea with him at a general meeting. At the end of the debate it was decided that the poor had no right to the wealth of the rich except within the limits of the *Zakáh*. Abú Dharr, however, being opinionated, was exiled to al-Rabtha, where he lived until his death. Thus ended the first Islamic socialistic movement.

Here a question may be raised. Did Abú Dharr define the amount the rich should pay, in addition to the *Zakáh*? The answer is of great importance since the movement could not have succeeded unless it had taken a definite shape. The whole situation is quite obscure. We are compelled to admit that all that we know about Abú Dharr is that he invoked the verses forbidding the hoarding of money instead of spending it in the way of God.

It was Ibn Hazm, the Spanish Muslim thinker, who later on adopted this principle and was able to determine adequately its limits, so as to become an enacted legislation.

### **Ibn Hazm**

A clear idea of Ibn Hazm's contribution to Islamic socialistic thoughts must be preceded by a study of his personality, his method and his call for the betterment of the conditions of the poor in Islamic society.

First, Ibn Hazm was a revolutionary leader of Islamic thought. He revolted against the prevalent ideas of his time which seemed to corrupt Islamic culture. He not only refuted them but also showed his disdain and contempt and proceeded to declare his own opinions most courageously, little caring what reaction they would create among the conservatives.

In the field of socialistic legislation, Ibn Hazm continued with the same revolutionary spirit and was able to achieve the same considerable advancement in the socialistic way of thinking of the Westerners. This fact cannot be clearly seen without examining the method Ibn Hazm used which enabled him to produce such progressive ideas.

Anyone who examines the ideas of Ibn Hazm will soon realize that his method in solving the problem of poverty is quite different from the methods generally accepted by jurists. The jurists followed a method determined by these principles :

- (1) The objective is to recognize the judgments of the *Shari'ah*.
- (2) Judgments are derived from the Qur'an, the *Sunnah*, Analogy and Consensus.

A jurist generally looks in the Qur'an and the *Sunnah* to deduce the judgment according to the established rules of the principles of jurisprudence.

It is needless to discuss the details of such a method ; we are here only interested in its nature from both the active and passive angles. As for the former, the method is confined to the text and strives to interpret its meaning. Once the judgment is found in the texts, or corroborated by analogy or consensus, then the deduction is considered as sound and complete. Such a method, it is clear, does not start with the requirements of human society for the sake of whom the texts have been revealed. It also does not give due attention

to the effect of the judgments deduced from human life. This goes to show why some of the judgments proved to be hard when applied to human nature, and why recent legislation has found it necessary to modify quite a number of these judgments.

As for Ibn Hazm, he had his own method, which differs slightly from the conventional one. I do not intend to review the principles of law on which the *Záhiriyyah* (the liberalists) rite is based. I shall confine myself to a specific side which clearly had a great influence on Ibn Hazm's idea about the legislation concerning the poor.

His ideas were not restricted to the texts or confined to the deduction of their meanings regardless of human life itself. Ibn Hazm surveyed his own environment and it disturbed him to see poverty and misery side by side with opulence and affluence.

Ibn Hazm handled the matter with the spirit of a man who believes that the *Shari'ah* had come to realize human happiness and eradicate human misery and that his greatest mission was to deduce a perfect Islamic remedy from the religious texts. His attitude towards the problem was most liberal and broad-minded.

Briefly, Ibn Hazm was a revolutionary and original Muslim thinker who was conscious of the problem of poverty, and being a social reformer and a liberal thinker, he began to look for a decisive solution for this problem within the principles of Islamic legislation.

He is the father of Islamic socialism who supplemented the work of his great predecessor Abú Dharr al-Ghifári. He was able to define in a practical way the rights of the poor to the wealth of the rich.

Ibn Hazm was able to come to the conclusion that the *Zakáh* was not the sole obligation and that Islamic duties were not fulfilled until a decent life had been ensured for the poor and until all efforts had been exerted to realize this human objective.

The main social problem Ibn Hazm had to face and try to solve was the problem of poverty which manifested itself in the form of hunger, lack of clothes and shelter. These were the basic needs of human life and were at the time the necessities of life.

As every age sets its own standards according to its economic progress and moral concepts, Ibn Hazm was well satisfied with the above three basic needs.

Ibn Hazm initiated a drastic social idea when he made it the responsibility of the state to see to it that the poor should be provided for. To this he added another major change, that the ruler could take from the wealthy whatever money might be necessary if the *Zakáh* were not sufficient.

The implication of this idea is that Ibn Hazm did not worry about defining the obligation of the rich towards the poor but only sought to guarantee a certain standard of living for every individual. Such an objective was a marvellous social innovation about which Ibn Hazm was careful to secure all measures that might ensure its enactment. He made it the duty of the state to collect the money. He also specified the funds to be resorted to in carrying out this social reform. In this respect, he suggested a supplementary tax to be imposed whenever the *Zakáh* fails to meet with this new expenditure.

### **Ibn Hazm's theory of a supplementary tax**

The following is an outline of some points drawn from the theory of Ibn Hazm :

- (1) What was the standard of living that Ibn Hazm specified as essential for the poor in Islamic society and imposed its achievement on the state?
- (2) What were, in his theory, the additional sources of funds which may help realize this noble humanitarian objective?
- (3) What proofs did he give to support his argument?

Ibn Hazm states in his *al-Muhallá* (The Adorned), Vol. VII : "In any country the rich are responsible for the poor. The government may force payment if the *Zakáh* were insufficient to meet the needs of the poor."

Two ideas were thus established : first, the right of the poor to the wealth of the rich went beyond the limits of *Zakáh*, and secondly, if the *Zakáh* were insufficient to meet the needs of the poor the public authority may procure additional sums after the *Zakáh* had been paid.

Most significant is the part of Ibn Hazm's theory where he specifies the standard that the state should guarantee to the poor, and thus it might impose the necessary taxes and collect them accordingly.

He says : "They should be provided with the indispensable food, the necessary clothing for summer and winter, and shelter to protect them against rain and heat and afford them privacy."

The idea itself was wonderful, precocious and advanced. The idea of a minimum standard of living, taking into consideration food, clothes and shelter, can only emanate from a great socialist spirit. The greatness of this new trend is all the more appreciable when we recall that jurists before Ibn Hazm never paid heed to the poor and their needs, not to mention determining those rights. They only stressed the *Zakáh*, its kinds and amount, and were mainly occupied with the deduction of judgments from the legal sources.

Thus it has become a part of the function of the state to occupy itself with the following public requirements :

- (1) Providing the necessary shelter for the poor.
- (2) Sufficient food.
- (3) The necessary clothes.

In undertaking these responsibilities the state has the right to procure the necessary funds from the rich even though they may exceed the limits of the *Zakáh*.

A point that Ibn Hazm handled with courage in an unconventional way was to ascertain that the rich had to pay what was necessary to provide a decent standard of living for the poor.

Such a view, so new and far-reaching, needed a man of the calibre of Ibn Hazm to prove its soundness and practicability.

His arguments can be divided into two main points :

- (1) Arguments derived from the Qur'an and the *Sunnah*.
- (2) The Sayings of the Companions of the Prophet Muhammad and those of the people of the generation that succeeded the Companions.

### **The support of the Qur'an and the Sunnah to the views of Ibn Hazm**

#### *The Holy Qur'an*

Ibn Hazm, to support his opinion, says, "The proof of

this is that God commands us in the Qur'an (2 : 215), 'So give what is due . . . to the kindred, the needy . . . and the wayfarer.'

We also read in the Qur'an, "To your parents show kindness, to kindred, and orphans, and the poor, and the neighbour who is your kin, and the alien neighbour, and the son of the road" (4 : 35).

In this way God ordained that the needy, the wayfarer and the slaves had a right in the money of their kindred, and presumed that parent and kindred were responsible for charity to the needy, the neighbour and the slave. Charity implies all that had been mentioned before and undoubtedly to decline this responsibility is regarded as an offence. It is also to be noted that in this verse of the Qur'an God has combined the duty of providing food to the needy with the duty of praying.

Attention should be drawn to the method followed by Ibn Hazm in understanding the Qur'an and the *Sunnah*. He insists that comprehension of both should be free from all restrictions that may conceal the spirit of the *Shari'ah* or hinder the fulfilment of its aims. It is in this spirit that he also proceeds to deduce arguments from the *Sunnah*.

Ibn Hazm states that the Prophet Muhammad says, "He who is not merciful shall not obtain mercy," and he comments on this by saying, "and he who has surplus money and finding his brother hungry, uncovered and lost and does not try his best to help him, shall undoubtedly obtain no mercy".

He also states that the Prophet Muhammad says, "A Muslim is another Muslim's brother, he shall neither hurt him nor shall he do him injustice," and comments on that by saying, "He who leaves his brother hungry and uncovered though able to feed and dress him shall have let him down".

He also narrates after Abú Sa'id al-Khudry that the Prophet Muhammad said, "He who has an extra cover should give it to him who has none, and he who has surplus food should give it to him who has no food". Abú Sa'id al-Khudry added that "in applying this saying to all sorts of goods, we see that we have no right to any surplus". On this Ibn Hazm comments by saying, "Abú Sa'id thus tells us of the consensus of the Prophet's Companions on this point".

A fact should here be mentioned so that we might properly understand the main idea of Ibn Hazm. He did not in fact neglect the general theme of the Prophet's traditions and the Qur'anic verses but he was rather influenced by it. All the traditions and verses, combined together, inspire the idea that a Muslim should contribute as much as he could to bring relief to his brother from a needy and poor life and enable him to lead a decent life.

### **Ibn Hazm's support in the Sayings of the Prophet Muhammad and his Companions**

The evidence afforded by this kind of evidence has a special value in the theory of Ibn Hazm as it shows that he was not the only one to suggest that the rights of the poor exceed the limits of the *Zakáh* (when the *Zakáh* is exhausted) to comprise all the necessary funds to uproot the evils of poverty among Muslims. Ibn Hazm in fact built upon a basis laid down from the time of the Companions of the Prophet and their "Successors", and defined, specified and consolidated their ideas.

I do not propose to mention all those recorded Sayings

but will show how some of them had a good deal of influence on the theory of Ibn Hazm.

It is to be noted that these recorded Sayings sanction the principle in general. Ibn Hazm states that Ibn 'Umar says, "There are other rights in your money besides the *Zakáh*". He also says, "al-Sha'bí, Mujáhid, Tá'ús and others admitted unanimously that 'There are other rights in money besides the *Zakah*'." He then comments that nothing came to our knowledge different from this except in the case of Dahhák Ibn Muzáhim, who said "the *Zakáh* abrogates all rights to the wealth of the rich", but comments that "a saying narrated by Dahhák is no evidence, not to mention his own personal opinion".

It should be noted that among the names mentioned was that of one of the greatest Companions, while the others were all followers.

All these opinions were merely general concepts accepting the principle in its broad sense, but Ibn Hazm stated in fact another opinion mentioning in detail the compulsory amount and the aspects it may be utilized in. This opinion belongs to 'Alí Ibn Abí Tálib, whom Ibn Hazm quotes as saying, "God has ordained the rich to pay as much as may suffice to meet the needs of the poor. If they lack food or clothing it must be due to the withholding by the rich, who will be questioned on Judgment Day and punished for it."

Thus the tax imposed should suffice to meet the needs of the poor and should not be limited to the *Zakáh* only. By this we mean that it should afford their satisfaction both in food and clothing.

This opinion, expressed by Ibn Hazm, was actually a restatement of what 'Alí Ibn Abí Talib had formerly said. 'Alí Ibn Abí Tálib himself did not say anything different from what others had reported except certain details he added. The general principle, as we can see, was accepted by all.

### **The value of this innovation**

This value will only be clear if we think of the objective of the *Zakáh* and its potentialities in achieving them.

It is clear that the *Zakáh* is a social legislation set down with the aim of uprooting poverty and its evils in the Islamic society. But can the *Zakáh* by itself uproot poverty under all circumstances and does it embody the means to achieve its objective? And if it fails to do so in certain cases, is there any other means in the Islamic legislation that may help supplement the function of the *Zakáh* in this field?

It is true that although the objectives of the *Zakáh* are to combat poverty, yet it is not calculated directly to this effect. The imposed *Zakáh* is not determined after a census of the poor and an assessment of their needs. On the contrary, it is simply a fixed proportion of the capital subject as such to the fluctuations of capital's increase or decrease, and does not specify the exact amount necessary for the poor. Therefore, we may come across certain cases where the *Zakáh* does not serve its purpose. If we try to keep in mind that Islamic legislation aimed at uprooting poverty and privation from society, it is then natural to expect that it should not restrict itself to the limits of the *Zakáh*.

It is also clear that any additional source of funds should be flexible and tentative subject to increase at any time to provide for the primary needs of the poor, whenever they

increase in number. This new tax should then be calculated and set according to a census of the poor and an assessment of their needs, in such a way that the proceeds of this new tax, together with the *Zakáh*, may meet the needs of the poor in the whole society.

This is in fact the basic principle of the idea, born at the time of the Companions and the "Successors" and adopted later by Ibn Hazm, of establishing an elastic tax to be added to the *Zakáh*, so as to achieve the great Islamic goal of removing poverty from society.

