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Between Ourselves

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The national flags surrounding the Ka'ba, looking at the page clockwise, are those of Pakistan, Transjordan, Syria, Afghanistan, Kedane, Jodore, Morocco, Indonesia, Yemen, Tunis, Turkey, Transjordan, Irak, Kedake, Egypt, Zanzibar-Oman-Muscat-Koweit, Iran, Sa'udi 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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THE ISLAMIC REVIEW
EDITORIAL . . .

ISLAM'S UNIQUE CONTRIBUTION TO HUMAN CIVILIZATION

It is often said that religion is responsible for much of the hatred and bloodshed in the world, but a cursory glance at the history of religion will show this to be a monstrous misconception. Love, concord, sympathy, kindness to one's fellow-man, have been the message of every religion, and every nation has learnt these essential lessons in their true purity only through the spirit of selflessness and service which faith in God has inspired. If there have been selfishness and hatred and bloodshed among religious people, they have been there in spite of religion, not as a consequence of the message of love which religion has brought. They have been there because human nature is too prone to these things; and their presence only shows that a still greater religious awakening is required, that a truer faith in God is yet a crying need of humanity. That men shall sometimes turn to low and unworthy things does not show that the nobler sentiments are worthless; it only shows that their development has become an all the more urgent need.

If unification be the true basis of human civilization, by which phrase I mean the civilization, not of one nation or of one country but of humanity as a whole, then Islam is undoubtedly the greatest unifying force the world has ever known or is likely to know. Thirteen hundred years ago, it was Islam that saved it from crushing into an abyss of savagery, that came to the help of a civilization whose very foundations had collapsed, and that set about laying new foundations and rearing an entirely new edifice of culture and ethics. A new idea of the unity of the human race as a whole, not of the unity of this or that nation, was introduced into the world; an idea so mighty that it welded together nations which had warred with and hated one another since the world began. It was not only in Arabia, among the ever-fighting tribes of a single peninsula, that this great miracle, as an English writer calls it, was wrought, a miracle before the magnitude of which everything dwindles into insignificance:

"A more disunited people it would be hard to find till suddenly the miracle took place. A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely the union of all these warring factions." (The Ins and Outs of Mesopotamia, p. 99.)

It not only cemented together the warring tribes of one country but it established a brotherhood of all the nations of the world, joining together even those which had nothing in common except their common humanity. It obliterated differences of colour, race, language, geographical boundaries and even differences of culture. It united man with man as such, and the hearts of those in the far east began to beat in unison with the hearts of those in the farthest west. Indeed it proved to be not only the greatest but the only force unifying humanity, because whereas other religions had succeeded merely in unifying the different elements of a single race or a single nation, Islam actually achieved the unification of different races and nations, and harmonized the jarring and discordant elements of humanity.

Islam not only made the different human races a single race and united different nations into a single human nation; upon this basis, the surest basis of civilization, it brought back to man his lost civilization. Thus writes Mr. J. H. Denison in Emotion as the Basis of Civilization:

"In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers, had broken down, and nothing had been found adequate to take their place . . . It seemed then the great civilization which it had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order were unknown . . . The old tribal sanctions had lost their power . . . The new sanctions created by Christianity were working division and destruction instead of unity and order . . . Civilization like a gigantic tree whose foliage had overreached the world . . . stood tottering . . . rooted to the core . . . Was there any emotional culture that could be brought in to gather mankind once more into unity and to save civilization?" And then speaking of Arabia:

"It was among these people that the man was born who was to unite the whole known world of the east and south."

Civilization is once more faced with disintegration and destruction owing to a condition similar to that prevailing in the sixth century. Nation has risen against nation and seeks to destroy it. Some force is needed—and that is the first need of humanity to-day—which should unite the different nations into one humanity.

The conception of humanity as one nation, notwithstanding the diversity of races and colours and languages, and outstepping all geographical boundaries is Islam's unique contribution to human civilization. (Muhammad 'Ali in his The World Order.)
BY THE LIGHT OF THE QUR’ÁN

Compiled and Annotated by Dr. S. M. ‘ABDULLAH, Ph.D.

The Cosmopolitan Nature of the Belief of the Muslim.

We read in the Holy Qur’án:

"And who forsakes the religion of Abraham but he who makes himself a fool, and most certainly We made him pure in this world, and in the hereafter he is most surely among the righteous.

"When his Lord said to him, submit, he said: I submit myself to the Lord of the worlds.

"And the same did Abraham enjoin on his sons and (so did) Jacob: O my sons! surely God has chosen for you (this) faith, therefore die not unless you are Muslims.

"Nay! were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We will serve your God and the God of your fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.

"This is 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.

"And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.

"Say: We believe in God and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord: we do not make any distinction between any of them and to Him do we submit.

