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PAMPHLETS ON ISLAM
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<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>Brief Notes on the Qur'an (The Last Seven Chapters)</td>
<td>20</td>
</tr>
<tr>
<td>58</td>
<td>Jesus, An Ideal of Godhead and Humanity</td>
<td>46</td>
</tr>
<tr>
<td>59</td>
<td>Muslim Verses</td>
<td>112</td>
</tr>
<tr>
<td>60</td>
<td>The Strength of Islam</td>
<td>28</td>
</tr>
<tr>
<td>61</td>
<td>Islam and the Muslim Prayer Illustrated</td>
<td>4</td>
</tr>
<tr>
<td>62</td>
<td>Creed of Progress</td>
<td>7</td>
</tr>
<tr>
<td>63</td>
<td>Study for an Atheist</td>
<td>12</td>
</tr>
<tr>
<td>64</td>
<td>Four Lectures on Islam</td>
<td>6</td>
</tr>
<tr>
<td>65</td>
<td>Study of Islam (In Press)</td>
<td>1</td>
</tr>
<tr>
<td>66</td>
<td>Five Pillars of Islam</td>
<td>6</td>
</tr>
<tr>
<td>68</td>
<td>Re-Incarnation of Souls (In Press)</td>
<td>10</td>
</tr>
<tr>
<td>69</td>
<td>Islam on Slavery (In Press)</td>
<td>1</td>
</tr>
<tr>
<td>70</td>
<td>Muslim Prayer and its Text (In Press)</td>
<td>7</td>
</tr>
<tr>
<td>71</td>
<td>The Excellent Names of Allah</td>
<td>9</td>
</tr>
<tr>
<td>72</td>
<td>Maulana Muhammad 'Ali, M.A., LL.B.</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>Divorce in Islam</td>
<td>1</td>
</tr>
<tr>
<td>74</td>
<td>The Prophet's Marriages</td>
<td>1</td>
</tr>
<tr>
<td>75</td>
<td>Alleged Atrocities of the Prophet</td>
<td>1</td>
</tr>
</tbody>
</table>

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Between Ourselves

The Cover
The design of the cover was prepared by Sufi 'Abdul Hamid Khan, of Kabul, Afghanistan.

The national flags surrounding the Ka'ba, looking at the page clockwise, are those of Pakistan, Transjordan, Syria, Afghanistan, Kelantan, Jober, Morocco, Indonesia, Yemen, Tunisia, Turkey, Trans-Jordan, Iraq, Kedak, Egypt, Zanzibar-Oman-Muscat-Koweit, Iran, Saud-Arabia.

The flags are joined in unity by the well-known verse of the Qur'an, which reads: "Hold fast, all of you, to the rope of God, and do not disperse."

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MARCH 1949

1
EDITORIAL . . .

Ever since the end of the first world war there has been aroused in mankind an awareness of international understanding. More and more men and women everywhere are becoming alive to the necessity of understanding each other. It is being borne in upon them that if the values of our civilization are to exist for the service of mankind and that if they have to survive further clashes of interests, a decided effort at human understanding must be made. This realisation was responsible for the creation of the Committee of International Co-operation under the auspices of the defunct League of Nations and in deference to the self-same urge it is that the United Nations Educational, Scientific and Cultural Organisation was started on its career three years ago, in the hope that it would succeed where its predecessor failed to produce the desired result. Although the activities of these organisations are spread over a fairly long period to enable us to appraise their achievements or failures, the essential question which is rarely asked is why these, apparently sincere and honest, efforts do not seem to bring us any the nearer our goal. The second world war is barely over and the third one is looming large in the horizon.

It is very discouraging to find that the events of the last two decades have a long and sorry tale of their failures in the sphere of human and international understanding. It is made abundantly clear that all our efforts and deliberations have failed to make an impact on the ways and life of the people at large. Thus it is no surprise to find that they have made no appreciable contribution to the problem of peace in the world. The world is divided as ever, although it is true that as a result of these institutions men of science and of letters have come together more often and have shown a keen desire to discuss their problems and to cooperate with each other in advancing their special studies and interests not merely in their own countries but throughout the world. Exchange of ideas has definitely been on the increase. In their limited circle there has been manifest a desire for understanding and channelising this energy of mankind into international co-operation in the service of peace.

But with all this, let alone the man in the street, even the scholars and scientists, despite their expression of a desire for bringing about conditions congenial to the establishment of peace, have not changed materially. Witness the way in which the energies and gifts of the scientist were used by the Nazis to further their ends, and also the way in which the scientist is offering his willing co-operation to-day to the powers that be.

No one welcomes these efforts such as those of the Committee of International Co-operation or UNESCO more than the Muslims themselves; for Islam in its very essence is international and supra-territorial. But the approach of Islam to the problems is in a class by itself. It posits that the problems of the world cannot be solved unless they are approached with the knowledge that they are in their last analysis moral. It is the lack of understanding of this fundamental truth that never lets our thinkers, politicians and statesmen find their destiny. They regard man as an economic animal without a moral sense. The problem of the world is threefold—political, economic and moral, and it is in this order that it has been dealt with and precisely because of this it is that the problem of the world has remained unsolved. The political problem was tackled first because it was immediate and urgent, but it was neither basic nor most important. The moral problem is the most important but the least urgent since it is the permanent problem of all physical life.

Islam, regarding man as a moral being primarily, bases its social system upon the belief in God and upon its corollary, the unity of mankind.

His civilization does not rest on the material comforts which man has gained through his conquest of nature. Its real foundations are the sentiments which faith in God inspires in man. A cursory glance at the history of human civilization will show that faith in God has been the supreme force in the development of mankind to its present condition. That all that is noble and good in man is not due to man's conquest of nature but to his conquest of the self inspired by the faith in God, is a truth that no one can deny. A stable human civilization can stand only on two pillars: the faith in God and the unity of man. The materialism that is prevailing in Europe has pulled down both these pillars and unless they are restored again, Europe, with all its material comforts, can never have access to true happiness of heart or to peace among nations. And just as Islam is the only order known to this world that has succeeded in establishing a world-brotherhood and in welding the different nations into one nation, it is the only religion that has succeeded in keeping the spirit of man in contact with the Divine Being, withstanding the forces of materialism. It is a fact that Muslims as a nation have a more vital faith in God than the followers of any other religion. Because every Muslim betakes himself to the august Divine presence five times a day, his faith in God sways his mentality even in his outlook on the material world and thus become a living force in his life.

Islam can supply to Europe and the world the two great moral forces—a living faith in God and an order based on the oneness of humanity which can restore peace to it. Unless the world is willing to receive these two heavenly gifts from Islam, its disasters will not end and nothing will help.

MARCH 1949
Charity.

We read in the Holy Qur’án:

The parable of those who spend their money in the way of God is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and God multiplies for whom He pleases; and God is Ample-giving, Knowing.

(As for) those who spend their property in the way of God, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

Kind speech and forgiveness is better than charity followed by injury; and God is Self-sufficient, Forbearing.

O you who believe! Do not make your charity worthless by reproach or injury, like him who spends his property to be seen of men and does not believe in God and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and God does not guide the unbelieving people.

And the parable of those who spend their property to seek the pleasure of God and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold, but if heavy rain does not fall upon it, then light rain (is sufficient); and God sees what you do.

Does one of you like that he should have a garden of palms and vines with streams flowing beneath it: he has in it all kinds of fruit, and old age has overtaken him and he has weak offspring, when (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus God makes his communications clear to you, that you may reflect.

O you who believe! Spend (benevolently) of the good things that you earn and of what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that God is Self-sufficient, Praiseworthy.

The devil threatens you with poverty and enjoins you to be niggardly, and God promises you forgiveness from Himself and abundance; and God is Ample-giving, Knowing.

He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good; and none but men of understanding mind.

And whatever alms you give or (whatever) vow you vow, surely God knows it; and the unjust shall have no helpers.

If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you, and this will do away with some of your evil deeds; and God is aware of what you do.

To make them walk in the right way is not incumbent upon you, but God guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek God’s pleasure; and whatever good thing you spend shall be paid back to you in full, and you shall not be wronged.

(Alms are) for the poor who are confined in the way of God—they cannot go about in their land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognize them by their mark; they do not beg from men impertinently; and whatever good thing you spend, surely God knows it.

(2 : 261-273).

These verses set the Islamic standard of charity which, stated briefly, requires of a Muslim:

Charity must be actuated only by one intention, the pleasure of God, or as the Qur’án puts it, it must be in the "way of God." It must be free from any kind of reproach or injury. The recipient of the charity should in no way be made to feel that he is under any obligation or any special favour. In case one is not in a position to help the deserving, kind words and the spirit which makes one overlook the faults or shortcomings of others are the substitutes for charity. False charity "to be seen of men" is in reality no charity. Charity made to show off has no reward and is wasted. Islamic charity will have nothing to do with tainted property. Its economic code requires that everyone should be honest and honourable. Both kinds of charities, public and private, are permitted in Islam. It depends upon the occasion and the motive. Great works of public utility, national defence, general welfare, cannot be organized without public subscriptions. The poor should be helped in secret or privately. The needy and the poor are not permitted to beg from door to door. Begging from door to door is forbidden in Islam: it is the duty of the well-to-do and the public purse to help them.

The Prophet Muhammad is reported to have said:

"On every bone of the fingers charity is incumbent every day: One assists a man in riding his beast or in lifting his provisions to the back of the animal, this is charity; and a good word and every step which one takes in walking over to prayer is charity; and showing the way (to another) is charity."

"Removal from the way of that which is harmful is charity."

"Every good deed is charity, and it is a good deed that thou meet thy brother with a cheerful countenance and that thou pour water from thy bucket into the vessel of thy brother."

"The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of God, or the one who keeps awake in the night (for prayers) and fasts during the day."

"A prostitute was forgiven—she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying of thirst; so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this."

Once the Prophet was asked if there was a reward in doing good to the beasts. The Prophet said, "In every animal having a liver fresh with life, there is a reward."

"There is a man who gives a charity and he conceals it so much that his left hand does not know what his right hand spends."

According to the sayings of the Prophet Muhammad, charity is not confined to giving one’s wealth for the benefit of the poor. Charity is given the broadest possible significance, including the doing of any good or helping a fellow-man, or to an animal, or even refraining from doing evil. Meeting a person with a cheerful countenance or removal from the way of that which is harmful is an act of charity.
Some Western Appreciations of Islam in the 18th and 19th Centuries

By DR. RUTH S. GAEVERNITZ

It is known that through many centuries of history—if we except some thinkers—a fateful misconception of Islam has prevailed in the West. Through more than a millennium Islam was taken to stand beside Christianity as a heresy, partly but not fully acknowledging Christ. The Prophet of Islam was thus regarded as a "cunning author" and a "false prophet." This is not the place to analyse how this misconception had come to prevail amongst the believers in the Gospel towards the ascenders of a later revelation.

It is to the credit of the Age of Enlightenment, the eighteenth century, to have abandoned this attitude. Its representatives widened their field of research. Simon Ockley, a Cambridge man, wrote his remarkable History of the Saracens, which appeared in 1712-18. It was Montesquieu who, in his great work, Esprit des Lois, 1748, broadened the traditional scheme of confining world history to that of the Jews, Greeks, Romans and later Christian nations only. He explained how climate, religions and laws mutually contributed to shape the fates and features of nations. Drawing from all the sources available, he compared the conditions of the nations of Europe, of the Islamic world, of India and of China. He had a considerable knowledge of Islamic countries and proclaimed the rules laid down by Islam, ablutions, fast and the prohibition of wine, as "wise and healthy having regard to the climate." He remarks on the "advantages" and "disadvantages" of some Islamic institutions. He is not dealing with religion as such but with the consequences of religion.

Although not concerning ourselves with a rather second-rate tragedy in which he coldly styles Muhammad as a "great, ambitious leader of men," we must, however, name Voltaire for his fight for religious tolerance. In his passionate Traité de la Tolerance, 1763, he implores God: "Fais que nous aidions à supporter cette vie pénible et passagère; que toutes ces nuances qui distinguent les hommes ne soit pas de haine et de persécution... Puissent de les hommes se souvenir qu'ils sont frères."

The great German essayist Lessing, who was in communication with the Jewish philosopher Moses Mendelssohn, turned to the problem of the Three Religions. Hampered by the censor, he gave his new ideas the shape of a drama, Nathan the Wise, written in 1799, which he wove around the Oriental legend of the Three Rings: A father left his three sons three rings of perfectly equal make, not mentioning which one was the original.

Remembering that he had said that the genuine ring would give its bearer special grace and amiability, they each in their own way tried to live up to this test through their conduct. The three main figures of the play are Nathan, a wise, generous, and broad-minded Jewish merchant, King Saladin (Salah ud-Din), that great Muslim statesman of proverbial piety, wit and liberality, and the Templar, a rash, romantic, noble-minded young Crusader. All three come to prove one another’s character and mettle through an episodic happening in Jerusalem. This play, which was regarded as a defence both of religious tolerance and of religious values, was translated into many languages.

Montesquieu’s proposition of giving a synopsis of all civilizations was taken up by Herder, an outstanding scholar of theology, literatures and languages, a native of the German Baltic provinces of the Czart Russian Empire, who taught in Strasbourg and later in Weimar. He, too, was an untiring collector from all the then available sources. But his original problem was not, as in Montesquieu’s case, laws and sociology, but language, poetic inspiration, prophetic revelation and the literatures of nations. The nations of "national literatures" and of "Universal Literature" (Weltliteratur), and the aiming at a higher education which would comprise the classics of all nations, go back to Herder. He did believe deeply in the Creator. In his main work, Idees for a Philosophy of the History of Mankind, 1784, he sets out a clear history of the creation of the Earth; then of the gradual evolution of plant life, animals and, finally, of man and of the evolution of mankind on the whole globe—of peoples, languages, literatures and societies.

Approaching the Arabic field through his deep scholarship of Hebrew literature and poetry, Herder achieved a fine knowledge of Arabic civilization. He knew the pre-Muslim poems of the Mu‘allaqat, which had been published and translated by the English Orientalist, Sir William Jones, in 1783. He describes Muhammad as an accomplished offspring of his tribe and town, of his nation and of its history, and a genius in its magnificent language. He sees in him a visionary poet of a "glowing imagination" who became the educator of his people and moderator of their violent customs. All this, as well as the events of following centuries and the many achievements of the Arabic civilization, he depicts in a colourful style.

Herder’s pupil was the young Goethe, who listened to this thinker when a student in Strasbourg about 1770. Already in his schooldays Goethe had got hold of the Qur’an in the classi-
represented Muhammad without reserve as a prophet—a true prophet of God.

Many decades later, after a full human life, a minister of state, and a figure of European stature, Goethe, in his sixties, again turned to Oriental studies. Now the Persian poets and Sufi mysteries attracted him. Sa’di’s famous *Rose Garden*, a compendium of the experiences, anecdotes and wisdom of the traveller-poet, had appeared with a Latin version, re-edited after the first edition of Amsterdam, 1651, in Jena, in 1777. The publisher, Eichborn, presented a copy to Goethe, and this volume became his treasured companion ever after. In the same year an *Anthologia Persica* appeared under the auspices of the Vienna Oriental Academy. But what impressed the poet most was Hammer’s elaborate German verse-translation of the poems of Hafiz. These two elegant small leather volumes were published at Cotta’s, Stuttgart, 1813. Baron Joseph v. Hammer had begun his translation with the help of various commentators when he was a young Austrian diplomat in Constantinople in 1799, and he finally brought it to a conclusion when again in Istanbul in 1806. In his introduction he stresses that Hafiz of Shiraz (about 1300-1389) was essentially a religious teacher, called by his contemporaries the “mystic tongue” and “interpreter of divine secrets,” and that his love poems were only a side issue, collected after his death. He mentions the old controversy as to whether his poems were expressions of earthly love, or were divine allegories. Goethe took this issue up in his lovely verse “*Sie habendich, heiliger Hafiz, die mystische Zunge*

cal Latin translation of Maracci (a scholar in close touch with Pope Innocent XI), of 1698, which was re-edited in Leipzig in 1740. He had translated some passages into German. Under Herder’s influence he was led to meditate on the inspiration of the poet and prophet. He was completely undogmatic. His own religious feeling—feeling the nameless One, the One beyond recognition—is echoed in the famous verses of Faust, “Who can name Him, who can know Him...?”. In this mood he began to design a play on Muhammad, of which fragments remain. His hero is for him first the lonely seeker, then the inspired prophet. He first experienced Nature, the hills and thunder-clouds, the desert and skies, the firmament of the night with its host of stars, the moon with its phases and the sun upon which all life depends. He invokes the morning-star; the moon; the sun—each time in vain. From this experience of nature, he comes to recognise the Creator Himself. “Arise, my loving heart, to the Creating One! Be my Lord, Thou, my God! Thou, All-loving, Thou, who created the sun, the moon and stars, earth, and heaven and me!"

*Hebe, liebendes Herz, dem Erschaffenden dich!*
*Sei mein Herr du, mein Gott! Du Alliebender, du, Der die Sonne, den Mond und die stern Schuf, Erde und Himmel und mich!*  
*(Mabomel’s Nachbyme, 1773).*

This beautiful poem, of which the last strophe is a monologue of Muhammad, one of the fragments of the unfinished play of the twenty-four year old poet, in whose heart certain famous verses of the Qur’an seem to have resounded. For the first time in Western literature it was Goethe who
“genman” in which he says that Hafiz was a mystic and saint, not in spite of having written those astounding love poems, but indeed just because he was that great poet and wizard of words and that great and true lover. Though not one of the “pious,” yet he was blessed.

Goethe devoted himself to these Oriental studies mainly during the later Napoleonic wars which swept from the Seine to Moscow and back and disturbed the repose of the small principality of Weimar. The fruits he collected in the West Eastern Divan, published in 1819, which comprised a garland of verses in a more or less Oriental style, some being deep interpretations of Eastern thought, others profound love poems, others little incidental rhymes clad in “Oriental” robes; the whole being followed by a set of scholarly essays. In these remarkable prose essays, Noten und Anhandlungen, Goethe gives the backgrounds to Oriental poetry, Hebrew, Arabic and Persian. This enlightening little work is enriched by many new findings, the fruits of Goethe’s own research. The chapter on Muhammad gives the fundamentals of Islam and a character-sketch of the Prophet. There follows the period of the Caliphs. Then monographs of seven classical poets of Persia, Firdusi, Anwari, Nizami, Djalal-ed-Din Rumi, Sa’di, Hafiz and Djam. Also monographs of Western travellers who brought knowledge of the Orient to the West, from Marco Polo and della Valle, Olearius, German translator of Sa’di (1654), and the French Protestant travellers Tavernier and Chardin to his contemporaries, the British in India, men like Sir William Jones, who, as Goethe stresses, shed light on Muslim as well as on Sanscrit literature, and to Baron von Hammer.

His Oriental studies between 1812 and 1817, Goethe considered as an “escape” from war-ridden Europe to a more peaceful East, where the poet saw a wise religion, a contented civilisation, and elements of the patriarchal age. This escape he calls, in the title of the first poem, his Hejira. He says, “When North and West and South splinter, thrones burst and empires tremble, flee to the pure East and breathe the air of the patriarchs.”

There follows what is the motto of the Divan:

Gott sei der Orient.
Gott sei der Occident.
Nord und suedisches Gelaende
Ruh im Frieden seiner Haende.

(“God’s is the Orient. God’s is the Occident. The North and the South, all rest in the Peace of His hands”), which is a free rendering in accomplished verse of Sura II, 115 of the Qur’an. Then another Qur’anic verse: “He, the only Just One, for every man desires the right. Of His hundreds names, be this one highly praised. Amen.”

To assess Herder’s and Goethe’s work for a re-appreciation of Islam, both drawing from the primary as well as from many later and modern sources, and thinking widely and deeply, have established a truth which had been lost in the West, namely, that the Orient is an integral part of our common tradition and civilization. And they realised that the famous nations of the Orient have largely been shaped, and carried towards maturity, through the influence of Islam.

We might note that Johannes von Mueller, famous Swiss historian and European statesman, published in 1806 a short collection translated from the Turkish of verses of the Qur’an on Holy War. He tells in the introduction how he was stirred by contemporary issues, the enthusiastic armies of the French Revolution and their victories, their secular creed, problems of defence and the need for a God-fearing public spirit. He compares his own period with the rise of Islam, the expansion and the later ebbing of events: “Speedily,” he says, “as in our times the fire caught, but unchangeable, immutable, fast as Sina’s granite, remained the Word—not written on sheets of paper, but in the depths of human nature.”

There is a connection between Goethe and the young Thomas Carlyle. The volcanic Scotsman became an inspired, re-inspiring pupil of the grand old man of Weimar, corresponding with him from 1820 down to Goethe’s death in 1852. Carlyle’s mind revolted against the utilitarian “morality” and economy of Jeremy Bentham, this “beggarly and false view of man and the universe.” He gropped back to the deep, true sources of love. He meditated on the hero—the prophet, the poet, the king, men who with Moses’s staff struck the rock and made spring the living water and who led their people. He first envisaged Muhammad, Dante, Shakespeare, Luther and others followed.

The second of his lectures on Heroes and Hero-worship, in 1840, is devoted to Muhammad and Islam. He refuted silly and vile misrepresentations “that are disgraceful to ourselves.” His style rises to the heights of his strong colourful diction and moral passion. There is also the human touch of the biographer, for instance when he tells how Khadija, good wife and friend of her husband, first wondered and shook her head, then calmed and encouraged him—and at last fully understood, when Muhammad, spiritually and physically shaken by his Divine experience, returned home from cave of Mount Hira. Even today the reader will be moved and will get an unforgettable picture of the Prophet and those fine men and women around him, of Muhammad the man, straight-minded, humble, sincere, also he will get some idea of the message of Islam:

“A silent great soul, one of those who cannot but be earnest. “He was to kindle the world, the world’s Maker had ordered it so.” The routine of Arab idolatry was nought. The arguments of the Grecian seers were distant. By the favour of Heaven he found: “There is One God in and over all. God is greatest—and nothing else is great. He is the Reality... We and all things are but the shadow of Him. A transitory garment veiling the Eternal Splendour... We must submit to God. This is Islam...”

Carlyle quotes here the words of Goethe: “We resign ourselves to God. If this be Islam, do we not all live in Islam?”

Our survey has shown that it was the School of Enlightenment and even more the following Romantic School originating from Herder (which called upon intuition besides learning to unveil the roots of history, the depths of personality, the genius of language and the essentials of religion) that discovered Islam for the West. Shedding light on all the great civilisations of the Orient and of Asia, these thinkers have re-ascertained the unity of mankind and have taught us to see East and West as one. This modern scholarship at its best has given, in the cosmos of living religion, its due place to Islam. We in the West may now better than the more limited generations of the past realise the abundance of God’s gifts to His nations.
The Prophet Muhammad's Birthday in London
The Necessity for Revelation

By HIS EXCELLENCY FAIZ MOHAMMAD ZAKARIYA

Ladies and Gentlemen:

We are gathered here to celebrate the Birthday of the Great Prophet Muhammad, a mercy to all nations.

O Almighty God, send blessing on thy Prophet Muhammad! Before giving the details of this great event and this sacred moment of the dawn of knowledge, which will be explained by Maulana 'Abdul Majid,1 I have to explain in a few words the necessity for the revelation of the Qur'an, the sacred book of Islam, and the mission of the Prophet Muhammad.

There are people who think, even believe, that there already existed complete, self-sufficient religions, and that for this reason there was no need for the mission of Muhammad. Such people are not well-informed about the incompleteness and insufficiency of those divinely inspired religions previous to Islam. The spirit of such divine religions quite changed after the original messages of Moses and Jesus began to be forgotten, for people relinquished their faith in the oneness of God and reverted to synthetism. The followers of those religions forgot the real meaning of the mission of the prophets, which is the proclamation of the oneness of God. The Christians invented the doctrine of the Trinity and the belief in Jesus as the Son of God, whereas Jesus never exhorted himself to share in God's divinity.

We must know that the real cause and meaning of the mission of all prophets is to proclaim the oneness of God and to preach against synthetism.

How is it possible that a great prophet and sacred spirit like Jesus Christ could preach in contradiction of his mission that he is the Son of God? No doubt the birth of Jesus Christ was a miracle of God. Mary was a virgin and by the order of God she gave birth to Jesus with no father, but we must remember that Adam and Eve had no father and mother. They were even greater miracles of God, but Adam did not claim to be a son of God nor God Himself. What is created by the hand of Providence is not God, otherwise the whole universe becomes God; because the universe has no father or mother, and till now the philosophers and scientists have not been able to find out what is by means our universe is created, so that the creation of the universe itself is God.

The New Testament was not written at the time when Jesus lived on earth; there are different theories as to the writing of it, some saying that the New Testament was written seventy years after the time of Christ, and some saying that the New Testament was written in fragments by different apostles, who were inspired by Jesus.

The first time a Council of Clergy was held for the verification of the fragments of the New Testament was in 325 A.D. at Iznik, and the clergy then rejected some fragments of the New Testament and accepted others which were the subject of dispute.

Again in 365 and 397 A.D. the Councils of Laodicea and Carthage were held to verify the nine fragments or books which were the subject of dispute between the clergy at the Council of Iznik.

Ladies and Gentlemen: Is it not strange that fragments of the New Testament, after hundreds of years, were rejected or accepted by a clergy who were not inspired by God to know which part of the New Testament was revealed by God and which was not?

For this reason how can we believe that Jesus exalted himself to be the Son of God? We Muslims believe that it is a calumny against the great prophet Jesus.

There are many examples of idolatry among mankind; many religious leaders after their lifetime were worshipped by their followers as God. For instance, Gautama Buddha, the founder of Buddhism, did not proclaim himself to be God, and did not even say a word about God, and for this reason some historians claim that Buddha, like his predecessor, Vardhamana Mahavira, the founder of Jainism, did not believe in God and was not praying to God. The Nirvana of Buddha is something like a high spirit, not a God, but Buddha himself, after his death, was made a God and Buddhists worship him as God.

The Purpose of the Qur'an.

That is why Almighty God inspired the Qur'an, the sacred book of Islam, through His great prophet, Muhammad, the mercy to all nations, for the proclamation of the oneness of God and for the salvation of mankind from idolatry, and for the proclamation of all kinds of rules and regulations for the conduct of social life.

The Qur'an is a sacred and divine law, which is complete in itself, and covers every phase of life and provides for the security of all mankind. The Qur'an is a real means of securing peace and equality, for there is not in Islam any kind of class hatred or party supremacy.

There were no means nor any regulations for promoting the life of the so-called proletariat to a more perfect condition. By decree of God, the great prophet, Muhammad, proclaimed the act of Zakat obligatory. Zakat, if it is properly executed with good organisation, provides both for the wealthy and for the poor to live prosperously, and there will not then be any need for those confused ideologies which have ruined the whole of Europe, and which are still setting fire to all human civilisation.

Usury prevailed amongst the people, and the rate was so high and the burden so heavy, that those poor people who became indebted were not able to pay, and this was the cause of much suffering. Islam proclaimed usury unlawful.

There was no kind of hindrance nor the least restriction in previous religions as to the use of alcohol, which is a very real cause of human misery and corruption. Islam forbids mankind the drinking of wines and the use of intoxicant drugs.

Islam acknowledges the rights of the individual; the individual in Islam is not a slave of the state or the nation, but he is a free man in accordance with the law of Islam.

In Islam the personal property of the individual is safe from any kind of state confiscation or social restraint.

The Qur'an orders mankind to struggle for progress and achievement, and commands the individual to strive for that prosperity which he may attain and enjoy as a rightful benefit derived from Providence.

Islam is not opposed to science, and even commands men to learn and make progress in it. There is a verse of the Qur'an which says: "God created the sun, the moon, the day and the night for your constant benefit, and bestowed upon you all that you required, and such other countless gifts as it is beyond the power of mankind to reckon."

1 Being the text of the Presidential Speech delivered on the 12th January, 1949, at the Caxton Hall, London, S.W.
2 The speech of Mr. 'Abdul Majid will appear in one of our later issues.

THE ISLAMIC REVIEW
The great prophet Muhammad says: "Those who leave them behind after their time on earth, these three good things will be rewarded by their God: first, knowledge, which can be learnt and utilised by those coming after them; second, a properly taught and piously trained posterity; third, the Qur'an as an inheritance."

Again, the Muhammad orders his followers "that they should attain knowledge that may be removed as far from them as China is in the physical sphere." This proves that Islam does not restrict learning to any special knowledge, but intends that it should cover all and every kind of knowledge.

Islam gives much importance to knowledge and science in a comparison between the learned and the ignorant. The Qur'an says: "Is a blind man equal to one who has the power of seeing?" According to the Qur'an, the ignorant man is to be compared with the blind man.

**Wisdom and Revelation.**

Islam acknowledges the power of wisdom and goes so far as to maintain that what is impossible to wisdom is also impossible in the Shari'at—Law of Islam. But wisdom is not recognised by Islam as a governing power, because it can be conquered by desires and passions. Wisdom can be overcome in some cases by physical or spiritual weakness.

Wisdom, according to Islam, is an instrument of comprehension, but not a creative energy; for instance, if a few persons should enter into a dark room, they could not see and recognise each other, but as soon as the room was lighted they would see and recognise each other. The light removed the darkness of the room, but the light did not give eyes and the power of seeing to those who were in the dark room.

If wisdom and reason cannot attain to those phenomena which lie beyond the limits of present knowledge, it does not necessarily follow that a vacuum exists beyond such a limit, as the existentialists believe. Our sight is short and cannot go to the other side of the walls of our room, but our wisdom suggests that there is not a vacuum, but that there might be something that we cannot see.

The conception of God grows by itself in the mind of the child, and it is for this reason that philosophers say that man is a close researcher, for the child puts questions to his parents about his own creation and that of his parents, and never can be satisfied until his parents tell him that all things are created by God. But the child will still ask what is God and where is God? The parent tells him that God is everywhere and invisible to us, that God is the very source of our existence, and we are alive by the manifestation of the omnipotence of God, and that when this manifestation ceases, we are dying.

Parents who create in their child the belief in God guide him to the right way of thinking and instil truth in his mind.

How can the existentialists, pragmatists and materialists satisfy the mind of a child with their negative answers, and into what darkness and heresy will the poor child be plunged by the anti-religious teaching of the positivists and the naturalists?

The Prophet Muhammad says that: "Every child is born with a natural disposition towards the true religion."

**Modern Philosophies and Belief in God.**

The modern calamities, or to speak more explicitly, the bloodthirsty "isms" of Europe, are the bitter fruits of the mentality of some philosophers, who easily repudiate the existence of God because God is invisible to them, and believe that a universe with nothing wrong with it and so well organised can be created by nature, which has neither comprehension nor power of determination.

The positivists claim to believe in positive knowledge, and do not believe in a God which is invisible; but where is that positive knowledge by means of which they can tell us the true nature or state of inaccessible objects such as the ether, gravity, electrons or energy?

Scientists cannot picture electricity, yet they can calculate in what manner electricity will behave. Scientists do not yet know what weight is in itself—their conception of weight is simply that "a body is heavy means that, in the absence of any opposing force, it will fall."

Scientists cannot say what these entities are in themselves, but they consider simply what effects these entities have in experience. A knowledge or belief can only be judged by its effect in guiding actions: if they give us the right direction, then they are true beliefs or knowledge.

The best belief which guides our knowledge and actions to perfection is our belief in God. This belief relieves us from doubts and hesitations. Belief in God creates in us a moral sense, and by this moral sense we organise our individual families and social life. Sociologists are not of this opinion. They believe that morality is the result of the collective ways and behaviours of people for the betterment of their lives, but they have forgotten the truth that amongst primitive men, there was a belief and faith in God; they were worshipping their Creator under different names and from their religious feelings they derived a moral sense. The greatest atheist of the modern philosophers, Durkheim, acknowledges that "religions are the source of all morality."

**Religion helps to make Right Judgment.**

Morality means the conformity of bodily and rational activity; man cannot be satisfied until in one way or another he has reached that conformity. But it is attainable in two different ways: firstly, a man decides by the use of his reason on the desirability of a certain action and then behaves accordingly; secondly, a man commits deeds under the influence of his feelings and then invents arguments and justifications for what he has done.

The first method of conforming one's actions to one's reason is characteristic of men who have some religion and on the basis of its precepts decide what they ought to do and what they ought not to do. The second method is generally characteristic of men who are not religious and have no general standard by which to judge the quality of their actions. They therefore always set up a conformity between their reason and their actions by subjecting their reason to their actions.

A religious man, who sees a contradiction between the demands of reason and his actions, will use the whole of his reason to find means to destroy these contradictions by learning how best to bring his actions into agreement with the demands of his reason. But a man without religion, who has no standard whereby to judge the quality of his actions apart from the pleasure they afford him, yielding to the sway of his feelings, involuntarily falls into contradictions, and, having fallen into contradictions, tries to reconcile or hide them by arguments more or less clever, but always untruthful.

Therefore, while the reasoning of the truly religious man is always simple, direct and truthful, the mental activity of men who lack religion becomes complex and insincere.

The sacred book of Islam, the Qur'an, says: "The worship of God protects you from lewdness, disbelief and excessive wickedness." In other words, the Qur'an says: "Do not be sorry and afraid of evils if you believe yourself faithful to God."

A religious man can be protected from lewdness and excessive wickedness, because, on the basis of the Qur'an's precepts he can decide what he ought and what he ought not to do; he will employ the whole force of his reason to find means to destroy these great sins. A man's belief in God keeps him safe from evils, for he has a general standard by which he can judge and distinguish between good and bad.

Those who are not faithful to God shall become subtle,
complex and insincere and shall not be able to remove their hatred and enmity, which are characteristic of men who are not religious; they will fight against each other and destroy their countries and their wealth.