### **The interpretation of the idea of "extra taxation" as conceived by Ibn Hazm in our modern times**

Ibn Hazm, it should be noted, did not introduce anything beyond the idea of a new tax alongside the *Zakáh*. He did not, for instance, specify whether this tax should be imposed on the capital or should be obtained from other sources of wealth.

What we believe as the important thing is that this new tax should be imposed in such a way as to realize its objective. It is of secondary importance how it should be imposed on the rich. It may be imposed on profits if the proceeds are considerably sufficient, provided, of course, that it is a graded tax.

To conclude, we would mention that the modern method of resorting to income tax to combat poverty and to provide for the different social services is but an Islamic method. It is the same measure that Ibn Hazm preached long ago, with the aim of providing social services and fighting against poverty.

An important point remains to be cleared. This tax is not a separate one but supplements the deficiency of the *Zakáh*. How then can it be estimated?

It seems that the reasonable Islamic solution is as follows :

- (1) To start by surveying the number of the poor and assessing their needs.
- (2) To determine the amount of the *Zakáh* imposed on the Muslims in society and compare it with the needs of the poor.
- (3) To determine the Islamic income tax on the basis of the difference between the *Zakáh* and the extra funds that may meet the needs of the poor.

It might be recommendable to impose a unified tax to meet the needs of the poor. In such a case, this tax may be divided into two parts, the *Zakáh* and the supplementary income tax. Needless to say that all this implies a return to the basic Islamic principle where the state is responsible for both collecting the *Zakáh* and distributing it to the beneficiaries.

To conclude, we must point out that when Ibn Hazm suggested a certain standard of living, he was talking in terms of the general cultural concepts prevailing in his time.

Ideas nowadays differ as to the minimum requirements of every individual in society. These have come to include other items which had formerly been looked upon as luxuries and have come to be considered necessities, such as education, medical services, etc.

Thus it is recommendable to plan to satisfy the needs of the poor according to our view of the modern standard of

*Continued on page 33*

# The Tragedy of Islam's First *Qiblah*

Jerusalem, the Third Holiest Muslim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the name of God, the Beneficent, the Most Gracious)

سُجِّدَ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ①

"Glory to God Who did take His servant (the Prophet Muhammad) for a night journey from the Sacred Mosque (at Mecca) that We might show him (the Prophet Muhammad) some of Our Signs: for He is the Most Gracious, the Most Aware."

"When you saddle your camels for a journey, be sure that that journey is only for the three mosques — the Mosque at Mecca, the Mosque at Medina, and the Mosque at Jerusalem."

"The Defence of Arab Palestine is not the concern solely of the Arab nation  
(King Faysal of Su'udi Arabia as quoted by the Secretary-General of the League of Nations)"

(See the text of the Call on the page 19)

## SOME IMPORTANT DATES IN THE HISTORY OF JERUSALEM

- 637 C.E. The Patriarch Sophronius surrendered the Holy City to the Caliph 'Umar the Great.
- 1094 C.E. The Crusaders, 40,000 strong, occupied the City and slayed 10,000 Muslims. It remained in the hands of the Crusaders for nearly 90 years.
- 1187 C.E. The City was re-taken by Saladin (Saláh al-Dín al-Ayyúbí). It changed hands between the Christians and Muslims many times until 1917.

## THE DOME OF ROCK

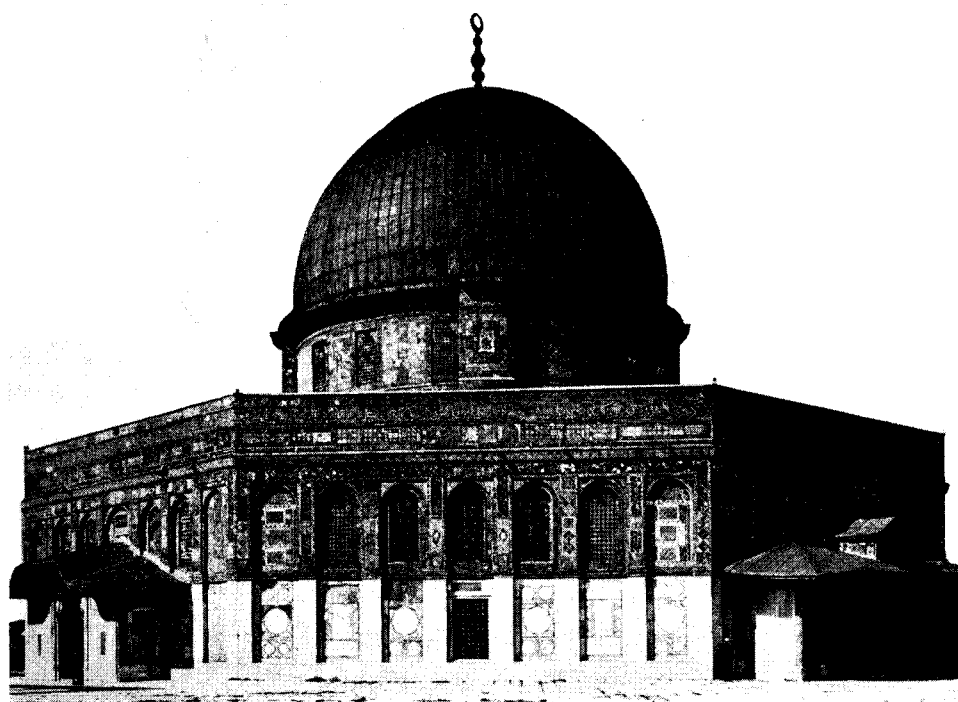
(Qubba al-Sakhrah)

The Dome stands on one of the most sacred spots in Jerusalem, the place where the Prophet Muhammad (peace be upon him) is believed to have ascended to heaven. It was built by the Umayyad Caliph 'Abd al-Malik in 691 A.D. Its noble beauty that it has scarcely been surpassed by any other building in the world. It is one of the two oldest and most beautiful specimens of Islamic architecture, the other being the Grand Mosque of Damascus.

In the foreground of the picture on the page 20 is the site from which the Ascension of the Prophet Muhammad (peace be upon him) took place.

## The Qur'an of the Prophet

"Strongest among men in enmity to you are the Jews and polytheists and the nearest to you in love are the Believers will you find those who say, 'We love the Prophet' and they are not arrogant" (5 : 85).





# ah and the Duty of the Muslim World

## Muslim City after Mecca and Medina

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

God, the Beneficent, the Merciful)

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا لِمَن يَصْرِفُهُ فِيهِ لِيُتَذَكَّرَ أَنَّ اللَّهَ يَحْكُمُ بَيْنَهُ يَوْمَ الْقِيَامَةِ وَكَانَ هُوَ السَّمِيعُ الْعَلِيمُ

... Mosque (at Mecca) to the Farthest Mosque (the area in which the Dome of the Rock stands), whose precincts We did bless in order that signs: for He is the One Who heareth and seeth all things" (The Qur'án, 17: 1)

... Mosque at Mecca, this Mosque of mine in Medina, and the Aqsa (farthest) Mosque at Jerusalem" (the Prophet Muhammad)

ab nation—it is a task entrusted to every Muslim and every believer in God"  
of the World Muslim League, Mecca, in his Call to the Muslim World)

Call on page 3 of this issue)

## IN THE HISTORY OF JERUSALEM

... hands of the Christians for eighty years.  
... ans and Muslims several times till the Muslims finally captured it in 1244 C.E. They have held it ever since.

## E OF THE ROCK

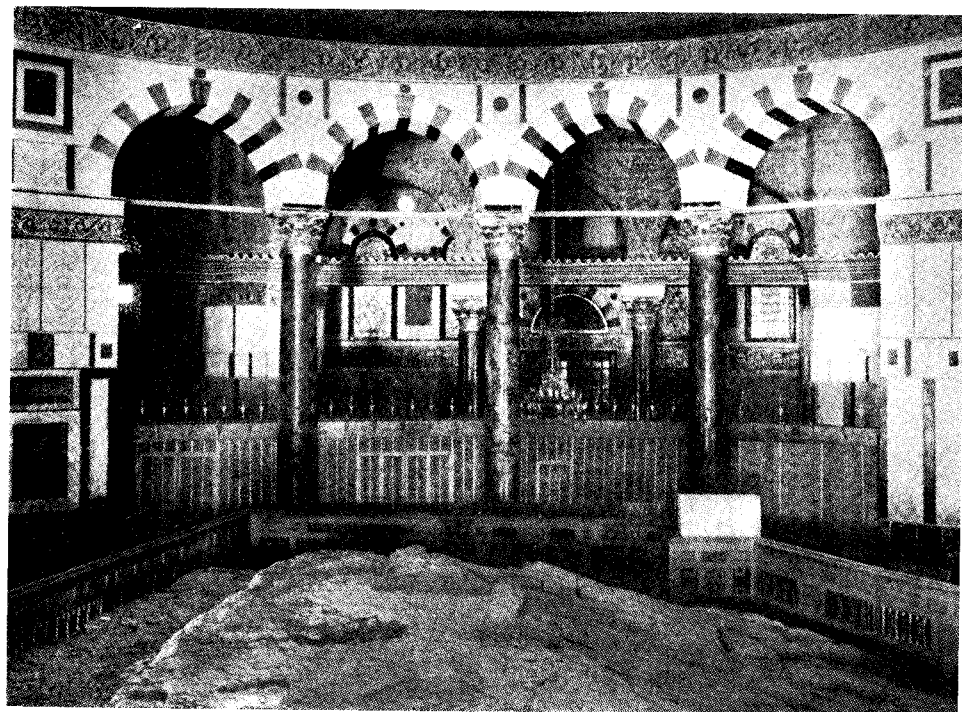
baḥ al-Sakhrah)

f the most sacred spots on earth. It was built  
-Malik in 691 C.E. The monument is of such  
/ been surpassed anywhere and is one of the  
ecimens of the early Muslim architecture, the  
e of Damascus, that have remained intact

ture on the right can be seen the Sacred Rock  
: Prophet Muhammad took place in 620 C.E.

## ran of the Jews

enmity to the Believers (Muslims) will you  
nd the nearest among them in love to the  
o say, 'We are Christians': because amongst  
ng and men who have renounced the world  
85).



AUGUST 1967



# The State of Kuwait

## Its big and honourable role in the promotion of Arab solidarity and the attainment of Arab and Muslim national aspirations

The State of Kuwait is one of the smallest of the Arab states. It achieved complete independence on 19 June 1961. The country has a population of 468,000 according to a census taken in 1965. Its area is 5,800 square miles. Its national revenue, which in 1965 was KD. 612,000,000, is expected to rise to KD. 918,000,000 (£918,000,000). Production of crude oil totalled 107,322,975 tons in 1965.

The National Flag has three horizontal stripes of green, white and green, with black trapezoid next to staff.

Kuwait has become distinguished in the Arab as well as in the international spheres for several things. One is the way it utilizes its oil revenues. The country has been fully modernized, and the welfare of the people improved beyond recognition, in a very short period, by wise and judicious spending and foresight. The other distinguishing characteristic of Kuwait is that it acts as host for a large number of Arabs and Muslims of various nationalities who work there, and in co-operation with Kuwaiti nationals and others help to run the country's flourishing industry and commerce. The third most prominent feature of the State of Kuwait is that for a long time now it has played a most generous and significant role in helping its sister Arab states on the path of economic and industrial progress. Substantial grants and loans are given by the Kuwaiti Government to the various Arab states, and many vital and outstanding economic and social projects have been started with the assistance of the Kuwaiti Government or Kuwaiti nationals.

This progressive policy of the State of Kuwait has been initiated and is actively conducted by the able and enlightened ruling family now under the wise, energetic and inspiring leadership of the Ruler, His Highness the Amir Sabah al-Salim al-Sabah.

One of the most recent examples of the policy of Kuwait which has earned for it the esteem and affection of the Arab world is that adopted in regard to the Palestine problem and the Israeli aggression against the Arab countries in June 1967. The Government and people of Kuwait displayed tremendous loyalty and zeal for the national cause, and made great sacrifices in money and property, and offered lives for the realization of Arab aspirations. The following is a brief summary of what was said and done in Kuwait in connection with the recent crisis :

— The Government of Kuwait declared before the start of the recent hostilities that it would place all its resources and potentialities at the disposal of the Arab nation for the support of the Palestine cause ;

— The Minister of Foreign Affairs of Kuwait summoned the Ambassadors of Britain, the U.S.A. and the Soviet Union, and the French Chargé d'Affaires, before the hostilities and informed them that Kuwait would freeze the interests of any country giving assistance to Israel against the Arabs ;

— Before the start of hostilities Kuwait sent units of its armed forces to the United Arab Republic, and these forces remain stationed with the other Arab forces along the lines of battle ;

— The Government of Kuwait contributed the sum of £25 million to the Arab war effort ;

— An organization has been set up in Kuwait, under the direction of the Minister of Foreign Affairs, for the purpose of collecting contributions for the benefit of the Arab war effort — and more than £8 million has so far been collected, in addition to a very large quantity of clothes, blankets and foodstuffs ;

— Upon the conclusion of the cease-fire, Kuwait sent emergency relief to the Arab countries that were subjected to the Israeli aggression ; doctors and fully-equipped medical units were despatched to where they were needed ;

— Kuwait banned the export of oil to Britain and the U.S.A., and the ban will continue until there is proof that there was no participation by the states concerned in the aggression against the Arabs.