"If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so God will suffice you against them, and He is the Hearing, the Knowing. (Receive) the baptism of God, and who is better than God in baptizing? and Him do we serve.

"Say: Do you dispute with us about God, and He is our Lord and your Lord and we shall have the reward of our deeds and you shall have the reward of your deeds, and we are sincere to Him.

"Nay! do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Are you better knowing or God? And who is more unjust than he who conceals a testimony that he has from God? and God is not at all heedless of what you do.

"This is 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 : 130-141).

"Surely We have revealed to you as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

"And (We sent) apostles We have mentioned to you before and apostles We have not mentioned to you; and to Moses God addressed His word, speaking (to him);

"(We sent) apostles as the givers of good news and as warners so that people should not have a plea against God after the (coming of) apostles; and God is Mighty, Wise.”

(4 : 163-5).

These verses show the cosmopolitan nature of the belief of the Muslim and the universality of the Message of Islam. Not only is belief in the great prophets mentioned in the Qur’án an article of faith and matter of conviction with the Muslims, but the words "that which was given to the prophets from their Lord” and "We sent apostles We have mentioned to you before and apostles We have not mentioned to you.” make the Muslim conception of belief in prophets as wide as humanity itself. It is not only the belief in the universality of prophets but also the belief in the universality of revelation which is peculiar and exclusive to Islam. Revelation in its lower forms, in the form of inspiration or that of dreams or vision is the universal experience of humanity; but even in its highest form it is, according to the Holy Qur’án, not limited to one particular man or to one particular nation. According to Qur’án, Islam—the submission to the will of God—has been the one and common religion of all the prophets of God throughout the history of the human race. It is an article of faith and not a matter of any policy with the Muslims that they honour, reverence and respect all the great prophets, messengers of the whole of the human race. A Hindu or a Jew or a Christian may say something derogatory against the Prophet Muhammad but a Muslim, even under provocation, cannot in any way abuse the holy names of their prophets. This is a great contribution of Islam towards the unification of the human race or at least the religions of the world.

At the feet of the Prophet Muhammad.

'Aisha said: "The first revelation that was granted to the Messenger of God, peace and blessings of God be on him, was the true dream in a state of sleep, so that he never dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hira, and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for this (retirement); then he would return to Khadija and take more provisions for a similar (period), until the Truth came to him while he was in the cave of Hira; so the angel (Gabriel) came to him and said, Read. He (the Prophet) said, ‘I said I am nor one who can read’ and then he (the angel) said ‘Read in the name of thy Lord Who created; He created man from a clot; Read and thy Lord is most Honourable.’

"The Messenger of God (peace and blessings of God be on him!) returned with this (message), while his heart trembled and he entered upon Khadija, daughter of Khuwailid, and said, ‘Wrap me up, wrap me up,’ and they wrapped him up until the saw left him. Then he said to Khadija, while he related to her what has happened, ‘I fear for myself,’ Khadija said, ‘Nay, I call God to witness that God will never bring thee to disgrace for thou unitesst the ties of relationship and bearest the burdens of the weak and earnest for the destitute and honourest the guest and helpest in real distress.’

"Then Khadija went with him until she brought him to Waraaq ibn Naufal ibn Asad ibn 'Abd al-Uzza, Khadija’s uncle’s
son. Khadija said to him, "O uncle's son! Listen to thy brother's son." Waraqa said to him, "My brother's son! What hast thou seen?" So the messenger of God, peace and blessings of God be upon him, related to him what he had seen. Waraqa said to him, "This is the angel Gabriel whom God sent down upon Moses; would that I were a young man at this time—would that I were alive when thy people would expel thee." The Messenger of God, peace and blessings of God be upon him, said, "Would they expel me?" He said, "Yes; never has a man appeared with the like of what thou hast brought but he has been held in enmity, and if thy time finds me (alive) I shall help thee with the fullest help."

This Hadith tells us how the first revelation came to the Prophet and what was his first experience of the same. The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of reformation of humanity which was being imposed upon him. Khadija's reply not only comforted him but it also shows how well the Prophet's life was spent even before prophethood. This tradition also shows that the nature of revelation granted to the Prophet Muhammad was the same as that of the Prophet Moses, may peace and blessings of God be upon both of them. Hence according to Islam all the prophets are one community and a Muslim must believe in all these prophets and messengers of God.

THE POLITICAL SYSTEM OF ISLAM

By Dr. AHMAD A. GALKWASH, Ph.D., D.Litt.