God says in the Qur'an: "We have destroyed many of the towns of cruel and faithless people who were proud of their high civilization—you see before your eyes the ruins of their houses, which are no longer habitable."

The atheistic philosophers and politicians failed to establish peace and justice, and both lead mankind astray, for they created destructive habits and killed the moral sense of their people, which is the only clue we have to reality.

Ladies and Gentlemen: The only asylum we have is in Islam. By this reasonable religion we can relieve ourselves from erroneous and destructive ideologies, but first of all we must become true Muslims and must learn the real knowledge of Islam. The truths of Islam are so simple, so intelligible and so near to the heart of every man that it would seem only necessary for parents, rulers and teachers to instil into children and adults this knowledge. The new generation are deprived of this sacred knowledge and are so full of doubts and hesitations that perhaps they may not find the real way of life; their future seems to be dark.

It is the duty of such Muslims as have the knowledge of Islam to enlighten their fellow citizens and Muslim brothers by the light of reason and the complete rules of Islam, which lead towards the right way of life.

Islam is a complete divine religion; it is not a specialised religion for the Arab nations, but is a religion for all nations and no other divine religion will come after Islam—it is the final religion, the completion of all divine religions.

Muhammad is the last of all the prophets of God. Nothing is lacking in Islam and therefore there is no need of a new religion or for a new prophet. He who claims to be a new prophet after the holy Muhammad is a liar and a deceiver.

The Qur'an says to all Muslims: "It is the will of God that all Muslims shall unite as brothers and not be divided one against the other, for Islam shall be all-pervading."

Muhammad Al-Mustafa—The Chosen

By SALEH MAHMOUD HAFFAR

Preface,

In his daily prayers a Muslim praises God for His bounties and blessings and asks for peace upon Muhammad, upon himself and upon all good men in general who serve God. To-day, however, the Divine command in the Holy Qur'an: "Say: Praise be to God and peace upon His servants whom He has chosen" receives a special significance. Muslims all over the world like ourselves here, meet during the third month of the Hegira (the Muslim calendar) to celebrate the Birthday of the Prophet and to ponder over the transformation he wrought, not only in a disunited and sinful Arabia, but in the greater part of the world. It has brought a message of unity and peace that can now as before heal our individual, national and international ills. It is an occasion also to review our sense of indebtedness to Muhammad for all the best in our culture and to receive new inspiration from his example and teachings. It is an occasion to deepen our faith in God and with hearts overflowing with gratitude to Muhammad for the sufferings he went through on our behalf during the twenty-three years of his prophethood to raise our voice in prayer that God may bless Muhammad and the true followers of Muhammad for ever. Amen!

Celebrations of the Prophet's Birthday in Islam.

The celebration of this day varies according to the cultural level of society. Some are interested in the miraculous stories preceding and succeeding the birth of the Prophet, while the more sophisticated prefer to hear a rational account of his birth, his life and his great achievements. It is usual to begin with a recitation from the Holy Qur'an and to listen to or join in a chorus singing hymns and praises of the Prophet, Al-Mustafa, "The chosen."

THE CHOICE OF OUR STUDY TO-DAY

I want to-day to take the liberty to deal with the true meaning of "the Chosen of God," for I feel a great deal of harm to the moral development of an individual or a nation arises from the wrong application of this theme.

In the Old and New Testaments, one meets with the theme of the Chosen of God, be he a man as, for instance, Abraham, or a nation, as in the case of the Israelisites. Perhaps if one peruses the sacred literature of other nations, he will find evidence of the same idea, for it is natural to attribute the sudden appearance and pre-eminence of these spiritual leaders at intervals in human history to the Divine hand which guides all destinies. It is also natural for the followers of such men chosen of God to assume the title of "the chosen race" themselves, ignoring the great qualities of other races perhaps unknown to them.

The Qur'an, the holy scripture of Islam, confirms this idea best, as it proclaims a Divine message to the whole world, and gives it a universal and a rational application, as we shall soon see.

We read in the third chapter of the Holy Qur'an, verse 33: "God did choose Adam and Noach, the family of Abraham and the family of Amran above all people, offspring of the other and God heareth and knoweth all things."

We also read of a good woman as a "chosen of God" further on in the same chapter, verse 42:

"Behold the Angels said: O Mary! God hath chosen thee and purified thee and chosen thee above the women of all nations. O Mary! worship thy Lord devoutly—prostrate thyself and bow down (in prayers) with those who bow down."

Thus the superiority of Mary is tied up with her continual devotion to God, for in no other way, she is told, could she be worthy of His grace. However, certain scriptures in disregard of the truth, wrongly attribute to "the chosen of God" such acts as would disgrace anyone in the sight of God and man.

We are further told that real glory and power can only be sought through a life of purity and charity. We can imagine the Prophet reciting to the Meccan vainglorious Lords this verse from the Holy Qur'an:

"If any do seek for glory and power, to God (alone) belong all (true) glory and power. To Him mount up (all words of purity and goodness. It is He who exalts such deed of righteousness." (The Qur'an 35 : 10).
So we are given here a definite standard by which to judge the chosen of God, be he an individual or a nation.

After confirming earlier Prophets chosen by God from amongst all nations, the Qur'an confirms also the choice of Muhammad for delivering the last Divine revelation to mankind and the choice of the true followers of Muhammad for carrying out his message of Truth and Goodness to all mankind. At the same time it is clearly indicated that this choice is superior in condition on the fulfilling of certain obligations to God and man. It is a covenant, a mutual contract.

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in God." (The Qur'an 5 : 110).

It is, however, admitted in another chapter of the Holy Qur'an (35 : 32) that "not all followers of Muhammad are true and faithful to their charge," as indeed we see too painfully around us to-day.

Commenting on this verse, the learned Yusuf 'Ali, in his magnificent English translation of the Holy Qur'an, goes on to say: "Just as mankind was chosen collectively to be Vice-generals of God and yet some among mankind fall into evil, even so, some in the House of Islam fail to follow the light given to them and thus wrong their own souls. But some follow a middle course: in their case the spirit indeed is willing but the flesh is weak; their intentions are good, but they have much to learn yet of the true Muslim life and Muslim virtues. Then there is a third class: they may not indeed be perfect, but both their intentions and their conduct are sound, and they form an example to other men; they are 'foremost' in every good deed. They are so, not by their own merits, but by the grace of God."

"And they say: None shall enter the Garden except one who is a Jew or a Christian — these are their vain desires. Say, 'Bring your proof if you are truthful.' "

"Yeal whoever submits himself entirely to God and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him, nor shall he grieve." (The Qur'an 2 : 111-12).

"Surely those who believe, and those who are Jews and the Christians and the Sabians, whoever believes in God and the last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve." (The Qur'an 2 : 62).

Such is the message that Muhammad "Al-Mustafa," the Chosen of God, preached fourteen centuries-ago, and he will continue to preach for all times, for his personality is immortal. May the blessings of God be upon him and those who follow his footsteps!

We must now consider the false claims made by individuals and races as to their being "the chosen of God."

The threat to false prophets is to be found in both the Old and New Testaments: in Deuteronomy, Chapter 18 : 20, where the prophecy of the advent of a prophet like Moses (who else could he be except Muhammad?) is followed by these words: "But the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

In the New Testament, according to St. Matthew 7 : 9 : "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." In similar strong terms the Holy Qur'an, after affirming its Divine origin and refuting false charges against the Prophet Muhammad (may the 'blessings and peace of God be upon him!), says: "And if he (Muhammad) had fabricated against Us some of the sayings, We would certainly have seized him by his right hand, and We would certainly then cut off aorta."

Drawing Conclusions.

Now from the foremost study of the Holy Qur'an and of certain quotations from the Old and New Testaments, we are bound to arrive at the following conclusions:

1. Islam admits the universal application of the principle of "the Chosen of God," whether for an individual or for a nation.

2. That the hall-mark of the "Chosen of God" is devotion to God and charity to fellow-beings, yea even to dumb animals.

3. That the Chosen of God would forfeit the grace of God if they cease to be true to God and man.

4. That whoever pretends to be a "Chosen of God" and fabricates Divine revelation does not prosper and will ultimately perish unless he repents and reforms.

How stupid then are those who claim to be "the Chosen" of God, who, when judged by common sense alone, are found to be false. Early in life Muhammad was called by his own people, Al-Amin, the trustworthy—a unique honour given to none before or after him. On receiving his Divine call he received another appellation, that of Al-Mustafa, "the Chosen of God."

Considering his exceptionally high qualities, his devotion to God, his example, his achievements (for he was admittedly the most successful of all Prophets), Muhammad fully deserves the two appellations, Al-Amin, and Al-Mustafa.

Muhammad was not a worshipper of false gods, race, colour, class or rank. These are human appellations to distinguish one from another only, and are as a result of geographical or social variations that cannot be eliminated. They count for nothing in the sight of God. For we are all from Adam, and Adam is from dust, as the Prophet used to say. Righteousness only is the test and hall-mark of the "Chosen of God." It is, therefore, self-deception to think otherwise and it leads us in the wrong way.

MARCH, 1949
Allegiance to this or that faith without bringing forth the fruit of righteousness and charity, may have its value socially but not morally or spiritually—salvation is not so easy as people wish to believe, it must be earned by our great efforts.

There is always a danger that we Muslims may be contented with our past glorious history, and do little ourselves, but we must remind ourselves, in the words of the Holy Qur'an, that:

"Those were a people that have passed away, they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did." (2: 141).

Appreciation of Muhammad.

In the light of what has just been said, let us now judge the claim of Muhammad as "the Chosen" for the task of uniting all mankind into one brotherhood worshipping one God (or in Arabic, "Allah"), and co-operating in the uplift of humanity to higher and higher levels of prosperity and happiness.

The majority of European writers on Muhammad are prejudiced, yet there are some eminent ones amongst them who could overcome their traditional bias against Islam and see our Prophet in a more favourable light, as for instance, Goethe, Carlyle, and Bosworth-Smith. Each in his own way testifies to the sincerity and truthfulness of Muhammad, and his great service in the emancipation of his people from bondage to ignorance, poverty, and vice.

Among more recent writers on Muhammad, we have Major Arthur Glyn Leonard, who in his book, Islam—her Moral and Spiritual Value, says:

"I have consulted no works on either Muhammad or Islam, but have gone straight to the source or fountain head . . . to Muhammad himself," for, he asserts, "it is here, in the man and his work, that the true value of Islam is to be found." Major Leonard thereafter comes to the conclusion as he writes: "If ever man on this earth found God, if ever man devoted his life to God's service with a good and great motive, it is certain that the Prophet of Arabia was that man." He goes on to say of Muhammad, "Not only was he great, but one of the greatest;" i.e., the truest man humanity has ever produced. Alluding to the hostile critics of Muhammad, who doubted him insane or epileptic, the modern writer says: "If ever a man was sane and healthy, it was he." Another European critic, Mr. E. E. Keller, in his A Short History of Religions (London, 1935), p. 333, says "There is no more astonishing career in history than that of the founder of this religion (Islam) and scarcely any man has more profoundly influenced the destinies of the world . . . ."

The earliest historical record of what the earliest converts thought of Muhammad.

After giving you a few quotations from some friendly European critics, I wish to give you what Ja'far bin Abi Talib told the Negus of Abyssinia, on behalf of a party of early Muslim converts, who were pursued to Abyssinia in the fifth year of the Prophethood, by a deputation of pagan Meccan notables who prayed the Negus to hand them over to them. These Meccans were headed by 'Abdullah bin Rabî'a.

"O King!" said Ja'far, "we were an ignorant people given to idolatry. We used to eat corpses even of animals that died a natural death, and to do all sorts of evil and unclean things. We never made good our obligations to our relations, and we ill-treated our neighbours. The strong among us would grow far on the blood of the weak, until at last God raised up Muhammad from among us to reform us by showing us the path of righteousness. He is well-known to us. We know him to be most noble, truthful and righteous. He called us to the worship of God, and persuaded us to give up idolatry and stone worship. He enjoined on us to tell the truth, to have love for our kith and kin, to fulfil our promises, and to do good to others, teaching us to shun everything that is bad, and to cease from bloodshed. He forbade all other indecent things, telling lies, robbing and cheating orphans and widows, and bearing false witness. He taught us to keep the chastity of women sacred. So we believed in him, we followed him, and acted up to his teachings so far as in us lay. Thereupon these men began to torture us, thinking that thus we might be induced to give up our new faith and go back to idolatry. When their cruelties exceeded all bounds, we came to seek peace and shelter in your country, where we trust we shall come to no harm." Fortunately the Emperor of Abyssinia refused to hand them over to their persecutors after listening to their pleadings, and to a recitation of one of the early chapters of the Qur'an.

An appreciation of Muhammad by a renowned Muslim scholar, Maulana Muhammad 'Ali of Lahore:

"Every man ought to be judged by what he does, and Muhammad the Prophet accomplished within twenty years what centuries of labour of Jewish and Christian reformers could not accomplish, notwithstanding the temporal power at their back. He swept away centuries of idolatry, superstition, credulity, ignorance, prostitution, gambling, drinking, oppression of the weak, internecine war and a hundred other evils from a whole country. History cannot show any other reformer who wrought so wonderful and complete a transformation on such a large scale within so short a time. Never was reform more hopeless than at the advent of the Prophet as Muir has remarked, and never was it more complete than when he departed. In one word, 'It was a birth from darkness into light,' as Carlyle says."

"A life so great cannot but inspire the noblest ideas of the service to humanity into any heart. If there is any one trait of his character which was more marked than another, it is his care of the orphan and the widow, his support of the weak and the helpless, his love of labour and work for the distressed. It is the life of a man who lived for God and who died for God. If ever man on this earth found God, if ever man devoted his life to God's service with a good and great motive, it is certain that the Prophet of Arabia was that man." (Leonard, in his Islam—her Moral and Spiritual Value, May the peace and blessings of God be upon Muhammad, "the Chosen of God," Al-Mustafâ!)

I hope I have succeeded in driving home to you that Muhammad has proved himself a "Chosen of God" by raising many peoples to God and by giving humanity a common ground for building a universal brotherhood, based on mutual respect and free development of the individual.

Muslims—"The Best of Peoples."

What about ourselves, Muslims at the present moment? Can we still deserve to be called "the best of peoples" evolved amongst mankind, enjoining what is right, forbidding what is wrong and believing in God? Are we obedient to our charge?

Let me assure you that nothing would please our beloved Prophet on this occasion, more than resolving to follow in his footsteps and to co-operate in bringing understanding and peace to a distracted, unhappy and divided world. Remember, we bear a great responsibility proportionate with our great heritage.

When listening to the enchanting recitation of the glorious Qur'an, one must remember that one is listening to the word of God, which Muhammad was chosen to deliver to us. No translation could ever reproduce the aesthetic and literary merit of its original Arabic text which is so fascinating. It carries the devout one listening to it beyond the word itself, away into

12

THE ISLAMIC REVIEW
the presence of God, Who is heard speaking intimately to him. Truly the Holy Qur’an is the enduring Miracle of all Miracles of Muhammad and a tangible link with the Divine Being.

I consider, therefore, that this address is incomplete until I have recited, even in my poor voice, the following passages from the Holy Qur’an most pertinent to our subject (49:11-18):

"O you who believe! Let not (one) people laugh at (another) people, perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not let fault with your own people nor call one another by nick-names; evil is a bad name after faith, and whoever does not turn, these is that are the unjust."

"O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) God, surely God is Oft-returning (to mercy), Merciful."

"O you men! surely we have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with God is the one among you most careful (of his duty); surely God is Knowing, Aware."

"The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey God and His Apostle, He will not diminish aught of your deeds; surely God is Forgiving, Merciful."

"The believers are only those who believe in God and His Apostle, then they doubt not and struggle hard with their wealth and their lives in the way of God, they are the truthful ones."

"Say: Do you apprise God of your religion, and God knows what is in the heavens and what is in the earth, and God is cognisant of all things."

"They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by becoming Muslims. Say: Lay you under an obligation by your Islam, rather God lays you under an obligation by guiding you to the faith if you are truthful."

"Surely God knows the unseen things of the heavens and the earth; and God sees what you do."

"Say: Praise be to God and Peace upon His servants whom He has chosen—and upon thee, in particular, O Seal of the Prophets 'the Chosen of God.'"

THE ASSEMBLAGE OF VIRTUES

By THE LATE AL-HAJJ KHWAJA KAMAL-UD-DIN

The space here debars us from describing the various sides of the character of the Prophet. History fails to point out any other personality than his where we find the assemblage of all the virtues that constituted an evolved humanity. His simplicity, his humanity, his generosity, his frugality, his broad-mindedness, his forbearance, his earnestness of purpose, his steadfastness, his firmness in adversity, his meekness in power, his humility in greatness, his anxious care for animals, his passionate love for children, his bravery and courage, his magnanimity, his unbending sense of justice. Volumes are needed to do justice to this Superman, and above all every virtue has been taught not only in words but in actions as well. Some of his virtues we give here.

It should not be forgotten that a potentiality is no proof of actuality. Even negative virtues, especially in teachers of morality, are no virtues at all. They cost them nothing, neither are they of any assistance to those who need practical illustrations of moral lessons. We may read to others homilies of forgiveness and sermons of meekness, but lip-teaching in itself furnishes no proof that we possess the morals we teach to others. Words converted into actions alone can show that we possess moral virtues. Moreover, how can we teach others what we have not experienced ourselves?

In fact, one who has not experienced changes in life cannot be, in every respect, a perfect model for others' imitation. Every moral quality requires certain given conditions for its display; and unless they present themselves in a person as enabling him thus to practise a certain morality he cannot be credited with them. Adversity and prosperity in life are both necessary to the revelation of different moralities. Trials give man a character, but success brings forth his nobility of mind, if he possess it. And humanity is something more than softness of heart. It consists of various morals, render and stem, and with its own conditions necessary for its own development. If some find manifestation in penury, others demand affluence to bring them to perfection. Very few guides of humanity were given an occasion to taste both. But Muhammad, in order to act as a perfect model for humanity, had to pass through every phase of life. If prosperity brought forth his generosity, forgiveness, and high-mindedness, his adversity gave him an occasion for exhibiting his patience, fortitude, and perseverance, and his trust in God.

For example, forgiveness requires given conditions for its exhibition. He who is本领 of which no one can fairly claim to have fulfilled it. In the first place, let us suppose that a person is persecuted ruthlessly by his enemies; and in the second, that his enemies fall and the change of circumstances places them at his mercy; and in the third, that he possesses the power to give them the punishment they rightly deserve. Mercy, like forgiveness, can be shown only by him who finds others at his mercy. The mere preaching of mercy is no proof, or even any indication, that the person so preaching really possesses that quality, unless he is in a position to show mercy. Moreover, a persecutor and a tormentor would regard forgiveness as an insult to himself if it came from his helpless victim. Jesus on the cross prayed for forgiveness for his tormentors. It shows the beauty of his heart. He, however, was situated in circumstances which were very far from constituting the necessary condition for the display of the quality of mercy. He could neither vanquish his enemy nor were they at his feet craving mercy. In sacred history there is only one noble example which has the three conditions precedent for the manifestation of forgiveness, and that example was Muhammad. Consider his triumphant entry into Mecca. Arabia lay prostrate at his feet, and Mecca, the stronghold of opposition, was at his mercy. He could have cut off the heads of everyone there, those implacable enemies of his who gave him no quarter, who forced him to leave his native land and seek shelter among strangers; who held him up to senseless ridicule and cruel scorn. Muhammad would have been quite justified if he had punished them. Many of the Hebrew prophets did punish their enemies, and severely. Ramchandra and Krishna, the prophets and gods of the Hindoos, were relentless to their conquered foes. But the moral attribute of forgiveness, which had never, till then, received its full revelation in the history of religion, would have remained in abeyance, perhaps for ever, but for Muhammad.
“The personal element never entered into his actions at all. He rejected every token of personal homage, and declined all regal authority; and when, at last, his haughty enemies appeared, humbled, before him, he asked what treatment they could expect at his hand.” The Quraish, though cruel and callous themselves, knew full well the compassionate nature of the Prophet. They cried out: "Thou art a noble brother and a noble cousin." Whereeto the Prophet responded: "There shall be no reproach against you this day; go: ye are free." Among them was Hinda, the daughter of the Arab Chief 'Uutra, the principal instrument of the cruel persecution to which the Prophet and his friends had been subjected for full thirteen years. Her enmity for the Prophet was not less than that of her father. She went so far as to chew the very liver of Hamza, the uncle of the Prophet, when the former fell in battle with the Meccans. Now, being afraid to face the Prophet, she came before him with a veil on her face to avoid identification. The Prophet recognized her at once, but did not even hint at the painful incident. What could be a better proof of a forgiving and forgetting nature cultivated in the companion of the Prophet by his precept and example than the fact that this same lady afterwards became the mother of the first ruling Muslim Dynasty? I refer to the Ummayyad. Another arch-enemy of the Prophet was Abu Sufyan, who took a leading part in all the expeditions against him. He it was who spoke evil of Muhammad in the court of Heraclius. Wherefore he did not dare to come before Muhammad without someone to intercede for him. 'Abbas came with him, but the Prophet needed no intercession. Abu Sufyan was not only granted an unconditional pardon, but it was also proclaimed that whoever would take refuge in the house of Abu Sufyan should consider himself safe. Habbar bin Al-Aswad, another enemy of the Prophet, who, in a way, was responsible for the death of Zainab, Muhammad's daughter, thought of fleeing to Persia for his life at the conquest of Mecca; but instead, he came to the Prophet and addressed him thus:

"O Prophet of God, I wanted to flee away to Persia, but thy mercy and thy gentle and compassionate nature have kept me back; whatsoever thou hast heard of me is true. I know what I have done. I come to thee now to confess my wrongs.

He received his pardon.

'Ikrama, the son of Abu Jahl, the most implacable and invertebrate enemy of the Prophet, who, like his father, was one of the chief persecutors of the Muslims, fled to Yemen at the conquest of Mecca. His wife went after him and brought him back to the Prophet, and before 'Ikrama had come near the Prophet or had uttered a word in supplication for pardon, the Prophet, at first glimpse of him, rose and went forward to receive him, and said: "How welcome is your coming, O emigrant!" Search the pages of history and the archives of every civilization, old and new, and you would find no other example of one who through his own actions could give such practical illustration of the morality he taught to others.

And here I may refer to Muhammad's abolition of blood-vengeance, which was practised, and indeed encouraged, by the pre-Islamic customs of the Arabs. If a murder was committed, it was to be avenged by blood, even after two or three generations. Ibn Rab' was a cousin of the Prophet. He was confided, in his infancy, to the care of a family of the Bani Lakh. The child was cruelly killed by some of the tribe of Huzail, but the blood was not yet avenged, and the right of doing so went to the Prophet. In his last "sermon on the mount" he said, among other things:

"Henceforth the vengeance of blood practised in the days of Jabilyat (ignorance) is prohibited; and all blood-feud abolished, commencing with the murder of Ibn Rab', son of Harib, son of 'Abd al-Muttalib."

From orphan to king, Muhammad passed through many different stages of life. Events of diverse nature arose in the course of his career which demanded the manifestation of various characters. At every step he was weighed, but was never found wanting. We need a perfect model suitable to our needs in our several walks of life, and the life of the sacred Prophet in itself eloquently promises such a model. A king, a statesman, a warrior, a general, a law-giver, a judge, a conqueror, a persecuted fugitive, a tradesman, a friend, a son, a father, a husband, a neighbour—all these characters are mirrored in most beautiful colours in his life. It is not through his sermons and teachings that we have to make our estimate of his character or teaching, but through his actions and deeds. In this respect Muhammad is the only solitary noble example in history. How can any other personality be taken as an ideal and a universal model for the human race if his own life has not been of a universal character?

BENEVOLENCE

The Prophet was charitable and benevolent above all other men, and in the month of Ramadan he was so generous that there was nothing which he would not give away. 'Ali, when describing the qualities of the Prophet, was wont to say that he was open-handed above all others; he was broad-chested above the rest; that he was more truthful in his talk than all the others; that he fulfilled his promises more than others; that he was superior to others in soft manners; and that in family prestige he was the most exalted. He who saw him for the first time only was terrified, but if he became intimate, the Prophet became the sole object of his love. His biographer says that he never saw his like before, nor his match afterwards. When one embraced Islam he never denied him what he asked for. A certain person once begged of him; he gave him goats and sheep so plentifully that they could fill the space between two hills. This man went back to his clansmen and asked them to become Muslims, as Muhammad gave alms like a man who was not afraid of starvation. Never was he asked for a thing which he did not give. There were brought to him ninety thousand drachms, which he put on a mattress and began to distribute, and did not send away any beggar disappointed; so much so, that the entire amount was exhausted. A man came up to him and asked for something. He told him he had nothing with him, but he could take from someone else on his credit, and that he would pay it back when he should get something. 'Amar Faruq, upon this, said: "O Messenger of God, God does not demand of thee anything over which thou hast no power." This offended him. The man then told him that he might continue spending, and the Master of the heavens would not see him poor. This made the Prophet smile, and there was cheerfulness upon his countenance. And when the Prophet was retreating from the battle of Hunain, the Arabs presented themselves and began to annoy him for charity to such an extent that he had to repair towards an acacia tree, in which tree his sheet got entangled. He therefore waited, and then he asked them for his sheet, and said that if he had camels in number equal to those thorny trees he would divide them among the Arabs, and they would not then find him a miser or a coward.
His benevolence had gained such a wide reputation that once a certain Bedouin ventured to catch him by his shirt and said: "There is only a trifling desire of mine which has remained unfulfilled, and I am afraid I may forget it. Come and help me in accomplishing it." The Prophet left the congregation, which was ready to offer its prayers, and accompanied him. The Prophet returned, and said his prayers after having helped the Bedouin. Once while he was conversing with Abu Zarr, the Prophet said: "Abu Zarr, if the Mount of Uhud be transmuted for me into gold, I would never have it that three nights should pass and, the money still be lying with me." On another occasion a large sum of money was received as tribute from the province of Bahrein. The Prophet gave instructions that it should be placed in the courtyard of the mosque, and when he came did not so much as glance at it. After the prayers were offered, he began to distribute it. Whoever came to him got his share. 'Abbas, who had been reduced to poverty in the battle of Badr in 2 A.H., got so much that he could not move by reason of the weight. The Prophet did not leave the place till everything was given away. 'Umm Salma, the wife of the Prophet, relates that one evening he came in unusually early, and the expression on his face showed perturbation. She asked him the reason. The Prophet said: "I received seven dinars yesterday, and they have been lying since then on the bed." It is related that the Prophet came to the house after the afternoon prayers. After a short while he returned, leaving them. On being asked, he told them that while offering his prayers he remembered that there were a few gold coins in the house yet unexempted, and he had gone to give instructions as to their disposal in charity.

FORGIVENESS

The Prophet pardoned those who hurt him, notwithstanding the latter being in his power. The Prophet was meek above all, and though he had power, he was most bent on forgiving the faults of others. Once some silver and gold chains were presented to him, but he distributed them among his attendants. Thereupon an Arab got up and said: "O Muhammad, certainly God ordained thee to dispense justice, but I do not see thee do so." Upon which the Prophet said: "O wretch, who then will act justly with thee, if not I?" When he turned his back to be off, the Prophet ordered that he should be mildly brought back to him. Once Muhammad was in a battle, when the infidels perceived some negligence in the forces of Islam. An infidel came upon Muhammad with a naked sword and said to him: "Who can now deliver thee from my hand?" The Prophet said: "God Almighty." The narrator says that the sword dropped from the infidel's hands, and the Prophet picked it up and said to him: "Who can now rescue thee from me?" The infidel said: "You have made a captive; prove yourself superior to the other captors." The Prophet told him to say: "I testify that there is no Deity but God." The Prophet let him go free, and when he came to his own comrades, he told them that he had come to them from a set of the best of men. Anas says that a Jewess brought to him a goat surcharged with poison, in the hope that he would eat some of it. The woman was brought to the presence of the Prophet, who asked her of the poison. She said she sought to kill him. He said God was not pleased to let her have her wish. The attendants asked to be allowed to kill her; he said to them: "No." Once when the Prophet distributed some money, one of the Nazarenes said that such a distribution had never been intended by God. Someone brought this to the notice of the Prophet, who said: "May God show mercy to my brother Moses, for he was oppressed more than this, but he bore it patiently." The Prophet used to say that none of them should speak anything to him concerning his companions, for he would like to go to them with a clear bosom.

The Prophet was sensitive and showed it; his anger and cheerfulness could be judged from the expression of his face. He never said a thing which he thought would annoy anyone. A certain person who had used yellow scent came to him. He disliked the scent, but to the man he would say nothing. When he went away he told the people that it would be good if they asked him not to use that scent.

'Ali says: "We sought the shelter of the Prophet who was nearer to the enemy than we were, and was that day the hardest fighter of all." He also says that "in the heat of the battle, when both the armies came to a hand-to-hand fight, we came behind the Prophet, and thus none was nearer or closer to the hostile force than he." And he says that the Prophet was short and bief in his talk, and when he ordered a general assault he was in person ready and was above others warlike. He, above all, was considered a warrior who in the thick of the battle was closest to the Prophet, for the Prophet was always nearest the foe. When the infidels encircled him, he dismounted from his mule and said: "I am the apostle of God, I am a prophet, and I am the son of 'Abd ul Muttalib."

In the battle of Hunain, 8 A.H., when the showers of arrows from the enemy camp of Bani Hawazin began to pour on the devoted heads of the Muslims whose numerical strength was far inferior to that of the enemy, the Muslims were repulsed. But the Prophet himself maintained his place on the battlefield. He urged on his mule continually, but it was hindered from going forward by his ardent followers. It was the Prophet who was all the while the aim, the target of the arrows of the enemy, and it was he alone who showed no sign of weakness. Barra, who had taken part in this battle, replied, on being asked whether he had run for his life: "I do bear witness to the fact that we did, but it was the Prophet of God alone who did not budge from his post. By God, it was his side which served as a shelter to us even when the battle was at its height. The one from amongst us who could stand by the side of the Prophet was counted the bravest of all."

Anas, the household servant of the Prophet for seven years, relates that the Prophet was the bravest of them all. Once a rumour was afloat that the enemy was at the gates of Medina. The Medinities began to make preparations to meet the enemy. But the first, the foremost of all who went out to meet the enemy was the Prophet himself. He was so active, alert and agile that he did not even lose time in saddling his horse. The Prophet had reconnoitred all the points of danger, riding bareback, and returned to his people in Medina to inform them, to their great comfort, that there was no cause for fear.

Ibn Hanbal relates in his authenticated and well-known book, Musnad, that in the battle of Badr, when the fully armoured enemy arrayed before the eyes of the Muslims (who numbered little more than three hundred men) were stalking with pride and causing consternation in the minds of the Muslim handful, it was the Prophet alone who was a source of strength to them all. The poorly armed Muslims, overawed by the might of their enemy (who outnumbered them by seven hundred), came one and all to the Prophet to seek mental refuge, and it was the Prophet only who remained steadfast.
THINGS MUHAMMAD DID FOR WOMEN

The Prophet of Islam safeguards the property right of the wives

By PIERRE CRABITES

Had anyone told me some years ago that Muhammad was probably the greatest champion of women’s rights the world has ever known, I should have thought that an attempt was being made at a new jest on a well-worn theme. But President Taft made me a judge in 1911 and sent me to Egypt to represent the United States in the Cairo Mixed Tribunals. I there came into intimate touch with a civilization that was new to me. I worked hard. I learned many things that interested me, others that enlarged my horizon, and still others that surprised me. When all is said and done, however, nothing astonished me more than to have the proof driven home to me that before A.D. 632 the Prophet of Islam had accomplished more to safeguard the property rights of the wives of his land than the legislature of Louisiana has as yet done for her who bears my name. And in speaking thus of the Pelican State I am citing only one of many American commonwealths.

One of my Egyptian colleagues, Ragheb Badr Pasha, took particular pleasure in calling my attention to the outstanding liberalism of Muslim laws. He was, and happily still is, a very able judge. But behind his juristic lore is an abiding sense of humour. He knew that I was a product of Occidental environment. He, therefore, assumed that I had but a vague idea, at best, of the status assigned to women by Islam. Looking back in recognition of the innate kindness of the man’s heart and his love of a joke, I now see that he had taken a fancy to me and that he made up his mind to initiate me into my new life. At practically our first interview, accordingly, he felt called upon to tell me that he was poor and that his wife was rich. He then added, with a twinkle in his eye: “Should you, as an American, submit to such conditions? I am helpless. I must do so.” One day, before I had cut my wisdom teeth, I dropped into his private office. There were three or four fellābēn present beside the Pasha. A document in Arabic lay before them. “Come in,” said my friend to me in French. “I am my wife’s agent. These men want to lease one of her farms. They have brought a contract all filled out, and they are trying to persuade me to sign it. They forget that I can do nothing without submitting every detail to my principal. I have her power of attorney. She trusts me to that extent. I know her too well, however, to make use of it without first having her approve of everything.”

The sincerity of the man impressed me. Yet something told me that he could not be telling the truth. It seemed preposterous to me that a Muslim husband could not validly do with his wife’s property whatever he wanted. I had a notion that a Muslim woman was a kind of chattel that man employed for his own purposes. I could not bring myself to believe that such a notionality had any rights whatsoever. But the categorical language that had been used made me desire to “look up the law.” I therefore decided to consult my English colleague.

I did not hesitate to lay my misgivings before him. He was one of those men who inspire confidence. He laughed as soon as I had told my tale. “Ragheb is extremely clever and has a heart of gold,” said he. “I am almost certain that the meeting to which you refer had nothing to do with any private business whatsoever. He knows that all foreigners have radically wrong conceptions of the rights of Muslim wives. He wants you to get your bearings. He likes you. He told me so. He has a most practical turn of mind, and he is inventing concrete illustrations to drive home his point. His fairy-tale accentuated a fundamental truth.