The general policy of Kuwait in regard to Arab and Muslim affairs is also evident from the following statements by three senior leaders of the country. They are typical of the words and actions of the other leaders of Kuwait.

**Speech by His Highness the Amir Sabah al-Salim  
al-Sabah, Ruler of Kuwait, on 28 May 1967, at  
a ceremony held to bid farewell to Kuwaiti  
military units who were going to the Arab  
world to take up positions on the front**



*His Highness the Amir Sabah al-Salim al-Sabah*

My dear children and valiant soldiers of Kuwait,

It is a great and unique honour that on this memorable and historic occasion you should be chosen to be in the forefront of our valiant army in the battle of dignity and honour which is being demanded of us by the State of the Zionist gangs by their repeated threats, their provocation and their mobilization, all of which betray their expansionist aims, their trifling with our dignity, our capacity to defend our frontiers, and our determination to wrench our usurped rights.

Our Arab nation has decided to put an end to this problem, to accept the Israeli challenge, and to engage in the battle, when it arises, to the end, whatever the cost. The Arab nation is also resolved to chase the aggressor inside the sacred Arab land which has been usurped, and to take back this land and restore it to its rightful owners, our brothers the Palestinians.

Today the Arab forces stand all along the frontiers of occupied Israel ready to fight in order to wipe out the shame which has afflicted our Arab nation for more than nineteen years. We are convinced that the moment of liberation has drawn near.

Kuwait, which has believed in the Palestine cause from the very beginning, and which has supported this cause to all extents, fully appreciates the measure of its duty on this serious occasion, the outcome of which will determine the future of our Arab nation for many generations. The army was alerted the moment the crisis arose and when the shadow of the war of dignity and honour loomed on the horizon. Our armed forces were placed in a state of full readiness, to take their stand alongside our other Arab armies in the

sector allocated to them. Your valour demanded that you be in the forefront, in the line of fire, face to face with enemy concentrations.

As you leave Kuwait for the United Arab Republic in order to participate with your brothers-in-arms in the defence of our greater Arab homeland, in the repelling of the aggression against our frontiers, and in the effort to retrieve those parts of our territory that have been usurped, you will carry with you in your march the flag of Kuwait, high and fluttering. I am convinced that this sacred symbol of our beloved Kuwait is in safe hands which are determined that it must stay high in all circumstances and be returned after victory, with God's blessing, adorned with glory and honour.

I would have very much liked to be with you, and, as one of you, to share all dangers and experiences, be they good or bad. But the difficult circumstances which we now experience make it impossible for me to realize this wish. I want you, however, to know that the valiant Arab people of Kuwait, who are proud of their past and forever aspiring to glory, will be with you with all their hearts and feelings, keenly following your news and your achievements and supporting you with everything at their command, and invoking blessings upon you in all your actions. So proceed with the blessings of God. Your homeland, Kuwait, bids you farewell with hearts filled with respect and appreciation. May God protect you, make firm your steps, and give you victory against the enemy wherever it be. "And if God helps you, there is none that can overcome you." And may the peace and blessings of God be upon you.

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1 The Qur'an, 3 : 159.



*His Highness Shaykh Nabin al-Ahmad al-Jábir*

The Arab nation at this critical juncture is filled with resolve and determination to continue the struggle and to re-equip itself in the spiritual, economic and military spheres. The nation's resolve to continue its progress on this path is what has inspired His Highness the Ruler of Kuwait to instruct the Government to send a memorandum to the Arab States suggesting the holding of an urgent meeting of their Foreign Ministers to examine the situation and to pave the way for the convening of an Arab summit conference for the purpose of formulating a unified plan with which the Arab nation can confront the machinations of its enemies.

I believe that the Arab nation's struggle has by no means ended, and that it will continue. This nation has such potentialities and resources as would enable it to wage a long-term war for the preservation of its honour and sacred possessions, and for the restoration of its usurped rights. Some of these potentialities have become evident in the economic weapons used by Kuwait and its sister Arab states, and the outside world should realize that the Arab nation has many more of these economic and psychological weapons which it can bring into battle until victory was achieved.

We are convinced that many countries will come to understand the truth about our struggle, whether because they support right and justice or because they share our feelings in regard to our usurped sacred possessions. Other countries should realize that they must choose between the friendship of the Arab nation and their interests in this region, on the one hand, and the appeasement of the aggressor Zionists, on the other.

Some Arab states have suffered serious losses as a result of the blatant aggression, and it is the duty of all the Arab states to collaborate together in the forthcoming battle of reconstruction. Kuwait will definitely fulfil its duties in this regard, and will continue to play its role with all the material, technical and human resources at its disposal. This will

**The following are extracts from statements made by his highness Shaykh Jabir al-Ahmad al-Jabir, Crown Prince and Prime Minister of Kuwait, on 13 June 1967, outlining his Government's policy in the recent conflict**

require many sacrifices on our part in the general interest, and for this reason the Government is considering the imposition of some indirect taxation to enable everyone to participate in this duty.

The Kuwaiti people are part of the Arab nation. God has willed that this nation be tried in these difficult circumstances, and it has consequently become the duty of every one of us to engage in the battle and to share in bearing the burden. Every one of us must also reshape his life in order to be always ready to engage in the struggle. This must be done by shunning extravagance and preferring austerity, by understanding the full meaning of sacrifice and carrying the burden and the responsibility, and by making additional and continuous efforts to preserve for this country its strong economy so that individuals and the state would be more able to support the economy of the sister Arab States. It is in this spirit that the people of Kuwait will share truly and effectively in the present battle.

And let the world know that this nation has resolved and pledged to the Almighty to offer everything in its possession for the preservation of its dignity, prestige and rights.

#### **Constitution**

*Although Kuwait has been independent for some years, the "exclusive agreement" of 1899 between the Ruler of Kuwait and the British Government was formally abrogated by an exchange of letters dated 19 June 1961. This exchange was followed by elections held in December 1961 for a Constituent Assembly which held its first meeting in January 1962. A Council of Ministers including non-members of the ruling family was formed in January 1962 to replace the former Supreme and Joint Councils. Under the Constitution drafted by the Constituent Assembly, a 50-member National Council was elected in January 1963. The Constitution provides that the Assembly must pass all laws and approve the Heir-Apparent nominated by the Amir. The Prime Minister is appointed by the Amir and can appoint his ministers from the members of the Assembly or from outside. The Assembly has the right to pass a vote of no confidence in any minister except the Prime Minister.*

#### **Welfare services**

*As a result of the very considerable oil revenues, the Kuwait Government has embarked on a large-scale development scheme and plans for social services. Education and medical treatment are free. New hospitals and schools continue to be built. In 1966 there were 53,550 boys and 38,238 girls in 172 government schools.*



*His Excellency Shaykh Sabah al-Ahmad al-Jabir al-Sabah*

The following is a text of a speech delivered by  
His Excellency Shaykh Sabah al-Ahmad  
al-Jabir al-Sabah, Minister of Foreign Affairs of  
the State of Kuwait, at the Fifth Emergency  
Special Session of the United Nations General  
Assembly on 29 June 1967

Mr. President,  
Fellow Delegates,

Once again the General Assembly meets, in an emergency special session, to consider an armed aggression perpetrated anew by Israel, against the territories of neighbouring Arab states, members of the United Nations; and to discuss the measures that should be adopted with respect to the consequences of that invasion, including the occupation of territories of the invaded states.

And once again the Assembly finds itself facing a test of its readiness to translate the principles of the Charter into practical resolutions.

The Assembly, which successfully passed its earlier test, eleven years ago, when it adopted resolutions and effective measures which demonstrated its faithfulness to the principles of the Charter, is now still facing its second test, the outcome of which will depend on our discussions and votes.

We wish to record our profound gratitude to those member-states whose declared positions have demonstrated that they are firmly opposed to aggression, and that they condone neither aggression itself nor the gaining by an aggressor of political, territorial, economic or other advantages through its resort to force.

But it is a source of regret and pain to us that some other states, which proclaim in the abstract their absolute rejection of military aggression, fail nevertheless to apply this general principle to the particular case which we now face. Such states either oppose the adoption of any proposal calling upon the aggressor to withdraw from the territories it has acquired through its aggression, or link the question of withdrawal to some "general settlements", of which the point of departure is precisely the situation created by the aggression.

We urge the proponents of such an idea — which is embodied in particular in the draft resolution proposed by the United States — to reconsider their position. We urge them to re-examine the contradiction, which is implicit in that position, between their proposal, on the one hand, and the Charter of the United Nations and their own declared beliefs, on the other hand. To those States we say that the condemnation in principle of the resort to force, the enunciation in abstract terms of the maxim that an aggressor should not be rewarded for his aggression, and the announced respect for the territorial integrity of all member-states — all these remain insincere as long as they are not applied to the concrete case presently before us, which constitutes a challenge to all the aforementioned principles.

Mr. President,

Apart from being incompatible with the fundamental principles upon which the United Nations is established, the failure to secure the withdrawal of the Israeli aggressive forces from the occupied Arab territories will lead to a number of grave practical dangers. Permit me to refer to the most important of these consequences:

First: Such failure will create a situation in which the Arab states will, sooner or later, feel compelled to undertake by their own efforts and through the use of all means at their disposal, the restoration of their usurped lands and the safeguarding of their legitimate and inalienable rights, which the United Nations will have been delinquent in restoring and safeguarding.

For it would be naïve and self-deceptive for anyone to believe that the Arab States directly concerned, and the Arab Nation in its entirety, might indefinitely accept the present occupation, in whole or in part, or acquiesce in the continued presence of the forces of aggression on Arab soil.

Can the world really believe that, in an age distinguished by the eradication of the remnants of past imperial occupation, some members of the United Nations would tolerate for long the fall of their territories to a new aggressive imperialism and the continued occupation of those territories?

Let us recall, in this connection, the moving and eloquent warning contained in the statement delivered by His Majesty King Husayn of Jordan last Monday before this Assembly. His Majesty said: "Should this aggression not be condemned, should the return of all our lands be delayed any further and should all traces of the aggression which began on 5th June not be completely erased, Jordan will still survive. Ground down by sorrow for the moment, we will rise again. And with us will arise the Arab Nation."

"It is apparent that we have not yet learned well enough how to use the weapons of modern warfare. But we shall learn if we have to."

"The battle which began on 5 June will then become only one battle in what will be a long war . . ."

As for us, I wish to announce that Kuwait is fully prepared to employ all its capacities and all its resources towards the securing of Arab rights and principles, and to make any sacrifice, whatever its magnitude, that may be undergone in the process of seeking the attainment of this objective, full and undiminished.

Secondly: Failure to secure the withdrawal of Israel will embolden Israel itself to resort to armed aggression once again in the future, for the purpose of attaining further territorial aggrandizement.

For it was precisely the original failure of the United Nations in 1948 to apply effectively the principles of the Charter to the conduct of Israel that encouraged Israel to believe that it could always accomplish lasting territorial aggrandizement by resort to armed aggression; and it was this belief that prompted Israel to launch its recent aggression.

We all recall that, when it began to face the question of armed hostilities in Palestine in 1948, by calling for a cease-fire and a truce, the Security Council declared solemnly and unambiguously, on more than one occasion, that a principal condition of the truce was that "no party is entitled to gain military or political advantage through violation of the truce". This principle was enunciated in the Council's resolution of 19 August 1948, was reaffirmed on 19 October 1948, was enunciated once more on 4 November 1948, and was again reaffirmed on 16 November 1948. But the Security Council failed to apply this principle in practice to the actual progress of hostilities. As a result, Israel proceeded to violate the truce time after time, and was thereby enabled to occupy vast areas of Palestine which had not been under its control when the Council proclaimed or reiterated the aforementioned principle. Had the World Organization carried out its duties in 1948, translating its words into deeds, we would not be meeting today to consider a new act of Israeli aggression, which is in reality a repetition of those earlier aggressions but on a larger scale.

Accordingly, if the United Nations now fails to put an immediate, decisive, and complete end to the consequences of the recent Israeli aggression, it will have planted with its own hands the seeds of a new Israeli aggression in a fertile soil

— the soil of the Zionist movement, ever eager for expansion, devoutly attached to violence and the use of force, and desecrating the principles of international law and the Charter.

Mr. President,

I referred a moment ago to the Zionist eagerness for territorial expansion. I wish to emphasize that this was not a figure of speech, but a realistic and accurate description of a Zionist ideological drive which has been embodied in practical policies and has already achieved actual and steady fulfillment. The Zionist movement, which set out from the very beginning to conquer the entire area it calls "Eretz Israel", and which has pursued that objective through a carefully-planned approach of stage-by-stage implementation, remains until today — despite the recent expansion accomplished this month — at a station along its chartered path: it has not arrived at its terminal. Even if we accept, as a definition of the ultimate Zionist territorial ambitions, the *minimum* demands officially made by the Zionist Movement in its 1919 Memorandum to the Peace Conference, we cannot fail to observe that there are still large areas of the Lebanon, Syria and Jordan which are earmarked for Israeli expansion in the future — to say nothing of the much larger areas coveted by so-called Zionist "extremists", whose territorial target stretches all the way from the Nile to the Euphrates. If, then, it does not now impose upon Israel withdrawal from the recently-occupied territories of the Arab states, the United Nations will have virtually addressed an open invitation to Israel to proceed tomorrow to achieve another instalment in its well-known expansionist programme.