When the Prophet Muhammad settled at Medina, he established a commonwealth based, not upon the old basis of consanguinity, but upon Religion with the Prophet himself as the chief magistrate. The spirit of blood-revenge, derived from the fiery and sensitive temper of the Arabs, which was responsible for the long-protracted blood-feuds between clan and clan, died out, and in its place there grew up in each member of the new commonwealth a genuine, earnest desire to see the peace and unity of the community maintained. The sense of tribal pride and superiority lost much of its keenness; the bond of consanguinity was greatly relaxed. The Arabs were taught to reverence the new institution, planted through the Prophet by God Himself, and to sink their tribal dissensions in the common weal of the brotherhood of the faith. "O men, verily, we have created you of one male and one female; and we have divided you into peoples and tribes, that ye might have knowledge one of another. Truly, the most worthy of honour in the sight of God is he who fears Him most. Verily, God is Knowing and Cognizant."

Equality of rights was thus the distinguishing feature of the Islamic commonwealth. A convert from a humble clan enjoyed the same rights and privileges as one who belonged to the noblest Qureish. Even a slave was admitted as a brother from the very moment of his conversion, and the highest dignity in the state thought it no dishonour to partake of his repast with him. Nor in the place of worship were artificial differences recognised between man and man; the high and the low, the prince and the peasant, the rich merchant of Mecca and the roaming bedouin of the desert, stood shoulder to shoulder in the presence of their common Deity. This equality and fraternity was, and is even to-day though much weakened, the key-note of Islam and the secret of its power as a world-religion. This levelling principle underlying the tenets of the new faith proved a veritable blessing to the Arabs in particular. Tribes and races, hitherto at war with one another, were, in the embracing fold of Islam, welded into one nation imbued with common ideas, common aims and aspirations and devoted to a common cause. Conflicting interests were harmonised from a loyal desire to advance the public good. The Holy Qur'ān laid down certain principal laws, intended to govern their new relations as members of the state, to extinguish the fire of the old tribal jealousy and to effect a union of hearts unknown before. The laws soon succeeded in bringing order out of chaos and confusion and made civic life possible for the first time in Arabia. "O believers," so run the fine verses of the Qur'ān, "if any wicked man come to you with news, make a thorough inquiry, lest through ignorance ye harm a people and have to repent on the morrow of what ye have done; and know that an apostle of God is among you. Should he submit to you in most matters ye would certainly fall into difficulty. But God hath endeared the faith to you and hath given it favour in your hearts, and hath made unbelief and wickedness and disobedience hateful to you. Such are they who pursue a right path—a bounty from God and a grace; and God is Knowing and Wise. If two bodies of the believers are at war, then make ye peace between them with fairness and do justice; God loveth those who are just. Those who believe, are brethren; wherewith do make peace between your brethren; and fear God, that ye may obtain mercy. O believers, let not a people laugh another people to scorn who haply may be better than themselves; neither let women laugh women to scorn who haply may be better than themselves. Neither defame one another, nor call one another by bad names. Wickedness is such a bad quality to adopt, after becoming true believers, and whoso repeats nor (of this) is wrongdoers. O believers, avoid frequent suspicions; verily some suspicions are a crime, and try not into others' secrets, neither let one of you traduce another in his absence. Would any of you like to eat the flesh of his dead brother! Surely you would loathe it. And fear ye God, for God is ready to forgive, and He is Merciful. O men, verily We have made you of one male, and one female, and We have made you peoples and tribes that ye might know one another. Truly, the most worthy of the honour before God is he who fears Him most. Verily God is Knowing and Cognizant."

Such were the principles, on which the political system of Islam was based. It was thoroughly democratic in character. "It recognised individual and public liberty, secured the person and property of the subjects and fostered the growth of all civic virtues. It communicated all the privileges of the conquering class to those of the conquered who conformed to its religion, and all the protection of citizenship to those who did not. It put an end to old customs that were of immoral and criminal character. It abolished the inhuman custom of burying infant daughters alive and took effective measures for the suppression of the slave-traffic; it prohibited adultery and incestuous relationship; and on the other hand, inculcated purity of heart, cleanliness of body, and sobriety of life."
What does Muhammad say about Jesus?

By ERNEST ERLE POWER

False Western Concepts of Islam.

It is a remarkable fact, patent to every unbiased investigator, that many of the accepted historical data current in western countries, referring to the relations of Islam with the Christian progress on the continent of Europe, are not only thoroughly unreliable, but apparently fraught with falsehood. Where the truth is told, this is done with such profound contempt for the religion of Islam, mixed with such utter misrepresentation of the facts and their surrounding circumstances, that the unbiased enquirer, if he be earnest enough, is compelled to turn to original sources, where he is more likely to obtain reliable data.

What we have said here about the history of Islam as a whole, is of particular application to the story of Muhammad, its founder and prophet. The biography of this remarkable man who, unlike some other founders of religions, is definitely proven to be a historical personage, has come down to us, through Christian sources, as a story of a deluded and ambitious, if sincere, reformer; a mistaken mystic; a sly and hypocritical preacher; a clever but unscrupulous impostor; and even of a sensuous and epileptic maniac!