The Essentials of the Muslim Marriage Contract.

With my appetite thus whetted for more data, I delved into Islamic laws, although they concentrated but indirectly my official duties. It did not take me long to learn that the Muslim looks upon marriage solely as a matter of contract, the terms of which depend, within very wide limits, on the will of the parties. This agreement must be legalized by a qādī, or a judge. The husband, however, must first have paid over a dower to his wife. No other formality is requisite. No religious ceremony is necessary. All this is very simple. Every feature is nevertheless pregnant with meaning.

This faculty of being able to write into marriage contract practically anything that the two cooing doves may agree upon nonplusses me. I know that throughout Europe the next of kin of the prospective couple get together and draw up some kind of financial pact upon the bride’s dower and like questions. Here, however, was the very essence of marriage taken from the rubber stamp of church or state and made into the concrete expression of the will or of the caprice of the man and woman. Such a deduction clearly flowed from my study of the text. But I thought that it would be wise to get Sheikh Mansur Nasar’s reaction to the law. He was a most erudite old gentleman; it was he who undertook the arduous task of bringing me into intellectual communion with the Near East. I have never met a more considerate, a more patient or more high-minded
man. He spoke but one language. It was that of love for his fellow-man expressed in the purest of Arabic.

After I had explained to my friend what I had read, and how immense was the vista that my discovery seemed to open up before me, he drew his chair a little nearer to my desk and said: "Do not get frightened. You have grasped the spirit of the wisdom of the Prophet. He has done all of this so that every father may be able to protect his daughter if and when he thinks necessary to do so." It was a blistering khamsin day. A sand-storm was blowing, and my windows were closed to keep out the heat. But, as the dear old Sheik in his flowing silk robes and turban waxed warm with eloquence, I forgot all about the heat and listened with rapture. "Polygamy," said he, "has, as you know, almost disappeared from our city life. The fellah still prefers to have several wives, just as your farmer manages to have many children. Both need labour for their fields. In Cairo and Alexandria, however, many fathers are unwilling for their sons-in-law to have plural wives. They therefore see to it that, when their girls marry, the contract contains a clause providing that, should the husband take a second spouse, the first consort shall automatically have the option of divorcing him. The Prophet, in truth, so arranged matters that no man can possibly maltreat a woman if her advisers have brains enough to draw up a proper marriage pact for her when she weds."

Dower in Islam.

I have already said that the man must pay over the dower to his wife before a judge may countersign their contract. There is a joker in this provision. In Europe, as we all know, it is the girl who must make the marriage settlement; in the East it is the boy. This rule is adopted by Christians and Jews as well as by Muslims.

But Muhammad insisted upon two particulars that buttress the rights of woman. First of all he made it the duty of the judge to satisfy himself that the cash consideration "shall be reasonable with reference to the means of the husband and the social standing of the wife." And then he inaugurated a custom that only one-half of this sum may be paid when the marriage is contracted. This means that, when a man is trying to win a woman—in other words, when he is in a generous mood—he fixes the alimony he must pay her in case of divorce. As the establishment of this latter dole really involves a matter of public policy, the judge is called upon to see that an adequate dower is stipulated. The half-cash plan protects the wife. Since a man rarely divorces a helpmate unless he has his weather-eye on another, the necessity of paying a brunette makes him stop before completely proving that "gentlemen prefer blondes."

Muslim women pilgrims returning from Mecca to South Africa

The Qur'an makes no difference between man and woman in bestowal of reward for the good he or she does. "And whoever does good, whether male or female, and he is a believer, ... We will certainly give them their reward for the best of what they did." (The Qur'an 16:97)
It is not lawful for a woman to have two or more husbands. She is obliged to observe an interval, called an 'iddat, between the termination by death or divorce of one matrimonial alliance and the commencement of another. It is lawful, however, for a man to have as many as four wives at a time, but no more. Since slavery has been abolished, the right of having concubines no longer obtains.

But my eyes pleaded with him, and one by one the words came. "The child has rights that prime those of the mother," ran his argument. "It did not ask to come into the world. It is at least entitled to know who bore it and who begot it. Polygamy gives an offspring every opportunity of identifying its father. Polyandry would not. How should you have the woman handle the question? You would surely not permit

In a public tea-room in Tajikistan. Muslim men and women all over the world of Islam work side by side. The veil is a purely local custom and is alien to Islam. What Islam condemns is promiscuous intermingling of the sexes. The Qur'an never prohibited women going out of their houses for their needs. Also according to the Qur'an there is no difference between men and women, morally and spiritually.

All of this seemed to me to create an unfair distinction in favour of man. Knowing my Sheikh's unflinching sense of fairness, I put the question to him plainly. His reply had as its abiding note the refrain: "Do not blame the Prophet. Allah has done all of this." "But," said I, "won't you be more specific? I cannot follow your reasoning." And then he looked around and lowered his voice. He seemed to hesitate. It was clear that some instinctive delicacy was clogging his

her one morning to summon her husbands before her, and say: 'I am about to become a mother. Among yourselves please make choice of a father.' No, that cannot be done because Allah has so decreed.

Martin Luther on Polygamy.

Of course, the answer to such reasoning is that true equality would allow a man but one wife. But I simply did not have the courage to advance such a reply. I knew that as erudite a

18 THE ISLAMIC REVIEW
Biblical student as Martin Luther had officially advised Philip of Hesse that the New Testament did not prohibit polygamy. I therefore felt it more prudent to keep my mouth shut. One never knows how much or how little an Oriental has fathomed of the Occident. Besides, economic conditions and education have made the West monogamous. The East is working towards the same principle. Had Muhammad attempted too much, his Tammany Hall would have turned against him. He played practical politics. He reduced the evil of polygamy so far as it affected his followers. He allowed time to do the rest.

One day I took up with my Sheikh that most criticized text which allows a husband to repudiate his wife without cause or provocation. No court procedure is required. He need only say to her in the presence of witnesses, “I divorce thee, I divorce thee, I divorce thee,” repeating the words three times, and the bond of matrimony is severed. "How can you defend the grant of so unfair a prerogative?” I asked. For an instant, an infinitesimally short one, my benevolent autocrat appeared to be provoked. But the placidity of his temperament was at once restored. "You forgot," was his dignified reply, "my having mentioned months ago that the man and the woman may write into the marriage agreement almost anything they want. A father may reserve this same prerogative to his daughter or he may insist upon the husband's contracting away. With such a shield defending woman, is it fair to quote an isolated section?"

Muhammad's outstanding contribution to the cause of Woman.

But, when all is said and done, Muhammad's outstanding contribution to the cause of woman resides in the property rights that he conferred upon the wives of his people. The juridical status of a wife, if so technical a term may be pardoned, is exactly the same as that of a husband. The Muslim spouse, in so far as her property is concerned, is as free as a bird. The law permits her to do with her financial assets whatever she pleases without consulting her consort. In such matters he has no greater rights than would have any perfect stranger. I have already spoken of my colleague's holding his wife's power of attorney. She could legally have given this mandate to Tom, Dick or Harry, and the hands of her husband would have been tied. She, acting in person or through any third party chosen by her, could sign away her property, put the sum accruing into her pocket or throw it away and laugh in the face of her spouse. A wife, technically speaking, does not even take her husband's name. A Muslim girl born Aisha bint Omar (Aisha daughter of Omar) may marry ten times but her individuality is not absorbed by that of her various husbands. She is not a moon that shines through reflected light. She is a solar planet, with a name and a legal personality of her own.

I must hasten to say that I am not discussing veils and babaras, harems and eunuchs, seraglions and disenchantment. Muhammad is my theme. I am writing of a man who died nearly thirteen hundred years ago, who made Islam bone-dry some eight centuries before wine-drinking Columbus discovered the land of enforced prohibition and who gave a wife a legal identity at least one hundred and ten decades ere a single common-law state got away from the principle that the very being of a wife is incorporated and consolidated in that of her husband. It is therefore useless to tell me that the Muslim woman is nothing but a human latching machine, that her soul is not her own and that man is her lord and master. I am not dealing with social conditions; I am drawing a picture of the work of a great legislator and of the legal edifice constructed by him.

Phyllis D. Craven, an Englishwoman, who joined the Brotherhood of Islam recently.

MARCH 1949
MUHAMMAD ‘ALI JINNAH
A Political Study
By FAREED S. JAFRI

Islam, which brought to the world the message of a new human brotherhood based on love, morality, fraternity, equality and prosperity for mankind, has struggled for nearly fourteen hundred years against the brute force of the world and has marched onwards through the dark ages lit by the dazzling torch of the Holy Qur'an, the Book of Law for Humanity which God revealed to the world through the Prophet Muhammad. The Muslims succeeded in overcoming many an obstacle and forged ahead with their mission of teaching the world the principles of true democracy and brotherhood. The spirit of Islam not only swept through the East, but also approached the West, which was fast forgetting the teachings of Jesus.

In the East, while Islam swept through Africa, China and almost the whole of Central Asia, it was in India where it met with the greatest success. A handful of Muslim missionaries came trekking through the mountains of Central Asia to deliver the message of Islam. In less than one thousand years one-third of India had accepted the faith of Islam. The Muslims not only gave the inhabitants peace and tranquility but also taught them culture, science and the rules of government. India was under them the most prosperous continent on the surface of the globe. It attracted people from far and wide. It sparkled like a jewel and became a show-piece. But with the passage of time the Muslim rulers began to seek comfort and an easy life of pleasure. The spirit of Islam faded and soon the Muslim rulers became as if drugged. Their limbs refused to move; their eyes failed to see; their ears did not hear. Their very existence became precarious. The greedy hands of the West were already busy grabbing whatever they could. Then there came the great upheaval known to Western historians as the Mutiny of 1857, but which was in reality an attempt at liberation. As in the case with revolutions, the vengeance of the victors came down heavily upon the vanquished and the first great slaughter of Muslims in India was witnessed.

At this critical juncture when Islam as a force had well-nigh ceased to exist in India, the first torch-bearer of Islam in India was born. His name was Syed Ahmad Khan, the founder and creator of the great Islamic educational centre at ‘Aligarh. At the same time there were born in India two other great men—Navab Mohsinul Mulk and Maulana Muhammad ‘Ali. Maulana Muhammad ‘Ali was the first Muslim in the sub-continent of India who actively and vigorously devoted his life to the establishment of a World Muslim Government. He brought Muslims forward in Indian politics and gave them new hope and courage. But when he died, Muslims suffered from frustration and futility as they saw ahead of them impenetrable darkness. They found themselves without a leader and guide. They saw that their enemies had succeeded in completely demolishing all Muhammad ‘Ali’s work.

It was Mohsinul Mulk who for the first time in the history of the political movement of the Muslims of India, took an effective political step. He founded the All-India Muslim League in 1906 and tried to rally the Muslims of the sub-continent under its banner. But he also failed, as he had not quite the necessary driving force, though he did possess in his mantle Syed Ahmad Khan’s academic torch and Muhammad ‘Ali’s lashing pen and untiring tongue. But even so, neither of them had that driving and creative force necessary to transform herds of humanity into nations, rabble into armies and wilderness into civilization. There was need for a Qaid-i-A’zam, literally, “the great leader.”

The Birth of Jinnah.

On the 25th of December, 1876, Mohammad ‘Ali Jinnah was born in Karachi, which is to-day the capital of Sir Syed Ahmad Khan’s dream-land of Pakistan, the focus-point for millions of Muslims of the Indo-Pakistan sub-continent.

Seventeen years after Jinnah’s birth, Lord Salisbury declared in a speech in London, “It would be impossible for England to hand over the Indian Muslins to the tender mercies of a hostile numerical majority.” At this time the young Jinnah was preparing for his final law examination in London. He was also political secretary to Dadabshy Naoorji, the father of the Indian National Congress. From the days of this great Parsi leader until the advent of Mahatma Gandhi, Jinnah watched the heroic struggles of the Indian peoples to throw off the foreign yoke. Having tasted politics in Hyde Park, Finsbury Park and Trafalgar Square in London, Jinnah was for a long time inclined to trust the majority community in India for tolerance and fair dealings with the minorities. However, after keen observation he came to a different conclusion. He had extended his hand
to the majority community in India in the common fight for
their birth-right of freedom, but he met with no warm response.
In the meantime the difficulties of the Muslims continued to
increase and the demand for the due representation of Muslim
interests in councils and local bodies became insistent.

Jinnah had left India and gone to England at a very young
age when Syed Ahmad Khan was in his full glory, but though
Jinnah’s vision was young, his foresight had a wide range.
Behind him, he knew, stretched the blood-stained history of
Muslim persecution in India, the struggles of Syed Ahmad Khan,
Mohsinul Mulk and Waqarul Mulk. He also understood that
the fire-brand patriot of Islam, Maulana Muhammad ‘Ali, was
confusing issues. With all the impressiveness possible, Jinnah
appeared on the political firmament, a patriot with the full
brilliance of a shining star, who finally cast away the colours
of the Indian National Congress. From that day he marched
forward till he brought the Muslims of India under the full glory
of a distinctive nationalhood with a horizon which they could
call their own. He started at a time which seemed the very
twilight of Muslim political life in India.

First Steps—the Fourteen Points.

As a first step he introduced fourteen points to safeguard
the one hundred million Muslims in India. His force of advoca-
cy became a source of embarrassment to vested interests. When
the British Government (Ramsay Macdonald’s Socialist Govern-
ment) called a Round Table Conference in London to decide the
fate of the peoples of India, they deliberately omitted him from
the second conference and tried their utmost to banish him to
oblivion. Though Jinnah retired from active politics, they failed
in their object. The Round Table Conferences had given to
Muslims the so-called communal award in which a system of
“weightage” was introduced for the different provinces of India.

When Jinnah strongly opposed it in the first Round Table
Conference, his own Muslim colleagues turned a deaf ear to
him.

Though Jinnah had retired to London, Maulana Muhammad
‘Ali’s words in a letter to his daughter in 1930, kept echoing in
his ears: “The only way in which the Muslims could live was
to rule in the provinces where they were in a majority and the
Hindus rule where they have a similar position.”

A Poet’s Dream.

He had also heard in the study circles of London, Oxford
and Cambridge of a poet’s dream. The poet Iqbal with his
rhythmic mind created a great vision based on the sermons of
Syed Ahmad Khan, and had the courage to name that vision
Pakistan. Men like Syed Ahmad Khan had spoken of one
Muslim nation in India separate from the Hindu nation as early
as 1876.

Pakistan in 1931.

When Iqbal laid his ideas as a practical proposition before
the Muslims at the All-India Muslim League session, held at
Allahabad in 1931, his Pakistan was to be a home-land for the
Muslims of the Punjab, the North-West Frontier Province, Sind
and Baluchistan. It was to be self-government within or without
the British Empire. He said: “The formation of a consolidated
North-West Indian Muslim state appears to me to be the final
destiny of the Muslims, at least of North-West India.” Howev-
er, the words show that Iqbal had Eastern Pakistan in mind,
but was not confident of the capacity of the Muslims of the
North-West for forming a union with the Muslims of Bengal
and maintaining that entity.

Iqbal’s last words in 1931 were: “A redistribution of British
India, calculated to secure a permanent solution of the communal
problem, is the main demand of the Muslims of India.”

MARCH 1949
Jinnah was impressed but not fully convinced. His faith in the Muslim leadership of India at that time had been badly shaken. Its goal was simply to bring about the emancipation of the Muslim masses, to secure for them the peace of slaves like that of well-fed birds in a cage. Jinnah's vision was much wider. He saw before him a new homeland for the Muslims of India, a revival of the lost glory of Islam and the creation of a focal point not only for the Muslims of the North-West of India or of the Eastern part of India, but also a kind of political Mecca for the Muslims of the world.

The Elections.

On the eve of the first elections in India which were to decide the future of the Muslim nation in the sub-continent of India, the Muslim leaders began urging Jinnah to return to his homeland and to take the helm of Muslim affairs. There were, of course, many parties and individual busy-bodies, all striving for leadership of the great masses of Muslim peoples. Among those who appealed to him to return and to take on the leadership of the All-India Muslim League were Iqbal and Liaquat Ali Khan, now the Prime Minister of Pakistan. Their appeals touched him, as he had faith in their sincerity and steadfastness. However, he was still hesitant when he received a letter from the poet Iqbal requesting him not only to return and to shoulder his responsibility "for which he was destined by the Almighty," but also to make "Pakistan" his rallying slogan, as "Pakistan alone could solve the vexing communal and constitutional problems." In that letter, Iqbal for the first time connected Bengal with Pakistan and asked, "Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are?" In Iqbal's vision, Bengal was still a separate nation.

During the period in which Jinnah was debating whether the time was ripe for him to return to India to stir the Muslims into action, Pandit Nehru, the present Prime Minister of India, realizing the gulf that separated the two great communities of Indja, started his Muslim Mass Contact Movement. Jinnah returned and accepted the nation's trust. However, his slogan was not "Pakistan" at that time. He was fighting for the recognition of the All-India Muslim League as the representative body of the one hundred million Muslims of India.

Jinnah Takes Over Muslim Leadership.

With one typewriter and a secretary, and with Liaquat Ali Khan as the organizing genius, Jinnah launched his barque on the waters of Indian politics. The 1936 elections not only proved to the world that the All-India Muslim League was the sole representative of an overwhelming majority of the Muslims of India, but they brought to the fore a new Muslim leader of unique qualities.

The Great Storm.

These elections were the beginning of the Great Storm. As the days passed the Indian National Congress failed to be fully appreciative of the Muslim popular support for the All-India Muslim League. Having the constitutional control of the greater part of India, it conducted the administration therein solely in the interests of the Congress party and on a sectarian basis. Consequently riots and affrays became commonplace and all Muslim protests went unheeded.

Iqbal Crowns Jinnah.

Now Iqbal agitated more than ever before for Pakistan. He reminded Jinnah that Pakistan alone could solve the vexing communal and constitutional problems. In a letter to Jinnah as early as 1937 he argued in favour of Pakistan and observed: "You are the only Muslim in India to whom the community has a right to look up to for safe guidance through the storm which is coming to North-West India and perhaps to the whole of India."

Jinnah agreed with him but did not yet consider the time opportune for giving political shape to a poet's dream. He waited for the next elections when he hoped to capture all Muslim seats and thus show the world that there was no divided Muslim opinion. Then he would be the time to declare for a separate home-land for the Muslims of the sub-continent of India.

At last the time had come. The Muslim League had now brought under its banner for the first time in the history of Islam, one hundred million people. However, Muslim political leadership in India was not absolutely united. Jinnah was the supreme leader, though not yet Qaid-i-Azam. From the dead-end of the Khyber Pass to the base of Cape Comorin, there were only two slogans: "Muslim League Zindabad! Muhammad Ali Jinnah Zindabad!" that is, Long live the Muslim League! Long live Muhammad 'Ali Jinnah! " Millions were quite willing to shed their last drop of blood for the nation. It was at that moment that Jinnah cried from the platform of the Lahore session of the All-India Muslim League in 1940 that "Pakistan was an ideal worth living for and worth dying for." He thundered, "Achieve Pakistan or perish"—four words which became historical and the symbol of a nation's struggle for freedom. He himself introduced the resolution on Pakistan which ran:

"Resolved that it is the considered view of this session of All-India Muslim League that no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designated on the following basic principles, viz., that geographically contiguous units are demarcated into regions which should be so constituted with such territorial adjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North Western and Eastern Zones of India, should be grouped to constitute 'Independent States' in which the constituent unit be autonomous and sovereign."
The Birth of Pakistan.

Seven years after the ideal of Pakistan was officially adopted by the Muslim League, Jinnah, now Qaid-i-A'zam, succeeded in creating it and carving it out from the body of the Indian subcontinent. The world saw this and was struck with amazement. Never before in the history of the nations of the world was any nation created in the manner Qaid-i-A'zam had created Pakistan. Never before was a country born in such a short space of time.

As the birth of Pakistan was announced on the 15th of August, 1947, the four hundred million Muslims of the Islamic world rejoiced and prayed for the long life of the creator of Pakistan, Qaid-i-A'zam Muhammad 'Ali Jinnah, who had given them a new hope and a new dawn; for Pakistan was the largest Muslim State and, even in its infancy the strongest Middle East power and the fifth largest strategically important country in the world. He was acclaimed the greatest Muslim leader of the era. The Turks proclaimed that like Ataturk he was a great leader of the whole Islamic world. For the first time the Turks talked of the reorientation of Islam. Pakistan had even given them hope and courage that the traces of the inferiority complex from which the world of Islam suffered would be shaken off. The highest tributes were paid to Qaid-i-A'zam’s remarkable achievement by the Shah of Iran and the Kings of Egypt, Saudi Arabia and Transjordan as well as by the political leaders of the Arab world. The British for the first time saw things in their proper perspective and reluctantly acknowledged the fact. Hands of friendship were extended from far and wide. At this very time, however, the Muslim world began calling for help. Calls came from the Muslim brethren in Palestine. Appeals were made by Indonesia. The Muslims in India who had fought for Pakistan, having been left behind in India, were at sixes and sevens with regard to their future. To crown all this with Pakistan hardly born, there came the unprecedented Hindu-Muslim mass migration and millions of people left their homes, creating grave problems of administration for Pakistan. Any other country would have collapsed immediately. Between seven and eight million refugees poured into the new State day and night when there was hardly any shelter for the staff which had followed Qaid-i-A'zam from Delhi.

It was the hand of the Almighty which again raised the courage of the greatest non-violent fighter in history. Qaid-i-A'zam, now nearly seventy-two years old, again shouldered the great weight of events on his frail body and keeping his head high and his heart strong, resolutely went ahead. The same world which had admired his great leadership now was a witness to an unprecedented feat of generalship, like Churchill when he faced Dunkirk and declared “There would be no lying down.” But Churchill could do this as he had “Mount Everest” behind him. What had Qaid-i-A'zam other than his frail body and a crippled people? However, drawing inspiration from the
example of the Prophet Muhammad, he fearlessly carried on. Again he called for his secretary, his typewriter and the organizing genius of Liaquat Ali Khan, his most faithful lieutenant, and declared his determination to face the world.

Within six months Qaid-i-A'zam had completely organised the new State of Pakistan. Pakistan's envoys, his favourite and well-trusted devotees, were already in England and the United States of America. Representatives of a dozen leading states of the world were settling down in Karachi. The chimneys of factories again poured forth their smoke, a symbol of the determination of the young nation to make Pakistan the strongest state. Refugees were being settled down to a normal routine and provincialism was being curbed. The demon of corruption was being strangled by the long, thin, bony fingers of Qaid-i-A'zam himself.

Once again storms began to brew over all India. The question of Kashmir and Hyderabad foreboded a dark future. Once again Qaid-i-A'zam took supreme command of the nation. He again put Pakistan on its feet. The people gained confidence and their morale rose. The work of building up went on as it did, in the days of the early pioneers in the United States of America who had to establish their community villages and at the same time to face hostile elements. But Qaid-i-A'zam again won. Pakistan was no more a dream. It was a fact, and was creating favourable impressions all over the world because of its progressiveness, determination and courage.

The Cruel Blow.

Then came the cruel blow. One, late evening the father of the nation was recalled by the Almighty. His death was so sudden that he could not even say farewell to his seventy million orphans.

While the nation mourned as it had never mourned, the world paid the highest and noblest tributes to the memory of the creator of the fifth largest state in the world.

Inside Pakistan a black cloud had darkened the blue skies of the young nation; outside Pakistan the world was feeling the loss of one whom it had learnt to love and respect; in a mere seven years of political acquaintance. There was never before in the history of the world a national leader of such magnitude. Though all may not agree with me, I am of opinion that the highest and truest tribute came from an old English journalist friend of Qaid-i-A'zam who said: "Muhammad Ali Jinnah was the greatest Muslim leader after Muhammad, the Prophet of Islam."

THE VALUE OF CUSTOMS AND COSTUMES

By TAMIZUDDIN KHAN, M.A., B.L.

Causes for the spread of Islam.

There are various estimates about the total number of Muslims in the world, ranging from four hundred to seven hundred millions. It may safely be assumed that they constitute more than a quarter of the world's population. Many people feel surprised at such a spectacular spread of Islam in view of the fact that its history bears no evidence of there being any organized missions to preach its doctrines except in the recent past. The one or two new organizations of recent origin have been no doubt doing wonderful pioneering work against tremendous odds, but owing to the restrictive scope of their activities conditioned by financial and other limitations, their proselytizing efforts hitherto cannot be said to have produced any appreciable effect on the total number of Muslims in the world. How is it, then, that such countless millions of human beings have embraced the faith? The intrinsic worth of the religion and the spontaneous response of the human heart to its appeal is, of course, the main cause. It is claimed to be the natural religion of man and the easy effortless acceptability of its teachings by human reason is proof positive of this significant claim. However, the question here is about the agencies that have carried its message to the various corners of the world. In the absence of organized missions such agencies may be classified into three categories. The first may be said to have been the preaching and life examples of saints who flourished in considerable numbers in all lands where Muslims preponderate. The second has been the individual efforts of the ordinary man. In the past Muslims migrated to various countries of the world in pursuit of business and wherever they went and in whatever walk of life they may have been placed they acted as so many self-appointed missionaries of Islam. The third has been the high level of moral life lived by the Muslim masses in the past. The practical examples of equality, fraternity and justice evident in Muslim society in every land have always had a great attraction for peoples who were helpless victims of hatred, oppression and social injustice. Attracted by such examples, millions of oppressed human beings sought and found asylum in the lap of Islam.

This process has now greatly slowed down, though conversions are still numerous. What is the cause of this downward trend? The main cause is that both individually and collectively the moral stamina has deteriorated deplorably in Muslim society, so that it no longer offers an attraction to others to the extent it did in the past. Only one aspect of this degradation is to be dealt with briefly in this article.

Craze for European Imitation.

Instead of setting an example we have ourselves begun to imitate others. The soul-killing materialism of the West is casting its dark shadows on us. Old religious beliefs in the West have been shattered in the wake of scientific progress. This has created a false impression that religious belief is incompatible with a scientific and rationalist frame of mind. Faith in religion has been undermined in the West by the progress of science, not because religion, as such, is incompatible with science; but because the particular religion prevalent in the West contains tenets and dogmas unacceptable to reason. This is the genesis of Western materialism. The religious basis of Western thought having thus been shattered, for quite a long time the way of life in the West has been deeply tinged by this materialistic outlook. It is a very disquieting sign that we Easterners have begun to imitate blindfold the Western way of life which, deeply saturated as it is with materialistic tendencies, is bound to produce a deleterious effect on our moral existence. All those people in the East who have received Western education, either at home or abroad, have, with very few exceptions, come under this baneful influence. The extent of the craze for imitation can be easily realised by a peep into the way of life of the thousands of Muslims found in Western European countries. Very few of them indeed can be recognised as Muslims. With punctilious care the vast majority of them simulate the appearance of Europeans in every detail except where they are thwarted by the complexion of their skin, which they certainly curse in their heart of hearts as the one thing that stands between them and the realisation of their ambition to pass off for Europeans. Some of them can be detected as Muslims when they visit mosques or
prayer-halls on Fridays for “Juma’a” prayers, which, in England at least, they generally offer bare-headed as the European hat obstinately protests against its wearer stooping to the posture of prostration (Sijda), which is the climax in the Muslim mode of Salat (Prayer). (It is not contended that one violates any religious injunction by offering prayers bare-headed. The example is cited for quite a different purpose). Such slavish imitation unmistakably shows that these people have scant respect for Islamic culture and the Muslim costume which they seem to consider inferior to those of the Europeans. Such unashamed imitators, in whatever country they may be found, seem to be Muslims with a mental reservation, which is perhaps a contradiction in terms. One can hardly be a Muslim with a mental reservation. Cowardice and Islam go ill together. A Muslim has no reason to be apologetic. A true Muslim should always be bold enough to proclaim before the whole world that he is a Muslim. Wherever this courage is lacking, it is evidence of a mentality incompatible with Islam.

Let us now consider the behaviour of Muslims in this respect within their own countries. Pakistan may perhaps serve as an illustration. The average English-educated Pakistani Muslim at home, particularly if he occupies a high position in society or in the service of the State, also labours under a similar inferiority complex. His contempt for his own national costume is equally strong and his surrender to Western culture is hardly less abject. In the case of these indigenous “Europeans,” there is an additional contributory factor to this craze for European imitation. In the early stages of British rule in this country the Muslims stubbornly resisted the British cultural onslaught for a considerable length of time, but ultimately circumstances compelled them to surrender, in the wake of which everything British began to be regarded as of a superior order. The European costume began to be looked upon not only with admiration but with a certain amount of awe. Just as the crow is instinctively afraid of the bow and arrow and even an imitation of the same, though long centuries have elapsed since arrows fell into general disuse, our people’s awe and admiration for the British costume, irrespective of whether a real or a faked Briton wears it, continues even after the termination of British rule; and the English-educated classes of the country are still fond of commanding a sort of vicarious dignity by putting on the Englishman’s apparel. Such mentality, to say the least, is most perverse and degrading.

The degradation in some cases is so complete that these people actually regard with slight and contempt those who are still clinging to the Islamic way of life as exemplified by our great Prophet. If questioned, they would protest that they yield to none in their respect for Islam. This may be true, but their conduct belies any such claim. In any case, they are doing a positive dis-service to Islam, though perhaps unwittingly, by setting a demoralising example of slavish imitation. No one can be a true Muslim without entertaining a genuine love and esteem for the Prophet, and one who has a real respect for the Prophet cannot despise the way of life enjoined by him upon his followers. Islamic peoples rose to the highest pinnacle of glory by following the Prophet, and their present degradation is due to their deviation from that golden path. If they rise again, they will do so by their steadfast adherence to that very ideal.

**Western Muslims and their Outward Identification with the World of Islam.**

Some may perhaps contend that costumes and customs are mere trifles and cannot affect the fundamentals of a faith. Such a plea bespeaks ignorance of the real connotation of Islam, which is not a mere faith or religion like so many others, but is a complete code of human life, comprehending all its aspects, both temporal and spiritual. In fact, according to the Islamic conception, there is very little real distinction between the two, and the one is at least intimately related to the other. However, even if such a plea is accepted as theoretically correct, in practice, if a man begins to discard the Islamic way of life outwardly and to imitate that of others he will, in all likelihood, end by discarding its spiritual aspects also. Once the wall of resistance to alien influences provided by esteem and pride for the institutions of his own society comes down, there will be nothing to save him from being completely overwhelmed by such influences physically as well as spiritually. This explains the ever-increasing materialistic outlook amongst Eastern imitators of Western manners.

Does it then follow from this, one may ask, that we should not imitate anything Western? No, it does not, so far as knowledge is concerned. The question of imitation, however, does not arise at all in the case of knowledge. Here it is acquisition and assimilation and not imitation. According to our Prophet a Muslim should regard knowledge wherever found as his own lost property. We should therefore seize it forthwith. Unfortunately, we are doing this far less than we are imitating the outward glitter of Western life. The reason for this is not far to seek. To emulate examples of aspidity for the acquisition of knowledge and of the spirit of investigation and research, which are the higher traits in the character of the European, is uphill work requiring a high degree of intellectual initiative and effort, whereas to imitate the grosser vanities of life is far easier; for this latter nothing more is required than the common human gift of monkey-like mimicry. There are great dangers involved in this silly act of swallowing the surface dross of Western life. Inferiority complex is the moth of this mimicry. Once you develop this complex in yourself and commence the downward journey of imitation, you cannot possibly stop at apparently innocent things like costume. The momentum will in all likelihood drag you still further down and you will in no time begin to imitate also the vices of the Westerner. That is the reason why vices like drinking are more common amongst those of our educational classes who have adopted the Western mode of life.

Certainly questions that may incidentally arise require clarification. Islam knows no geographical boundaries. Though preponderant in the East, it is not confined there. There are many Western Muslims and fresh conversions are not infrequent.
The question arises whether these Western Muslims should discard their traditional costume in favour of the Muslim way of dressing. And it may be asked what is, after all, the Muslim costume? It may also be urged that there is a wide range of variation in costume amongst the Muslim peoples of different countries even of the East. This is quite true. It is also true that in the midst of all this variety there is at least some uniformity. Here we must try to realize the true character of the Islamic Brotherhood. The Prophet was not merely the founder of a religious order, but was also the builder of a new world nation not circumscribed by any racial or geographical boundaries but based on the conceptions of the equality of all men and universal brotherhood. He had therefore not only to prescribe for his followers spiritual lessons and exercises, but also by precept and example to enjoin upon them certain unifying and disciplinary measures. The question of uniformity in costume assumes great importance when this aspect of the Prophet's task is taken into consideration. The entire Muslim Brotherhood must be not only spiritually akin, but there should also be some outward uniformity to produce a sense of unity and solidarity. Those who consider the Sunnah (life example) of the Prophet as something extraneous and non-essential have failed to realize the full import of his mission. Herein lies the importance of the Prophet's example and advice even in a matter like costume. We must follow at least the spirit if not all the details of his example in this respect. The spirit obviously is that there must be some uniformity in the costume of the world Muslim Brotherhood.

The Prophet condemned alien imitation in most emphatic terms. The more complete that imitation, the more objectionable it becomes. There must be something in the Muslim's dress which marks him out from the rest of mankind. The head-dress seems to be the most suitable item in the costume for the preservation of uniformity. The head is the crown of the human frame in more senses than one. It is the head which presents the face that distinguishes one human being from another more than anything else. It is, therefore, most appropriate that a member of the Muslim Brotherhood should be distinguishable from non-Muslims by his head-dress. If alien imitation can be avoided altogether there can be nothing better than that. The next best thing is to retain some distinction, and for this purpose the cap is the most suitable item in the costume. If this is at least retained it will show that the wearer has not actually surrendered his individuality and that he is still proud to be known as a Muslim. Whatever other items in his dress he may borrow from Europeans or from any other people will in that case be tantamount to assimilation and not mere imitation.