Thirdly: The consequences of the failure of the General Assembly to secure Israeli withdrawal transcend the Arab and Zionist reactions, and affect the world as a whole.

Should the present emergency session of the Assembly demonstrate either the unwillingness or the inability of the international community to safeguard the principle that states shall not be permitted to resort to armed aggression, or the corollary principle that states which resort to armed aggression shall not be permitted to retain the fruits thereof, the door would be left wide open to further desecration of those principles in the future at the hands of any State which harbours aggressive or expansionist designs against its neighbours, or which attempts to obtain political advantages from them through employing the territorial occupation gained by armed aggression as a bargaining point for exacting political concessions from its victims.

I hope that every one of us, while determining his position with regard to the issue presently before us, will consider carefully the consequences which the final attitude of the General Assembly will have upon the fate of all States — particularly the small and emerging states, which have no better guarantee of their territorial integrity than the assurance resulting from the entrenchment of the Charter in the soil of the international system.

As a small and emerging state, which believes in this Organization, in its Charter, and in its role in the maintenance of security, equality and peace based on justice, Kuwait appeals to all other small and emerging states to support those measures which aim at safeguarding and enhancing respect for the principles of the Charter, and ensuring their application and effective implementation.

Fourthly : The vote to be taken in this session, and the ensuing action in implementation of its decisions, will leave their impact upon the destiny of the United Nations itself. For the structure of the United Nations is an indivisible whole : if one of its pillars falls down, the entire edifice will sooner or later collapse.

Mr. President,

In the light of what I have said thus far, it is clear that the choice before us in this session is in reality a choice between the preservation of peace and the creation of chaos and turmoil in the Middle East and throughout the world ; and a choice between support for the United Nations and loyalty to its principles, on the one hand, and betrayal of its very *raison d'être* on the other hand.

If it is peace and loyalty to the ideals of the United Nations that we choose, this choice will necessarily require that everything be done to ensure the withdrawal of the Zionist aggressors from the Arab territories they have just occupied through their recent aggression, and that such withdrawal be complete, immediate and unconditional.

If withdrawal is not *complete* — that is to say, if the aggressor is permitted to retain a part of the territories it has occupied by armed force — the result is the same : for what matters more than the size of the area occupied and retained through armed aggression is the principle of launching an invasion and retaining its fruits, and the significance and consequences of this principle.

If withdrawal is not *immediate*, then every moment that elapses before it is completed will mean the eviction and displacement of more innocent people, the destruction of more cities and villages and installations, the looting of more property, and the illegitimate exploitation of the natural resources of the invaded states located on the territories occupied during the invasion ; and, furthermore, every moment that elapses before withdrawal is completed will mean the persistence of the aggressor in adopting measures calculated to render withdrawal more difficult to attain in the future.

And if withdrawal is not *unconditional* — i.e., if the evacuation of occupied territories is linked to a process of bargaining and barter, in which the aggressor attempts to trade some occupied territories for some political, economic, or military gains — then the United Nations will have in effect permitted the aggressor to acquire, through a pre-meditated aggression, those very advantages which it had always coveted and sought to attain by resort to armed force.

Only through complete, immediate and unconditional withdrawal will the spirit and letter of the Charter be applied.

And only thus will the United Nations assert, by deeds and not only by words, that the conquest of territories by force of arms does not bestow upon the occupying force any legal right to remain in the occupied territories, to exploit that occupation in furtherance of prior objectives, or to create changes in the *status quo ante* in the occupied territories.

The imperativeness of the three attributes of the withdrawal which I have just cited — namely, that it be complete, immediate and unconditional — has been forcefully brought

home to us by events which occurred in Jerusalem the day before yesterday.

While we were engaged in discussions here, the aggressor was facing this Organization with a new *fait accompli*, and demonstrating once again its disrespect for the United Nations and disregard for its will.

The Israeli legislature has passed a bill purporting to transform the military occupation of Jerusalem into complete and administrative annexation. Purported Israeli annexation has thus been inflicted upon Jerusalem — that one spot in the whole occupied area which has always been the object of the special and supreme concern of the United Nations, as well as of hundreds of millions of people — Muslims, Christians and Jews — and of the religious authorities representing their aspirations.

Thus, Israel has in effect addressed to all of us here a message which says : This is what will happen — and it will happen on a larger scale — to all the occupied territories, if you go on considering and discussing what should be done, instead of proceeding with the utmost speed to adopt decisive measures adequate to ensure immediate, complete and unconditional withdrawal from all occupied territories.

Will we now listen to this message, eloquently conveyed to us by Israeli deeds far more articulate than any statements and declarations? Will we learn the lesson of this message? And will we adopt the one appropriate decision, commensurate with the magnitude of the challenge and the menace?

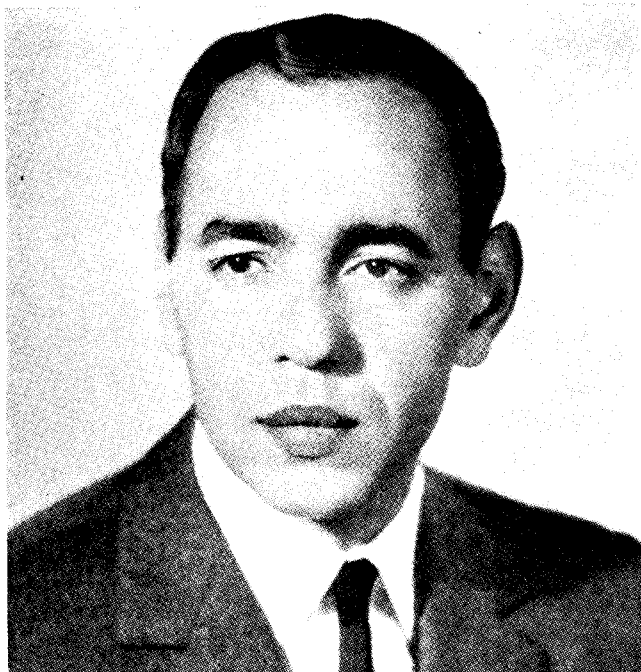
Mr. President,

Fellow Delegates,

I wish to announce our full support, in harmony with what I have stated, for the draft resolution submitted by the Union of Soviet Socialist Republics.

And, in the light of the considerations advanced thus far, I earnestly appeal to the United States of America to rise above itself, and to withdraw the resolution it has submitted, rather than cling to it. If the United States does so, it will provide a dignified example of the virtue of retreating from error ; and it will join the ranks of those numerous states which, throughout the present crisis, have stood resolutely for peace based on justice, for the principles of the Charter, and for buttressing the United Nations — the best instrument for the attainment of peace, security and justice that mankind today possesses.

May I also appeal to all those Great Powers, which have often voiced their support for the Charter of this Organization and their devotion to justice and peace, to translate their announced beliefs into practice in the present crisis. I appeal to them to understand well the feelings of the Arabs and their profound faith in the justice of their cause, and to desist from their hostility to the legitimate Arab aspirations. For the Arab Nation, which sincerely and appreciatively befriends those who understand its sentiments and sympathetically respond to its just aspirations, cannot overlook the attitudes of other states which pursue injurious and unjust policies towards it — policies which are incompatible with vital Arab interests or legitimate Arab rights.



*His Majesty King Hasan of Morocco*

# What Our Leaders Say. . .

## King Hasan of Morocco on the present crisis in the Muslim World

Praise be to God, and blessings upon the Messenger of God and his companions :

My dear people,

In this address I do not want to analyze the political situation resulting from the sinful aggression to which the sister Arab countries were exposed early this week. I also do not want to enter into a discussion of the political consequences and complications arising from the bitter war started by the guilty Zionists, and which the Arabs faced with firm conviction, resolve, steadfastness and boundless courage. I likewise do not want to underline on this occasion the need, in the present serious circumstances, for alertness and vigilance and for the drawing of lessons from the past. There will be another opportunity on which I shall make this analysis and examine these problems.

Whatever may happen, Morocco will never be lax in anything concerning the Holy Land, and it will in no way alter its attitude or compromise in regard to the rights of Islam, established for thirteen centuries now, to the lands which the Arabs have inherited from their fathers and as a result of the struggle waged by Salah al-Din al-Ayyubi (Saladin).

The purpose of the Address which I am making today, my dear people, with sadness in all hearts and grief in all minds, is to tell you that it is our duty to ensure that the Arab peoples who have been subjected to the aggression, and who have suffered great losses and the agony and catastrophes of war, should know that our solidarity with them before the event is the same as our solidarity with them today, a solidarity which we would like to confirm at this moment as we go through a painful stage in our life.

When aggression was launched against the Arab countries Morocco hastened to take part in the defence of the lands and sacred possessions of its brothers. We did not hesitate in participating with them in the struggle. The moment we had news of the Zionist aggression we decided to send our forces

and our sons to take part in the battle alongside their brothers, to defend right and repel aggression.

At this moment the Arab peoples are dressing their wounds, and are in dire need of help in money, medicines and foodstuffs. My dear people are no doubt aware of the fact that the aggression has claimed many victims. Some have offered their lives, leaving behind helpless dependants, some have been injured, some have been expelled from their homes, and some have had their property destroyed or have been deprived of their livelihood and that of their dependants — and of these there are widows, orphans, and the homeless, in tents and shelters.

This is a heart-breaking state of affairs. It requires that we should all endeavour to lighten the blow. I am therefore asking you, my dear people, to do, in these serious circumstances, what the bonds of brotherhood and loyalty demand should be done in the way of offering succour and taking part in a national appeal for funds for the benefit of those who have been afflicted — a fund which we shall start ourselves. We have for this purpose instructed the Minister of Interior to open offices in all parts of our kingdom for the collection of contributions by our loyal subjects, giving receipts for the amounts contributed. Our Ministers and Government officials will contribute a day's pay to this fund. We have asked the Minister of Administrative Affairs to take steps, in collaboration with the Minister of Finance, to implement the necessary measures in this regard. We have also instructed our Minister of Agriculture and Agrarian Reform in charge of Economic Affairs to open a special account in which the sums collected shall be deposited and eventually used for the purchase of foodstuffs, medicines, clothes and shelter. In addition to all this, the Government has played its proper role in this regard, and has taken at the appropriate time the steps necessary for sending urgent relief — and it is unnecessary here to give any extensive details.

We, Muslims, must understand that God Almighty has punished us for the sins we have committed. He had ordered

*Continued on page 30*



# Children's Page

By OLIVE TOTO

• My Dear Young Readers,

Last time we left Muhammad (may the peace and blessings of God be upon him!) at the age of twenty-five, loved and honoured by all. Khadíjah watched Muhammad and admired and respected him. All she had she wanted to be his. So she asked him to marry her. He knew she was a good fine woman and accepted her proposal. Seven children were born to them, but, again, sorrow for Muhammad. His baby boys did not live. One died at the age of two years, the other one at a very early age. If anyone knew sorrow Muhammad did. Did it harden his soul to mankind? Oh dear no! He set to work more than ever to help orphans, widows and the poverty-stricken.

At the age of 36 years he adopted 'Alí, the son of Abú Tálib. As you know, Abú Tálib was Muhammad's uncle who adopted him at the age of eight. Now at the age of 36 Muhammad is adopting 'Alí, who is six years old. He will have all the love that is possible given to him, for was it not 'Alí's father that had bestowed great love upon Muhammad?

About the same time in Khadíjah's family there was a little slave boy called Zayd who was about the same age as 'Alí. Khadíjah knew Muhammad would like this little slave. So she presented him to her husband.

How did the slave find his way into Khadíjah's family? I will tell you. This little slave had been with the wife before she was married. In those days when the boys were captured in a fight, they were sold as slaves to anyone who liked to buy them. Khadíjah's grandfather had bought this little slave, who was the son of Hárithah belonging to a tribe in the south of Syria.

It came to the ears of Hárithah that his son was a slave in Muhammad's household. He came at once to Mecca and, being a wealthy warrior offered a very large sum of money for his son's release. Muhammad called the slave boy and in front of his father said, "You can go with your father or stay with us. Do what you like." Zayd, the slave boy, said he wanted to stay with Muhammad. Muhammad was so delighted he said, "You may have your liberty my son. And henceforth you shall be my adopted son, known as Zayd Ibn Muhammad."

I will now tell you about the Ka'bah, which I described last time as a blackish grey building and very important. It stands in Mecca and many of your relatives would have seen it when on a pilgrimage to Mecca, a journey which all Muslims are asked to do if they can afford it at least once. I will tell you about the Pilgrimage another time. But first of all bear in mind the Unity of all Muslims is what this pilgrimage teaches, also equality and brotherhood, and that black, yellow, brown and white are all one in God's sight.

The Ka'bah is like a large cube to look at, and is very high. Muhammad had the feeling that to have idols lodged here was a great mistake. Perhaps he had heard how it had been built or rather rebuilt by his ancestors Abraham and Ishmael. I say heard, because Muhammad could not read or write. I have heard it said that the better class families did not think it right to toil over learning reading and writing. It was left to the lower classes and they were hired out to read or write for others. Yes, Abraham wanted the Ka'bah for praying to the true God. He and his son had mixed the mortar for rebuilding this building, mixing chalk and mud to form a mortar. Much of it still exists today.