The Muslim head-dress, though not exactly similar everywhere, has yet a common feature which marks it out as something different from its European counterpart. The European convert to Islam may do but a good Muslim even if he sticks to the European dress in toto, but it will be better if he adopts an Islamic head-dress. His desire to make himself one with the world of Islam both in its inward and outward aspects will, in that case, become manifest and he will endeavor himself all the more to the Muslim confraternity. Islamic discipline requires that he should do so.

It is a depressing fact that Islam has been for a long time passing through a period of decline. The craze for alien imitation is but a phase of this general rot. Signs of recovery and pulsation of a new life are, however, quite evident now. God willing, the long and dreary night will soon be over and the sun of Islam will shine again and dispel the darkness that has enveloped the world. Glorious as the past of Islam has been (distant past no doubt), its future is destined to be more glorious still. There are thousands of men in all Islamic countries who believe that it is the mission of Islam to cure the world of all its maladies, spiritual and temporal, and to unite mankind into one universal brotherhood without any distinction of race or colour. Muslims must prepare themselves apace to play a worthy role in this fascinating drama. It is by uphill striving and not by downward plunge, by self-confidence and not by defeatism, by self-assertion and not by self-surrender, by discipline and not by disorder, that they will acquire the requisite moral stature for this gigantic task. Let them live exemplary Islamic lives! Let them be determined, assiduous and steadfast and with God's help success will be theirs!

AL-AZHAR MOSQUE AND UNIVERSITY

By M. A. ENAN

At the beginning of the seventh century of the Christian era the trend of Arab invasion reached the north-western corner of the Arab peninsula. Within a few years Palestine and Syria, which were then under Roman rule, passed under the banner of Islam (634-39 A.D.). The Arabs then marched into Egypt, which was also a Roman province, under their famous general 'Amr bin al-'As ('Amru) and conquered it in the year 20 A.H. (641 A.D.). In the same year Al-Fustat, the first Muslim city in Egypt, was founded on the ruins of the northern side of the ancient city of Memphis, to be the capital of the new Muslim province. Originally Al-Fustat was a very modest city, with the famous mosque of 'Amr, the oldest mosque in Egypt, in the centre surrounded by the different tribal settlements. It was situated on the east bank of the Nile, close to the site of the old Coptic churches, and covered a strip of land about three miles long and two-thirds of a mile wide. Modern excavations have thrown much light on the site and dimensions of Al-Fustat.

Al-Fustat remained the capital of Muslim Egypt for more than three centuries, till the middle of the tenth century, with only two short intervals, the first in 750, when the Abbassides regained possession of Egypt and founded a new capital, Al-'Asfar, the second under the Tulunidie dynasty, when Ahmad bin Tulun, its founder, built his new capital Al-Katayeh in 870 A.D. Both cities lived only for a short time and were soon in ruins. In 904 A.D. Al-Fustat, which was then known as the city of Mistr, became the capital of Egypt under the Ikshides, and preserved this quality till the Fatimid conquest.

In the year 358 A.H. (969 A.D.) the Fatimid armies entered Egypt led by Gawhar, general of Al-Mu'izz, the Fatimid Caliph. The Fatimides, who claimed to be the descendants of Fatima, the Prophet's daughter, were Shi'ites, a Muslim political party, which adopted certain religious doctrines in opposition to those of orthodox Muslims called the Sunnites. In many senses they were free-thinkers, but their doctrines were either bigoted or tainted with a revolutionary colour. They regarded the first three Caliphs of Islam as usurpers, and said that 'Ali, the fourth Caliph, cousin of the Prophet and husband of Fatima, was the legal heir of the Prophet's patrimony, and that the caliphate must go to his descendants. From the beginning of the eighth century A.D. they strove to undermine the Muslim Caliphate. They earned their first political and military success at the beginning of the tenth century, when they were able to found a new Caliphate in North Africa. At this time Egypt enjoyed a sort of internal independence under the Ikshide dynasty, who
acknowledged the authority of the Abbaside Caliph of Baghdad. The Fatimides were eager to conquer Egypt, allured by its wealth and fertility, and encouraged by its weakness and internal dissentions. The fourth Fatimide Caliph Mu‘izz sent a formidable army from the west under his able general Gawhar, and the Fatimide conquest of Egypt was achieved in the year 358 A.H. (July, 969 A.D.).

On the same evening of his arrival in Al-Fustat, or the city of Misr, the then capital of Egypt, Gawhar, acting on the instructions of Caliph Al-Mu‘izz, laid the foundation of a new city, which would be the seat of the Fatimide Caliphate in Egypt. The spacious strip of land to the north-west of Al-Fustat, where the Fatimide armies camped, was chosen for its site. This newly-born city was the famous Cairo, which was destined to be the greatest city of Islam. Cairo is a corruption of the Arabic name of Kahira, meaning the “Victorious”. As the origin of great cities is always explained by some fable, the chronicle attributes this appellation of Cairo to a fable. It is said that the situation of the new city was marked with poles, and ropes were stretched among them hung with bells, awaiting the signal of sages, to determine the auspicious moment of digging the foundations. A raven who perched on one of the ropes caused the bells to ring, and the trenches were forthwith begun. This was at the unlucky hour, when the planet Mars, which is called in Arabic Al-Kahr, was in the ascendant. And so the city was called Al-Kahira. But according to the most probable explanation the name, which means the “Victorious”, was meant to denote and celebrate the triumphant Fatimide conquest of Egypt. Thus Cairo was founded in the year 358 A.H. (July, 969 A.D.). It is now more than a 1,000 years old if we compute in terms of the Muslim era. Several months later,

Gawhar founded in the new Fatimide capital a mosque, which was named the Cairo mosque, and later Al-Azhar. The Cairo mosque was completed and officially opened for prayers on the 7th of Ramadan, 361 A.H. (23rd of June, 972 A.D.). It is now more than a thousand lunar years since the mosque of Al-Azhar was built. On the 7th of Ramadan, 1361 A.H. (18th September, 1942) the famous mosque attained its millenary anniversary. It was a matter of deep regret that Egypt was not able to celebrate this great national and historical event in due time, owing to political and military reasons. In fact the German menace to Egypt was then still acute, and the atmosphere was not favourable for such great social manifestations. But if Egypt was not able to celebrate the millenary of Al-Azhar during the World War, she still considers it a great national event to celebrate this millenary in the near future.

The courtyard of the Mosque of ‘Amr bin al-‘As—the first mosque built in Egypt by Muslims.

The Cairo Mosque, or Al-Azhar, has been known since long ages as the greatest Muslim University. But in its origin it was nothing but a cathedral mosque. According to the traditions of Muslim conquerors, the cathedral mosque was the first fundamental building in a newly-founded Muslim city. The mosque represented in a sense the triumph as well as the supremacy of Islam. It did not, however, exclude the existence of a church or a synagogue. Under the tolerant governments of Islam, these three emblems of the three religions existed side by side in all Muslim cities. Cairo, the new seat of the Fatimides, was thus dowered with its cathedral mosque. Since Egypt was already Muslim, the new mosque was the symbol of the new and victorious Fatimide creed. It was built on the same site which it occupies till our day near the great Fatimide palace in the centre of the new capital. The old Fatimide mosque still survives, though restored on several occasions, and

MARCH 1949
may be fairly described as occupying the eastern half of the present building. At its origin the Fatimide capital was a modest city, which extended about two miles in length and one mile in breadth. The royal palaces were situated in the centre, comprising two principal collections of buildings, the great eastern palace and the smaller western one. A very large square separated the two, which was devoted to great parades and festivals. Near the eastern palace, from the right side, stood the cathedral mosque of Al-Azhar. Around the palaces and the mosque were the popular lanes devoted to the different tribes and classes of people. The old boundaries of the Fatimide Cairo are still well marked; the city was bound from the north by the gate of Bab al-Nasr, by the south by the gate of Zawila, both of which are still very conspicuous Fatimide monuments, from the east by the Mokattam hills and from the west by a line nearly half a mile from the river Nile. We can still have a glimpse of the Fatimide Cairo, many of its old and narrow streets could be identified.

Being the religious symbol of the new Caliphate, the Cairo mosque was devoted to official religious occasions and festivals. The Fatimide Caliphs usually attended Ramadan and Bairam (Id) Prayers there, and delivered religious sermons. From its earliest days the mosque was the seat of the famous Fatimide Wisdom lectures (Majalis al-Hikma) where the Grand Judge or Grand Da'i tried to initiate his hearers into the secrets of the Fatimide doctrines. It was not until the days of Al-Aziz, son of Al-Mu'izz, that the Cairo mosque began to acquire its academic character. In the month of Safar, 365 A.H., the Grand Judge, 'Ali ibn Al-Nu'man, held at Al-Azhar a great gathering, where he lectured on Shi'ite jurisprudence. This was the first academic manifestation held in the great mosque. This date might be rightly considered as the birth of Al-Azhar University. According to this Al-Azhar as a university, attained its millenary anniversary in Safar, 1365 A.H. (January 1945).

In the year 378 A.H. (988 A.D.) Ibn Qillis, Al-Aziz's vizier, who was also a noted scholar, asked Al-Aziz to appoint a body of Faqis (theological doctors) to lecture in the Cairo mosque. The Caliph approved his minister's project, and covered the newly appointed Faqis with his favour. Henceforth the academic character of Al-Azhar mosque was firmly established, and the new university attained rapidly its historical fame as one of the greatest centres of Muslim learning.

The name of Al-Azhar, which means "the blossoming, shining or illuminating," was given later to the Cairo mosque. The appellation is derived from the name of Fatima Al-Zahra, the Prophet's daughter, to whom the Fatimides ascribe their descent.

Under the Fatimides the academic life of Al-Azhar was confined to theological studies. In most cases these studies were conducted according to the Fatimide doctrines. A new academy, the famous "Dar al-Hikma"—Faculty of Wisdom or Philosophy—was founded in Cairo by Caliph Al-Hakim in 395 A.H. (1005 A.D.) to comprise studies in philosophy, medicine, chemistry, astronomy, theology, etc. Among the students of this famous academy were Nasiri Khusrul, the celebrated Persian poet who was deeply influenced by its doctrines, and Al-Hassan al-Sabbah, the founder of the famous sect the Isma'iliyya, known by the Europeans as the sect of the assassins. For a century Dar el-Hikma rivalled Al-Azhar, but finally declined and was closed.

When the Fatimide dynasty and Caliphate came to an end (567 A.H., 1171 A.D.), its successors, the Ayyubides, who were Sunniites (i.e., adversaries of the Shi'ites) tried to efface all its vestiges and symbols. Salah el-Din (the famous Saladin) abolished the Friday prayers from Al-Azhar, and the famous Fatimide mosque lost for some time its religious importance. But, nevertheless, it flourished as a university, and was opened for new civil studies such as medicine, philosophy, logic, etc. Though Al-Azhar was henceforth freed from doctrinal restrictions, and opened to all known sciences of the Middle Ages, still it remained principally as the greatest academy for the study of theology, Muslim jurisprudence and the Arabic language.

From the seventh century of the Hegira (thirteenth century A.D.), Cairo begins to dominate the movement of Muslim learning. The Abbaside Caliphate fell under the blows of the Tatars in 656 A.H. (1258 A.D.) and Baghdad lost its old place as the centre of Muslim learning in the East. At the same time Cordova, the chief centre of Muslim learning in the West, fell into the hands of Christian Spain in 633 A.H. (1231 A.D.). And thus Cairo, the seat of the most powerful and flourishing Muslim realm, becomes the real political and cultural capital of the Muslim world. Under the enlightened government of the Sultans many new schools and institutes were founded. But Al-Azhar nevertheless remained the most noted university of Islam. It begins to acquire this ascendancy, which it has held ever since as regards Muslim learning. Students from all Muslim countries, from Mauretania to India, flocked into the great university. The methods of study were very simple but truly academic. They were based on the famous "Halaqa": the professor seated on his chair lecturing his students, who sat around him on the ground in a "Halaqa" or circle, discussing with him as he went any ambiguous point. These "Halaqas" were held between the columns of the mosque or in its corners and
different halls. They were held by day and by night. It was the old system which prevailed in all Muslim universities since the third century of the Hegira. It prevailed in Al-Azhar till the beginning of the present century.

One of the most particular features of Al-Azhar University was the famous classification of students into "Rewaqs" or quarters. The students of foreign Muslim countries were grouped under their respective "Rewaqs" or national quarters. There were, for example, Indian, Syrian, Turkish, North African, Somali, Abyssinian and other "Rewaqs," each comprising a large number of students of the same nationality. The Egyptian students themselves were also classified into "Rewaqs" according to their provinces. Most of the foreign students were usually lodged free in their respective quarters in the mosque itself, each Rewaq comprising a number of rooms. This system of Rewaqs commenced at a very early date, and flourished during the Middle Ages. Maqrizi tells us that the foreign students, who were lodged in the Rewaqs of Al-Azhar attained in his time, i.e., the fourteenth century, the number of 750. Al-Azhar still preserves some of its old Rewaqs, specially the Indian, Syrian, North African and Turkish Rewaqs. These Rewaqs are situated on the southern side of the mosque and are inhabited by the students of those countries. Instead of the old Rewaqs the university of Al-Azhar laid the project of founding near the mosque a new modern quarter to be devoted to the Azharite students, in other words to be a sort of an Azharite city.

During the fourteenth and fifteenth centuries Al-Azhar reached the zenith of its cultural influence, under the dynasties of the Mamluk Sultans. Then came the Ottoman conquest in 1517. For three hundred years Egypt, under Ottoman domination, sank into a deplorable phase of decline. Muslim civilization and learning, which blossomed before, received their death blow. Nevertheless, Al-Azhar was able to preserve some of its old prestige; it remained the stronghold of Muslim learning. In this phase of decline Al-Azhar rendered the greatest service to the cause of Islam and the Arabic language. For three centuries, though cast into oblivion, it continued its traditional role of leading the intellectual movement in the Arabic world.

Besides this predominant influence in the sphere of Islamic learning, Al-Azhar also enjoyed sometimes great influence in Egyptian public affairs. Under the Fatimides this influence was very limited. The Fatimide Caliphs, owing to their doctrinal colour, were very jealous of their religious as well as of their political authority. The professors of Al-Azhar were not permitted to intervene in public matters. This intervention was exercised only by Shi'ite Da'is or Faqih (theological doctors) who enjoyed the confidence of the Fatimide Caliphs. But from the thirteenth century A.D., under the different Mamluk dynasties, Al-Azhar began to play a notable part in public affairs. The Ulamas (professors) of Al-Azhar occupied the chief legislative and judicial posts, and sometimes high political posts, and as such they exercised great influence at court and in the government. On some occasions they were so influential as to intervene in the question of accession to the throne, and the nomination of Sultans. This intervention was sometimes responsible for great political changes. During the Ottoman rule, Al-Azhar lost much of its influence, but nevertheless the Ulama were able from time to time to take the lead in public matters. Sometimes, supported by the general will, they were so influential as to convince the Porte to effect a change in governors. The Wali (governor) had always a watchful eye on the movement of Azharite Ulama and students, who always included hundreds of different Arab countries, also under Ottoman rule.

When the French invaded Egypt at the close of the eight-

The Eastern internal arcades of Al-Azhar
Al-Azhar always comprised a large number of students. In the Middle Ages, when it flourished, its students attained many thousands. During its period of decline under the Turkish rule, and till the beginning of the nineteenth century, it comprised only about 2,000 students. The number steadily increased, and in 1875, the students of Al-Azhar were about 11,000, and the professors about 360. At the beginning of the present century, the students were 10,403 and the professors 251 in number. In 1918, the students of Al-Azhar attained the respectable figure of 15,836. The transformation of the old mosque into a modern university did not affect much its numerical standard. In 1948 the number of Azharite students of all stages attained 15,680. From these 2,538 attend the faculties. There are 1,000 foreign students at Al-Azhar. Many of them come from distant countries such as China, Japan, India, Java, Turkestan and Nigeria. There are also many students from Russia, Poland, Rumania, Jugoslavia, and Turkey. All this host of students both Egyptians and foreign, is maintained free of charge. Foreign students are also lodged free, and many of them receive financial support. Moreover, the students of the higher sections and faculties receive modest monthly donations, which replaced the old bread rations (Al-Gerada) famous in the history of Al-Azhar. These donations were instituted for Al-Azhar since centuries by pious princes and notables. Bread and sometimes other food-stuffs were distributed among the students as well as among the professors. In 1902, 13,000 loaves of bread were distributed daily. Now this has been replaced by its equivalent in cash. The budget of Al-Azhar reached, in 1948, the sum of £900,752. The bread (turned now into money) attained £62,300.

The university of Al-Azhar will, it is learned, commence an Azharite institute for girls. In the long history of Al-Azhar, the appearance of women in the old mosque was very rare, and very exceptional. From time to time we hear of the presence of a prominent lady student or even professor. But there has never been any mass presence of student girls. The project of an Azharite Girls' Institute is deemed to prepare a generation of young women well versed in religious and linguistic matters. To the progressive elements, the project seems reactionary and is considered futile, since Egypt possesses a most highly advanced system of civil girls' education, both in preparatory schools, and the universities of Cairo and Alexandria.

Through the new laws the old Muslim university was thus to some extent modernised. Though Al-Azhar seems to commence a new era, it is still unable to adapt itself to the modern current of thought. It remains still at the cross-roads. Its influence in public matters is now very limited, though from time to time, the Azharite students try to make themselves felt. It is too early to speak of the results of transforming the old mosque of Al-Azhar into a sort of modern university. The future only will tell us whether the change was a success. We may remark, however, that while Al-Azhar lost much of its old learned prestige, its gains in the new field are not yet conspicuous.

As to the cultural influence of Al-Azhar, it is still immense in the theological and linguistic fields. Indeed, Al-Azhar remains as it was for centuries, the most flourishing centre for the study of Muslim theology, Hadith and jurisprudence. The study of the Arabic language and rhetoric is also still flourishing, but in this Al-Azhar has two formidable rivals: The Faculty of Dar ul-Ulum (Fu'ad University) and the Arabic sections in the two Faculties of Arts in Cairo and Alexandria. In Muslim lands and within the Muslim societies of Europe Al-Azhar is held in veneration and is rightly considered the richest centre for Muslim sciences. Hundreds of Muslim foreign students
who come from all Muslim lands to study at Al-Azhar, return to their respective countries full of enthusiasm and gratitude, diffusing in their own societies their religious knowledge. Al-Azhar has also its own missionaries in many Islamic countries, especially where the need is felt for better instruction in the principles of the Muslim faith, such as China, Abyssinia, South Africa, Nigeria, etc. On the other hand, Al-Azhar has no influence in the fields of civil culture. Indeed, it is felt by the leaders of civil culture that the intrusion of the Azharite spirit in such fields is highly undesirable, as being still deeply imbted with the reactionary dispositions of the past.

The Rector of Al-Azhar is known as the Grand Shaikh. He is not regarded only as the head of the great mosque, but also as the spiritual leader of Islam, "Shaikh ul-Islam." In this quality he is held in great reverence, not only in Egypt, but throughout all Muslim countries. This post of Grand Shaikh is old and was first instituted under the Turkish rule, probably in the sixteenth century. Now it is regarded as one of the primary posts of the Egyptian State. The Grand Shaikh is directly nominated by the King by a Royal decree.

Finally, a word must be said about the priority of Al-Azhar as a university. Al-Azhar, now 1,000 years old, is the most ancient living Muslim university. It was, however, not the first Muslim institution. The University of Cordova, famous in the history of Europe in the Middle Ages, already flourished in the ninth century about a hundred years before the foundation of Al-Azhar. Al-Azhar may from some points claim also to be the most ancient university in the world. In Europe the University of Pavia is said to have been founded in 825 A.D. by King Lothaire, and that of Oxford to have been founded in 872 A.D. by King Alfred, i.e., both before Al-Azhar. These dates, however, are controversial. At any rate, true universi life began in Europe only at the end of the twelfth century, when the University of Paris was founded. The famous Sorbonne was founded in 1253; the University of Cambridge was founded at the end of the twelfth century, and the University of Bologna in the year 1200 A.D. Germany knew her first universities about the end of the fourteenth century. Thus Al-Azhar may proudly claim that it has preceded the most famous European universities by more than two centuries.

WHAT THEY THINK OF US ...

Islam To-day.

Professor Louis Massignon, of Paris University, in writing on "The International Situation of Islam" in L'Islam et l'Occident, Marseilles, 1947, writes:

"If in the Middle and Far East the Muslims, conscious of their superior social solidarity (ritual, canonical uniformity) are marching onwards, they in the Occident, however, have not yet succeeded in constructing the ways of adapting their literary and theological culture to modern civilization comparable with those of the Christians and what is more, they suffer from this inferiority. This is why I attach great importance to the personal philosophy of Muhammad Iqbal whose tomb, situated in the left corner of the Great Mosque at Lahore, Pakistan, I visited last year. He is looked upon by a new Sunni school as one of the Five Masters."

The Times, London, for January 19, 1949, in writing on the problem of the Middle East created by the sudden emergence of the State of Israel, sums up its appraisal of the Muslim countries situated in that strategic part of our globe in the following words:

"At present the States of the Middle East are at widely different stages of development. At one extreme are primitive States, like Saudi Arabia, which still retain the old paternal authority and tribal organization of society, and for that reason still preserve some discipline and cohesion. At the other are the few States who have already had their revolution and stand to-day as modern nations in the western sense. In this class only Turkey and Israel can truly be counted—both, significantly, non-Arab. In between are the majority, still painfully finding their way forward, torn between progress and reaction, between the old religion and the new knowledge, between the peasant and the bedouin on the one hand and the new middle-class and proletariat on the other. It is these countries, with their few big cities and backward agriculture, their wealthy merchants and poverty-stricken millions, their unstable and unrepresentative Governments, which form the weak links in the Middle East, and unfortunately it is on these that British policy has largely been based."

Islam and War.

The eminent Orientalist Emile Dermenghem, who wrote about fifteen years ago a book on the life of the Prophet Muhammad, which incidentally is a great improvement upon its predecessors, in discussing the various aspects of Islam and the life of its peoples, makes the following observations:

War itself must be submitted to the laws of humanity, justice and honour. Theoretically it must only be holy. Besides its being too scabrous to be holy and not very consistent with what we see in history, war cannot for long remain holy. We admit that it has never been holy, any more than the devil can stay a hermit for a long time. But despite all this it is this aspect of its being holy that imposes certain limits to brutalities and machiavellisms. In fact, the first conquests of Islam were in an atmosphere of relative moderation which contrasts very well with the ancient or modern wars of Muslim or non-Muslim peoples. Amongst the barbaric tribes of Arabia of the seventh century, the Prophet, who was not always full of compassion towards all his enemies, said these words which without doubt flowed for the first time from the mouth of a war leader:

"Never use any fraud or ruses. Do not kill children. Do not oppress the inhabitants of an enemy country. Never destroy houses. Never devastate the fields and orchards. Never cut down palm trees."

The first Caliph Abu Bakr repeated these recommendations to his generals and added the words no less astonishing to our contemporaries of total war:

"If you conclude a treaty, observe all its clauses."

This was said at a time when King Dagobert. "The Good," planting his sword in the earth after a battle, ordered the killing of all those of the vanquished who did exceed the height of his sword.

"The Qur'ân admits the use of violence against violence to repair injustice and to introduce better order and to permit the monotheists to pray freely (22, 40-42). But whatever may be the vehemence of the appeals for Jihad which are liable to be abused, if one does not take into account the circumstances of each verse of the Qur'ân, it makes it clear, 'Fight in the path of God against those who make war against you but do not commit injustice in attacking them first, because God does not love the unjust.' 'Peace-making is best.' 'War is a tyrant,' as a proverb has it. 'Those who provoke the war are unjust,' said the Caliph 'Ali. As to the great Jihad—the great Crusade—it is that which is made 'against our own selves,' which is waged with the sword of renunciation against egoism, the tyranny of desire and the illusions of individualism."

MARCH 1949

31
In this cemetery are resting the martyrs of Islam who laid down their lives in defence of their faith.

The Mosque of the Two Qiblas

When the Prophet Muhammad emigrated to Medina, he was ordered by God to face Jerusalem in his prayers, whereas while in Mecca, he faced the Ka'ba. But all the time he prayed with his face towards Jerusalem, his heart was yearning to turn his face towards the Ka'ba. This continued for about eighteen months, when in the month of Sha'ban the revelation came: "Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn your face towards the Sacred Mosque... (The Qur'an 2:143).

Upon receiving this revelation, the Prophet turned his face towards Mecca, the congregation following him in this act of his. Hence the name "The Mosque of the Two Qiblas".

A view of the interior of the actual vault containing the companions is always covered and surrounded by a...
RIC PLACES
DINA
of the Islamic World

These are the graves of the wives of the Prophet. Some visitors are seen, reciting Al-Fatiha. One cannot help comparing this sublime simplicity with the grandeur of some other tombs in the Muslim world.

The Medinities buried their dead in this cemetery known as Al-Baqi'. This cemetery measures some 200 yards by 120 yards. It lies close to the eastern wall of Medina. It is said that 10,000 Companions of the Prophet are buried here.

In the background can be seen the Mosque of the Prophet—the first Mosque built during the days of the Prophet.

tomb-chamber, the Hujra

is of the Prophet and his two a black pall. The tombs are stone building

MARCH 1949
The Green Dome of the Prophet Muhammad's Shrine with two of its five Minarets at Medina

In this tomb-chamber or the Hujra are also the remains of his two friends—the Caliphs Abu Bakr and 'Umar. At the left-hand side of the door of the shrine is preserved the Kufic Qur'an of the Caliph Usman. This MS. of the Qur'an is one of the seven copies which were made on the instructions of the Caliph Usman from the transcript of Abu Bakr. The original was destroyed by the Caliph Usman so that no man or woman could add something of his or hers to the original transcript and thus cause a dissension amongst the Muslims.

This monument, despite the fact that it contains the mortal remains of the Prophet Muhammad, has never been worshipped in its long history of 1,300 years by the adherents of Islam. As a rule, religious personages have been deified, but not Muhammad. The reason for that is that Muhammad is the only religious personage who made his position quite clear in relation to His Creator when he said, to use the words of the Qur'an, "I am only a mortal like you. It is revealed to me that your God is one God. Therefore, whoever hopes to meet his Lord, he should do good deeds and not join anyone in the service of his Lord" (18:110).
ISLAMIC LAW IN THE ARAB STATES

By DR. SOBHI MAHMASSANI

In this article the Arab States are meant the Lebanon, Syria, Iraq, Transjordan, Palestine, Egypt, Sa'udi Arabia and the Yemen. These States are now united in the League of Arab States, which was created by a Charter signed at Cairo in March 1945, a short time before the signing of the UNO Charter. The space allowed does not permit a discussion of the working of the League or the political organisation of each member state. The following lines will, therefore, be devoted to a brief summary of the legal systems in the Arab countries and the influence of Islamic Law on these systems.

The Arab States at one time were part of the Muslim Empire. Consequently, they inherited the Islamic legal system which once formed their Common Law. This basic legislation was naturally influenced by a certain number of commercial usages which prevailed, and which were adapted to local needs, and which reacted thereon and introduced changes therein by imperceptible degrees. Nevertheless, the Sacred Laws of the Qur'an were the basis of all legislation in the Arab States during the whole period of the Arab Caliphate.

The Qur'an was the only code. Official codification of the other sources of Islamic Jurisprudence was not known during this historical phase. Even proposals for the codification of the Prophet's Traditions were rejected for religious considerations. The compilation of the famous Collections of Traditions (the two Saboebi and the four Sunan) dates only from the Abbaside period.

This state of things made it very difficult to study Islamic Law, or to ascertain the legal rules in some of its branches. This uncertainty was due also to the fact that there arose many Schools of Jurisprudence, and consequently an increase of text-books, which contained, besides the elaboration of abstract principles, the record of a huge mass of real and hypothetical cases. During the middle of the 8th century, however, 'Abdullah Ibn Al-Muqaffa, the minister of the Abbaside Caliph Abu Ja'far Al-Mansur, drafted a well-pondered report on the state of the Kingdom at that time. The most interesting part of that report pointed out the defects resulting from the diversity of schools and juristic opinions, and proposed the adoption of one of these schools and the consequent rejection of all others. In other words, Ibn Al-Muqaffa was the first Muslim who proposed the official codification of Islamic Jurisprudence; but this attempt did not succeed. Muslim Doctors were against the idea of any official or fixed interpretation of the Divine precepts of Jurisprudence, because if such interpretation was erroneous, they thought it would entail the violation of Divine Law.

Later, during the 17th century, an Indian Sultan, named Muhammad Aurangzeb 'Alamgir, appointed a committee presided over by Sheikh Nizam to compile a complete and handy collection of the juristic precepts, following the arrangement of the famous text-book Al-Hidayah of Al-Marghinani. Their work, covering six huge volumes, was a systematic Arabic exposition of the Hanafi Doctrine. It is still known as the Fatawa 'Alamgiri or Hindiyah, meaning the Indian Responsae or the Responsae of (Sultan) 'Alamgir. It is to be noted, however, that this compilation was not an official codification in the real sense. Its text was not binding in law, as is the text of modern official codes or statutes.

Consequently, it may be stated that there was no codification of Islamic Law till the 19th century. At that time, the Arab States were still under Ottoman rule. The Ottomans began then to enact new codes and to enforce them in most of the Arab States, Egypt being excepted as we shall explain.

Some of the Ottoman codes were influenced by and modelled upon European codes, as for example, the Ottoman Criminal Code, the Commercial and Maritime Codes, and the Codes of Civil and Criminal Procedure. Other Ottoman codes were based upon Islamic Law.

Civil law was compiled and known as the Code of the Majallah, during the years 1869-1876, by a committee of seven Doctors. This code is derived from Islamic Jurisprudence according to the Hanafi School, which was the official rite of the Ottoman Empire.

The Code of the Majallah consists of 1851 sections called articles, divided into an introduction and sixteen books. It contains a number of general maxims, the exposition of the law governing special contracts, torts, and some rules on the law of property and on the law of evidence and procedure.

The Majallah does not deal with the general theory of obligations and contracts, and it fails to provide for family law and the law of personal status. This failure was due to the diversity of religious communities which composed the Ottoman Empire, each of which enjoyed its own religious privileges and personal laws. Personal status and the family relations of the Muslims were governed by the Islamic Hanafi Law.

At the end of World War I, after the fall of the Ottoman Empire, Turkey abolished its old laws and codes, and replaced them in 1926 by two Turkish Codes based on the Swiss Civil Code and the Swiss Federal Code of Obligations.

After the end of the Ottoman rule, the newly-formed Arab States had two correlative legal systems, namely Islamic Law and the Ottoman Codes.

With this legal background, the Arab States adopted some new codes and statutes of their own. Some of them were more conservative than the others in this respect. We shall examine briefly the existing legal system in each of the Arab States.

Some of these systems do not need much explanation. For example, Sa'udi Arabia follows the pure uncodified Islamic Law, according to the Wahhabi or New Hanbalite School. The Yemen also applies pure Islamic Law according to the Shiaite Zaidi School.

Next in the conservative line come Syria, Transjordan and Palestine. In these countries, no important change took place in their legal systems. They still retain the Islamic Law for personal status and the Ottoman codes for other matters, as slightly modified from time to time by special statutes or small codes, especially in respect of land law.

Less conservative was Iraq. It has very recently enacted a new commercial code and a new civil code. This latter was compiled chiefly by Sanhoury Pasha, an eminent Egyptian Jurist, who is the present Minister of Education in Egypt. The new Iraqi Civil Code has the outward form of a European code; but as to the subject-matter, it is chiefly derived from and based upon Islamic Jurisprudence. Sanhoury Pasha was recently asked by the Syrian Government to study the question of the Revision of the Laws of Syria.

The Lebanon was the most liberal of the Arab States in respect of legislative reform. It has gradually adopted a complete set of recent codes. The first was the Code of Land Law, promulgated in January 1931. The second was the Code of Obligations and Contracts, published in 1932 and enforced in 1934.

After these two codes, the Ottoman Law of the Majallah was nearly abolished in the Lebanon, except in the chapters dealing with infants, lunatics, prodigals and other minor matters.
The Lebanese Code of Obligations and Contracts was originally prepared by the French Jurist, Jusserrand, formerly dean of the Law Faculty of the University of Lyons (France). It was later modified and re-arranged by the Lebanese Legislative Committee.

The Lebanon enacted and promulgated other new codes, namely the Code of Civil Procedure in 1934, the Code of Commerce and the Criminal Code in 1934. This latter was elaborated by a Lebanese Committee of Senior Judges. It has adopted the most up-to-date theories of the sciences of criminology and penalogy.

Later Lebanese codes were the Code of Military Justice of 1946, the Maritime Code of 1947, and the Code of Criminal Procedure of 1948.

Apart from these new codes, the Lebanon still retains some Ottoman Statutes, and still applies Islamic Hanafi Law in matters of inheritance and in certain questions of personal status. Lebanese Muslims still apply Islamic Law in family relations. Other communities apply their own laws and usages for these relations.

Finally, we have to say a few words about the Egyptian legal system. Egypt deserves a special mention. Its capital Cairo has the famous Al-Azhar, the world’s oldest university, and is considered the most important centre of Islamic learning.

Legally, then, Egypt should have been the most conservative of the Arab States as regards legal reform. Nevertheless, Islamic Law (according to the Hanafi rite) is applied in Egypt only to matters of personal status and family relations. Apart from that and to assert its legal independence, Egypt did not adopt even the Ottoman Law of the Majallah, which is, as we know, derived from Islamic Jurisprudence. This Arab country enacted a Civil Code based on the Code Napoleon in 1875. It has other modern codes in all important branches of the Law.

Very recently, a new Egyptian Civil Code was promulgated. This code was very elaborately prepared by Sanhoury Pasha, the eminent Egyptian Jurist, who, as has just been said, prepared the Iraqi Civil Code.

“This, in brief, is the outline of the legal systems of the Arab States. They are a mixture of Islamic Laws and Customs, of Ottoman Legislation and of European Codes. They are representative of the Middle-East itself, of its civilization and culture, and of its historical and geographical position, all of which make it the bridge between the East and the West, and the middle-ground between the Past and the Present.”

EARLY ISLAMIC CHEMISTRY

By E. J. HOLMYARD, M.A., M.Sc., D.Litt., F.R.I.C.

The greatest name in Muslim chemistry has long been familiar to Western readers in its Latinized form of Geber, which is the mediaeval rendering of the Arabic Jabir. The tantalizing problem of Jabir’s life and writings is still far from being completely solved, but the recent work of Kraus has done much to clarify it. It can be resolved into two parts, namely (a) the facts of his life, if he were indeed a real personage, and (b) the authenticity of the books ascribed to him. There has been a tendency to confuse these two quite different aspects of the matter. Little doubt can be entertained that Jabir was a definite historical figure who flourished at the time of Harun-ar-Rashid, and the following account may perhaps represent the most likely reconstruction of his life. It is based on many and various sources.

In A.D. 685 the Caliph ‘Umar decided to found a city on the banks of the Western branch of the Euphrates. This new town, Kufa, suited the Arabs well, and in it they accordingly migrated in great numbers. The city was planned on orderly lines and the various Arab tribes were settled in particular quarters. One of the tribes whose numbers were present at Kufa in sufficient numbers to be assigned a definite quarter was that known as Al-Azdi, a celebrated tribe of South Arabia. From this tribe there sprang towards the end of the seventh century A.D. a man named Hayyan, who carried on the business of a druggist at Kufa. We know nothing of his life until the early years of the eighth century, when we find that he supported the cause of the ambitious Abbasid family, who were trying to overthrow the reigning Caliph of the house of Umayya in order to usurp his place. To further their plans the Abbasids engaged in extensive political propaganda, and Hayyan was sent as an emissary to Persia on this business. It was no doubt while he was at the town of Tus in Khurasan, near the modern Meshed, that his son Jabir was born, probably in the year A.D. 721 or 722. Shortly afterwards, Hayyan’s fifth-column activities came to the knowledge of the Caliph, who ordered that search should be made for him. He was captured and subsequently executed. It seems likely that the now fatherless Jabir was sent to Arabia, perhaps to his kinsmen of the Azd tribe, to be cared for until he was old enough to fend for himself. While in Arabia he studied the Qur’a’n, mathematics, and other subjects under a scholar named Harbi, of whom unfortunately history provides us with no details. Meanwhile the Abbasids, in whose service Jabir’s father had lost his life, succeeded in achieving their purpose. In A.D. 748 they overthrew the Umayyads and thus assumed the throne. It was under the Abbasid caliphs, the most famous of whom was Harun-ar-Rashid, that Islamic civilization reached its zenith. While these political changes were taking place Jabir appears to have won the friendship of the Imam Ja’far Al-Sadiq, one of whose disciples he became. Ja’far was a man held in very high esteem by the Shi’ites, and the Shi’ites of whom Hayyan the druggist was one—had been among the most active in support of the Abbasid cause. It is, therefore, easy to understand how Jabir, in middle life could have come to be welcome at the court of the Harun-ar-Rashid at Baghdad. We do not know how he had much, or indeed any, personal contact with the Caliph himself, but Arabian sources say that he was on intimate terms with the Barmecides and may have been their family doctor. When Jabir first went to Baghdad to live we do not know, but for part of his life he is said to have returned to Kufa.

The second part of the Jabir problem concerns the writings attributed to him, and this itself falls into two parts. Preserved in many of the great libraries there are numerous manuscripts of tract and treatises on alchemy and other subjects ascribed to Jabir ibn Hayyan. There are also various Latin treatises on alchemy described as the works of Geber. There is not space to go into the matter at all fully, but it may be said that, from the internal evidence so fully studied by Kraus, it seems that very many, possibly most, of the Arabic books said to have been written by Jabir were fathered on him about a century later by the Isma’ilites, for they contain tenets and doctrines characteristic of this sect, which did not flourish until long after the year in which Jabir is supposed to have died. Probably the facts of the case, if they could be definitely ascertained, would be found to be that some few of the works are genuine, and that others

36 THE ISLAMIC REVIEW
were rewritten and expanded by Isma'ilite authors, and that still others are completely spurious. That some at least are genuine seems indicated by the fact that Razi, who died in A.D. 925, refers to Jabir, and mentions some of his writings. Moreover, Razi's alchemy has so much in common with that of the so-called Jabir that if he did not take it from Jabir, we are forced to the unlikely conclusion that Jabir and Razi both drew from a common, earlier, and unknown source. Jabir accepted the existence of the two Aristotelian exhalations, the "smoky" and the "vaporous," and believed that when imprisoned in the earth they became converted, the dry or smoky into a substance resembling sulphur, and the moist or vaporous into a substance resembling mercury. The metals he considered as composed of mercury and sulphur combined in various proportions. The reason for the existence of different varieties of metals is that sulphur and mercury are not always pure, and that they do not always combine in the same proportions. If they are perfectly pure and if also they combine in the most complete natural equilibrium, then the product is the most perfect of metals, namely, gold. Defects in purity or proportion, or both, result in the formation of silver, lead, tin, iron, or copper, but since these metals are essentially composed of the same constituents as gold, the accidents of combination may be removed by suitable treatment. Such treatment is the object of alchemy. To us, it would at once occur that this theory might easily have been tested by experimental attempts to synthesize metals by the combination of sulphur and mercury. In point of fact, so obvious a deduction was not overlooked by Jabir; in one of his books he describes such an experiment, and states that the product was a red stone known to men of science as cinnabar—the mercuric sulphide of our days. From observations such as this Jabir was forced to the conclusion that the sulphur and mercury of which he still believed metals to be composed were not the well-known substances that go by these names, but hypothetical substances to which sulphur and mercury formed the closest available approximations. Scientifically this theory has the bad quality of multiplying entities, but it did actually represent an advance upon any previous theory, and in fact has claims to be regarded as the first in the long line of chemical theories. It was accepted for many hundreds of years, and in its most recent shape, namely as the phlogiston theory, it survived until the birth of modern chemistry and elucidation of the true facts of combustion by Lavoisier.

On the practical side Jabir was acquainted with the usual chemical operations such as crystallization, coagulation, solution, sublimation, reduction, and so forth, and often describes them. More than this, however, he attempts to understand them and the changes that go on in them, and gives his opinion as to their aims and his experience as to the best way of carrying them out. The practical applications of chemistry were not neglected. Jabir describes processes for the preparation of steel and the refinement of other metals, for dyeing cloth and leather, for making varnishes to water-proof cloth and to protect iron, for the preparation of hair-dyes, and so on. He gives a recipe for making an illuminating ink for manuscripts from golden marcasite, to replace the much more expensive one made from gold itself, and he mentions the use of manganese dioxide in glass-making. He knew how to concentrate acetic acid by the distillation of vinegar and was also acquainted with citric acid and other organic substances. He observed the blue colour imparted to a flame by copper compounds, and he may well have discovered nitric acid, for the preparation of this fundamentally important substance was first described in a book attributed to him entitled The Chest of Wisdom.

Al-Razi.

Abu Bakr Muhammad ibn Zakariyya al-Razi, or Rhazes,

was born in 865 A.D. at the ancient town of Ray, the principal city of the north-east part of the Jibal province of Persia. He is described as having been of a liberal and generous nature, courteous and affable to everyone and exceedingly kind to the poor, upon whom he bestowed bountiful allowances and gratuitous medical attendance. The ablest physician of his time, Rhazes was a keen student of earlier authorities; "his chief anxiety and care was to study what the most famous learned men, such as Hippocrates and Galen, had written in their works, so that he made himself master of such knowledge as falls to the lot of very few physicians." When not actively engaged in his practical or administrative business, he was continually reading, copying, or writing, and no doubt this excessive devotion to study was a contributory cause of the blindness that afflicted him in his old age.

Razi is of exceptional importance in the history of chemistry, since in his books we find for the first time a systematic arrangement of carefully observed and classified facts regarding chemical substances, reactions, and apparatus, described in language almost entirely free from mysticism and ambiguity. One of the best known of his chemical works is the Secret of Secrets, of which an excellent translation was published in 1957 by Ruska. In Razi's writings on alchemy there is no trace of occultism; he relies solely upon experimental facts, and the recipes he gives apply solely to practical operations.

It is Razi whom we have to thank for the first clear and useful classification of chemical substances. These he divides into three main groups, namely, animal, mineral, and vegetable, and a subsidiary group of derivatives. 

Avicenna.

After Razi the next figures of importance in Muslim chemistry are two contemporaries of one another, namely Al-Biruni and Avicenna. Al-Biruni lived from 973 to (probably) 1048, and was born at Khwarizm. He was a Shi'ite in his youth, but became orthodox later. For much of his life he lived in the region now known as Afghanistan, whence it was easy for him to visit parts of India. He wrote, in fact, a classical history of India, and also translated some Sanskrit texts. He had, however, many other interests, and wrote on mathematics, astronomy, physics, medicine, and pharmacology. It has been said of him that his personality was that of true genius, and although his reputation became very high when his work had been studied by modern scholars, it is perhaps even yet hardly high enough. As far as chemistry is concerned Al-Biruni's main contribution was probably in his remarkably accurate determination of specific gravities. One may also recall that Al-Biruni composed a large work on mineralogy, chiefly concerned with precious stones.

Abu Ali ibn Sina, or Avicenna, who has been described as the Aristotle of the Arabsians and certainly the most extraordinary man the nation produced, was not in fact an Arab but a Persian. He was born in Bukhara in A.D. 980. His writings cover a wide range, dealing for example with philosophy, medicine, alchemy, and physics, especially that part of physics concerned with musical theory. The references to alchemical subjects were usually incidental, and it is uncertain whether Avicenna ever wrote any books dealing wholly with this subject. Several mediaeval Latin works on alchemy are known which profess to be translations of Arabic books of his, but for the most part their authenticity is open to doubt. A well-known tractate on minerals, however, sometimes ascribed to Geber, sometimes to Aristotle, and sometimes to Avicenna, is partly a direct translation, and partly a résumé, of sections of a genuine work of Avicenna, namely the Book of the Remedy. This is a kind of encyclopaedia of metaphysics, theology, cosmology, ethics, and so on, running to eighteen books, and including sections on the natural and physical sciences. It is the section on minerals that
particularly interests us. The first part deals with the formation of rocks and stones, and other geological phenomena, in the discussion of which Avicenna anticipates in a remarkable way the conclusions of Leonardo da Vinci and Nicholas Steno. The second part of the book consists of an account of the properties of minerals and metals, and is of very considerable interest and importance.

A working chemist worthy of note was Mansur al-Kamily, superintendent of the Cairo Mint in the thirteenth century. Mansur wrote a practical handbook on the extraction, purification, and assaying of gold, completely free from the usual alchemical verbosity and mysticism. It is extremely rare: there is, indeed, only one copy in existence, namely that preserved in the Library of the King of Egypt. The author explains that he has here collected such of the secrets of the manufacture of the dinar and the dirham as are essential from the point of view of the man in charge. Careful and systematic instructions are characteristic of the whole book, which shows not merely a fully competent technical knowledge, but a high capacity for organization.

Aidamir Al-Jildaki, who was one of the most prolific Muslim writers on alchemy, but of whose life very little is known save that he flourished during the thirteenth century A.D., wrote at Cairo and Damascus. There is abundant evidence in his writings that he was familiar with a wide range of substances and operations from first-hand experience. His chief importance in the history of chemistry, however, lies not in his own contributions to chemical theory or practice, but in his admirable habit of making lengthy commentaries upon, and innumerable quotations from, the treatises of his predecessors.

His acquaintance with alchemical literature was unrivalled, and since his pen was apparently indefatigable, he bequeathed to the world sufficient material to occupy a band of scholars for many years.

PALESTINE

By EDWARD ‘ATIYYAH

Climax of Peril

While for thirty years the Arabs and those few far-sighted people who knew something about the realities of the case warned the world, insofar as they could make their voices heard against the massive and clamorous din of Zionist propaganda, that the Zionist movement, if unchecked, would become a deadly menace not only to the Arabs, but to the security of the whole Middle East and to the peace of the world, nobody listened to them. To-day with the peril of the present phase reaching its climax it might be supposed that the truth of those warnings had been proved beyond all doubt. But incredible as it may seem there are still people, including influential leaders of opinion both in England and in America, who refuse to see the danger and who continue to support the most outrageous and menacing of Zionist aims even to the detriment of British and American interests, even against the principles and authority of the United Nations, and in defiance of both justice and the requirements of international harmony and world peace. Truly international Zionism must be a formidable power to be able so to subordinate such supreme interests and principles to its own evil ends.

Let us recapitulate some of the major perils of the present situation. In the first place there is not the slightest doubt that both Britain and America, and the cause of world peace and world freedom, as it is understood in the West, will suffer grievously from the establishment of a Jewish State in Palestine, which is already largely Communist and which is being armed and encouraged by their agencies in Eastern Europe. Long before this grave danger and the facts which prove its existence were revealed by the British Foreign Office, the Arabs drew attention repeatedly to what was happening and they gave facts and figures and quotations from Zionist sources and Zionist spokesmen to prove what they said. But for months the danger which apparently was fully known both to the British and the American Governments and presumably to the United Nations was allowed to develop unchecked. The Security Council and the United Nations’ Observers stood by and watched, while the arming of Palestine Jewry by Czechoslovakia and Russia proceeded in the full light of day and on the most ample scale, in naked defiance of the Security Council’s truce conditions.

Britain had put the greatest possible pressure on the Arab States to accept the truce, amongst other considerations, the grounds that if they did not accept it sanctions would be applied against them and in favour of the Zionists, which would result in the Zionists receiving arms and the Arabs being denied them. But this has been the very result of the truce. Instead of arms being denied to both sides or being supplied to the Arabs when it became known that they were being supplied to the Jews, only the Arabs have been subjected to this embargo and the Western Powers (who in their own interests and in the interests of the world as they see them are straining every nerve to prevent the growth of Russian influence in every other quarter) did not lift a finger to prevent Russia from establishing a potential military base of a most dangerous character in the heart of a region which is deemed to be vital to Anglo-American interests. Is it not unbelievable that the Zionists should have succeeded in persuading the American Government to pursue such a policy?

Britain, America and Zionism.

But the danger to Britain and America and to the democratic cause, of the establishment of the Jewish State in Palestine is not confined to the probability of such a State becoming a base for Soviet policy and possibly military action in that region. The establishment of the Jewish State would inevitably lead to the growth of Communism throughout the Middle East. This for two reasons: in the first place the impact of this disaster on Arab thought and feeling and on conditions in the Arab countries would create (and there are many signs that this is happening already) precisely that psychological environment in which movements like Communism grow; in the second place, and let this be clearly understood by those who base their hopes on ultimate peace and co-operation between the Arabs and Jews, Communism is the only framework within which such peace and co-operation in the Middle East might come about. Only if nationalism among Arabs and Zionists is completely subjugated on the political plane can this conflict ever terminate and the only force that can so subjugate nationalism is Communism. England and America are therefore following a policy which would end by placing the solution of the Palestine problem in Russian hands.

But again this is not the only danger to which Zionism is exposing Britain and America. Apart from this indirect but deadly threat to their joint interests, there is the immediate danger of Zionism and its aims dividing Britain and America to such an extent that they will not be able to pursue a common coherent policy in the Middle East, and so offer effective resis-
tance to Russian influence. This danger is solely due to the fact that the Zionists can put such pressure on the American Government as to prevent it from fully aligning itself with Britain in the pursuit of a policy which is in the interests of both and which is the least unreasonable or unjust policy that could be pursued in the present circumstances.

Lastly, Zionism is well on its way to destroying any prestige or authority the United Nations may have ever had. From the moment that the Palestine question was referred to the United Nations Organisation, the New World Organisation from which so much was expected has been prostituted in the interests of a cause that has neither justice nor international expediency on its side, but only an unworthy alliance between false sentiment and the powers of blackmail.

British Policy.

The grave dangers of the present situation are indeed the result of the Zionists' defiance of the Security Council and of their continued and blatant violations of the terms of the truce it imposed, and of the Security Council's apparent impotence in face of these violations. But in the eyes of the pro-Zionists here and in America it is apparent a crime to insist that the Security Council's authority shall be respected by the Zionists. Hence the storm of protest and opposition which certain newspapers and political leaders in England have raised against the recent moves and declarations made by the British Government, which is being accused of every kind of ineptitude and insensitivity for the line it has taken. But what exactly is this terrible crime or folly which the British Government has committed?

To any sane observer, it is obvious that the British Government has no intention whatever of attacking the Zionists or trying to prevent the establishment of a Jewish state in Palestine, as some of its critics have maintained. It is quite obvious that the British Government made up its mind a long time ago to accept the fact of a Jewish state; for months now, Britain after putting tremendous pressure on the Arab States to accept the truce has been pressing them to reconcile themselves to the existence of a Jewish state and to accept a solution on this basis. This was the meaning of Britain's support for the Balfour scheme—which should have removed any lingering suspicion that her policy was to prevent the establishment of a Jewish state. It is obvious that present British policy merely seeks to prevent indefinite Zionist expansion, to contain the Zionists within frontiers that would not in Britain's view be a menace to Middle East security and Britain's interests in that region. Lastly, and this is a fundamental fact of the situation, the limits and conditions which the British Government is seeking to establish as the basis of a settlement in Palestine are not of its own invention. They are precisely those which the United Nations, through its various agencies, has laid down. It was the United Nations that decreed that there should be a truce in Palestine and that during that truce neither side should be allowed to gain new territory or add to its military strength. It was the United Nations that ordered the Zionists on the 4th November to withdraw to the positions they had occupied before launching their latest offensive. It was the United Nations' agents in Palestine who proclaimed to the world the fact of repeated Zionist violations of the truce. It was the United Nations that "awarded" Western Gailee to the Arabs when it recommended that a part of the Negeb should go to the Jews, and it was the United Nations' mediator who reversed these recommendations and proposed that the Negeb should remain with the Arabs. All that the British Government seeks therefore is that the conditions laid down by the United Nations be enforced and that the American Government desist from backing the Zionists in all that they seek to achieve, even when that is manifestly in defiance of the United Nations and contrary to Western interests in the Middle East.

The So-called Pro-Arab British Policy.

What the pro-Zionist authors of the present storm want, on the other hand, is that the Zionists shall be allowed to do exactly what they like and acquire as much territory as they are able to win by trickery and force; that the United Nations shall condone every aggression they commit and legitimise its consequences, and that nobody should lift a finger to oppose or counterbalance the tremendous pressure exerted on behalf of the Zionists by the Russo-American combination.

The detractors of the British Foreign Secretary claim that what they call the pro-Arab British policy in the Middle East has failed disastrously; that it has failed because it was pro-Arab and that its immediate abandonment is the only step that can prevent further and greater disasters. The first answer to this disingenuous thesis is, that if the foundations of the Middle East are crumbling to-day and British policy in it is facing a crisis of the utmost gravity, the inescapable responsibility for this situation lies not with Mr. Bevin or the policy which Britain has been trying to follow in the last four years but with the policy she had disastrously followed during the previous twenty-eight years and which had inevitably created a situation of great peril to Middle East security and to British interests. That policy was not pro-Arab but pro-Zionist up to the hilt and manifestly unjust to the Arabs and damaging to British interests. Insofar as the present British Government has during the last four years (and this is the most it has done) refused, up to a point, to acquiesce in every aggressive demand or move by the Zionists and their supporters—demands and moves unwarranted by anything Britain had undertaken towards them, and exceeding even what the United Nations was willing to accord them—it has done the very least it could do in the circumstances to put some limit on the magnitude of the injustice and the disaster which pro-Zionist policy in the past has brought upon the Arabs and the British position in the Middle East alike. If it has not been more successful it is not because it has been too pro-Arab but because its resistance to Zionist and pro-Zionist American pressure has not been positive and consistent enough. If Britain had openly opposed the Partition Scheme before the General Assembly in November, 1947; if she had not persuaded the Arab States to accept the truce; if she had insisted that the truce be generally observed and resumed the shipment of arms to the Arab States when she saw that the Security Council was unable to prevent the illicit arming of the Jews—then the situation would not have been as serious as it is to-day.

But despite everything a close and friendly understanding with the Arabs must remain a paramount object of British policy as long as Britain has interests in the Middle East. It is fantastic to imagine that the friendship, even if it could be secured, of a small foreign community living on the fringe of the Mediterranean, however apparently strong at the moment, can replace the goodwill of the 30 or 40 million Arabs who inhabit the whole region as an adequate basis for British policy in that part of the world. For Britain at this moment to acquiesce in the fulfilment of every Zionist ambition in Palestine and around it would be not only the consumation of cynicism from a power who had guaranteed the Arabs against these unlawful ambitions but also a suicidal surrender of Britain's own interests.

MARCH 1949
Et tu Brute?

Britain's de facto recognition of Israel has come as a great shock to the Arabs. Whatever arguments are put forward by the British Government to justify or explain this action at the present moment, the fact remains that by giving this de facto recognition Britain has taken the penultimate step towards confirming the greatest wrong that has ever been done to the Arabs in their long history, and indeed one of the most hideous wrongs done to any people in the recorded experience of mankind. For this wrong Britain bears the prime responsibility, since she both initiated the policy which inevitably led to it and, in doing so, solemnly pledged her word to the Arabs that that policy would not be allowed to culminate in the injustice which she has now recognised—the imposition of a Jewish state upon them by force.

It is customary these days for anyone who takes a firm stand on principles, or who appeals to moral arguments or past pledges against present cynicism and surrender, to be accused of a lack of realism by people who do not seem to realise that the moral reality must be accepted as the greatest reality of all if man is not to betray his destiny and throw away his entire heritage of spiritual progress. At the risk therefore of laying ourselves open to the accusation that we are "unrealistic" and fruitlessly nostalgic for vanished rights, we will briefly run through the catalogue of specific obligations which Britain has renounced by giving de facto recognition to Israel.

In the very text of the Balfour Declaration and the Mandate Britain pledged herself not to allow the establishment of a Jewish national home in Palestine to cause prejudice to the Arab inhabitants. Five years later, in the White Paper of 1922, Great Britain declared that it was not and never has been her intention to establish a Jewish state in Palestine or to allow the Arab population to be subordinated to the Jewish immigrants; and they gave a clear definition of the kind of national home which it was their intention to help the Jews establish in Palestine—a definition which certainly precluded any idea of sovereign statehood. In 1930 the British Government reaffirmed these assurances and definitions and declared that Britain was under obligations to the Arabs which carried as much weight as her obligations to the Jews. Among these obligations, of course, was the undertaking that the establishment of the national home should not cause any harm to the Arabs. Then again in 1939 the British Government repeated what its predecessors in office had said in 1922 and 1930, and stated that any further expansion of the national home against the wishes of the Arabs would be an act of injustice which could only be carried out by force and that the British Government was unwilling to undertake such action.

Britain's Pledges to the Arabs.

When the Palestine question was referred to the United Nations, the British Government did nothing to prevent that Assembly from adopting, by the most dubious of means, a resolution which inflicted on Palestine a greater injustice than any against which Britain had guaranteed the Arabs. Having allowed this resolution to pass (though as the author of the national home Britain had the duty and the right to oppose it and to insist that the conditions on which she had established that home should be respected) the British Government announced that they would not take any part in the imposition of a settlement which was not acceptable to both sides, and the British Government may say that they in fact refused to carry out the General Assembly's partition resolution or to participate in its imposition by international action. But the fact remains that as a member of the Security Council, indeed as one of its dominant members, Britain acquiesced and participated in a procedure which enabled the Zionists to establish their state by force. Mr. Jon Kimche, writing in the Jewish Chronicle of the 3rd September, stated openly that but for the arms they received from Czechoslovakia, the Zionists would not have been able to establish their state. Now these arms came to the Zionists during the truce and in violation of it, while Britain by way of implementing that truce, which she had persuaded the Arabs under tremendous pressure to accept, was denying the Arab States the supplies of arms which she was under contractual obligation to furnish.

It may be said in defence of Britain that she tried but failed to persuade the Security Council to enforce the truce sincerely and impartially and that alone she could not oppose the combined influence of America and Russia. It may be said that Britain did not herself establish a Jewish state by force, and even that she was opposed to its being established in this manner, but that a Jewish state having been so established and recognised by America, Russia and many other States, including members of the British Commonwealth, there was nothing wrong in Britain deciding at last to give it recognition. This we are told is just common sense realism. But it was precisely on such grounds that Mr. Chamberlain made a journey to Rome in early 1939 and drank a toast to the health of Victor Emmanuel as the Emperor of Abyssinia; it was precisely on such grounds that the Czechs in 1938 were called upon by the Western Powers to accept the destruction of their country by Hitler. It is right that people who are so clamorous to-day in support of a revival of this kind of realism should be squarely confronted with what in fact it meant in that shameful and disastrous period just before the outbreak of war which saw the avalanching collapse of the moral bases of civilized international life. When the war came the advocates of the realism of Munich and the roast to the Fascist Sovereign of Abyssinia, became ardent upholders of international morality and their former "realism" ceased to be fashionable talk. It is a deplorable omen that the fashion of yesterday is now returning only four years since the end of the war; and it is therefore necessary to remind the world that realism of this kind is merely euphemism for acquiescing in what is wrong, for condoning aggression, for abandoning principles and bowing to force and blackmail.

All that is said in defence of the British Government may be true. The British Government may have been unable to prevent the establishment of a Jewish State in Palestine by force in this last phase of the conflict. But if in fact the British Government was opposed to what has been done; if the British Government really considered it wrong that a Jewish state should be established against the wishes of the Arabs (to whom she had given assurances that this would not happen) and that it should, moreover, be established by force and trickery in violation of the Security Council's truce resolutions, then the least she could do was to withhold all recognition from a state so established. The last thing the British Government should have done in the circumstances was to accord recognition while the Zionists were still refusing to obey the Security Council's truce resolutions, while large tracts of land which even the United Nations had "awarded" to the Arabs were still under Zionist occupation and while 700,000 Arab refugees from Palestine still had not the slightest assurance that they would be allowed to return to their homes or regain their looted property.

De facto and de jure Recognition.

It is idle to argue that de facto recognition of a government is something different from recognition de jure of a state and that in the latter the British Government have kept in their hands something of value with which they will only part if the conditions which in their eyes appear necessary to a reasonable settlement are fulfilled. It is idle to argue in this fashion because in this case even de facto recognition (particularly when wrung from a Government in the circumstances in which Britain
Development of Relations

By Dr. George Lenczowski

It is almost a truism to say that the great continent of Asia is in a state of flux. Many factors have contributed to this phenomenon, not the least of which is the change in Big Power relationships. With regard to the latter fact stands out prominently: the increased interest and influence of the United States in the Middle East. This growing interest may be especially discernible in the case of Iran situated between the country of the Victorious Proletariat and the sub-continent of India.

American-Iranian relations before 1941 were relatively uneven. Mutual friendliness and good will prevailed. Some amount of trade was carried on. Presbyterian missionaries conducted limited activities in a few centres. The American policy was one of avoiding any special commitments and responsibilities. Since 1941, however, a change has taken place. This was due to the occupation of Iran by Soviet and British forces in a move to open a route of supplies to Russia. Iran had, as a consequence, to re-orient entirely her foreign policy and adjust herself to the new situation.

In order to understand the change which occurred in 1941 we must realize that prior to that year Iran was conducting a policy of friendship with Germany. This policy had both economic and political motives. Economically Iran hoped to benefit by the stimulation of her trade with the Third Reich and by the internal industrialisation carried out with the advice of German experts. Politically the late Reza Shah sought to win the friendship and support of a "Third Power" which would be neither Russia nor Britain. Such a support, he reasoned, would be beneficial to the assertion of Iranian independence and would offset undue Russian and British influences. At the same time such a partnership did not seem to present any danger to Islam inasmuch as Germany was too distant to be considered as a threat.

The entry of the Russo-British forces into Iran in 1941 was followed by the complete liquidation of German influence and activities. An entirely new situation was thus created. The disappearance of the friendly "Third Power" produced a sort of political vacuum. There was a strong feeling among the responsible Iranians that this vacuum should be filled as quickly as possible by some other power. It was at that moment that their eyes turned towards America. The United States seemed to fulfill most of the requirements dictated by the supreme interests of Iran; under Roosevelt's guidance it had abandoned isolationism; it possessed economic wealth and skilled technicians; it was powerful and yet non-imperialistic; and it was ready to subsidise generously its war-time partners as the Lend-Lease programme was soon to prove. Therefore the Iranian government invited in 1941 to 1942 a number of American advisory missions to assist it in various branches of public administration.

American Advisers in Iran,

In 1942 Dr. Arthur C. Millsopugh, a financial expert, arrived in Tehran in response to the Iranian request. Appointed Administrator General of Finances, he was granted executive powers. The Law of 13th Ardibihiat 1322 (May 4, 1943) gave him full economic powers and authorised him to engage as many as sixty American experts. He promptly applied himself to the task of putting order into the Iranian treasury and of combating economic ills resulting from war.

An American Military Mission under General Ridley was likewise engaged to assist the Iranian Army. Another mission, under Colonel Schwarzkopf, was invited to reorganise the Gendarmerie (Rural Police Corps). American agricultural, educational, health and police experts were also engaged.

Dr. Millsopugh's Economic Mission was by far the most important. Its success or failure would obviously have effect upon future Irano-American relations. It must, therefore, be considered as a misfortune that this Mission ended abruptly in the beginning of 1945 in the midst of an acute tension.

The reasons of the Mission's failure were manifold, but the most important was perhaps the lack of mutual understanding of each party's motives. Iran's case was simple: Iran wanted to introduce the Americans into her administration and economy as a counter-balance against the imperialism of her neighbours, especially against the threat of ultimate Soviet domination. Thus the aim of inviting Dr. Millsopugh was primarily political. The economic objective—the reorganization of public finances—though important and vital, was only of secondary importance.

As to Dr. Millsopugh he took his task in all seriousness and for him the economic objective seemed to be his only concern. He either underestimated or failed to understand the primary motivation of Iranian statesmen. Hence the inevitable clash. In his zeal to cure Iran's economy the American expert was ready to go further than the Iranians themselves desired. Indeed, he even went to the point of incurring their hostility. He soon found out that he was vigorously criticised not only by the Communists and the extreme right wing, but also by influential officials and some cabinet ministers. His brusque dismissal of Hassan Abul Ebeah from the post of Governor
of the Bank Milli Iran was the final straw. Iranian patience as well as his own had run out. In February 1945 he resigned and left Iran.

The Problem of General Policy in War-Time.

Millspaugh’s departure, despite the poisoned atmosphere in which it occurred, did not spoil entirely the good relations between Iran and the United States. In fact, officially these relations remained unaffected as much as Dr. Millspaugh was considered a private citizen and not a government representative. Other American missions remained in Iran and adapted themselves successfully to the local conditions.

Advice by experts was not the only way in which the United States assisted Iran in war-time. Iran was allowed to participate in the benefits of the Lend-Lease programme. The supplies which were made available from this source helped her to solve some difficult economic problems.

An additional factor influencing Irano-American relations in a positive sense was the presence of the American Army. Thirty thousand non-combatant troops were brought to Iran to speed up supplies to Russia. (During their stay in Iran these troops transferred to the Soviet hands more than four million tons of Lend-Lease equipment.) Their impact upon the Irano-American relations should not be overlooked. The "Persian Gulf Command" symbolized America’s efficiency, wealth and power, without causing fears as to its ultimate designs. As such it contrasted sharply with the Red Army which was frequently used by the Soviet authorities as an instrument of their revolutionary policy in Iran. The American Army thus fulfilled involuntarily an important function—that of a propaganda agency. It was all to the good of Irano-American friendship, especially since no consistent effort was made by the United States in the field of public relations. The lack of this effort contrasted with the deluge of Communist propaganda emanating from the Soviet Embassy.

The Millspaugh affair, the Lend-Lease help to Iran and the passivity of American propaganda agencies were indicative of certain political attitudes. One is tempted to search for a link among them which would give a clue to the general American policy towards Iran in war-time.

There is no doubt that both in sending Dr. Millspaugh at Iran’s request as well as in showing official aloofness in the case of his conflict with the Iranians the United States has displayed a remarkable degree of friendliness and tolerance. Yet, coupled with the passive behaviour in the face of Soviet propaganda campaign, this attitude could be interpreted as American indifference as to the political future of Iran.

The key to this attitude must be sought in the over-all policy followed by Washington in war-time. Eager to preserve Allied unity, Washington was not inclined to take up issues with Russia because of her encroachments on the rights of the small nations. The United States was willing to proclaim basic rules of decent international behaviour, but it would do little to enforce them as long as Russia appeared to be an indispensable ally. With regard to Iran, the American government limited its action to economic and technical assistance as well as to the general declarations of policy. However, it did little to support the British in their local resistance to the Soviet infiltration.

It may be useful to mention in this connection two official acts which illustrate this trend of American policy.

The first is the Teheran Communiqué on Iran issued in December, 1943, as a result of the conference attended by Messrs. Roosevelt, Stalin, and Churchill. In this communiqué the Big Three recognized "the assistance which Iran has given in the prosecution of the war against the common enemy," promised "to make available to the Iranian Government such economic assistance as may be possible," and declared that they "are at one with the Government of Iran in their desire for the maintenance of the independence, sovereignty and territorial integrity of Iran." In the closing paragraph of the statement they reaffirmed their adherence to the principles of the Atlantic Charter. The authorship of this declaration was mainly American-inspired.