The Ka'bah is a wonderful building. It stands upon a base two feet high which seems to present a sharp inclined plane, and it is because of this, and the flat roof, that the building from a distance looks like a cube. Abraham did not place a roof on this building, but the family of Qusayy were the people who put the flat roof on, and also the first to build dwelling houses round the Ka'bah. After this Muhammad's tribe of Quraysh became custodians of the Ka'bah. The person to take charge was Muhammad's grandfather, 'Abdul Muttalib.

The Ka'bah stands in the centre of the Great Mosque at Mecca. It has only one door, about seven feet above the ground, at the south-east corner of this ancient building. Near this door is the famous Black Stone, which forms part of a sharp angle of the building at four or five feet above the ground. This Black Stone, or in Arabic *Hajar al-Aswad*, is an irregular oval stone only seven inches in diameter. It has not such a large diameter as perhaps you thought it had. It once cracked into about a dozen or so pieces but was joined together, and that is why the surface is not flat but wavy. Around these pieces, which are joined, is a border of reddish-brown cement, and around this reddish-brown border is a border forming a massive arch of gold or silver gilt, the aperture of the stone being about eleven to twelve inches broad. In the corner facing the south there is another stone about five feet from the ground. This is made of fine Meccan stone and is sometimes called the Yamání Pillar (in Arabic *al-Ruknu 'l-Yamání*), which is often touched by the right hand of pilgrims. Just by the door of the Ka'bah, close to the wall, is a slight hollow in the ground, lined with marble and just large enough for three persons to sit in. This is called al-Mi'jan. I mentioned before about Abraham and Ishmael making the mortar. History says this is the spot where they made it. Here one likes to pray, but I will tell you about what people of today like to do another time.

First get to know all particulars about the Ka'bah so that when I mention the pilgrimage later on, in your mind you will see the Ka'bah as it was and is. Above the spot I was talking about, called al-Mi'jan, is an inscription which, they



say, is in ancient Kufic writing. On the north-west side of the Ka'bah is a water spout of gold, which is called the Water Spout of Mercy, or in Arabic *Miyāh al-Rahmān*. Around here people say Ishmael was buried. In the year 855 C.E. Cairo sent two green slabs of beautiful marble to mark the graves of Hagar and Ishmael. Hagar, as you know, was Ishmael's mother. The water-spout of gold was sent in the year 1573 C.E. from Constantinople. Around the Ka'bah is a most clever piece of workmanship. It is a pavement of mosaic, most wonderful to look at. It is said it was laid down in the year 1422 C.E.

On one side of the Ka'bah is a semi-circular wall the extremities of which are in line with the sides of the Ka'bah, being about 6 feet away from the Ka'bah. There is also an archway which leads to the graves I have mentioned before. This wall is called al-Hatīm. So now we know that the Ka'bah is a building constructed of grey Meccan stone joined together with an excellent mortar (like Roman cement) and all different sizes of stones, cube-like to look at. On the top and about halfway down the Ka'bah is a covering of bright black silk and cotton material with a band of real gold thread around it, and upon this is worked, in threads of gold, the 19th verse of the third chapter of the Holy Qur'ān. What is the Holy Qur'ān? I think you know, but I will tell you. It is the Muslims' Holy Book, revealed to Muhammad after the age of forty years. The Christians have the Holy Bible and Muslims the Holy Qur'ān.

Now to come back to the cloth that covers the Ka'bah. This used to come from Egypt and before it went to Mecca a wonderful procession would go through Cairo. I think I saw the last procession when I was in Cairo over 16 years ago, because now this cloth is made in Su'udi Arabia. By now you must have an idea of this wonderful building, which was rebuilt quite a few times. When Abraham rebuilt the Ka'bah, he only had the foundation, and built up from that. So if some people say Abraham built the Ka'bah I should say

they are not really wrong; because Abraham did place the Black Stone there, and all the things we see there today can be, most of them, traced back to Abraham, except the roof and the increased height of the building. I like to think most of the material used is the same.

When Ishmael died, the building fell into the hands of a family who held it for a thousand years. Then another family took it for three hundred years; and then we come to the tribe who put the roof on; after that to Muhammad's tribe of the Quraysh, who thought the roof was very low. They rebuilt the bottom part until it reached the Black Stone. Now to put the Black Stone higher up would be a great honour for any tribe, because forever after the children that followed would say, "Ah! My grandfather or great grandfather put this Black Stone where it is; we are better than others." So a quarrel broke out amongst them. At last it was agreed amongst themselves that the first man to enter the gate of the enclosure should be the person to decide.

Who should enter the gate? None other than Muhammad. He was asked what they should do. He could have said, "I or my people will raise this stone." But that was not Muhammad. Oh, no! He was considerate and gentle even when young, and now at the age of thirty-five, a perfect gentleman, and from him we can learn how to step down and give others a chance. Self last. Here we see the good politician, as all politicians should be but are not. Muhammad spread out a large cloth, had the stone placed upon it, and all the tribes there took hold of the cloth and placed the Stone into its place, in harmony and unity. And from that day to this unity and brotherhood is at its best in Mecca.

Muhammad is now thirty-five years of age. But something very important happened when he was forty years of age. Next time I will tell you how we were given that wonderful gem — a rich and rare gem if used properly — and that is Islam. Islam means Peace. What a word in these days!

Assalāmu 'Alaykum.

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*What our Leaders Say... — Continued from page 28*

us "not to be divided, lest we fail and our strength depart,"<sup>1</sup> but we have split asunder and therefore become weaker. God Almighty has commanded us not to disobey the principles of our religion, but we have disobeyed, and some of us began to think that the country could be managed while making a distinction between the affairs of religion and the affairs of mundane life, and for this reason God has withheld support from us.

We pray to the Almighty not to punish all the Muslims. God says: "The bearer of a burden shall not bear the burden

of another."<sup>2</sup> We pray to Him to grant us victory, and to restore for the Muslims and the Arabs their glory, honour and dignity.

We are convinced that our people, whom we have always known to be in the forefront of good deeds and generosity, will respond in the usual manner to our present appeal and to the call which God makes in His Holy Book: "If you set apart for God a goodly portion, He will double it for you and forgive you. And God is the Multiplier of rewards, the Forebearing."<sup>3</sup>

And may the peace and blessings of God be upon you.

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1 The Qur'ān, 8 : 46.    2 *Ibid.*, 6 : 165.

3 *Ibid.*, 64 : 17.

# Administrative System During the Early Islamic Caliphate's Time (632-661 C.E.)<sup>1</sup>

## Revenue Section

By W. M. GAZDER

(Part 4)

The sources of revenue during the early caliphates were as follows: *Kharāj*, *Fai*, *Jizyāh*, *Ushr*, *Ghanīmah*, *Zakāh*, *Sadaqāt*, *Awqāf*, *Zurā'ib*, *Kirā al-Ardh* and *Amwāl al-Fādhilāh*.

### *Kharāj*

Under the Prophet, the *Kharāj* lands were very limited, and it did not require any elaborate machinery to administer them. During the period of the first four caliphs, however, the area yielding *kharāj* comprised a considerable portion of the Roman and the whole of the Persian empires. Therefore a very elaborate system was required for assessment, collection and disposal of the revenues.

The first question with which 'Umar was confronted was whether the conquered lands should be distributed among the soldiers, as was the case during the period of the Prophet and Abu Bakr, or it should be left with the subject races and the income derived from the *Kharāj* be deposited in the Public Treasury to be spent on some specified purposes on a regulated basis. Opinions being sharply divided among the principal companions of the Prophet, 'Umar convened a meeting of the general assembly and put the matter before it. The discussions lasted for several days. 'Umar was of opinion that such lands should not be distributed among the soldiers but the revenue derived from them be deposited in the Public Treasury. He carried his point by quoting the Qur'ānic guidance in this respect that "*Fai* belongs to the poor from among the Emigrants and the Helpers, and to those who come after them"; he laid emphasis on the words "who come after them" and carried his proposal through. On the basis of 'Umar's inference the principle was established that the conquered lands would be the property of the state and not of the conquering forces, and the former occupants of land would not be dispossessed. Having established the principle, 'Umar turned his attention to the revenue assessment of the conquered countries.

He began with Iraq, where a survey of the conquered lands was undertaken and the soil for rent purposes was classified according to its nature, quality and productivity. In this way reasonable rent either in cash or kind was fixed on an equitable basis. If it was to be taken in kind, it did not, in any case, exceed half of the produce. Feudalism was abolished and land was distributed among the non-Muslim

peasants, who were granted proprietary rights and their lands were made inalienable. These lands could not be purchased by the Muslims as the rule was that *kharāj* land could not be converted into *Ushr* land. The rent once fixed was not to be changed. 'Umar was so scrupulous that every year when the amounts of revenue arrived at the capital, he summoned ten honest and reliable men from Kufah and the same number from Basrah in order to satisfy himself that no cultivator, whether Muslim or non-Muslim, had been subjected to any hardship in the collection of the taxes.

There is no historical evidence to show that 'Umar carried out the same system of settlement in another country as in Iraq. In Syria and Egypt he maintained more or less the same systems which he found in vogue there after removing their shortcomings and iniquities.

The greatest reform introduced by 'Umar was the abolition of the oppressive agrarian system that had prevailed in the conquered countries before Islam. When the Romans conquered Egypt, all the lands in the country were seized by them and were in part divided among the army commanders and court officials; in part reserved as imperial estates and in part assigned to the church. The original owners became cultivators or serfs, and property in the lands was vested in the new assigner. If one of the newly-created owners sold his lands, the cultivators were transferred to the purchaser along with the land. When 'Umar took possession of the country, he abolished this system immediately. Imperial estates and lands in the possession of Roman officials were handed back to the natives of the country, and far from bestowing them upon Muslim soldiers, 'Umar laid down the rule that Muslims could in no case even purchase the land from their non-Muslim owners.

Besides administrative reforms, 'Umar paid great attention to the improvement and development of agriculture. The law was made that anyone who bought new land under cultivation would be given proprietary right in those lands. If any person, however, took possession of unbroken land with a view to bringing it under cultivation, but failed to do so within the course of three years, he would lose possession of the land. The people who had fled from their homes at the time of invasion were invited by public proclamation to return

<sup>1</sup> For the third part of this article see *The Islamic Review* for June 1967.

and resume possession in their lands. Irrigation canals were laid out in conquered lands and a big department was organized for constructing dams, excavating reservoirs and for the building of canals and sluices for the distribution of water. According to Maqrizi, in Egypt alone one hundred thousand labourers worked daily throughout the years on these projects and were paid out of the public treasury.

### *Fai*

It included that movable and immovable property which fell into the hands of the government without actual warfare. There was no share of soldiers in such booty. During the early caliphate very large estates were acquired by the state as *al-Fai*. In Syria and Egypt the private estates abandoned by the fleeing patricians, the former crown lands, the estates which were confiscated for active opposition to or rebellion against the government, unclaimed lands and forest lands came under this category. Lands endowed to fire temples and those set apart for making roads and maintaining the public services were also declared *al-Fai*. *Fai* lands, however, could be assigned to the soldiers and thus be converted into *'Ushr* lands.

### *Jizyah*

*Jizyah* was a tax chargeable from the able-bodied non-Muslims in lieu of their military service. During the Prophet's life a uniform rate of one *dinar* per annum was levied, but 'Umar modified this uniformity, taking into consideration the economic condition of the individual. He fixed it at the graded scale of four *dinars* from the rich, two from the middle class and one from the lower middle class.

This tax was not discriminatory, as is asserted by the orientalists, but it was a great concession to the non-Muslim subjects. Those who were willing to render military service were exempted from this tax. It was made a rule that if a non-Muslim rendered military service even once in a year he could be exempted from this tax for the whole year. If the Muslims felt that they could not give protection to the non-Muslims even the tax collected from them had to be returned to them. The fact that *Jizyah* was only charged from those who were capable of bearing arms is ample proof that it was in lieu of the exemption granted to the non-Muslims from military service. Women, children, disabled persons, the elderly people and even religious leaders were exempted from the payment of this tax.

### *'Ushr*

*'Ushr* was an import duty charged both from the Muslims and the non-Muslims. This tax was chargeable only once in a year and on goods which exceeded the value of 200 *dirhams*. The rate of this duty from Muslim merchants was 2½ per cent, from the protected subjects 5 per cent and from merchants whose country was at war with the caliphate at the rate of 10 per cent.

### *Khums*

Out of the booty which fell into the hands of the Muslim warriors, four-fifths was divided among the latter and one-fifth belonged to the Central Government. According to a verse of the Holy Qur'án this part of the booty was to be shared between the Prophet, his relatives, the orphans, the indigent and the wayfarer. The Prophet used to divide it into three portions, one for himself, one for his relatives and the third for the other three categories mentioned in the Holy Qur'án. It is historically known, however, that the Prophet used to distribute his own share among the poor.

After the death of the Prophet, the question arose as to what should be done with the share of the Prophet and his relations, and it was decided unanimously by the first caliph and the members of the Advisory Council that the share belonging to the Prophet and his relatives should be spent on the equipment of the army; and the rest on the three categories of the people as mentioned in the Holy Qur'án. All the first four caliphs followed this practice. As heads of the state they could easily have assigned to themselves the share of the Prophet, but they did not avail themselves of that chance.

### *Zakáh*

The rules relating to *Zakáh* were already fixed by the Prophet and were strictly followed. Even the caliph was not exempted from this tax nor could he exempt anyone else from it. 'Umar made a slight modification in the rules of *Zakáh* in favour of the state. During the period of the Prophet when horses were mostly used for riding purposes only, they were exempted from the *Zakáh*. But during the caliphate of 'Umar, when horse trading became a lucrative proposition, he levied *Zakáh* on them just as on other animals of trade.

### *Sadaqát*

*Sadaqát* were those taxes which the believers contributed to the state by way of voluntary donations. Very few of them, however, were compulsory. The *Sadaqah* of 'Id al-Fitr and the skins of the sacrificed animals come within this category. Their moneys had to be deposited in the Public Treasury.

### *'Ushr*

*'Ushr* was the tax charged from the Muslim landowners who were in possession of land before the ordinance of 'Umar forbidding the Muslims to acquire land from non-Muslims. It was one-tenth of the produce taken by the state from lands which had natural irrigation facilities. If irrigated by artificial means, one-twelfth of the produce was taken.

### *Zarâ'ib*

*Zarâ'ib* were extraordinary taxes imposed on the rich in order to meet the expenses of the state in times of emergency. The state was authorized to impose such a tax on the rich people.

### *Kirá al-Ardh*

This was the income derived from those lands which were given for cultivation on a fixed annual rental basis.

### *Awqáf*

*Awqáf* comprised that property which was dedicated to the government by Muslims and the income derived from such property used to be deposited in the *Bayt al-Mal*.

### *Amwal Fádhillah*

*Fádhillah* was income from miscellaneous sources, such as from property of heirless owners, or the property of a person who had fled from the country. There were four sections of *Bayt al-Mal*:

The first section included the income derived from *khums* (one fifth of the booty), hidden treasure and *Sadaqát*. The second section included income derived from *Zakáh*, *'Ushr*, including the *'Ushr* revenue from the Muslims. The third section included income derived from *Kharái*, *Fai*, *Jizyah* and *'Ushr* collected from the non-Muslims. It also included income derived from those lands which were given

on a fixed annual rental. The fourth section included income from miscellaneous sources.

#### *Expenditure*

The income deposited under Sections 1 and 2 was to be spent on the following eight categories of expenditure: (1) the poor, (2) the needy, (3) the tax-collectors; (4) public relations, (5) emancipation of slaves, (6) settlement of debts of those who could not afford to pay, (7) generally in the service of God, and (8) the wayfarers.

The income in the third section was to be spent on every kind of allowances and also the expenses of administration used to be met from this section. The income included in the fourth section was spent on public works, on the maintenance of homeless children and other charitable purposes. The caliph was, however, empowered to transfer money from one section to another in order to meet the expenses under that head as a loan or to adjust the accounts from one section in case of emergency.

#### *Maintenance allowance*

When vast amounts of wealth came from Bahrayn, it was decided by the Caliph 'Umar to establish a Treasury (*Bayt al-Mal*). This income was further supplemented by the huge revenues from *kharāj* lands which were left in possession of the non-Muslims. It was, therefore, considered desirable to spend vast amounts on the needs of the people on a regular and well-defined basis.

The first charge upon the revenues was that of civil administration. Next came that of military requirements. The surplus was used for the services of the community. A register was maintained of all Arabs and non-Arabs entitled to a stipend on a well-defined and strictly regulated basis.

'Umar began his stipend list on the basis of blood relationship with the Prophet and the services rendered to the cause of Islam. He began the list with the widows of the Prophet. They were to receive 12,00 *dirhams* per annum, 5,000 *dirhams* per year were assigned to each of the two grandsons of the Prophet, al-Hasan and al-Husayn, and to the uncle of the Prophet, Abbas. According to one report, the latter was given a stipend of 12,000 *dirhams*. The same amount was assigned to those warriors who had taken part in the battle of Badr. The sons of the warriors of Badr were each given 2,000 *dirhams*. Those who had become Muslims before the migration to Abyssinia were entitled to 4,000

*dirhams* each and those who had become Muslims before the capture of Mecca to 3,000 *dirhams* each. Those who had accepted Islam on the conquest of Mecca were allowed 2,000 *dirhams* each.

After this 'Umar arranged the list of the Arab tribes in the order of their blood relationship to the Prophet. The Arab soldiers and the Mawālī were assigned 3-400 *dirhams* each. One hundred *dirhams* each were fixed for weaned children. Later on, however, every Muslim child on birth was entitled to an annuity. The annuity rose as the child grew up. All Muslims received annuities without any racial distinction. Since the management of *Diwān* was according to the Arabian tribes, the non-Arab child of a soldier drew a pension from the state.

From the very beginning the Prophet of Islam was very particular to inculcate the sentiment that Muslim soldiers who were fighting in the way of God were the soldiers of God and, as such, had to show an exemplary conduct on the battlefield. They were completely free from the vices of drinking, gambling and adulterous indulgences which were so rampant in the armed forces of pre-Islamic days. The soldiers of Islam were imbued with the high ideals of Islam in rendering their duties to the State. In fact they were not concerned with worldly gains, but were inspired with the spirit of sacrifice. Even to be a *Ghazi* (a victorious fighter) for a Muslim soldier was a poor consolation as compared to the honour of martyrdom. They were the most wonderfully disciplined army that the world has ever seen.

The early caliphate was a most glorious beginning to Islamic statecraft, never to be excelled in all the centuries that followed. But it was only the beginning. From the moment of Abu Bakr's accession to the moment of Ali's death, the Islamic state was, from the structural point of view, in a permanent state of change, organically growing and developing with each successive conquest and with each new administrative experience. Within a generation it expanded from the confines of Arabia to an enormous dominion stretching from North Africa deep into Central Asia. A state which in the lifetime of the Prophet embraced only agricultural and pastoral communities with simple needs and comparatively static problems suddenly became the heir to the most complicated Byzantine and Sassanian civilizations. After a humble beginning of very simple administrative needs, the Islamic State found itself involved in completely unprecedented and staggering new problems arising every day in the sphere of politics and economics.

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### *Islam is the First Religious System to Recognise the Right of the Poor to the Wealth of the Rich — Continued from page 19*

living. It follows that we have to determine the Islamic income tax according to the modern standard of living.

In this way we will have reached a practical solution to overcome the problem of poverty in a much better and nobler way than that utilized by either America or Europe at the present time.

Captives upon being taken prisoner were either renounced or freely dismissed in conformity with the Qur'ānic dictum: "... Until ye have made a great slaughter among them; and bind them in bonds; and either give them a free dismissal afterwards, or exact a ransom; until the war shall have laid down its arms" (47: 4).

Ransom could be per capita in that the Muslim released the enemy captives in return for a similar action by the opposing army. It also took the form of money, unless the

captive was poor or Muslim interests required that no money ransom should be collected for him, in which case he was set free.

There was no question of taking the captives for slaves; nor is there any text in the Qur'ān or the Prophet's tradition that allowed slavery. In pre-Islamic times the Prophet set free his own slaves and those who had been presented to him.

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# Muhammad Kurd-'Ali (1876-1963 C.E.)<sup>1</sup>

## A Great Syrian Muslim Thinker and Defender of Islam

BY MUHAMMAD KAMIL 'IYAD

(Part 2)

### Muhammad Kurd-'Ali's concept of Arab nationalism under the Ottoman Empire was not separatist

The reason why Muhammad Kurd-'Ali urged the Arabs and the Muslims to adopt from the West was that he considered this the only means for them to regain their lost glory and to becoming strong. He considered Arabism and Islam as one, and never spoke of either except in the context of the other. But on several occasions he devoted particular attention to Arab nationalism and to the immediate problems of the Arabs. As a practical journalist and a practical administrator who held ministerial office more than once, he had serious political views, and a clear vision of the future of his country. These views had developed over the years, and did not crystallize until later in his career. This, naturally, was a good thing, and his thoughts could for this reason be relied upon as realistic. Throughout his career he believed that the Ottoman régime was corrupt and would crumble before long. After the Ottoman revolution in 1908 C.E. he tended to the view that it was possible for the Ottoman régime to be saved if drastic reforms were carried out. But he soon afterwards realized that these measures were not forthcoming, and that the régime was definitely heading for disaster and eventual disintegration. He was an outspoken supporter of an opposition political party which advocated respect for the rights of non-Turkish elements, particularly the Arabs, in the Ottoman régime. In 1914 he delivered an important lecture urging Arab students to preserve and maintain their national identity. He said: "There can be a future for us only through our nationalism and in this way we can aspire to what our ancestors achieved and attain what modern civilization has attained" (*Ghara'ib al-Gharb*, Vol. I, p. 329). But his concept of nationalism was not a separatist one or fully independent. For him nationalism would mean emphasis on the special characteristics of the nation but not complete political independence. He gave as examples the situation in Belgium and Switzerland, where people of different races retained their identity but co-operated together under the aegis of the same state. In other words he did not envisage complete political independence for the various nationalities in the Ottoman Empire for this purpose. He wanted the various nationalities to retain their respective languages, cultures and traditions but remain loyal to a larger political entity. This, however, was not the idea current at the time, for the Arab nationalist movement had then seriously started and it had as its aim the complete political independence of the Arabs, outside the Ottoman Empire, and the unification of all the Arab countries in the political and other spheres.

### Muhammad Kurd-'Ali's views on the practicability of the Islamic League

The early days of Muhammad Kurd-'Ali witnessed the rise of the movement for the establishment of an Islamic League. He was not, however, an ardent supporter of this movement, for he considered it somewhat impracticable. He said: "Until very recently some people were enthusiastically advocating the establishment of an Islamic League, but they did so without having made the necessary preparations for such an event. They pinned great hopes on the establishment of this League. I have always considered this idea a rather far-fetched one, and for this reason I have not written a single line for or against the idea. But I would ask how an Islamic League could come about when the Muslims are under the rule of various states and are spread over three continents separated from one another by thousands of miles, and speaking different languages that would make it difficult for them to understand one another even if they were to meet" (*Aqwaluna wa-Afaluna*, pp. 335-336). On other occasions Kurd-'Ali explained that he favoured the setting up of an Islamic League in one form or another, but that he wanted that preliminary steps be taken to make this a realistic project. For this reason he advocated that there should be closer liaison and understanding between the various Muslim communities which would lead to the forging of closer moral and psychological ties between them.

Muhammad Kurd-'Ali did not consider that there was any lack of harmony between Islam and Arab nationalism. According to him, "Islam brought the Arabs together and consolidated their ranks, and made them brothers after they had been warring enemies. It also cultured them and harmonized their aims. . . . It is Islam which had given the Arabs the moral fibre which urged them on to good deeds and unified their efforts towards the right aim" (*al-Islam wa-al-Hadharah al-'Arabiyyah*, Vol. I, pp. 135-137). It must be noted here, however, that Kurd-'Ali viewed Islam as a liberal and tolerant movement, in no way bigoted or discriminating between Muslims and non-Muslims. In his opinion the Arabs could be united nationally although some of them did not profess Islam. He also believed that the differences in the systems of government prevailing in the Arab countries, and the varying standards of social and economic achievement, did not prevent the Arab countries becoming united on the nationalist plane, for they had in common strong bonds such as history, language and future prospects. In a talk he broad-

<sup>1</sup> For the first part of this article see *The Islamic Review* for June 1967.

cast on the occasion of the establishment of the Arab League in 1944 he considered this event a very important stage in the progress towards complete Arab unity. For a very long time unity had been the dream of the Arabs, although an elusive aim; but events showed that with determination and goodwill this would become a reality. He urged the Arabs to have faith in the concept of Arab unity, and to work for its realization on the most comprehensive scale. He maintained that the realization of this nationalist aim of the Arabs was conducive not only to their own interests but to the interests of mankind as a whole.

The attitude of Muhammad Kurd-'Ali to the concept of Arab unity was a realistic and a very enthusiastic one. Although he was in favour of the movement for the establishment of an Islamic League his approach to this movement was rather lukewarm compared with his approach to the movement for Arab unity. He considered the idea of an Islamic League a unifying factor in the psychological sphere, while the idea of Arab unity was a unifying factor in a practical and comprehensive way. He passionately desired to serve his country and people, and he believed this was possible mainly in efforts to spread knowledge and education. He concentrated on a campaign to promote interest in the Arabic language and Arabic literature, as well as in Arab and Islamic history, and in particular the history of Syria.

#### **Muhammad Kurd-'Ali as an historian and writer**

He wrote very authoritative treatises on Arabic literature. These achieved great popularity and became classical works on the subject, rivalling Kurd-'Ali's other works on history and Islamic studies. In this latter sphere Kurd-'Ali adopted a new and refreshing approach characterized by scientific accuracy, honesty and frankness. He believed that the historian must first and foremost be truthful and honest and must present the facts of history without in any way colouring them by political or religious prejudice. He must present the truth, however unpleasant or discouraging this might be. The evils and sad chapters of the past of a nation should be communicated to it, as much as the glorious and happy ones, and from both it can learn lessons and derive benefit for the future.