The second act deserving mention is the declaration made in October, 1944, by Mr. Leland B. Morris, American Ambassador in Teheran, to the effect that the United States respects the right of Iran to refuse oil concessions to foreigners in war-time. This declaration was issued at a time of unusual tension between Iran and the Soviet Union caused by the Soviet demand for an oil concession.

In both instances, the Teheran Communiqué and the Morris oil declaration, the United States clearly appeared to the Iranians as a friendly and disinterested power. In the oil crisis in particular the tolerant American behaviour vividly contrasted with Soviet aggressiveness. (It must be pointed out here that Sinclair and Standard-Vacuum had also sought concessions).

Yet, dramatic and important as they were, these steps could not replace a consistent day-to-day diplomatic activity aiming at reassuring the Iranians and bolstering their courage vis-a-vis the Soviet infiltration. The lack of such a positive programme was rather unfortunate inasmuch as it put all the burden of defending the position of the West in Iran on the war-weary British. It could not fail to encourage bolder Soviet actions and to produce attitudes of servility towards Moscow among a number of Iranian politicians.

Ahmad Qavam es-Saltaneh, the Prime Minister of Iran in 1946

THE ISLAMIC REVIEW
Aware of this situation, Moscow was prompt to take advantage. Soviet propaganda in Iran became at first implicitly and later openly anti-Western and hence anti-American. At one time Izvestia2 lashed out at the American government for keeping its troops in Iran without any previous agreement with the Iranian government. The paradox of this accusation was that these troops were in Iran for the sole purpose of helping the hard-pressed Russians. With reference to Iran this was, however, a bold propaganda move calculated to provoke resentment against the Americans.

The American government paid little attention to such pinpricks. Gradually, however, it became alarmed that the ultimate Soviet designs in Iran might differ from their official friendly pronouncements. The end of the war proved to be a turning point in this respect.

The Azerbaijan Regime and the Problem of Evacuation.

According to the Tripartite Treaty of Alliance which had been signed on January 29th, 1942, by Iran, Great Britain, and the U.S.S.R., the troops of the two latter countries had to be evacuated from Iran within six months after the end of the war with the Axis. The United States was not a signatory to this Treaty, yet it was generally understood that it would feel morally bound by its provisions. Hence, when the war ended (September 2nd, 1945) the United States was the first to express its readiness to evacuate its troops even before the time-limit prescribed by the Treaty. Concretely this readiness took the form of a United States' proposal to the Soviet Union, in the fall of 1945, for a speedy withdrawal of foreign troops from Iranian soil. The United States was seconded in this request by Great Britain. Moscow, however, replied in the negative and reserved the right to maintain its troops in Iran until March 2nd, 1946, which was the deadline provided for by the Tripartite Treaty of 1942.

The nature of the matter was broached again by the then United States Secretary of State Byrnes at the Moscow meeting of Foreign Ministers in December, 1945. This time the problem was really pressing owing to the tense situation in Azerbaijan. It may be recalled here that following a coup the Soviet-sponsored Communists established, in December, 1945, an autonomous régime in Tabriz. The Iranian army was prevented by the Soviet troops from proceeding to the north and quelling the revolt. Hence the insistence of Messrs. Byrnes and Bevin at Moscow for a speedy evacuation of the Red Army. Their efforts, however, proved futile. Iran remained the only major unsettled problem of the conference.

The controversy was not closed at this stage. In the first quarter of 1946 Iran brought the matter twice to the attention of the United Nations Security Council. She accused Russia on two counts: first, interference in internal affairs; second, refusal to evacuate the Red Army within the time limit provided for by the Tripartite Treaty. It may be pointed out that no American troops had been on the Iranian soil since January 1, 1946.

It is during the United Nations debate that the new, positive American policy was sharply defined. Secretary Byrnes valiantly took the side of the smaller nation and did not spare his energy to save her independence. His efforts were not in vain. Eventually, by May of 1946, Soviet troops were withdrawn from Iran.

The Puppet Régime at Tabriz and the Oil Problem.

Yet the American-Iranian victory was not complete. Two things remained as a sad aftermath of Soviet intervention. One was the Irano-Soviet oil agreement which Premier Ahmad Qavam had been induced to conclude under pressure on April 4th, 1946, while the debate was proceeding at Lake Success. The other was the Communist régime in Azerbaijan. Thus, it may be said that Russia had complied with the wishes of the West in evacuating Iran, but at a heavy price.

The Azerbaijan situation was of prime and immediate importance and therefore all the efforts of the Iranian government were focussed in subsequent months upon some satisfactory settlement. Fortunately for the Iranians, they did not stand alone. The United States was determined to give moral and political support to the Teheran statesmen. The newly appointed Ambassador, George V. Allen, displayed skill and vigour in his mission. Assuring the Iranian ministers of the support of the United States he unmistakably encouraged them to restore the Central Government's authority over the separated province. The results of this policy were soon evident. In December, 1946, Premier Qavam made a bold decision to send government troops to Azerbaijan. The Azerbaijani Communists loudly protested and made a semblance of defence. Yet their resistance crumbled quickly and by December, 1946, one year since its creation, their régime ceased to exist. Thus Iran successfully reassured her sovereignty in this important area. The American assistance in this episode must not be underestimated.

The Azerbaijan problem settled, the question of Soviet oil concession remained. The agreement concluded in April, 1946, by Qavam and the Soviet Ambassador was subject to ratification by the Iranian Parliament. The new Majlis was elected in the first half of 1947 and it was expected that it would ratify the agreement promptly. Yet, soon after the elections, it became evident that an opposition was forming among some deputies. This opposition seemed, however; numerically too small to prevent the ratification. In the meantime, Soviet Ambassador Sadchikov paid frequent visits to Premier Qavam and insisted on speedy confirmation of the oil deal.

It is at this moment that an indirect American intervention changed entirely the course of events. Speaking on September 11th, 1947, to the Irano-American Society of Cultural Relations, Ambassador Allen declared that in the view of the American Government any granting or refusal of a concession should be made on its merits and not as a result of political intimidation. He pointed out that the American policy was devoted to the removal of fear of aggression in the world. "Patriotic Iranians," he stated, "when considering matters affecting their national interest, may therefore rest assured that the American people will support their freedom to make their own choice.—Iran's resources belong to Iran. Iran can give them away free of charge or refuse to dispose of them at any price if it so desires." 3

The effect of this reassurance was almost instantaneous. The mood of the deputies changed and on October 22nd, 1947, the Majlis, with the exception of two Communist members, rejected the oil agreement. Thus the last vestige of Soviet occupation was removed.

In reply to this audacious act the Soviet government launched a vigorous anti-Iranian and anti-American propaganda, the main theme of which was that the United States planned to use Iran as a base of aggression. This was followed in the spring of 1948 by repeated calls of the Soviet Ambassador on the new Iranian Prime Minister Ibrahim Hakimi. The envoy, it was asserted, exerted strong pressure to induce Iran to change her decision.

The New Vigilant Policy.

This time, however, the American diplomacy manifested alertness and vigilance. The State Department gave continuous encouragement to Iran. On May 28th, 1948, it was revealed in the United States Congress that sixty million dollars' worth of
war surplus equipment had been earmarked for Iran. This supply was to be made in fulfillment of an agreement made earlier, on June 20, 1947, between the two countries.

In the meantime, American business concerns were showing increased interest in Iran. An engineering mission was sent to Iran under a special contract by the Mbrison-Knudson Corporation of Boise, Idaho. Its aim was to ascertain what technical and economic improvements were most needed in Iran, as well as to prepare blue-prints for various projects. On the other hand, the Standard Oil Company of New Jersey concluded an agreement with the Anglo-Iranian Oil Company. According to this agreement these two companies, together with the Socony-Vacuum Oil Company, Inc., will investigate the possibility of constructing a jointly owned pipe line from the Persian Gulf into the Eastern Mediterranean, and the Standard "would purchase from Anglo-Iranian a substantial quantity of crude oil to be delivered through this pipe line over a twenty-year period."1

Thus in 1948 Irano-American relations appeared to reach a high level of friendship and mutual understanding. They were based on the common realization of the advantages that such a co-operation might bring to both countries.

From the Iranian point of view the United States took upon itself the role previously played by Germany, i.e., that of a friendly "Third Power." The advantage of possessing this friendship was amply proved in the Azerbaijan dispute and during the oil crisis.

From the American angle deeper involvement in Iranian affairs was only a logical consequence of the policy which had gradually been developing since the end of the war. This was the policy of realization that the United States could not afford to permit any further political and territorial aggrandizement of the Soviet Union without gravely impairing its own security. A new importance was attached to the Middle East. It was dramatically expressed in the so-called Truman Doctrine, proclaimed on April 13th, 1947. The Doctrine, while asserting the necessity of containing Communism the world over, had as its immediate objective assistance to Turkey and Greece, both Near Eastern countries. Iran, as the next country in the chain of states adjacent to the Soviet empire, found her due place in the implementation of the Doctrine.

Viewed both from Washington and Teheran this new American policy of firm support for small sovereign nations seemed to guarantee peace and security in this vital part of the world.

A BRIDGE BETWEEN THE EAST AND THE WEST

By Dr. H. MARCUS

To-day, when the Islamic Review is appearing in its new garb after the last few eventful years which have changed the world so completely, our first thought is to thank God Who has so benevolently protected us and our community. The world was at one end, the other. Some of us were saved from perils in the East, while others in the West in various ways. Those who were saved and had previously formed religious communities, have now for the second time to re-form themselves into a community of fellow-sufferers and community of the saved. Indeed, every community that has survived a danger is dedicated anew after every danger and hardship faced in common.

It is wonderful to live to see that even the greatest changes have not made our friends falter on their journey and that they, after immense hardships, continue on their way in the same spirit as before the last world catastrophe. This is the way of serving Islam, which belongs to the eternal, inessential possessions and sacred objects of mankind. But experience teaches us that after great disasters whatever has escaped all temptation and was never even accessible to temptations may present a different face to the world. It is seen in, a different light, sharply outlined against the changed background of the time. Bearing this in mind someone might ask, "Has Islam, too, changed its face?" Or, more exactly: "Have Islamic teachings proved strong enough to withstand the hardships of these years of fighting and destruction?" And again, "Can we entrust ourselves to Islam in this new era of changed conditions?" All who have thoroughly considered these two problems will unhesitatingly answer a cheerful "YES!"

Below are set out the reasons for this answer.

The famous German philosopher Fichte was once asked by that still unforgettable writer Madame de Staël, whether he could explain to her his philosophy in three words, or alter-
which anyone can do, if he has the will, are found impossible of accomplishment. These impossibilities are to live together in peace and to banish mistrust and its causes from this earth. How paradoxical it is that humanity, which is capable of inventing and constructing seemingly great things, is yet incapable of the most simple achievements, preferring to perish rather than to learn its lesson in this respect.

The explanation of this lies in the fundamental change which has taken place in morals in the last few decades. Morals are viewed in their relation to certain aims. Thus good is that which serves those aims and worthy of combating is that which is an obstacle to their achievement. Whatever serves these aims is considered to be the means to an end, and unfortunately present day mankind seems to be creating an immense quantity of new means which are being continuously amplified and improved, and are regarded as good. But it is unfortunate for us to observe that these means can be double-edged. They can be used in bringing disaster and ruin. The same "fire which hears our rooms can rage as conflagration and destroy our houses, and the same engine which, as an agricultural machine, cultivates land can, when converted into a war-machine, turn the same field into a barren desert. Anyone using one of these newly-invented weapons against his enemy may gain some momentary advantage thereby, but on the narrow his enemy already knows the secret of his invention, improves it and fights him with his own weapons. Thus, the means in themselves are not the "good," though mankind is liable to regard them as such, because they are expedient at the moment. Tomorrow they can destroy their inventors and they become a question of life and death for the whole of humanity.

To understand this, it must be realized that there are certain things which are good, and certain things which are evil, regardless of whether they are useful or not at the moment, because if this is borne in mind, no dazzling temporary victories will be won, but rather everlasting peace and happiness for the whole of mankind. He who neglects these fundamental truths can very often secure surprising temporary advantages, but no lasting peace can be created in this way.

And now it is Islam which teaches us in a way of which there is no historical parallel, clearly and in detail what our duties are, what we must do, and what we must shun. Most important of all Islam is the only religion which teaches us that good actions do not reap their reward only in the life to come. By spreading this truth Islam causes the principle of justice to be the basis of all destiny and regards history as the court of justice wherein mankind can pass judgment upon its own actions. This belief in justice also contains a promise that the building up of a man’s personal future is to lie in his own hands. This promise brightens our journey through life and is of the greatest comfort in these dark and depressing days. Islam endows its followers at all times with a confident and comforting attitude. This attitude causes the Muslim to wish for nothing but that God should be pleased with him. This means that he has resigned himself to the will of God. Having come to this conclusion, we may now be permitted to approach once more the question put at the beginning of this article: "What is Islam?" Now we are in a position to give an answer contained in three words: "Submission unto God." This answer inspired no less a personage than the greatest German poet and thinker, Goethe, to write the famous words: "If Islam means submission unto God, then we all live and die in Islam."

In attempting to express in a nutshell the philosophy of the philosopher Fichte, one must reduce it to the thesis that the aim of humanity is to attain freedom and liberty. But Fichte asks another question: "How does liberty of mankind agree with the institution of the state?" The state has the right to compel the individual and he who intends to free mankind must abolish the state. States, however, can only be abolished when every individual of his own accord does what is good and right and thus renders the state unnecessary. But what reaches mankind to do what is good and right by conviction? It is religion, and from among all religions none does so more convincingly than Islam. The great thinker Fichte in his youth was a passionate nationalist, but in his later years he completely turned towards the religious ideal. He went through a mental development which is quite the reverse of that which Europe went through, but how well do his thoughts agree with the convictions of Islam, whose fundamental duty it is to guide human souls in order to enable them to do good without compulsion.

The same conviction evinced by Fichte, to our surprise, we also find expressed by the philosopher Nietzsche when he says: "Real peace can only come from the peace of mind, while the so-called armed peace at present is in evidence in nearly every country is really a state of unrest of mind." Nietzsche was quite clear that only a change of mind could save humanity. That is the same conviction expressed in distant Pakistan by Muhammad `Ali of Lahore, in his impassioned appeals for the formation of a brotherhood of all mankind. And thus, after building a bridge spanning the gap between the most famous and misunderstood thinkers of the West and the wise men of the East, who cared most for the happiness and peace of the world, we take leave of our deliberations with a feeling which does not seem very unlike a distant and great hope.
THE INTRODUCTION OF ISLAM INTO CHINA

II.

As in other respects, so in matters of religion, China is a peculiar country. There are many religions that are practised, even moral systems have assumed a religious form, and yet the Chinese are hardly religious. They evince no zeal or fervour for, and have no attachment to, any religion. In fact, they practise many religions at the same time. This, of course, does not apply to the Muslims. But even the Muslims, though religious and fervent, are not so in the sense that Muslims of other countries are. Yet, if anyone can be said to be religious in China, it is the Muslims.

Apart from Islam, there are at least four other religions that are followed in China, Taoism, Buddhism, Ancestor-worship and Confucianism. Christianity has also been introduced, but it cannot be said to have acquired any great hold. Very often people outside China are apt to think that Christianity is very popular. That is because the educated Chinese love to adopt European names like John, Richard, Mary, Margaret, etc. These names have nothing whatever to do with their religion. From the name you could never tell a Muslim from a non-Muslim in China, for they have the same names. The Chinese say that they adopt European names for the convenience of their foreign friends, who cannot pronounce Chinese names properly and easily. This custom is due partly to a certain inferiority complex, partly because to have more than one name was, and still is, quite common and popular in China. It is interesting to note how many people, including students, asked me to give them "English" names. These days it has become fashionable to have them.

Taoism was founded by Lao-tzu, who was a contemporary of Confucius, or Kung Fu-tzu as his real name is, and lived in the sixth century B.C. Originally its cult was intimately bound up with mysticism. Tao means "Way," but even the Master leaves it undefined. "The Tao that can be expressed is not the eternal Tao; the name that can be defined is not the unchanging name," says the Tao Te Ching by Lao-tzu. And again: "I do not know whose offspring it is; but it looks like the predecessor of Nature." This Tao represents impersonal nature, which is found everywhere and to which all things owe their origin. It is a mystical system with many universal qualities, and demands abnegation and the renunciation of worldly cares. In its original form, however, it is not practised at all to-day, nor perhaps ever was except by a few adepts. There are Taoist temples throughout China full of strange images and deities. Its priests exercise ghosts and demons, and attend to the spirits of the dying to keep them from harming their families. Taoism is mixed up with the most primitive superstitions, and ancient beliefs, as Hinduism is in India. Like Hinduism, again, Taoism is full of legendary stories, and appeals more to fancy than to religious feeling. The Taoist priest who discovered the famous Tun Huang caves about fifty years ago, containing Buddhist paintings going back to the early centuries of the Christian era and other relics, burnt a good many of them and swallowed the ashes to increase his "spiritual" power and knowledge of the secrets of the Universe.

Buddhism was introduced into China at the beginning of the Christian era, and has flourished since then, especially because it does not clash with Taoism. Buddhism has innumerable schools; Taoism is completely vague; both acknowledge the presence of ghosts and demons; and the common people pray both at the Taoist and Buddhist temples. Similarly in Japan in the tenth century and earlier both Shintoism and Buddhism were followed by the Court simultaneously; and the Japan of those days was a perfect copy of China.

We know enough about Buddhism. Its essence lies in purifying the spirit by overcoming the lusts of the flesh, by renouncing worldly pleasures and by the desire to merge into the Godhead from which it had come. Its teachings are many, including good deeds and kindness to all living things. But though the Chinese love animals and birds, they can be most cruel, too, even to human beings. For instance, even to-day in many parts of the country slavery exists, and the slaves are treated most horribly and many of them are beaten so much that they become idiotic with constant misery and pain. Killing is supposed to be forbidden by Buddhism; but the Chinese have gone on killing, both men and beasts; and the stories about robbers and bandits curting their victims to pieces and selling their flesh are numerous, and are not without foundation; even recently such happenings have been reported. In the South the Chinese eat anything and everything, including snakes, rats and monkeys. Buddhism, too, has been reduced to the level of Taoism and Confucianism by these most practical people.

Confucianism, in reality, is not a religion, though Confucian temples exist, and in the past monarchical days people used to worship in them and offer sacrifices. These were, however, reserved for the Mandarins, the official class. There was a proper religious ritual consisting of music and offerings.

General 'Umar Pai Chungi
In truth Confucianism is a code of moral and social behaviour. It is philosophical, and lays emphasis on tradition, filial piety, including respect for and obedience to elders and loyalty to the throne—subservience to authority. Supernaturalism played no part in it. When Confucius was asked once by a disciple about heaven he was quite annoyed and said that since they knew nothing about the earth, why should they worry about heaven; and since they knew so little about this life there was no point in worrying about the next one.

The influence of Kung Fu-tzu’s teachings has been very great. Yet there is nothing in them that stops people from following other religions. His emphasis was on the principles of Li, among whose functions, in his own words, “the most valuable is that it establishes a sense of harmony. This is the most beautiful heritage of the ancient kings. It is a guiding principle for all things, big and small. If things do not go right, and you are bent only on having social harmony (or peace) without regulating the society by the pattern of Li (or the principle of social order), still things won’t go right.” Actually the worship of Confucius is based more on ancestor-worship than on any religious principles.

Ancestor-worship is the oldest form of religion in China, and goes back to primitive times when people believed that the parents alone gave them life. This belief still holds good in China, though in a modified form. Every family has a room set apart where the tablets and portraits of the ancestors are hung. These are worshipped at death anniversaries and other times of the year. Until the last century they were worshipped as often as twice or once a month. At such ceremonies delicious dishes are cooked and offered to the spirits of the dead; candles, incense and paper money are burnt, and the descendants kowtow before the ancestors. Twice a year the graves of the ancestors are similarly worshipped, and once a year in spring, at the time of the great festival, they are repaired. The best and most commanding sites are chosen for the graves, sides of hills being always preferred. In the earlier times the wives, servants and retainers of the emperors were buried alive with them along with animals, food, wine, money and everything that is required for a comfortable and luxurious living. The wives of others immolated themselves on their husband’s death, for the life of a widow was hardly better than that of her sister in Hindu India. The reason for burying food and other necessities of life was due to the belief that the spirit would come back to inhabit the body and would require immediate nourishment and sustenance. The practice of burying or immolating wives (how like the Hindu custom of suttee!) was condemned by Confucius. But when the emperor Shih Huang-Ti died about 250 years after Confucius, his wife and whole retinue of men-servants, retainers, workmen, etc., were buried alive with him. The custom of human sacrifice was, however, given up later, although no one could prevent the immolation of wives who desired to immolate themselves, and this is done even in present-day China. In place of human beings were buried figures of clay, including images of dancers, ladies, retainers, horses,

camels, and ever so many other things. This custom prevailed until Ming times (14th to 17th century), when the founder of the Ming Dynasty, Hung Wu, started a fashion of economy by introducing wooden vessels rather than pottery. But few could have been expected to follow this example, and valuable things were buried with the dead. During the Ch’ing dynasty (1644-1911) the same customs prevailed, and the number and kind of burial vessels were prescribed for various orders of the princely and the noble classes. Much of this has disappeared now; but the tombs are still very elaborate and expensive; and with the dead are still buried jewellery and the things they had liked most in life. Ancestor and grave worship also continues as before. Every Chinese who goes to the Chung Shan Ling, the mausoleum of Sun Yat-sen, just outside Nanking, is made to bow before the large portrait of the founder of the Republic. Soldiers are posted to see them pay homage and respect to “the ancestor” of modern China. Even a well-known Muslim General has been reported to bow before the portrait of this gentleman at a meeting in Chinking.

A certain respect is shown to the ancestors and saints by Muslims of other countries, too, when “fatiha” (the opening
chapter of the Qur'an) is recited on their death anniversaries. But in China, it is a religion, and no one can be disrespectful towards the ancestors, for that is how filial piety and respect for authority are inculcated. It may be for this reason that the Chinese are so easy to govern. Most people are greatly shocked at the fact that the Chinese communists are destroying this ancient and venerated custom. Many persons who have nothing else against the communists cite this fact with horror. Ancestorworship is practised side by side with Taoism and Buddhism. For the Chinese love good food and good living.

Merged into ancestor-worship is another, the most primitive form of religion, the worship of heaven based on the principle of the unity of heaven and earth. Thousands of years before Christ, a legendary emperor saw a dragon appear out of water, bearing on its back magical astronomical and heavenly signs. These signs were perfected by another emperor. Other emperors followed these signs, and they became an established thing. At certain times of the year the emperor used to pray to heaven on behalf of the whole people, and only the emperor could do that. In Peking stands the beautiful Altar of Heaven with lines going in various directions from a centre and steps leading up to the topmost open tier of circular shape. The centre was supposed to be the centre of heaven and earth, and the emperor used to pray standing in this centre. This altar was built by the Ming emperors; no doubt on an ancient site. This custom was followed by the Manchus. The last person to pray to heaven and make sacrifices and offerings after the fall of the Manchus in 1911 was the first President of the Republic, who later claimed the throne, Yuan Shih-K'ai. Chiang Kai-shek has given it up. But in every house inside the ancestral hall is a tablet of heaven which is worshipped before the ancestors; and the people have not forgotten their age-old custom. It was for this reason that the Chinese emperors called themselves Tien-tzu, son of Heaven.

It was against this background that Islam was introduced into China in the seventh century or the first century of the Hejira by Arabs who came by sea to Canton and Hangchow, and by people who came from the Muslim world by land through Iran and Turkestan. The commercial intercourse between Arabia and China goes far back into history, even prior to any historical records. E. M. Wherry, quoted by Marshall Broomhall, says: "For centuries preceding the advent of Muhammad the Arabs had mercantile interests in India and the East Indian archipelago, and even in China, bringing thence the precious stones, gold, silver, spices and costly silks, which were carried by sea to the Persian Gulf and to Alexandria for transmission to Europe." This speaks for itself.

According to Chinese Muslim traditions Islam was introduced in China during the Sui dynasty (581-618 A.D.), which seems hardly probable as the Hejira begins in 622; but it may

\[ \text{Chinese Muslim children in a school in North-west China. They are studying Arabic.} \]
well be possible if the dates of the Chinese calendar, which has been changed so often, are corrected. In any case, with the Tang dynasty (618-907 A.D.) we come to have historical records dealing with Muslims. In 638 and 643 respectively came to the court of Tai Tsung, the second Tang emperor (627-650), two embassies, one from Yazgedger III, the last of the Sasanian kings of Iran; the other from the Roman Empire, both reporting their defeats by the Arabs. Yazgedger's son Firuz and his son accepted service as Captains of the Guard in Tai Tsung's army. These events made the Chinese realise for the first time the greatness of Arabia and Islam. About 650 A.D., the Chinese emperor sent an embassy to Caliph 'Usman who, in his turn, sent an official reply. The general who brought it was received with great honour at Sianfu, the capital, in 651 A.D.

Apart from this embassy other distinguished Arabs had been received at the Chinese court before; and the Chinese had a fairly good knowledge of Arabia, as the Court Records prove. In the next century, however, the Chinese were to know the taste of Muslim power when Hsuan Tsung (713-756), the then emperor, sent an army of about 200,000 men under the command of his nephew to fight General Kutaiba bin Muslim, only to sustain defeat and turn back. Later Kutaiba himself sent an embassy asking the emperor either to accept Islam or pay jizya—poll-tax in lieu of military service. For the first time a foreign envoy refused to kowtow before the emperor. It is not very clear what eventually happened; but the Muslim army stood at its highest glory and the Muslim Empire had been extended to the very doors of China. But for the death of Caliph Walid bin 'Abdul Malik in 719 and the subsequent assassination of Kutaiba bin Muslim, perhaps China would have become part of the Muslim world. It is known that on hearing the news of the Caliph's death the Muslim armies made peace with China and having accepted rich presents and tributes from the Chinese emperor retired from the frontiers of that country.

As a result of contact with the Muslims, however, many people accepted Islam, among them a tribe called Hui Chi, after whom the Muslims of China were known until the Yuan (Mongol) dynasty, when it was changed to Hui-Hui, by which name they are still known. But there is another name which is generally used by Muslims and which is seen written above Muslim restaurants, Ch'ing Chen (pronounced Ch'ing Jen), and Islam is called Ch'ing Chen Chiao (pronounced Ch'ing Jen Jiao).

In any case, after these events China had to open her gates to Muslims who, according to the Si-yu-chuen, The Records of Western Asia, about this time, "came in crowds into the Middle Kingdom, and as by an outbreak from more than a hundred kingdoms, distant at least one thousand leagues, brought with them as presents their sacred books, which were received and deposited in the Hall for the Translation of Sacred Books and Canons attached to the Imperial Palace. From this time the religious doctrines of different occidental countries spread abroad, and were openly practised in the Empire of the Tang" (quoted by Marshall Broomhall from De Thiersant).

During the 'Abbasside Caliphs several embassies came to China. About this time an event took place which did more than anything else to spread Islam in China. During the reign of the tenth Tang emperor, Hsuan Tsung, a rebellion was organised by a General An Lu-shan in 755. The emperor abdicated in favour of his son, Su Tsung, who appealed to the Muslims. The Caliph Abu Ja'far sent a well-equipped and modern army of about four to ten thousand soldiers to help Su Tsung. The rebels were defeated and the two capitals of Sianfu and Honanfu were recovered in 757. To show his gratitude the new emperor treated the Muslim soldiers like guests and provided them with all the amenities of life. These soldiers never returned to Khorasan, but settling down in China, married Chinese women, and formed the nucleus of naturalised Chinese Muslims of to-day.

According to the Tang Records, in 787 there were as many as four thousand families of foreigners residing at Sianfu belonging to Urumchi, Ansi, Kashghar and other Muslim countries. They received a monthly allowance from the court amounting to about 500,000 ounces of silver per year. The Tibetans had occupied the routes leading to the West, so these families could not return, but asked for permission to settle down in China. The Muslims were treated in the best possible way by the Tang emperors; and members of these families joined the Chinese army.

Apart from these Muslims who came by the overland route, there were many who came by sea and settled down in Canton and Hangchow. These Muslims spread Islam in the South, as the others had done in the North and North-West. Among those who came by sea were four missionaries who arrived as early as the reign of Tai Tsung (627-650). Of these four one is said to have made Canton his centre, another Yangchow, and the other two settled in Chuangchow. Sa'd bin Abi Waqqas had settled in Canton, and there still stands to this day the mosque which was originally built by him. Official records prove that the earliest Muslim contact with China begins in 651 or the year 29 A.H. But as missionaries Muslims had come earlier than that, although no official records are found.

During the Soong dynasty (960-1280) the Court Records mention twenty embassies from Arabia. The Muslims received good treatment from the kings of this dynasty too, and many of them were given titles and appointed to high posts. The news of the excellent treatment meted out to Muslims by Chinese emperors spread to Muslim countries and attracted many people from Turkestan to China to find employment in the Chinese army.

During the Yuan (Mongol) dynasty (1260-1368) the number of Muslims was considerable, and a Muslim named Hasan was raised to the office of Minister. An English writer, E. H. Parker, records that during the Mongols "a flood of Muhammadans of all kinds, Arabs, Persians, Bokharites, converted Turks—and doubtless Uighurs—passed freely to and fro, and scattered themselves gradually over China itself in a way they had never done before." Among the many Muslims that came were astronomers, scientists, doctors, travellers and scholars, some of whom have left records. Ibn Battuta had also come to this country and speaks at length of it in his Travels. Undoubtedly the Muslims were encouraged to come to this ancient land by a Hadith which says: "In search of knowledge go even to China."

Under the Ming dynasty (1368-1644), too, the Muslims enjoyed privileges, and both in the army and civil services occupied high positions. Numerous embassies also came to China from Arabia. Muslim arts and crafts influenced China all this time, and a great number of Islamic artistic motives are seen in the famous Ming porcelain. Even the beautiful blue of Ming porcelain is the result of the introduction of Persian cobalt. A good deal of porcelain belonging to this period bears Arabic words and inscriptions, and verses from the Holy Qur'an. Besides, many shapes of Tang, Soong and Ming porcelain are based on those of Islamic countries.

With the fall of the Mings in 1644 and the rise of the Manchus, the Muslims lost favour and the history of their sufferings in China begins. During the eighteenth and nineteenth centuries they were subjected to innumerable persecutions and massacres by the Manchu rulers of China which were as ruthless and bloody as the tragedy of the Muslims of Bihar and Delhi during the last two years.
PAKISTAN AND OTHER MUSLIM COUNTRIES

"Arab World is to Islamic World what Soul is to Body"

His Excellency Khwaja Nazimuddin, Governor-General of Pakistan, addressing a meeting of the Pakistan-Arab Cultural Association in Karachi on December 14th, 1948, said:

"The glorious part played by the Arab people, their language and their culture and civilization in the history of the world requires no elaboration. This nation which conferred the boon of culture and civilization both on the East and the West occupies a prominent position in the world even to-day and the Arab countries are gaining increasing weight in the present international affairs. The Arab countries have, from the beginning, occupied place of pride in the Islamic world because of their association with the life and career of the Prophet Muhammad and it will be no exaggeration to say that the Arab world is to the Islamic world what soul is to the body. For a Muslim there is no greater tie than that of religion and this has made the Arab countries dear to the entire Islamic world.

Cultural Unity of Islam.

"After the sad experience of blind adherence to Western ideologies the Islamic countries are reverting once more to Islamic ways of life and are becoming conscious of the importance of Islamic unity and brotherhood. Pakistan has been founded on the concept of the separate existence of Muslims as a nation. It is, therefore, natural that Pakistan should take practical steps to achieve Islamic unity. One of the effective means through which Islamic countries can come together is their cultural unity. With this aim in view a Pakistan-Arab Cultural Association was formed, last year, under the patronage of the Honourable Mr. Fazlur Rahman, Minister for Education, the Government of Pakistan, and with Maulana Shabbir Ahmed Usmani as its President. Along with this Association, Pakistan-Turkish, Pakistan-Iran and Pakistan-Afghanistan Cultural Associations were also formed.

"This move for cultivating cultural relations between the Muslims of various countries has been welcomed by all the Islamic countries. It is gratifying to find that representatives of the Muslim countries are taking a notable part in this movement.

Knowledge of Arabic.

"The best medium of establishing closer links with the Arab countries is the Arabic language. Consequently a knowledge of Arabic is necessary to give practical shape to the movement of Islamic unity. An Arabic college has been established in the capital of Pakistan, where Arabic is taught by those whose mother-tongue is Arabic or who have been educated in Arab countries. To foster the study of Arabic language this Association, among other things, organizes meetings in which representatives of Arab Governments, leading 'Ulama and other distinguished persons take part. Muslims of Pakistan and other non-Arab countries must learn Arabic because knowledge of the Arabic language is imperative for the study of the Holy Qur'an, Hadis and Islamic literature, as well as for the propagation of Islamic culture and civilization. Study of Arabic is further necessary because we have established friendly and diplomatic relations with the Arab countries. It is obvious that to have a correct idea of the prevailing conditions in Arab countries and of their politics and problems, it is essential that we must have sufficient knowledge of Arabic to study Arabic newspapers and books. It is only thus that real understanding and goodwill can be established between us.

"Language is also an important means of achieving unity between nations. While it may not be possible to have a lingua franca for the entire Muslim world, the least that should be done is to make arrangements on a wide scale for the teaching of the Arabic language in every Islamic country. We should especially try to have Arabic script in all the Islamic countries in order to obtain maximum similarity in our various languages. This will pave the way for linguistic unity throughout the Islamic world.

"In conclusion I pray for the success of your Association. May this Association grow from strength to strength and succeed in achieving the objectives for which it has been founded."

Mr. Fazlur Rahman's Speech.

The Honourable Mr. Fazlur Rahman, Minister of Education, Pakistan, who also spoke at the meeting, said:

THE ISLAMIC REVIEW
"On previous occasions I have emphasised the community of outlook which we have with the Arab countries and of our common cultural and religious heritage. We should not be content with the mere preservation of this heritage, but must zealously endeavour for its increase because it embodies the very essence of Islam and its liberal philosophy. As a first step towards the realization of this object, I suggest that we should study the question of adopting Arabic script, so that through the medium of language the people of Pakistan are brought nearer to their brethren in Arab countries. Language, let me repeat, is a vital link between one nation and another, and if we adopt the Arabic script we will be in a position to throw wide open the gates of understanding and provide ready access to our people to the original sources of their glorious cultural heritage. I am already considering how best we can adopt the Arabic script to suit the requirements of our various languages and I am sure as soon as I am able to devise a suitable scheme we shall take steps for its immediate implementation.

The presence of His Excellency the Governor-General to-day is a heartening indication of his sympathy with the objects which the Pakistan-Arab Cultural Association has undertaken to promote. We have no better advocate and supporter of Muslim solidarity than His Excellency. We can, therefore, go ahead in our mission with unabated confidence and zeal."

Al-Syed ’Abdul Kadir El-Gaylani, Iraqi Charge d’Affaires in Pakistan, addressing the meeting, said:

"It gives me the greatest pleasure to speak for the fourth time in the Pakistan-Arab Cultural Society, which is rendering the greatest service to strengthening brotherly relations between Pakistan, Arab and Islamic countries and fostering collaboration amongst them.

"Pakistan is a great Muslim country, and it is natural that Pakistanis are following the age-long traditions of their forefathers in rendering services to Islam and the language of Islam.

"I would like to assure you all that the Government and the people of Iraq under the supreme and gracious guidance of His Royal Highness the Regent and the Crown Prince, appreciate this great move and endeavour and they are very keen and anxious to do all they can to strengthen brotherly relations with Pakistan which is dear to us and the rest of the Muslim world.

"I fervently pray to Almighty God to increase the prosperity and strength of Pakistan and to preserve her as a great and prosperous State for ever."

A photo taken at a meeting of the Pakistan-Afghanistan Cultural Association. Picture shows (right to left): Sardar Abdur Rab Nishtar, Minister for Communications, Pakistan Government; His Royal Highness Sardar Shab Wali Khan, Afghanistan Ambassador in Pakistan; Al-Syed Abdul Kader Al-Gaylani, Iraqi Charge d’Affaires; Mr. Isham, Indonesian Representative; Mr. Zubeyir Aker, Turkish Charge d’Affaires; El-Syed Abd Halid El-Khatieb, Syrian Finance, Pakistan Government.

Pakistan, the new Muslim State, will soon be in the vanguard of the thought of the world of Islam. Its Government is sponsoring Associations designed to promote the cultural unity of the world of Islam. In Pakistan there are at present functioning four Cultural Associations—Pakistan-Arab, Pakistan-Turkish, Pakistan-Iran, and Pakistan-Afghanistan Cultural Associations.
A PAGE FOR OUR YOUTH

The Boy who was Born to Change the World

By CASSIM ISMA'IL COLIN EVANS

Wandering with the Sheep.

We have already seen that the Quraish tribe, to whom Mecca belonged, was a particularly wealthy and prosperous merchant community. The tribe's name means a big fish. Perhaps it would be fanciful to take much notice of the fish as a sort of symbol to do with the Prophets. But it is at least curious how important a fish is in the story of the Prophet Jonah, how the secret followers of the Prophet Jesus, when hiding for their prayer meetings in the catacombs of Rome, used a fish as the symbol of the prophet. They not only reverenced but mistakenly worshipped it. We might, by the way, mention the fact that when the stars and parts of the sky are regarded as symbols by some people, the constellation of the fishes is particularly thought of as a symbol of visionary gifts.

The family of Hashim was one of the most influential and richest in the tribe of Quraish. This family was always the guardians of the Ka'ba, where the false gods were worshipped. Hashim himself added greatly to the local prosperity by making treaties and agreements with the rulers of distant peoples. He, too, found again the lost well of water that had saved the lives of Isma'il and Hagar. His son, 'Abd-al-Muttalib, was the father of 'Abdullah, who was the father of Muhammad.

'Abdullah died soon after marrying Aaminah, before their son was born. Although Hashim and his clan were rich, because of the older relatives still living, none of the family's wealth went to Aaminah or her baby son. This was before the law of God, taught through Muhammad, His Messenger, had been made known again to a world which had lost most of the memory of God's principles of right and justice taught through earlier prophets. The widows and orphan children of those who died could not depend on inheriting a fair share of the family property, as they can wherever the teachings of Islam are truly followed. Five camels, a few goats, the African slave woman Baraka, and a little house, were all that Muhammad's mother inherited from her husband or could leave to her son. It was his grandfather, 'Abd-al-Muttalib, who gave him the name Muhammad, The Praised, and was inspired to say:

"May the Most High God make him glorious in Paradise, who has created him on earth!"

This was at a festival given to honour the birth of a child of such an aristocratic family. But it did not make the baby's widowed mother rich enough to afford to pay for the baby to be taken away and nursed as was the custom among the rich. Also, since losing her husband, she had been too unwell to be fit to look after him herself, as the poor had to do. For a few days his uncle, Abu Lahab, seems to have had him looked after. Then at last someone of the desert tribes was found who agreed to take him without the costly fees usually charged. This was Halima, wife of a shepherd of the tribe of Sa'd. The baby was carried off on a donkey's back, over the desert, to where for the moment the Sa'd tribe were grazing their sheep.

Later on, as a youth back in Mecca, his first work was that of a shepherd, himself. Sheep are particularly noticeable for the way they flock and crowd together, follow any leader, and depend for their safety and well-being utterly on the thought-fulness with which they are guided and herded. Most of the human race are like that. So God has always seen to it that leaders, teachers, guides, were sent to them. As a figure of speech, many religious books, long before the time of Muhammad, the last of the Prophets, speak of the guidance of men by God's messengers as being like the minding of sheep by a shepherd. Abraham, and his sons and grandsons, were shepherds, and were also Messengers of God (peace and His blessings on them!). His descendants, when they migrated into Egypt, were set apart in a "reservation," because they were a shepherd nation, and the Egyptians had a caste-prejudice against shepherds. The Prophet Moses, removed in infancy from the shepherd nation's homes, was by instinct drawn back, and met his wife, a shepherderess, in the grazing lands. David, King and Prophet, was a shepherd lad, and one of the best-known of religious poems said to be written by him begins "The Lord is my Shepherd." The tradition is so strong, that the Prophet Jesus, though brought up as an industrial worker, not an agricultural one, is often spoken of by Christians as "Good Shepherd."

And in the peaceful stillness of the grazing lands, away from all the bustle and noise of the world, alone with his silent flock, the shepherd has more opportunity than most workers for quiet meditation on spiritual things.

So the life of the shepherd lad that Muhammad led for a few years was an excellent part of the long preparation he went through before being told by the Angel that he was to be God's Messenger. That did not happen till middle age. He could hardly believe in it, when it did. But all his life, from youth, from boyhood, from birth—even before birth, he was being prepared for it, not knowing it himself.

Till he was five years old, he lived among the wandering Sa'd Arabs and their sheep. We are told that he learned to walk and talk earlier than most babies—or, at least, than most babies of the desert tribes—and to ride a donkey; and shoot with a little bow and arrows Halima and her husband made for him, before he was five; It is said that the Sa'd tribe declared that they had been "lucky" all the time the baby Muhammad was with them.

At the age of five or six his desert-life ended, and Halima brought him back to his mother Aaminah, in Mecca.

Delighted to have her child again, she took him the long and difficult caravan journey to Yathrib, a town 200 miles north from Mecca, to show him to her relatives there and also to show him the house there where his father 'Abdullah had died. The journey back to Mecca was too hard for Aaminah's poor health. And, once home again in Mecca, she died. At six years old Muhammad had lost both his parents.

THE ISLAMIC REVIEW
A GLANCE AT THE WORLD OF ISLAM

Egypt

The Muslim Brotherhood of Egypt.

Sheikh Hasan Al-Banna, the Supreme Guide of the dissolved Muslim Brotherhood of Egypt, issued a statement in the Egyptian press on January 11th, 1949, absolving the Brotherhood from the alleged acts of terrorism which swept Egypt during the past few months, and was mainly directed against the prosperous Jewish and other alien minorities, and their collaborators. Sheikh Banna denied that his movement, one of the strongest and most popular of mass organisations in the history of the Middle East, advocates terrorism. He cited verses from the Holy Qur’an and from the constitutional writings of the Brotherhood to indicate that violence was alien to Muslim mentality as well as to Muslim teachings, and that the Brotherhood’s aims were to revive the spiritual life of the Muslims, in the face of the destructive forces that were playing in their midst, and whose sources of power and media of communication were non-Muslim. Addressing his colleagues and members of the dissolved Brotherhood, Sheikh Hasan appealed for order and co-operation with the responsible authorities in Egypt, now that she and her sister Arab countries were engaged in a conflict with a powerful internationally-backed enemy.

Oil

Egyptian Government officials predict that the area around the Suez Canal in the Sinai Desert would become one of the richest oil producing regions of the world. They based their statements on the discovery of a new well (January 12th, 1949) in the region which is the scene of Arab-Jewish fighting in Southern Palestine, the Negeb. Government officials in their first estimate of the new field said it would produce 5,000 tons a day.

Indo-Pakistan Situation

The Kashmir Dispute.

The cease-fire that has been brought about in Kashmir through the good offices of the Commission appointed by the U.N.O. has considerably eased the tension between the Dominions of India and Pakistan. It has been enthusiastically welcomed by the people in both the Dominions. The masses who have suffered most as a result of the partition are yearning for the return of normal conditions. They do not want war or war-like conditions. Food and clothing and other common amenities of life are the immediate needs that exercise their minds. These amenities were becoming scarce owing to the war conditions that have so far subsisted between the two Dominions. And as a consequence of this the common man on both sides of the Indo-Pakistan border has been going through a veritable hell of privations. He has heaved a sigh of relief that a halt has been called to this mad policy of mutual extermination and is looking forward to the day when the hatchet will be buried for good and the two Dominions will live in peace and harmony as good neighbours.

Ever since this senseless war was launched some fifteen months ago, it has proved a heavy drain on the Indian Exchequer, costing something like from a quarter to half a million pounds per day. To Pakistan the financial drain was not so great since only a small fraction of her regular forces were taking part in the war. But in view of comparatively smaller resources, it was an unnecessary burden which she could ill afford to bear for long. The Governments on both sides must be given credit for good sense to have seen the utter futility of this ruinous war and readily agreed to the cessation of hostilities and the settlement of the accession issue through a plebiscite. Unlike cease-fires in other parts of the world, this cease-fire in Kashmir has so far been marred by no violations. Not a single shot has been exchanged on this front. This indicates that behind the cease-fire there is a genuine desire on both sides to close this unhappy chapter and set the Dominions on the path to peaceful and friendly relations. The Pakistan Foreign Minister, Sir Muhammad Zafarullah Khan, has expressed the hope that if this friendly spirit continues and mutual confidence is restored, the day may not be distant when the permit restrictions which have been imposed by both Dominions on movements from one Dominion to another may become unnecessary, and people of the two Dominions may mix and mingle without any let or hindrance as they did in united India.

Some differences have no doubt arisen as to the interpretation of certain clauses of the cease-fire conditions, mainly about the disbandment of the Azad Forces. But, given the goodwill that is already abundantly forthcoming on both sides, these differences are not likely to prove a serious obstacle in the way and will be swept away by this new tide of mutual trust and understanding. This atmosphere of mutual friendliness has been further reinforced by the statesmanlike gesture of goodwill on the part of Pandit Nehru, India’s Premier, in calling the S.E. Asian Conference in New Delhi in defence of Indonesia, a predominantly Muslim country, against Dutch aggression. Meanwhile, brisk preparations are afoot on both sides to canvass public opinion in Kashmir and win the plebiscite. India, with her abundant resources in men and money and manufactured goods, is fast consolidating her position by enlisting the goodwill of the people of Kashmir. Srinagar, the capital of that once happy valley, has been flooded with food grains and cotton cloth, the two items of daily necessities which have become almost an inaccessible luxury in the towns and villages of India and Pakistan. But in Kashmir these goods are sold at nominal prices. Kashmiri merchants dealing in silk goods, woollen shawls, carpets and embroidery have been welcomed in the main market of Amristar, the holy city of the Sikhs and their strongest citadel. They are treated with a courtesy and consideration never known even in the good old days, when Hindus and Muslims lived together in a united India, and they are doing a roaring business. Side by side with this, the policy of suspicion and discrimination that had so far been in vogue in India in regard to Muslims in the Dominion has been replaced by one of pacification and conciliation. Pakistan has no other weapon in her armoury to use in this battle of the plebiscite except the link of a common faith, a common culture, a common geographical position and last but not least a common economic future. Which force will ultimately sway the Kashmiri mind, the beauties of the Qur’an or the bales of piece goods from Indian cotton mills, has yet to be seen.

The Dissolution of the Punjab Legislature.

Another event of note within Pakistan which may have immediate reactions on Indo-Pakistan relations as well is the dissolution of the West Punjab Legislature by the Governor-General of Pakistan and the assumption of administration by the Governor of the province, Sir Francis Mudie. The West Punjab, with its rich, fertile, canal-irrigated colonies, growing

MARCH 1949

53
the best of wheat and cotton known to world markets, with its stout and sturdy martial races, who during the last war covered their names with glory for their feats of daring and bravery against the Afrika Korps of Rommel in North Africa, may fitly be described as the back-bone of Pakistan. This back-bone has, however, been growing a most poisonous cancer ever since partition. The corrupt and spineless medieval landlords and aristocracy, the creation of British régime, who happened to be in the seat of authority under that administration, continued in the saddle at the creation of Pakistan. The result was that, though British rule was withdrawn, this unwelcome British legacy clung to this province like a nightmare, playing havoc with every department of life. British control, whatever its defects and drawbacks, had at least one redeeming feature. It insisted on efficiency of the services and a certain amount of clean dealing and fairness. With the withdrawal of that control and the passing away of administration into weak hands, themselves tarnished with corruption, nepotism and intrigue, public life in this key province of Pakistan had sunk to the lowest ebb. Those holding the reins of government in their hands, the services, the political leaders, members of the Assembly—everybody and everything seemed to be in the grip of a wave of corruption and inefficiency, and the man in the street, who was the main victim of this all-round collapse in public morals, was seriously doubting whether this kind of self-government was really worth while.

The province heaved a sigh of relief when it woke up one fine morning to find the front pages of newspapers splashed in big block letters with the news that this corrupt and effete Assembly had been dissolved by the Governor-General by virtue of his special powers vested in him. The administration has passed into the hands of the Governor, Sir Francis Mudie, who has behind him a brilliant record of sound statesmanship and honesty of purpose. It is hoped that under him the province will have self-government combined with good government, that corruption and nepotism will be eradicated root and branch, and that the services will be purified and galvanized once more with a will to efficiency and conscientious discharge of duties. In the meantime, measures will be adopted to hold fresh elections as soon as possible and restore the constitution.

Communism in the West Punjab.

In the elections that are coming, one must be prepared for quite new forces coming to the fore. The Communists will be one such force which will avail themselves of the opportunity to assert themselves and for the first time thrust themselves as a positive factor in the political and social reconstruction of life in this province. Communism has of late been gaining adherents among the Muslim-educated youth, though not on a scale as big as in India. This is due mainly to the failure of the champions of the Shari‘at Law to give them a cut and dried economic system. Abstract philosophy and fine sermons, however fascinating, cannot fill empty stomachs. If the danger of Communism is to be averted, the divines of Islam must put their heads together and give the nation a well-worked-out economic system under the Law of the Shari‘at, ensuring justice and fair deal to the under-dog. Revolutionary forces are fast brewing and the coming elections will bring the first real clash between Islam and Communism as forces for social reconstruction. As things stand, however, Communism has little chance of success against Islam. Religion is too deeply ingrained in the Punjab’s genius. They are perhaps the most religious-minded people in the world.

The Future of Indo-Pakistan Relations.

Whatever the shape of things that emerges out of the forthcoming elections, one thing may be safely predicted. The new blood which these elections will introduce into the body-politic of Pakistan will have a very wholesome repercussion on the Indo-Pakistan situation. The old feuds, the creation mainly of the old school of politicians, are certainly not after the heart of the rising generation and the first thing they will do on coming to power will be to extend a hand of fellowship and friendship to the sister Dominion of India.

Geological Survey of Pakistan.

A geological survey of Pakistan will be made during the next summer season. Dr. Crookshank, the newly appointed Director of Geological Survey of Pakistan, whose office has been already set up in Quetta, has prepared a detailed scheme for conducting the proposed survey.

In Eastern Pakistan, investigation will be carried out into the deposits of coal, limestone and other minerals which have not so far been exploited. A survey on the site of the Karnafuli dam in the Chittagong area will also be undertaken.

In Western Pakistan, geological survey will be made on a much bigger scale. Dam sites at Warsak and Durgai in the North West Frontier Province will come first under this survey. There will be an intensive survey of the districts of Rawalpindi and Jhelum.

The survey of the chromite area around Hindupur, and of the coal area near the Salt Range in the West Punjab, will be carried out by the Geological Survey Department next summer.

It is further proposed to undertake a survey of the high Himalayan States of Chitral, Dir and Swat.

A laboratory to analyse, test and dress the minerals will also be established by the Government, most probably at Quetta.

The Ahmadiyya Anjuman Isha‘at-i-Islam, Lahore, Pakistan.

During the month of December, 1948, the Ahmadiyya Anjuman Isha‘at-i-Islam—the Society for the Propagation of Islam—held its thirty-fourth annual meeting at Lahore, Pakistan. This Society has published many books on Islam in English and other languages of the world. Incidentally, it was the first Muslim organisation that placed before the world an English translation of the Holy Qur’an with the Arabic text from the pen of the eminent Muslim savant, Muhammad ‘Ali.

The session lasted for three days, at which many scholars, writers and public speakers of fame and eminence addressed its open meetings, which were well attended. At one of these meetings the head of the organisation, Maulana Mahammad ‘Ali, made an appeal for a special fund of Rs. 100,000 (£7,500) for the free distribution of literature on Islam in Pakistan, in the Indo-Pakistan sub-continent and in countries like England, America and Germany. This appeal was responded to in a generous manner by the few hundreds of people devoted to the cause of Islam and enthused with the truth and ultimate ascendency of Islam in the world. Half of the amount, Rs. 50,000, was raised on the spot. The Society decided to donate the other half from their reserve fund so that the work could be started at once.

This annual session came to a successful close after deliberation and discussions, principally, on such points as concern the propagation of Islam in the world.

Malaya.

The Prophet Muhammad’s Birthday in Malaya.

Probably nowhere in the world of Islam is the occasion of the Birthday of the Prophet Muhammad kept with so much of circumstance, befitting its importance, as in Malaya. This year the Muslims there celebrated the Birthday of the Prophet, as
usual, by the holding of feasts for their children and their poor in every nook and corner of the country. Everywhere lectures extolling the unique virtues of the Great Teacher of humanity were delivered. Not only was this done at places of public worship, but also at the residences of the well-to-do and the town halls were gaily belflagged where large crowds assembled to express their homage to God for His past blessings.

The 12th day of Rabi’ al-Awwal—the date of the Birthday of the Prophet—is officially gazetted a public holiday throughout the country. The celebrations on this auspicious occasion usually extend over a whole week with subdued rejoicings day and night. Radio Malaya marks the occasion in a fitting manner by special programmes with recitations of the Holy Qur’an. Loud-speakers are brought into play by well-known lecturers and leaders of Muslim communities to bring out the beauties of Islam through the medium of their respective tongues. The Republic of China’s Muslim Consul, Alhaji Ibrahim T.Y. Ma—a learned Chinese Muslim from Peking—who was recently appointed to lead the local Chinese residents, took an active prominent part in these celebrations by lecturing in Arabic, English and Mandarin, unfolding the real meaning of Islamic teachings for the edification of children as well as adults. Mr. Ma is the representative of some 40 millions of Muslims in China who first embraced Islam at a much earlier date than did the Hindu ancestors of the Malays.

The renowned savant Maulana ’Abdul ’Aleem Siddiqui, of Pakistan, the founder of the All-Malaya Muslim Missionary Society in Singapore, which publishes an English monthly journal, The Islamic World, is in Malaya, and addressed various meetings, and at every centre of Muslim population preparations were made to give him a warm welcome. The thing that struck one most was that everyone from the highest to the lowest in Malaya, including the various Malay rulers and their ministers, took part in the celebrations, in spite of the fact that the whole peninsula is still suffering from undiminished hardships from the Communist insurrection, which has affected the general welfare of the country.

The Malayan Chamber of Religious Affairs.

From the throes of the recent birth of a new Constitution have emanated two purely Malay bodies to guide the future destiny of the Malay as a whole. One of these is being set up under the name of Dewan Negara, with functions more or less said to be similar to those of the English Privy Council. Membership of this body will be unlimited and this will probably constitute a sort of House of Representatives to exercise supreme authority including the selection of a new Ruler and his Ministers of State. Its chief concern will be all matters of civil administration. The other body will be named Majlis Ugama dan Adat Negri (Chamber of Religious and Customary Affairs), which will manage all matters of religion as well as Malayan customs. As far as can be foreseen, these two bodies will be the chief bulwark against further encroachments upon the fundamental rights of the people, not only by the foreign elements but by their own rulers and chiefs. The Chamber of Religious Affairs is a common feature in all Malay States.

Communism in Malaya.

Malaya is not yet out of the wood. Although encouraging reports are placed daily before the public by all sections of the Press, very few people view the situation with optimism. However, rich Malaya may be in natural resources, she cannot afford to foot the daily bill of 270,000 dollars with equanimity, especially as she is already living on credit, almost all her pre-war surplus having been exhausted in the making of preparations for her liberation from the grip of the Japanese.

While the Malays appreciate the vigorous steps taken by local authorities in conjunction with the protecting power—Great Britain, the Malays themselves supplying some 25,000 of Special Constables of both sexes to take part in crushing down the Communist revolt, it is rather disappointing to the Malays that the Chinese residents in Malaya have contributed a very small percentage of their youths to help put down the Communist disorders in the country.

North Africa

Nationalism in North Africa.

The year 1948 could be regarded as the year in which the unity of Muslim North Africa, divided artificially into three countries of Morocco, Algeria and Tunisia, has been translated into reality both in internal and external spheres. The North African Muslims feel more and more the necessity of coalescence. Joint efforts made by the various North African political parties during the last year to present their case to the United Nations Organisation are proof of the will of the Sons of North Africa to co-ordinate their efforts and to make others respect their aspirations.

Last year diverse circumstances and events permitted the three principal North African Nationalist parties—the Destour Party of Tunisia, the Istiqlal Party of Morocco, the Movement for the Triumph of Democratic Freedom in Algeria—to affirm their unity of purpose and the solidarity of North Africa, which is becoming more and more assertive and strong every day.

On the 29th of May, 1948, the three parties sent a joint note addressed to the Minister of Foreign Affairs of the Government of France, in which they sounded a warning against the eventual recognition of the State of Israel by France, which step was calculated to release the worst repercussions amongst the Muslims of North Africa.

On the 2nd of November last year, the three North African leaders—Djelloul Fares (Tunisia), Ahmed Mezerna (Algeria), and Mahdi Ben Barka (Morocco)—sent to the Secretary-General of the United Nations Organisation a joint declaration, in which, after having condemned the imperialistic politics of France in North Africa, the three Nationalist representatives claimed for each of the three countries the restitution of its national sovereignty.

On the 1st of December, 1948, a joint memorandum giving the details of French colonisation policy in North Africa, as affecting their political, economic, social, cultural domains, was lodged with the United Nations Organisation by the three North African parties to bring to the notice of the democratic world the sorry situation where the masses of North Africa were floundering in misery and also to emphasise their national aspirations to liberty and independence.

Zionist Activities in North Africa Intensified.

Jewish refugees, who include Czechs, Yugoslavs, Poles and Ukrainians, are arriving in Casablanca. It is also reported that Moroccan Jews had begun a spontaneous exodus and that 100,000 were preparing to emigrate to Palestine and 12,000 of them had already arrived in Algiers. The French authorities in Algeria have adopted a sympathetic attitude to this sudden "displaced persons" problem.

Arab circles in North Africa say that this replacing of Moroccan Jews by East European Zionist-Communists is bound to have grave consequences for which the French authorities alone must be held responsible.
It will be recalled that the Arab-Jewish riots which broke out in different parts of North Africa in the summer of last year were due to Zionist provocation.

France and the Fezzan.

The -Fezzan is the south-western sector of Libya, a predominantly desert area with about 50,000 inhabitants, all Arabs. The Fezzan was "liberated" by the French in 1941, "administered" by them till 1947, and on the 13th June, 1947, was officially "annexed" to the French African Empire.

Last month M. Naegelen, the Governor-General of Algeria, accompanied by M. Jules Moch, the Minister of Interior, visited the Fezzan and in a speech at Sebka, M. Naegelen assured the Arabs that France had not come to impose restrictions but to bring welfare and respect of all religions, but it is also reported that Great Britain and the United States oppose the annexation of the Fezzan by France, but there are some who are of opinion that it is unjust to deprive Italy of any of her former colonies chiefly because of the sentimental value which these colonies have for the Italian people.

Sa'udi Arabia

The government of Sa'udi Arabia is taking active steps to train its young nationals in various sciences. Recently twenty young students went to Egypt to study letters, law, engineering, medicine, agriculture, etc. There are others who are receiving training in aviation and military instruction. Some students have been sent to the United States of America to study geology.

An English company has obtained the contract for building a large mole about eleven kilometres long at Jeddah. This will provide for the berthing of large tonnage ships and tankers which will carry petrol coming from the eastern coast of Arabia to America.

It was announced from Riyadh, the summer capital of Sa'udi Arabia, that the Arabian-American Oil Company had renounced its interest in the exploitation of half of its interests in the neutral territory situated between Sa'udi Arabia and Kuwait. The interests of the Arabian-American Oil Company in this region accrued from an agreement between King Ibn Sa'ud and the Sheikh of Kuwait. It was also announced some time ago that the American Independent Oil Company had concluded an agreement with the Sheikh of Kuwait for prospecting for petrol in the Kuwaitian part of the neutral zone.

In Sa'udi Arabia, which has become famous in the world of Islam for its austere ways and religious zeal, one now notices some changes. For instance, some time ago when a military parade was held at Taif in the presence of Prince Mansur, Minister of Defence, besides some verses of the Qur'an read in memory of the fallen in Palestine, discourses, recitations of poems and songs which included the Royal Anthem, formed a large part of the programme. The thing which struck observers was that only a few years ago music and singing would not have been publicly tolerated in Sa'udi Arabia.

South Africa

The President of the Natal Muslim Council on the future of South African Muslims.

The universal usage of Arabic, a central body for the purpose of Zakat, a Central Haj Committee, memorials in honour of the late Mr. A. I. Kajee and the late Qaid-i-A'zam M. I. Jinnah and a central Halal Committee for the whole of Natal, are among the many items which are on the agenda of the Natal Muslim Council.

The President of the Natal Muslim Council, Mr. A. S. Kajee, said:

"Unless Arabic is adopted as a lingua franca, there is no chance for progress religiously. The advantage of this move is that it will ensure a closer contact with the Middle East Muslim countries. Egypt has promised to send us teachers and before long Arabic will be taught as freely as any other language. We also wish to set up a central body for Zakat, a Central Haj Committee and a Central Halal (Crescent) Committee for the province of Natal. The setting up of a body to collect and distribute Zakat will eliminate the scourge of beggary that is prevalent among Muslims to-day. The formation of the Haj Committee will be on similar lines to those in Bombay and Karachi, though on a much smaller scale. The chief object of this Committee will be to ensure a return passage for pilgrims. The Halal Committee which has been serving Durban only will be expanded to serve the whole of Natal. The dispute concerning whether or not we should consider a 'phone message as authentic information is drawing to a close.

"Memorials in honour of the late Mr. A. I. Kajee and the late Qaid-i-A'zam are being contemplated upon. These memorials will be in the form of educational institutions and will serve as a reminder to posterity of the great service rendered by these men.

"Commercially, economically and politically the Muslims will not break away from the Hindus of this country because of the discriminatory attitude of the South African Government.

"In the eyes of the Government we are Indians and because of this we shall have to be united. On the question of secular education the late Qaid-i-A'zam emphasised unity. Therefore in this and the other spheres we shall have to remain united."
South African Pilgrims.

Pilgrims who left South Africa during August, are returning by air and sea from Mecca. Many have taken the advantage of touring the Middle East and India and would return later. Last year, however, King Ibn Sa‘ud had helped South African Muslims by arranging a special return trip for them on his Dakota, which he had received as a gift from the U.S.A. This year no such gesture has been forthcoming because of the many trips chartered by aircraft companies.

East Africa

A Muslim Institute and Arab secondary school is to be constructed in Port Tudor Road, Mombasa, East Africa. The Institute will be erected on 27½ acres of land and it is intended that training in seamanship, navigation, boat building, general building, carpentry, masonry and electrical engineering will be provided at the Institute. In addition, there will probably be some form of preparatory training in such as biological, veterinary and forestry work, etc.

In addition to the gifts of £100,000 from His Highness the Aga Khan and a similar amount from the British Treasury, through the Sultan of Zanzibar, and £25,000 voted by the Kenya Legislative Council for the Arab Secondary School, which is to form an integral part of the Institute, another gift of £50,000 has been promised the Institute by the Bohra community.

Turkey

Cement: Plans for a cement factory in the Ereğli coalfields area on Turkey’s Black Sea coastline are now complete. European Recovery Programme approval has been sought for this new plant, which will produce 200,000 tons of cement per year.

Coal and Chrome: Turkish coal production in 1947 showed an increase of 46 per cent over figures for 1935, and the 1948 total is expected to be even higher. Sulphurous lignite (brown coal) production in 1947 was three and a half times as much as in 1940. Turkey’s output of nearly 200,000 tons of chrome ore per year is 80 per cent of world production; this will be increased to an annual 300,000 tons when new washing equipment is delivered and installed by an American firm in 1949.

Glass: An American expert called in to study the operation of Turkish glassware factories has stressed the need for additional equipment of the latest type. He suggested that buttons should be manufactured in Turkey, thus eliminating the necessity of importing mother-of-pearl buttons from Czechoslovakia. The Ministry of Commerce is studying plans to enlarge and modernise the Turkish glassware industry.

Textiles: The Sumer Bank will enlarge its textile factory at Nazilli (near Izmir), increasing capacity by 20 per cent. Rapid progress is being made in completing blueprints for a new textile mill at Halkalpinar, also near Izmir.

Viscose: The new viscose factory at Gemlik, in addition to the artificial silk plant there, will shortly go into production on an experimental basis. The plant is geared to an annual production of 300 tons of viscose, used in rayon, transparent paper, etc.

Nearly 2,000 new school buildings were erected in Turkey in 1948, Minister of Education Tahsin Bangoulghi revealed during budget discussion in the Grand National Assembly in December. Five hundred new teachers were graduated, and 2,000 village instructors trained at the special Village Institutes. In view of the increasing popularity of schools offering technical education, it is planned to spend some nine million English pounds for new facilities within the next ten years. Enrolment in primary schools has increased by 50 per cent since 1935.

Muslims in the United States of America

The Laying of the Foundation-stone of a Mosque in Washington.

The 12th of January, 1949, will be remembered as a prominent date by all Muslims in the four corners of the globe as their brethren in the United States celebrated on that day the great occasion of the birthday anniversary of the Prophet Muhammad, by laying the corner-stone of the first Mosque in Washington, the capital of that great country. The foundation-stone laying ceremony was under the auspices of the heads of the Diplomatic Missions of the Muslim countries who sponsored the Washington Mosque Foundation Inc., founded by members of the American Arab community.

The Egyptian Ambassador, His Excellency Muhammad Kamil ‘Abd el-Rahim, opened the ceremony with a short speech in which he said, “Here we shall perform our prayers and celebrate our ‘Id.” From this centre of inspiration, there will shine, far and wide, the torch of enlightenment kindled by the great Muslim faith.” At the end of his speech he invited the heads of the Diplomatic Missions and the American Arab Trustees of the Foundation to co-operate with him in laying down the corner-stone. Participating in this ceremony were the Ambassadors of Iran, Pakistan, and Afghanistan, the Ministers of Iraq, Sa‘udi Arabia and Syria, and the Chargé d’Affaires of the Lebanon.

The site of the new Mosque, 200 by 150 metres, is located in one of the best parts of Washington, at the corner of Massachusetts Avenue and Belmont Road N.W. It is expected that the construction work will be started shortly. The building costs are estimated at £200,000, or of which £88,000 have already been collected. The piece of land has cost £25,000.

The Mosque will be erected in the pure Arabic architectural style, world famous for its beautiful structure, lines and artistic designs, and will be, when completed, a graceful piece of art and a valuable monument in the city of Washington.

Not only will the Mosque be a religious edifice where the Muslims may perform their prayers, but it will also house a valuable Islamic Cultural Institution, provided with appropriate facilities that can be enjoyed by all those who seek to study Islam and its culture.

The Yemen

The Yemen, which, till now, has been more or less closed to outside influences is, along with the rest of Asia, on the march.

The Government are actively engaged upon getting a new harbour constructed a few miles from the port of Hodeida. This new harbour will be capable of receiving large tonnage ships and it is expected that this port will handle a large amount of goods between the Yemen and foreign countries.

Side by side with the construction of this port, also new roads, connecting the hinterland with it, are being made.

The Government are devoting their close attention to the development of fruit conserving and canning. The Yemen, as is well known, is a great producer of various kinds of dried fruits, especially raisins. It also exports a large quantity of sheep-skins. They are also thinking of granting to foreign oil companies the right of prospecting for oil in their territory. The surveys made in this connection before the war by different geological societies had revealed the existence of large deposits of sulphur, coal, lead and other metals, and especially oil.