An example of Kurd-'Ali's approach to this subject is perhaps his criticism of the historian Ibn Khaldun (1332-1406 C.E.) for avoiding detailed reference to the disputes which raged between the Companions of the Prophet Muhammad, particularly between 'Uthman Ibn 'Affan and 'Ali Ibn Abu Talib, and glossing over this sad episode in the history of Islam. He said: "Ibn Khaldun took off the garb of historian and put on the garb of the preacher. He wanted to be diplomatic and not tell people anything that might offend or distress them. So he accepted certain things which were not realistic. . . . He did not speak about human greed and jealousy, and to him it was as if no mistakes had been committed, and he appears to suggest that they really were not to blame for anything that they had done" (*Kunūz al-Ajdad*, p. 394). In this he would appear to be highly critical of Ibn Khaldun, and rather severe on him. But some scholars have pointed out that the criticism which Kurd-'Ali levelled against Ibn Khaldun could be levelled against Kurd-'Ali himself, and that he was guilty of the same offence — if an offence it is. In his discussion of the dispute between 'Ali and Mu'awiyah and the general policy of the Caliphs, Kurd-'Ali has this to say: "The early Caliphs fulfilled properly the role of successors to the Prophet Muhammad. If by the standards of modern times it is thought that some of them fell short of the highest levels it must not be forgotten that in

this respect they were engaged in exercising their own initiative (*ijtihad*), and that here then can be mistakes. Politics is a difficult matter for all people, and human beings cannot always be perfect in every respect" (*al-Islam wa-al-Hadharah al-'Arabiyyah*, Vol. II, p. 386). These views, it is pointed out, are not different from those expressed by Ibn Khaldun in a similar context.

#### **Muhammad Kurd-'Ali's defence of Arabs and Muslims**

Muhammad Kurd-'Ali made herculean efforts to combat the tendentious and unprincipled campaigns of distortion and disparagement directed by certain quarters against the history, culture and civilization of the Arabs and the Muslims. He wrote and spoke a great deal on this subject, analyzing the allegations made against Islam by its detractors and offering ardent refutation of any lies. He also adopted a positive approach to this problem by describing the merits of Arab and Muslim civilization and the contribution made by the Muslims to world culture, the arts and the sciences. He compared the conditions of the Arabs with those of the peoples of the Western world in the Middle Ages, and drew conclusions highly favourable to the Arabs. He also wrote about Arab rule in Spain and about the Crusades and the other wars of colonialism and exploitation waged by the Moguls and the Turks as well as by the West against the Arabs and the Muslims.

His research on this subject was given in the treatise *al-Islam wa-al-Hadharah al-'Arabiyyah*, in two volumes, one concerned primarily with the allegations made against the Arabs and Islam and the other with a positive exposition of the fundamental doctrines of the religion of Islam and of the political and other practical aspects of the Islamic way of life. Many scholars have expressed the view that this treatise was one of the most important written by Kurd-'Ali. It also was of tremendous significance in the campaign against the enemies of Islam and its detractors. In it were to be found all the facts and all the answers that can be made by the defenders of Islam and Arabism. Kurd-'Ali spent three full years writing this treatise, and he referred to more than 500 sources to check and verify his facts. The scope of the treatise is very wide indeed, and it contained a great deal of information on history, politics, religion and other matters appertaining to the Muslims. Kurd-'Ali also discussed the psychological background of the campaigns against the Muslims and analysed the reasons which prompt the enemies of Islam to adopt certain attitudes. He quoted from the writings of Western authors to illustrate how the enemies of Islam were often blinded by bias, selfish motives, colonialist greed, unreasonable prejudice, and plain ignorance. His approach was uniformly scholarly and scientific, but nevertheless pungent and severe. This can perhaps be illustrated by the answer which Kurd-'Ali made to the criticism of Islam by a certain American historian who had claimed that the religious laws of Islam had helped to perpetuate many social practices and traditions which have hindered the progress of mankind. Replying to this allegation, Kurd-'Ali says: "This American writer feels capable of saying what he does say about Islam although he most probably had never seen a Muslim in his life, and never read an authoritative work by the Arabs. He says what he does for reasons which he knows very well — the desire to say something different and strange in America, the land of strange things. If he were scholarly he would have explained why he came to the very serious conclusion that the laws of Islam were harmful to mankind. . . . What about the evil side of the white people's

treatment of the blacks in America? And what about the religious wars in which the Empress Theodora had more than a hundred thousand people killed in the ninth century? And what about the Inquisition which in Spain alone claimed the lives of at least one hundred thousand people?" (*al-Islam wa-al-Hadharah al-'Arabiyyah*, Vol. I, pp. 13-15).

### His greatest achievement

One of the characteristic qualities of Muhammad Kurd-'Ali was his profound loyalty to Islam and his impatience with criticism of Islam and the Arabs. He was perhaps rather emotional on this subject. But this is not to say that he was not on the whole scientific in his approach. He was scientific and he was scholarly, but his views were often expressed with great emotion. He was simply very loyal to his people and his religion and rather severe in repelling unjustifiable attacks upon them. He was not, however, a zealot or a fanatic nationalist, nor was he a xenophobe, as this extract from his *al-Islam wa-al-Hadharah al-'Arabiyyah* (Vol. I, p. 55) shows: "The Arabs are proud of their history, but this does not mean that they claim that they were the first people to deserve a place in history, or that they were the founders of all civilization. The Muslims have never claimed that their civilization came down all of a sudden from the heavens. What they have claimed — and proved — was that they had taken from the civilizations of old and added to and improved upon them, and brought the final product to modern civilization."

Muhammad Kurd-'Ali was a great supporter of the movement which started after World War I to find a common

basis for the history of all nations and to seek thereby to eliminate the sources of discord among them. He was in favour of the final aim of peace and friendship among all nations, but did not think that this could be brought about without a realistic approach to the problem and a positive desire by the West to do justice to the Arabs and the Muslims. He says: "This desirable state of affairs will not be achieved unless real co-operation can exist between East and West on the basis of mutual respect, mutual interest, and justice" (*al-Islam wa-al-Hadharah al-'Arabiyyah*, Vol. I, p. 11).

The life of Muhammad Kurd-'Ali was a full and fruitful one. He engaged in many activities and he expressed categorical views on many subjects. He was a very eloquent exponent of the life and thought of his generation, a generation that faced difficult problems of transition in the religious, cultural, economic and political spheres. What he did and what he said had a very deep effect upon his generation, and will serve as a guiding light for future generations, because many of the problems that arose in his generation have not yet been solved and will continue to bedevil the Arabs and the Muslims for some time. The contribution he made to the solution of these problems will be recognized as vital and extremely helpful for a long time to come. It is difficult to sum up the life and achievements of a great man like Muhammad Kurd-'Ali, but one would say that Kurd-'Ali's greatest achievement was the restoration of a sense of pride of purpose and of realism to the Arabs and the Muslims about their past achievements and their future. This was something great and of the utmost value, and only a man of the stature of Muhammad Kurd-'Ali could have achieved it in the span of one human life.

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### Islam's Key Problem—Economic Development—Continued from page 13

towards the search for a valid interpretation of these details, both statistical and otherwise.<sup>43</sup>

It thus appears to be quite clear, in view of the necessarily limited and incomplete aspects which we have discussed, that the situation of Islam is not so unsatisfactory, as far as the urgent need for development is concerned, as the foreigner is sometimes led to believe, this being due to his long-standing and too often interested viewpoint.

The objective analyses of the opportunities for the economic development of Islam must avoid two errors, both of them equally misleading. First, the hasty and premature acceptance of certain unvarying features of Islam which would render it unsuitable for any kind of economic growth. These so-called "constants" of Islam are often nothing more than caricature and distortion, but unfortunately they serve as bases for study, even disinterested study, for the uninformed economist.

Secondly, the fallacy that there exists a solution purely and solely economic, and universally applicable, which could develop those countries which are still retarded economically, without the danger of their losing their specific personalities and their essential higher values.<sup>44</sup>

*All the possible methods of growth are not in fact equally suitable to the mission of Islam.*

It is therefore important to choose from among the existing methods of development, *or from those still to be created*, the one which will be in every way suitable to the aspirations and ideals of Islam, and its particular dynamic qualities.

This is why we would now like to show in what way those methods of growth so far utilized by the West are inadequate when applied to Islam. And in the third part of this study we shall try to determine the ways and means and methods which can now be profitably used by Islam in its search for economic development.

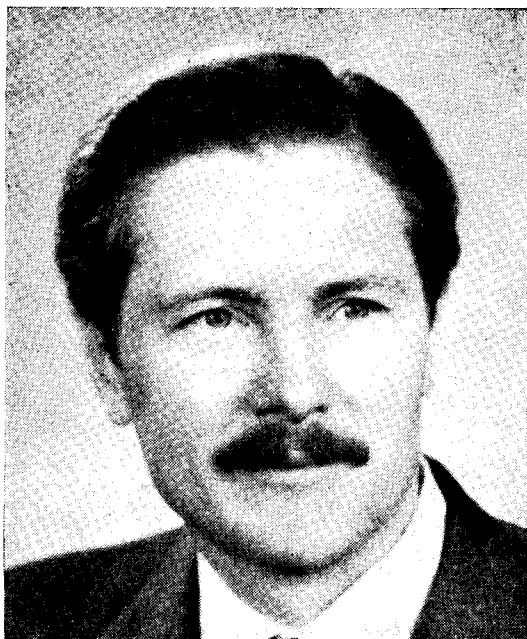
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43 This taste for figures is today arousing enthusiasm among the Arabs for counting, measuring and calculating quantities, and we might with some reason condemn in this attitude a somewhat summary kind of rationalism — the urge towards importation. But in this we should also be able to detect something more. For "number" belongs to the domain of metaphysics. To establish or re-establish domination over things and over beings, is basically to link up again with time-honoured logical and theological attitudes, in which lies the secret of creative optimism" (J. Berque, *op. cit.*, p. 66).

44 For more fully-developed treatments of this subject cf. J. Austruy, "Existe-t-il un mode obligé de la croissance économique?", *Revue d'Economie Politique*, Paris, for January-February 1961.

(To be continued)





Norman Lewis

# The Witness of the Planets

## A Commentary on the Qur'an 29:1-29 in Modern Scientific Terms

Immanuel Velikovsky's *Worlds in Collision*

By NORMAN LEWIS

*When the sun is overthrown,  
And when the stars fall,  
And when the hills are moved,  
And when the camels big with young are abandoned,  
And when the wild beasts are herded together,  
And when the seas arise,  
And when souls are reunited,  
And when the girl-child that was buried alive is asked  
For what sin she was slain,  
And when the pages are laid open,  
And when the sky is torn away,  
And when hell is lighted,  
And when the garden is brought nigh,  
Every soul will know what it hath made ready.  
Oh, but I call to witness the planets,  
The stars which rise and set,  
And the close of night,  
And the breath of morning,  
That this is in truth the word of an honoured messenger,  
Mighty, established in the presence of the Lord of the Throne,  
To be obeyed and trustworthy ;  
And your comrade is not mad.  
Surely he beheld him on the clear horizon.  
And he is not avid of the Unseen.  
Nor is this the utterance of a devil worthy to be stoned.  
Whither then go ye?  
This is naught else than a reminder unto creation,  
Unto whomsoever of you willeth to walk straight.  
And ye will not, unless that God willeth, the Lord of Creation.*  
The Qur'an, 81 : 1-29.

The above quotation from the Qur'an has been questioned by the modernists, just as some people with a leer refer to Muhammad as an epileptic or scoff at the idea of a supernatural order.

Those who have knowledge of God and of Muhammad as the Prophet of God will accept the plain statement given in the eighty-first chapter of the Qur'an quoted above *in extenso*.

*"Whoso disbelieveth in God and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray" (The Qur'an, 4 : 136).*

Those who consider themselves superior and enlightened have long given only a smile to stories of widespread disaster. To them the Great Flood was a joke and the crossing of the Red Sea a fairy-tale.

Then, just as Copernicus and Columbus were sent into the world to jar the smugness of the learned men and to give truth to mankind, just so God sent Immanuel Velikovsky. In 1950, after nine years of research, he published a book entitled *Worlds in Collision* which jarred them all.

It threw panic into scientific circles, just as if it had been handed to the contemporaries of Copernicus or of Columbus. And it proved that in Europe and America the average scientist is no brighter than the scientist of the days of Columbus. Colleges wrote to Macmillan, the publishers, and informed them that if they didn't cease publication of that book they would cancel all orders for college textbooks. Subsequently, publication of the work was transferred to Doubleday.

This reminds us of the critics of Heinrich Schliemann in the past century, who held him up to ridicule because he asserted that he would dig up the city of Troy. When he proved to the whole world that he had uncovered Troy, several of these learned big-wigs committed suicide. We do not recommend that the critics of Velikovsky take their own lives, because they might still be useful to humanity in some capacity, but they are being proved wrong just as surely as were the critics of Schliemann and Columbus.

This all makes very clear that our boasted intelligence is no greater than it was in the Middle Ages. We merely appear to be more intelligent because we now accept the ideas which centuries of testing have proved to be correct.

An article published in *Harper's Magazine* for August 1963, written by Eric Larrabee, shows how recent scientific



discoveries have vindicated the seer and made fools of the scientists. As the publishers of *Harper's Magazine* state: "During the last decade, three of his predictions have been proved correct, and, in addition, from many sides vindication has been found for his ideas."