MARCH 1949
NOTES AND COMMENTS

Extract from Questions put to His Eminence the Rector of Al-Azhar by the American journalist A. A. Doroyanian.

Translated from the Arabic by DAVID COWAN, M.A.

THE SECRET OF THE MUSLIM’S DEVOTION TO HIS FAITH—THE INCOMPATIBILITY OF COMMUNISM WITH THE PRINCIPLES OF ISLAM

I have been deeply impressed by the enthusiasm of the ordinary Egyptian for his religion and his punctuality in saying his prayers at the fixed times, which can be said of only a few Christians. I should therefore be grateful if your Eminence would kindly answer the following questions:

Q. 1—What makes the Muslim so devoted to his faith? Is the secret of that to be found in the primary education, whether religious or otherwise, which the Muslim receives or in the influence exerted by his parents in his formative years? What do you consider to be the most important factor in forming this devotion?

A. 1—Islam is the religion to which every human being inclines by nature. For this reason we see the ordinary Egyptian accept it willingly and believe firmly in it as if it were a necessity of his life and a unique means of bringing him happiness. Many factors come into play here, among which are the education received under the influence of environment and the manner of life the ordinary Egyptian leads, personal internal impulses and the fact that Islam is a religion which can be believed in from within, not a religion which is dictated from without.

A word of explanation about these factors:

(a) The Islamic religion is a faith of clear, uncomplicated trends. Worship of God can be performed by the Muslim wherever he may be, either in private or in public, without any intermediary. And if the worshipper is pious and sincere in his worship of God, then the spot where he worships becomes in his eyes the most noble and exalted spot on earth. The words of God read: “Indeed the most noble of you in the sight of...
God is he who is most pious." In this there is no distinction between Arab and non-Arab, Oriental and Occidental. The measure of the nobility of a man in the sight of God is his deeds which bring him nearer to Him and if his deeds be evil he forfeits God's favour and brings down upon himself God's wrath in this world and punishment in the next.

For this reason we see the Muslim anxious to draw near to God. And how easy are his means of doing so! For God has not enjoined on his servants more than they can bear and is lenient with them in times of trouble. The Exalted has said: "God has not enjoined upon any soul more than it can bear." He has received back many sinners into His favour. He pardons them their shortcomings and accepts their repentance. In His Holy Book we read: "Say: O My servants who have sinned against yourselves, do not despair of the mercy of God. Indeed God can pardon all sins, for He is the Merciful Pardoner. Repent before your Lord and submit to Him before there comes upon you a punishment against which no helper can avail you." And in another passage we read: "O you who believe, bow and prostrate yourselves and worship your Lord and do good that you may prosper. And fight a good fight for God. He has chosen you and has not imposed on you any difficulties in your religion."

(b) He who studies the natural disposition of the Egyptians, their psychological impulses and inclinations, inherited through many generations, will affirm that these have had the greatest influence on their minds, inclining them to the worship of God and prayer to Him, especially at times when they are afflicted with misfortunes and sorrows. How quick they are to turn to God, imploring Him to release them from their bondage and remove their griefs, thereby submitting to the words of God: "If My servants ask you about Me, then I am near. I answer the call of him who calls upon Me. So let them call upon Me and believe in Me, that they may be guided."

(c) As for education, I believe strongly that it has had great influence in strengthening their great devotion and obedience to God, for education was predominantly religious in the villages and towns of Egypt. For a long time the basis of education in the primary and secondary schools was the Holy Qur'an, and reading and writing were only learned as a means to read and expound the Book of God. Then when education spread in Egypt and included civil education in its primary, secondary and higher stages, the new schools drew their pupils from students who had already studied in the religious schools where, as I have said, the basis of education was the study of the Holy Qur'an. Religious principles had their place in the syllabus of every class in the primary and secondary schools. At the same time the spread of these civil schools did not deprive Egypt in particular and the Islamic world in general of the greatest religious institute, namely, the Azhar University, to which is due the preservation of the pious works handed down by the great Muslim scholars and scientists. For more than 1,000 years it has been the source of Islamic wisdom, covering all branches of traditional science and culture. I do not exaggerate when I say that it is the only institution which has preserved the Legacy of Islam for the Muslims, showing them the right way and leading them away from error. Until quite recently it was the only institution which produced the leaders of Egypt's renaissance, who laid the foundation of that civilization whose fruits we are now gathering. From all this it will be clear to you that religious education had and still has great influence on Egyptian minds. Since from the time of its foundation right up to the present day the Azhar has been urging the Egyptians to preserve their faith and devote themselves sincerely to God, it is no wonder that the Egyptians are so sincere in their love of God and devotion to their religion. This, if God wills, will continue as long as the Azhar exists, and as long as hearts remain pure and sincere.

Q. 2—I am not convinced by statements that Communism cannot spread among Muslims. Here I should like to point out to Your Eminence that the Roman Catholic Church is violently opposed to this evil, and yet many Christian leaders, especially in Catholic Italy, have become Communists and either become open enemies of the Church or go to church only on Sundays and devote the other six days of the week to working for Communism. I am not convinced by statements that a good Muslim cannot become a Communist, for that is just what the Pope has said about Communism, and yet Christians themselves disbelieve him. If you should give me such an answer, might I ask Your Eminence whether you have taken special steps in the Azhar against Communism, such as the publication of specific writings against it or the indication of the means of detecting and combating it?

A. 2—You doubt whether Communism cannot penetrate the ranks of the Muslims, and that causes me some surprise. For if you knew the Islamic faith and how it guarantees social co-operation among the Muslims, it being an unavoidable duty of each one of them to take his Muslim brother by the hand and shelter him from need and the vicissitudes of life, then you would not hesitate a moment in agreeing with us that Islam is the rock on which the waves of Communism break in vain.

I have said that Islam guarantees social co-operation among the Muslims and protects them from want and enables them to face the vicissitudes of life, and its means of doing these is as follows:

(a) It is a duty of every Muslim to set aside for the work of God a certain portion of his wealth, whether in produce of the land, cattle, sheep, commercial goods or money, with the condition that there must be enough left to suffice the needs of the Muslim and his dependents, and that he has paid all his debts. This sum set aside may be as much as ten per cent, and the purposes for which it is used are well defined. These are to succour the poor and destitute, to provide for penniless wayfarers, and to assist those overwhelmed by debt not resulting from disobedience of God. In many verses of the Holy Qur'an God has enjoined the payment of this poor-rate. In every verse which urges a Muslim to be constant in prayer a similar injunction to give alms occurs. Almsgiving and prayer are the two chief pillars of Islam. As God has said: "Piety is that you should believe in God and the last day and keep up prayer and give alms."

If I were to quote to you all the verses of the Holy Qur'an which enjoin almsgiving I would keep you here for many hours. To summarize the position of Islam on this point I shall tell you a story of Abu Bakr, the first Caliph of Islam. At a most difficult period in the history of the Muslims, just after the death of the Messenger of God, the Caliph declared relentless war on those tribes who refused to pay the poor-rate. During this war he exposed the Muslims to great dangers and hardships, as a famine was raging. He was approached by 'Umar bin al-Khattab, also known for his austerity in religion, who entreated him to spare the people such great hardships until the famine should pass. But Abu Bakr's austerity and devotion to the articles of his faith refused to let him be weakened by any hardships he and his people might suffer, and he answered: "By God, even if they refused to hand over a camel halter which they had to pay as alms I would fight them for it or perish." He also said: "By God, I shall certainly fight those who would separate prayer from almsgiving." And so he went to war and emerged victorious, glorifying the religion of God and strengthening the pillars of Islam.

MARCH 1949

59
From this you see that Islam has taken a middle way in which the tyranny of the capitalist is limited. It takes a fixed portion of the wealth of the rich, which the ruler must devote to the poor and needy. This is also to be spent on hospitals and homes for the aged and weak, so that none should have cause for complaint and the temptation to steal other people's property and fall into sin.

(b) One of the established principles of Islam is the freedom to acquire and respect for private property. Every individual has the right to acquire as much private property as he can by lawful means, his only obligation being to pay out the fixed portion already mentioned. He is at full liberty to dispose of his property as he sees fit and after his death it falls to his heirs within the limits of the Islamic laws laid down by the Holy Qur'an. Islam exhorts all Muslims to spend voluntarily and give liberally for charitable works. It forbids them to exceed the limits, condemning both extravagance and miserliness. God says: "Those who spend their wealth in the way of God are like a grain which brings forth seven ears of corn, each ear containing one hundred grains. God multiplies for whom He wills and God is All-Encompassing, Knowing."

Elsewhere we read: "Those who store up gold and silver and do not spend them in the way of God, announce to them a painful punishment. They (the gold and silver) will be heaped in the fire of Hell and with them their foreheads, sides and backs will be branded. This is what you have been storing up for yourselves, so taste what you have hoarded."

(c) If you consider the wisdom of Islam in respecting private property and in laying down general rules for inheritance, you will realize that this is one of the most potent factors in increasing human production. Islam enjoins the careful administration of property so that it increases and at the same time it prevents it from being squandered and put to fruitless use. The man who knows that the property in the collection of which he has spent his life will pass after his death to the state, without his children profiting directly by it, has no incentive to acquire it, and if he possesses it, no incentive to preserve it. It is not right to say that the principles of social equality make up for such an incentive, for human nature, which impels parents to preserve their children and acquire property for their sake, cannot be replaced by the theories of destructive philosophers, theories which outwardly show compassion for mankind but which in reality only lead through a vale of torment.

If you consider this, you will not hesitate one moment in being convinced that Communism can have no future in Islamic countries and that, if God wills, it will never find the good-hearted Muslims an easy prey. I hope I am not being unjust when I say that the Muslims differ very much from other peoples. I believe that the Muslims love their religion from their hearts and perform the rites of Islam out of a genuine love of doing so and not through pressure of external influences.

(d) This and the general principles of the Islamic religion enjoining respect of freedom and consultation and exchange of views in common difficulties, have stamped the Muslims with a constitutional stamp for over thirteen centuries. In the Noble Qur'an the Prophet is ordered by God to seek the opinion of the Muslims in all cases of doubt or difficulty. Perhaps in the near future you will find the Ulama of Islam playing a great part in combating the destructive theories of the times in the press, on the radio, and in the pulpit.

**ISLAM IN ENGLAND**

The Shah Jehan Mosque, Woking.

The Shah Jehan Mosque, Woking, has started the year with its activities on the increase. Classes run for imparting religious instruction to adults and children continued to function satisfactorily. The Imam of the Shah Jehan Mosque, Woking, is in charge of these.

The London Muslim Prayer House, the London centre of the religious and social activities of the Shah Jehan Mosque, is drawing more and more people. The Friday prayers are so well attended that the space available is becoming too small for these congregational gatherings. It seems soon the Woking Muslim Mission Trustees will be faced with the problem of finding more spacious accommodation or start another centre in London. Both these remedies entail heavy recurrent expense.

Besides these gatherings and educational classes held every Saturday, the demand for lectures and talks on Islam is rapidly increasing. The Imam and other members of his staff are often called upon to speak to various societies and organisations on Islam.

On Wednesday, the 5th January, 1949, the Imam gave an instructive talk on "Islam and the Beliefs of Muslims" to the members of the Walton (Surrey) Branch of Toc H. Although the audience was rather small, it was select, all the members of the audience taking a very lively interest in the talk, which lasted for about an hour. Questions and answers that followed the talk took another hour.

On Wednesday, the 12th January, 1949, the Imam went to Manchester to address a cosmopolitan and representative gathering consisting of Muslims and non-Muslims on the occasion of the Prophet Muhammad's Birthday. This meeting was organised by the Muslim Students' Association of Manchester. This Association, it may be remarked in passing, is distinctively cosmopolitan in character. Amongst its members there are Muslims from Arabia, Egypt, Turkey, Syria, West Africa, Pakistan, Iran and India. The Imam spoke on the life and character of the Prophet, as depicted in the Holy Qur'an. He also stressed the unique feature of the Qur'an—its being the only religious book which exists in its pristine original purity of text, not only in the form of a book but preserved also in the hearts of hundreds and thousands of Muslims Hafiz—people who have learned the whole of the Arabic Qur'an by heart.

The learned speaker pointed out that there was no chance of any interpolation in the original text at any time or stage of the human race, and that even if all the books of the world, including the Qur'an, were destroyed, the Qur'an would still exist in the hearts of thousands of men and women. He observed that the Qur'an was the only book that could be reproduced in the form of a book after such an eventuality, and that the world could always get a true picture of the Prophet Muhammad as presented by the Qur'an. The Imam spoke on this topic for about an hour, which was much appreciated and applauded by the appreciative audience.

The week following the Imam addressed a gathering of the Society for the Study of Religions at Oxford on Sunday, the 23rd January, 1949. The members of this Society had invited the Imam last year also to speak to them on Islam. This year the membership of the group had increased considerably. The permanent president of the Society, Sir Radhakrishnan, a well-known scholar of India, was away in America, and in his absence
Professor Pritchard took the chair. The Imam spoke for about an hour on the moral and cultural contributions of Islam towards a better understanding and unification of the human race. After the lecture, another hour was occupied by interesting questions and answers, dealing with the status of women in Islam, jihād, caliphate, predestination and kismet, priesthood in Islam and Islam's attitude towards Bahaism, etc.

As usual during January there have been many visitors to the Mosque from various parts of the world, especially from Arabia, Syria and British Guiana. It might interest our readers to know that among non-Muslims, a Hindu gentleman from Eastern Pakistan visited the Mosque and had a fairly long exchange of views on the present restlessness, insecurity and turmoil all over the world, with a special reference to the solutions suggested by Islam for the ills of our world.

**London Sunday Express Interviews the Imam.**

Correspondence and interviews claim a goodly part of the time and attention of the Imam. Of late the problem of marriage and divorce has been on the carpet in the British Press. The editor of the *Sunday Express*, London, interviewed the Imam to ascertain the directives and laws governing this most crucial problem of the civilized world. We print below what the editor of the *Sunday Express* thought was a fair reproduction of the views and pronouncements of the learned representative of Islam in the West on this vexed social issue.

The *Sunday Express* for 16th January, 1949, while it accorded a very prominent position to the interview, did a grievous damage to Muslims by reporting mere half-truths. The text as it appeared in the *Sunday Express* is:

"The Imam or priest-in-charge of the Woking Mosque, the principal centre of Moslem faith in Britain, said to me:

"A Moslem can re-marry with or without a divorce from his present wife under Islamic law. He can take up to four wives without divorces if he wishes. Our divorce laws in any case are most elastic.

"A Moslem husband has only to say that he no longer loves his wife to secure a divorce. The procedure is simple. For three months he must have no marital relations with his wife, but negotiations go on to ascertain whether a reconciliation can be effected.

"At the end of that time, if there has been no reconciliation, he repeats "I divorce thee." After the third saying the divorce is irrevocable and is then registered with the Moslem courts.

"We have a system of settlements for wives who are divorced or whose husbands take additional wives.

"A Moslem must first make a marriage settlement on his wife. The nature of it must be made public in his marriage announcement.

"If he divorces his wife under Islamic law he must, if he has not already done so, pay her the full amount of the settlement before the divorce can become effective.

"It is customary, though not compulsory, under Islamic law for a husband to support the wife he has divorced for a year after the divorce.

"The position of the wife who is not divorced, but whose husband takes another wife, is that he must make equal financial provision for both wives."

Any Muslim can see that these quotations contain statements that give a very distorted view of the teachings of the Qur'ān on this most important social aspect of the life of Muslims. It is difficult to make out whether it is we who are responsible for not succeeding in making our point of view understood by an average European or it is some unexplained or willful effort at misrepresenting our way of life. The fact remains that the problem instead of being clarified becomes all the more mystified and verging on being repulsive to an average European as far as Islamic teachings go. The Imam, realising that the harm had been done, addressed the following letter to the editor, the *Sunday Express*, which speaks for itself:

Woking
18th January, 1949.

Dear Sir,

I have read your article in the *Sunday Express* for 16th January, 1949. I was rather surprised to read some of the views mentioned therein, which were ascribed to me and are only partial truths. For example, your article gives the readers an impression that a Muslim can marry four wives if he so desires. Now we had a fairly long discussion on this point and I made it quite clear that it was not the sweet will of the the man which prevails in the case of polygamy but it rather rests with the competent authorities constituted by the law which has to permit polygamy and that too only under very special circumstances. We also discussed these special circumstances, such as the inability on the part of the wife to bear children or her constant ill-health or insanity, etc. Some of the jurists of Islam even go to the length of saying that it is essential to get the permission of the first wife before entering into a state of bigamy.

The underlying idea in permitting a man to take a second or third wife, under special circumstances, is to afford protection and a home to the unfortunate widows left over in an overwhelming majority in a nation as the result of a war, etc. Islam is a deadly enemy of any kind of illicit sex connection outside the wedlock and hence, in order to safeguard the chastity of women, it resorts to polygamy under abnormal conditions. The normal course in Islam is that of a monogamous life. Your article gives just the opposite impression.

About divorce also some misunderstanding has crept in. Although divorce is permitted in Islam still it is "the most detested thing permitted by God"—these are the words of Muhammad, the Prophet of Islam. I never said that the "divorce laws in Islam are elastic." What I said was that reasons or grounds for a divorce are elastic, not being confined or restricted to infidelity or faithlessness on the part of a partner resulting in the violation of the marriage vow. Now if there is no more any love existing between a couple it is better to part. If these reasons are elastic, they are so both for the husband and the wife and not for the husband alone. Then it is not the prerogative of the husband alone to pronounce a divorce; the wife has got the same right equal to get divorced.

I shall appreciate it very much if you would kindly publish these views in your next issue, as otherwise I feel that a great injustice has been done to me, as things have been ascribed to me which I never said and which are opposed to the teachings of Islam and hence unauthentic.

Yours faithfully,
(Dr.) S. M. ABDULLAH (Imam).

**THE PROPHET MUHAMMAD'S BIRTHDAY CELEBRATIONS IN LONDON**

Islamic Cultural Centre, London.

The auspicious occasion of the Birthday of the Prophet Muhammad was celebrated at the Islamic Cultural Centre, Regents Lodge, Park Road, London, N.W.8, on the 12th January, 1949. Muslim and non-Muslim guests assembled to pay their homage to the memory of the "Most Successful of all the Prophets."

The proceedings began at 5 o'clock when the numerous guests were entertained to tea, which was served in the large dining-room of the Centre. After tea, the guests were asked by Dr. 'Ali Abdill-Kadir, director of the Centre, to move to the lecture room. The speaker of the evening was Mr. Saleh...
Mahmoud Haffar, who spoke on "Muhammad—the Chosen." Mr. Haffar is the Syrian Honorary Consul in Manchester and has been well known for many years in this country for his work for Islam. His address, which was cogent and brimming with the sincerity of a devout Muslim, was listened to with rapt attention.

Dr. 'Ali 'Abd el-Kadir, who was in the chair, after some introductory remarks, called upon Mr. Haffar to address the meeting. The learned speaker, by introducing his audience to various aspects of the life and work of the Prophet Muhammad, established that Muhammad was "the chosen of God"; for Muhammad succeeded in raising many peoples to God and by giving humanity a universal brotherhood, based on mutual respect and free development of the individual.

Finally, Dr. 'Ali 'Abd el-Kadir spoke some words in appreciation of Mr. Haffar's instructive and excellent speech and thanked him on behalf of the Centre and those present.

Jamai'at ul-Muslimin, London.

The Jamai'at ul-Muslimin held a meeting in celebration of the birthday of the Prophet Muhammad (upon whom be the peace and blessing of God!) at its headquarters at the East London Mosque, 448, Commercial Road, London, E.1, on Sunday, 16th January, 1949.

Mr. I. I. Kazi, who is the leader of the Jamai'at and one of its founders, spoke at length upon the meaning and beauties of the Prophet's message to mankind. His speech was in many ways off the beaten track. He, by quoting from various journals, brought home the point that the teachings of the Prophet were ahead of some of the advanced ideas of to-day.

The meeting was well attended, and a welcome visitor was the High Commissioner for India, His Excellency Mr. Krishna Menon. The district of London in the vicinity of the East London Mosque has quite a large Muslim population, both permanent and temporary, and these made up the majority of the audience. However, many Muslims had come from elsewhere to be present on the great occasion, and among them could be seen Dr. Sheriff from Tunisia, Mr. A. Suleri, the author of What Pakistan?, Mr. 'Abdul Majid, editor of the Islamic Review, Mr. Muhammad Aman Hobohm, the Imam-designate of the Berlin Mosque, and many others from different parts of the Muslim world.

The Muslim Society in Great Britain, London.

On the 12th January, 1949, the Muslim Society in Great Britain met to keep the birthday of the Prophet Muhammad (upon whom be the peace and blessing of God!). The meeting was held at the Cafton Hall, Westminster, London, as the Society's headquarters are not considered big enough for a function of such importance.

This important occasion had been publicised in two of the leading English dailies, so that apart from the Muslims present there were also many English people at the meeting who had been attracted by the announcements. The hall was well filled. It is interesting to note that as a result of this step there have been a number of enquiries from non-Muslims about Islam.

His Excellency the Afghan Ambassador, Sardar Faiz Mohammad Zakariya, who is a diplomat and profound scholar of Islam, had kindly agreed to take the chair. The principal speaker of the evening was the editor of the Islamic Review, Mr. 'Abdul Majid, M.A.

The proceedings started with a reading from the Holy Qur'an by Mr. Muhammad Aman Hobohm, a young German Muslim, who is at present being trained at the Shah Jehan Mosque, Woking, with a view to his becoming Imam of the Berlin Mosque. After the recitation, His Excellency the Ambassador made his opening speech. Sardar Faiz Mohammad Zakariya dwelt upon the beauties of the Prophet's message. He expressed regret at the misunderstandings which had grown up around the original teachings of Jesus, and went on to emphasise the fact that Islam, being based on the belief that all is from God and will return to God, caused all man-made philosophies and creeds to be unnecessary. The Ambassador amplified his assertion with examples. Finally, His Excellency reminded his audience of the great principles of Islam, that the Prophet Muhammad was the last of the Prophets, and that the Qur'an was the final revelation of religion in its complete form. We are printing elsewhere in this issue the full text of his speech.

The chairman then called upon Mr. 'Abdul Majid to address the gathering. The subject of the speech was, "The Religion and Politics of Muhammad". The speaker, in outlining the distinguishing features of the religion of Islam, laid stress on the Prophet Muhammad being most anxious to create an atmosphere of better understanding between the Muslim and non-Muslims, for, let it be said to the eternal glory of the Prophet Muhammad, who for the first time in the history of spiritual education of mankind made it obligatory for his followers to believe in and respect all the prophets of God without any distinction of time and place. The speaker pointed out that the religion of Muhammad was not opposed to Jesus and his teachings. He ended by appealing to Christians who could do a great service to mankind if they would study Muhammad and take his co-operation, whenever it is offered, to solve the two most pressing problems of the world—the problem of race and the problem of class.

Major F. W. B. Farmer, the Honorary Treasurer of the Society, wound up the speeches by thanking both the Ambassador and Mr. 'Abdul Majid for their learned and inspiring discourses.

After the speeches refreshments were served during which there was general conversation and many old friendships were re-newed and new ones made.

The Young Men's Muslim Association, London.

It has long been felt that although there are various Muslim organisations in London, there is none that affords the residential facilities of a club to Muslim residents in London and visitors from abroad. In order to fill this need the idea of forming a Young Men's Muslim Association took shape, and an executive committee, with Dr. 'Ali 'Abd el-Kadir as its Chairman and Mr. Yusuf Bustin as its Honorary Secretary, was constituted.

The aims and objects of the Young Men's Muslim Association are the propagation and support of Islam, and the provision of opportunities for Muslim young men from the various countries to meet each other while in England and thus help the establishment of a closer union and a common ideal for the whole of the Muslim world. The Association also aims at providing recreation, social activities, sports, debates, and lectures, etc.

It is proposed that in time, provided that sufficient financial support is given, a hostel be opened where Muslims may live with their Muslim brethren and learn practical lessons in Islamic brotherhood. It is the hope of the Association that it eventually may link-up with other similar Muslim organisations all over the world, with the possibility of an exchange of visits between their respective members, so that still further strengthening the existing bonds between all Muslims. Until such time as permanent premises can be acquired, the Association is fortunate in being able to use part of the Islamic Cultural Centre for its various activities.

It need hardly be mentioned that there is an urgent need for some form of hostel or recreational centre for Muslims in England. It is also essential that such a place be run on Muslim lines with a view to reminding young Muslim visitors to this country, not only that they are Muslims, but that they should be proud of being Muslims and of leading a Muslim life.

62

THE ISLAMIC REVIEW
BOOK REVIEWS


Prof. Gibb has viewed the extensive field of Muslim theology from its earliest crystallization during the period of the seventh to the thirteenth centuries through its internal evolution between the thirteenth and the nineteenth centuries to the varied modern movements that are in process to-day. "It is understandable," says Prof. Gibb, "that modern Muslim theologians themselves should protest against innovations and should seek to tie Islam down to its medieval dogmatic formulations by denying, first of all, the possibility and, second, the legitimacy of the reconstruction of Islamic thought."

The kindly manner in which the author has consistently treated a rather delicate subject is revealed in the following extract from the Foreword: "The element of criticism inseparable from honest discussion makes it difficult to avoid the appearance of surveying the religious life of Muslims from some superior height. There is, indeed, no way to avoid it except by recognizing that we of the West are fellow-voyagers with them, engaged in a common spiritual enterprise, even though our ways diverge. The object of this inquiry is only to discover what progress they are making on their way."

Let us trace this progress, as detailed by Prof. Gibb, in brief outline. The basis of all Muslim thought about religion is, of course, the Qur'an. The Qur'an is essentially untranslatable, in the same way that great poetry is untranslatable. The three "roots of the Faith" in Islam are—the Qur'an, Tradition (Hadith) and consensus of opinion of the community (ijma'). This being so, we find an absence of a hierarchy and of all that organization of councils, synods and sees which plays so large a part in the history of the Christian church. In Islam there was an early conflict between the strict transcendentals and the crude anthropomorphists. Deliverance from the two extremes came from the Sufis. They in turn were followed by the puritanical movement instituted by 'Abd al-Wahhab and the activity of the famous revivalist, Jamal ud-Din al-Afghani. The reforms of Shaikh Muhammad 'Abduh are detailed at length and his influence upon the organization of Al-Azhar. But "in our preoccupation with modernism, we must be careful not to exaggerate its extent or its importance. The strength and influence of conservative Islam is not to be underrated." The humanism of Iqbal is dealt with at length and with several extensive quotations. "Where the other modernists have preached a new liberal and humanist Islam on the old orthodox foundations, Iqbal has tried to refashion Sufi thought in terms of Western humanism."

"If (the author's) analysis is not mistaken, the conclusion which seems to emerge is that the religious heritage of Islam is threatened not so much from without as by three forces from within." These three forces are fully described, and Prof. Gibb concludes against those critics, both Western and Eastern, who describe orthodox Islam as a petrified religion. "But the accusation is false. Islam is a living and vital religion, appealing to the hearts, minds, and consciences of tens and hundreds of millions, setting them a standard by which to live honest, sober, and godfearing lives."

W. B. P.


The first edition of this book appeared in the year 1930 and the second, now under review, in 1948. The translator is an Englishman and a Muslim and has been a life-long student of the Qur'an.

Translation from one language into another is not an easy task, and much less in the case of a Holy Scripture. But Mr. Marmaduke Pickthall has succeeded, so far as is humanly possible, in conveying to the readers of his translation the true and sublime teachings of the Holy Book.

We may, however, point out one serious mistake which finds expression in footnote No. 1 on page 24. Dealing with the meaning of the three letters—Alif, Lam, Mim—of the Arabic alphabet, it is stated that "some have opined that they are merely the initials of the scribe." This statement is not only baseless and devoid of any truth or authority but also opposed to the most reliable historical testimony. According to the most well-received opinion these and all other similar letters are abbreviations representing words or are contractions for some Divine attributes and are on no account "initials of the scribe."

Such an opinion would lead to the theory of interpolation in the original text of the Holy Qur'an. The seriousness of holding such a damaging view was brought to the notice of the late Mr. Marmaduke Pickthall who, in the Hyderabad-Deccan Edition with the Arabic text of his translation, deleted this footnote. It is a matter of regret that his London publishers of this reprint did not seek the advice of a competent authority with regard to any improvements that were necessary in the second edition. This detracts very much from the value of this work, which otherwise would perhaps be the most readable translation of the Holy Qur'an in the English language.

There are other moot points to which a casual reference might be made. It would have been more appropriate and added to the lucidity of this translation, if the translator had not used rather unfamiliar Biblical phrases in his translation. We may refer, as an example, to Chapter 3, Verse 55 (page 73 of the translation). Leaving aside the consideration as to whether the translation is good and in accordance with the strict and accepted usage and idioms of the Arabic grammar and language, one cannot help feeling that the translator in this case has left the meaning obscure, which tends to conceal the real meaning behind some Biblical phrase. One cannot enter into lengthy discussions on this point in this short review, but the words translated by him in the verse referred to above, "I am gathering thee and causing thee to ascend unto Me," would have read better if they had been rendered as "I will cause thee to die and exalt thee in My presence," which is plain English for such an obscure phrase as "gathering thee."

On the whole the translation is quite good and we recommend it to all students of the Holy Book.

S. M. A.


This is an interesting research study in this little trodden subject by a reputable Arab historian of Palestine, now exiled in Damascus. This book is recommended for its originality.

The author takes the Qur'an as the best source for the social, political and economic life that preceded the Revelation. With forceful deduction and analysis, the author establishes his thesis, and he is objective enough to contradict many of the delicate aspects of established Muslim conception when he sees the deduction necessitates it.

This procedure in the books has created some controversy in the Arabic speaking countries.
WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

A MUSLIM CLUB IN LONDON

London,
8th January, 1949.

Dear Sir,
Assalamo alaikum!

There is a very great need to found a Muslim Club, based on Islamic principles, in this great metropolis. The need is keenly felt by all the Muslims resident in, and visitors to, this country, including a great many students. This club would provide a meeting ground for Muslim brethren and would create a practical Brotherhood of Islam—at least in London. Furthermore, the resident Muslim community of Greater London is gradually increasing and the sons and daughters of Muslim residents will soon be of marriageable age. Provision should be made for these young people to know and meet each other so they may not be lost to our community. Great responsibility rests on the shoulders of the Muslim residents of London and more so on their so-called leaders. Perhaps some organisation will come forward to initiate this good cause by starting a Building Fund for a Club, and after having done its duty, then only—and not before, could it look forward to financial help from their respective motherlands. “God only helps those who first help themselves.”

Yours sincerely,

SULEMAN M. JETHA.

* * *

THE NATIONALITY OF A MUSLIM

Maldon, Essex.
January 26th, 1949.

Dear Sir,
...I am deeply troubled as regards the present position of Islam in the world, particularly the Middle East. As an ex-Army Officer I ask myself why the Arab armies have senselessly squandered away their resources and failed to act in union against the common foe. Petty jealousy must not stand in the way of a United Muslim Front. The Prophet himself set us an example in unified generality which we would do well to follow. I myself volunteered to serve the Arab cause last year, but got no further with the authorities concerned. We must not allow arrogant Israel to take the lands that rightfully belong to our Muslim brethren. Can we not set on foot an organisation to be called “Muslim Union,” with the object of creating a World Muslim Commonwealth, which any aggressor would do well to heed before provoking us further? Such a Commonwealth would be a powerful bloc to peace and stability and would be a living example to mankind as a system in which the rule of God is supreme, and in which justice, equality and co-operation would march hand in hand. It would extend from the Mediterranean to the Pacific Ocean, and would be the logical “counter” to the extremes of Communist materialism as exemplified by Russia, and American capitalist monopoly as represented by the U.S.A.

Furthermore I consider it time we recognised only one nationality—Muslim—so that whether we come from China or Peru, we give our nationality not as Peruvians or Chinese, but as Muslims . . . .

Yours,

S. T. JAMSET.

* * *

OUR READERS AND OURSELVES

Isleworth, Middlesex.
5th January, 1949.

I have immensely liked the first issue of the new series. I think it has been produced in a most remarkable way. The contents are good and magazine looks most attractive.

I have no doubt that this paper will bring news that otherwise we would not think of reading, and if keeps the attitude of being non-political, it will be very popular.

Thank you.

Yours truly,

(Dr.) SAULAT JEHAN.

* * *

Plymouth,
2nd January, 1949.

Dear Sir,

May I take this opportunity of complimenting yourself and your colleagues on the new Review; it is a first-class production well worthy of its cause. The articles on Islam and the activities of Muslims in the countries of the Near and Far East were very welcome. Is it intended to publish the Review in languages other than English? I imagine that there would be quite a demand for one written in French among the French Muslims both in France and North Africa . . .

Yours faithfully,

D. W. STYRING.

* * *

Manchester, 19.
27th December, 1948.

Dear Brother in Islam,

I thank you very much for the copy of the Islamic Review you have sent. Please accept my heartiest congratulations on your success in bringing forward such a beautiful and useful journal. I am sure, with the help of God, it will prove to be very useful in the cause of Islam.

I am enclosing the subscription form, duly filled in. I have given an address in Hyderabad, which I request you to send to your Pakistan office but I wish to pay the subscription here.

Thanking you,

Yours fraternally,

M. AKBAR ALI.

* * *

Storfold,
Bedfordshire.
27th December, 1948.

My Dear Mr. Majid,

Assalamo alaikum!

Congratulations on the new Islamic Review. It fills a much needed want and should do much to promote spiritual and cultural unity among Muslims all over the world. I wish the new Review and all associated with it the greatest possible success.

Yours sincerely,

AHMED BENNETT.