To quote further from the advertisement in *The New York Times Book Review* for 28 July 1963: "Dr. Velikovsky maintains, among many other things, that *within the memory of man* the earth has been repeatedly overwhelmed by cosmic catastrophes. Its seas have been displaced, its animal and human populations decimated, its poles reversed, its orbit lengthened, and the durations of the day and of the year changed." They further state that all of these phenomena have been preserved in the ancient records of various peoples.

In his article in August *Harper's*, entitled "Scientists in Collision: Was Velikovsky Right?", Eric Larrabee says (page 53):

*"Is the idea of a cometary collision with the earth out of the question? Many scientists no longer think so. Our planet bears on its battered face the traces of many catastrophes, and studies made in recent years — including those conducted in conjunction with the International Geophysical Year — have only served to emphasize that fact. Across the floor of the oceans have been found wide flows of lava and long, deep rifts running around the globe, witnesses for the wrenching torsion to which its mantle was subjected. The bottom of the seas is a vast repository of cosmic debris, of material found there which seems to have had its origins outside the earth, deposited in such evenness and quantity that only sudden and stupendous acts could have been responsible."*

And again:

*"Ashes? The research vessel Albatross found volcanic ash 'all over the bed' of the Mediterranean, the Pacific, and the Indian oceans. Later the Vema found another kind of ash. More than 500,000 square miles of the Pacific floor are covered with white glassy fragments, all of them apparently deposited within a very short period of time. Dr. Lamar Worzel of Columbia's Lamont Geological Observatory, who discovered what is known as the 'Worzel Ash', asserts that it may have to be attributed to world-wide volcanic eruptions or 'to the fiery end of bodies of cosmic origin'. The director of Lamont Observatory, Maurice Ewing, concurs: the causative event must have been global in scale and requires either the eruption of many volcanoes simultaneously, or preferably 'a cometary collision'."*

And on page 54:

*"It is in the realm of archaeology, in fact, that Velikovsky's position has been most importantly reinforced. One can easily see why. In the Middle East, where civilizations rose and fell throughout the period he is describing, are found the ruins of ancient cities, layer upon layer in the sequence of their flourishing and decline. If the record were unbroken, if the pattern of life revealed to archaeologists were shown to be tranquil and uninterrupted over the very years to which Velikovsky ascribes world-wide cataclysms, this would constitute a crushing refutation of his thesis. It was therefore with understandable satisfaction that he discovered one of the great men of archaeology, Claude Schaeffer, the excavator of Ras-Shamra in Syria, to have arrived concurrently at conclusions like his own."*

*"Schaeffer's Stratigraphie comparé is a detailed study of archaeological 'digs' throughout the traditionally defined ancient world — from Egypt to the Caucasus, and from the Dardanelles to Persia — in which he finds that, at every site and at repeated intervals, the entire area was shaken and devastated, not by wars or invasions, but by natural disasters of a scope and severity with which modern experience has nothing to compare. Cities were physically overturned in earthquake and fire; thick layers of dust and ashes cover them. The climate changed, the population was sharply reduced, civilization ceased, and the survivors became nomads. The most overpowering of these catastrophes, according to Schaeffer, and precisely as Velikovsky maintained, ended the Middle Kingdom in Egypt, the Middle Bronze Age of the Ancient East."*

And in conclusion, on page 55:

*"Nor is Velikovsky's work without its implications for the humanities, for the history of religion, for all studies of the human spirit. . . . We sail the seas of space on a fragile ship."*

People who are "left-overs" from the years of Victorian complacency have argued that chapter 81 is to be taken only allegorically. They do not wish to consider the possibility of another material catastrophe hanging like a sword above the heads of men. That would be too terrible! But Velikovsky is proving to all open-minded people that this world has been visited by catastrophes again and again. The true believer knows that God, who sent these earlier catastrophes because of the wickedness of mankind, will send before too long another, a definitive cataclysm in which all evil men will be destroyed. This is the event described in the eighty-first chapter, "the word of an honoured messenger . . . to be obeyed, and trustworthy; and your comrade is not made". It is no mere allegory. It is a warning of the Last Day.

# What Our Readers Say . . .

## A UNITED ISLAMIC NATION

Department of Electricity,  
University of Electric Energy,  
Edgbaston, Birmingham 15.  
23 July 1967.

Sir,

Assalamo 'Aleykum

The major objective of the Mission of Muhammad seems to be the establishment of a United Islamic Nation. The very essence of the mission aims at creating a strong integrated nation of comprehensive unity. The Creator knew about the factious spirit dividing and sub-dividing the Arabs into prejudiced tribes and branches of tribes. It was this prejudice which led the disbelieving Quraysh tribes to unite against the Banú Hâshim and Banú Muttalib, the near relatives of the Prophet, and to try to suppress his Call. As a consequence, the two tribes suffered all types of hardship for three years and bore it all through faith in One God till every unholy word of the unholy scroll signed by the scheming tribes was eaten up by moths.

The strong primitive — in other words natural — attachment to one's tribe was sublimated by the Islamic call on conversion of the tribes. All their energies were diverted to the cause of God, the cause of Islam — the tribal bond serving within the brotherhood of Islam much the same purpose as the family bonds served within the tribe. In this case, as in many others, Islam recognized and rightly made use of the natural instincts in much the same way as is advocated by present-day psychologists.

The Islamic Call was and is addressed to all mankind, as can be seen from several Qur'anic verses. It was for this reason that the Prophet dispatched messages to the contemporary rulers and kings of the East Roman Empire, Persia and Abyssinia. It was the very nature of the mission, the Religion of God, that made it universal. The Messenger who was sent by God after Jesus had to bring a message for the whole of humanity, especially if he was to be the Last Messenger and his message was to be the final word on religion. The Prophet declared this when he said: "I have been sent to the Red and the Black."

Of the three main religions of similar nature, Judaism was restricted to Israel, and it admitted racial distinctions. Moses, as the Torah points out, was not the last of the prophets. Christianity was a kind of individualistic religion regulating the relation between God and man, and between man and man, in so far as individual conduct was concerned. Christianity did not concern itself with social systems. Judaism laid down rules which were local and special in character. Islamic laws are for this world and for the next, for the individual and for the state, for the governor and the governed. It is the religion of human nature, recognizing natural laws in general, and those concerned with the nature

of man in particular. It is the only religion that claims the unique distinction of identifying itself completely with the nature of man. God says in the Qur'an:

"So set thy purpose, O Muhammad, for the religion as a man by nature upright — the Nature of God — in which He has created man. There is no altering Laws of God's Creation. That is the right religion, but most men know not . . ." (30 : 30).

That is why Islam is the final religion, the healer of social ills. It healed the Arabs first of their factious spirit which disintegrated them into quarrelling tribes, and integrated these very tribes and sub-tribes into a great united nation. Of this amazing social miracle God Almighty reminds the Arabs in the following words:

"And remember God's favour unto you; how you were enemies and He put mutual friendship in your hearts so that you became like brothers by His Grace; and (how) you were upon the brink of an abyss of fire, and He saved you from it. Thus God maketh clear His revelations unto you, that haply you may be guided" (The Qur'an, 3 : 103).

It healed them of the greater social ill of racial, not merely tribal, prejudice, which made the Arabs of pre-Islamic days look with contempt on non-Arabs, especially the blacks. Not even in anger would the Prophet allow an Arab to reproach a black person for his origin. Once Abú Dharr al-Ghifârî reproached Bilâl, mentioning his black mother. Bilâl complained to the Prophet and the latter sharply rebuked Abú Dharr: "Did you reproach him for (the colour of) his mother? You savour of the days of ignorance." Islam admits no criterion of superiority save that of piety, to the entire exclusion of colour or race. The Prophet declared in more than one public speech: "An Arab has no superiority over a non-Arab, unless it is by virtue of piety." The racial discrimination is utterly discarded, so much so that mankind is reminded by God Himself that people and races are meant to supplement one another in a general brotherhood in these words:

"O mankind! Lo! We have created you of a male and female, and have made you peoples and tribes that you may know one from another. Truly, the most worthy of you is the one who is the most pious" (The Qur'an, 49 : 11).

The Islamic Call made one united nation of Muslims, in the lifetime of the Prophet, who was the head of the Islamic State established in Medina. He guided humanity in state matters just as he guided humanity with his personal life in individual matters. He was judge, statesman, administrator and general in a state in which all males were ready at short notice to act as soldiers. The Holy Qur'an was the Constitution and the Prophet its interpreter, with a galaxy of able and faithful disciples and companions from amongst whom

he chose his counsellors, ambassadors, governors and army commanders — a model Islamic republic.

The Muslim armies went out to fight coercion and tyranny prevalent at the time in neighbouring countries and to establish private and public liberty of conscience. Strangely enough no coercion was used against non-Arabs for the purpose of conversion, though it is evident that Arab idolators were forced to give up idol worship. This was probably so because they lived in a sacred region.

In matters of compulsion, the following solemn Divine declaration is very explicit :

“ There is no compulsion in religion. Right is now manifestly distinct from wrong ” (The Qur’án, 2 : 256).

Practical implementation of this can be found in tolerance characteristic of Islam in its treatment of Christians, Jews, the Magians and Hindus, in the areas under its sway. In India after nearly seven centuries of rule we find only 25 per cent of the population are Muslims. Christianity is still being preached in free Muslim countries without any restriction.

There is complete equality, which forms the basis of unity in the Muslim community. All Islamic duties, including worship of God, are equally binding on all Muslims, men or women. Only women have certain privileges due to the physiological differences. The uniformity in the principal duties of Islam, namely fasting, prayers, alms-giving and pilgrimage, is a proof of this equality. The last-mentioned duty, viz., pilgrimage, is a wonderful institution which displays in one great annual demonstration the unity and equality of Muslims throughout the world, irrespective of colour, place, status or race. It has a particularly regenerating effect on the pilgrim itself and on all others who come in contact with him on his return home.

The very meeting of hundreds of thousands of pilgrims from all parts of the world, under exactly the same conditions, in the holy places every year denotes and emphasizes the brotherhood of Islam and makes the disruption and dissensions among the various countries called Muslim look ridiculous.

If such mass performances cannot testify and contribute to or generate unity among Muslims, what else can? At any rate, the institution is there, living and practised, affording Muslim leaders an annual opportunity to meet and discuss how to make the Muslims worthy of Islam and how to knit them into one united nation as of old.

We have the essential features of a United Nation. First is the common language. Arabic seems to be the language of the majority of Muslims or, at least it is the most spoken language among the Muslims. It influences every other language spoken by Muslims — Bengali, English, Chinese, Indonesian, Malaysian, Persian, Russian, Turkish or Urdu. I know of a person who knew the Qur’án well, and anybody who spoke to him would receive an appropriate reply in the form of a Qur’anic verse. If you know the Qur’án well, you can get along in communicating with other Muslims anywhere. A common language will go a long way to cement us into a united nation. So let us have in addition to the country’s language Arabic as a second language in our schools.

The second main feature essential for a united nation is a common ideology. Here again we are lucky in having one

ideology in the shape of a common religion, a common code of life.

The need for a united nation is felt everywhere today. We are living in a century which is a giant in scientific and material progress but a pigmy in morals. Today man can wipe out whole cities by nuclear holocaust. There are people who advocate the abolishing of all national and racial barriers. The League of Nations came and dissolved itself. The United Nations Organization has been helplessly struggling for the same aims but does not seem to be getting very far. I am sure that if the Islamic concept of God was made the cornerstone of these bodies they would have succeeded.

Muslims have the advantage of a living language, dynamic ideology and contiguous nature of a land-mass inhabited by them as factors contributing towards the evolution of a United Islamic Nation. Instead of being called Egyptians, Indonesians, Malaysians, Pakistanis, Syrians or Turks, we will then all be called Muslims. By uniting into one nation we can bring happiness and peace to a large region of this world (almost the whole of the old world) and through our example we should be able to pave the way for a bigger United Nation of the World.

If we do not take immediate steps to do this other people will rise to the occasion, other nations will replace us and carry out the mission of God.

Yours sincerely,

M. ALTAF A. QURESHI.

Meadow End,  
Brockenhurst, Hants,  
England.  
19 May 1967.

Dear Sir,

Having been present at the Festival illustrated in *The Islamic Review* for May 1967, I would like to offer a suggestion.

I am most interested in the idea of a better understanding between Christians and Muslims (I am English and a Christian). As I was alone at the Festival and rather a shy person anyhow, I felt that it might be possible to arrange a means by which visiting Christians might be more easily brought into touch with Muslims of similar interests.

If it were possible, I should like to suggest that at any suitable gathering there might be a number of “stalls” or tables, devoted to various interests, such as paintings, carvings, any other craft, perhaps even model engineering, model locomotives, etc. Perhaps even a projector might be made available, through which anyone who liked might display and talk about homely matters like gardens, dogs, etc. This would possibly bring people of both religions together in a far easier way than “big” religion. Religion is a very tricky matter and should, I feel, come later when interest and confidence on a more homely basis has been established.

May I congratulate you on the *Review*, which I find most interesting.

Yours sincerely,

DUDLEY ALEXANDER.

THE ISLAMIC REVIEW

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