In this essay we shall deal with the subject in hand as objectively as possible, leaving it to the reader to formulate his judgment as to the character of the man who was able to effect the most startling revolution that has ever been made in the whole of the world’s history in the religious and ethical conceptions of tens of millions of people within one hundred years.

First, a few words about Muhammad himself. This prophet and teacher was born in the year 571 of the Christian era. To understand his life and his teaching we must know something concerning the circumstances surrounding him which, however they may differ from our present way of looking at them, do not in the least impair the man’s innate brilliance, even as the unsatisfactory setting of a rare jewel does not diminish its inherent value.

The sixth century, especially in Arabia, was a time of religious and social controversy, of uncouth customs, of martial conquest, of cruel injustices, and of general irregularity. Muhammad was an orphan left to the mercy of his relatives amongst a lawless and warlike people, full of superstitions fears and fancies. Incest was not uncommon; female children were frequently killed at their birth; slavery was an age-old custom, and was cruelly applied to conquered enemies. There was war on every side, tribal wars as well as blood feuds, that lasted from generation to generation. Human sacrifices were offered to idols, and the worshippers feasted on the flesh of their victims. Kinsman slew kinsman and neighbour his neighbour on the slightest provocation, whilst utter licentiousness took the place of human love and family life.

Muhammad’s father had died a few weeks prior to his birth; his mother died but a few years later. Taken into the house of grandfather, he stayed there until this guardian also left for another world. An uncle, Abu Talib, took the orphan into his home, and there he grew up to manhood. Ever fond of solitude, he spent many an hour alone in the desert, guarding his uncle’s flocks.

In early manhood he made two journeys into Syria on behalf of his uncle’s business. There he found the Christian sects rending each other to pieces, figuratively and literally.

When Muhammad had reached the age of 25, he married Khadija, a widow of noble birth, fifteen years his senior, and during twenty-five years of an extremely happy married life he won the devotion and the respect of his townsfolk, who gave him the title of Al-Amir, the Trusted.

Muhammad Receives The Message.

One night, while lying self-absorbed, he is called by a mighty voice. Twice the voice called, and twice he endeavoured to avoid hearing it. For the third time the voice addressed him, “Read out,” it called; and Muhammad asked: “What shall I read?” “Read in the name of thy Lord,” came the answer. Thus he arose and began his preaching. He preached reproof and reform with unwavering purpose, amidst frightful persecutions, insult and outrage.

His wife Khadija was the first to believe in his revelation, to abandon the idolatry of her people. His next disciples were his nearest relatives: his daughter, his son-in-law. Here we have an exception to the saying that no man is a prophet in his own country. He soon gathered a goodly body of disciples about him, but they were persecuted so actively that upon Muhammad’s advice they sought refuge with the Negus of Abyssinia. Even there the Quraish, his worst enemies, pursued the new converts. Envos were sent from Mecca to the Negus, demanding that the refugees be given up to them, that they might be put to death for the abjuration of their old religion. The Negus of Abyssinia, a just man, sent for the exiles and asked them if the charge was true. The reply of their spokesman has come down to us, and I will quote it in full for it will show you the spirit of Islam, not only in those early days, but even as it is now.

Said the brother of 'Ali to the Negus:

O King, we were plunged in the depths of ignorance and of barbarism; we adored idols, and we lived in uncharitableness; we ate dead bodies and we spoke abominations; we disregarded all humane feeling, as also the duties of hospitality and neighbourliness; we knew no law but that of the strong; and when God raised up amongst us a man of whose birth, truthfulness, honesty and purity we were aware, and he called us to the Unity of God and taught us not to liken anything unto Him; he forbade us the worship of idols, and enjoined us to speak truth, to be faithful to our trusts, to be merciful and to regard the rights of our neighbours; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to fly from vice and to eschew evil, to offer prayers, to render alms, to observe the fast. We have believed in him; we accepted his teachings and his injunctions: to worship God and not to liken anything unto Him. It is for this reason that our people have risen against us, have persecuted us so as to make us forego the worship of God and to return to the worship of idols of wood and stone, and other abominations. They have tortured us and injured us until, finding no safety among them, we came to thy country and hope thou wilt protect us from their oppressions.

So the Negus did grant them asylum, and the messengers returned to Arabia with empty hands.

It would lead me too far to give you here the entire history of the great Prophet of Islam. You can read about him in many books. The personal side of his life has been made much of by
his Christian detractors who forget that the personal life of Jesus or Mary has been similarly misrepresented by those who wished to show up Christianity in an unfavourable light. But it has been well said: "By their fruits shall ye know them." The fruits of Christianity thus far have been far from edifying. The dissension in the Church, the Crusades, the Holy Inquisition, the Reformation, the conquest of Mexico and Peru, and even the present day intolerance of the Roman Catholic Church, are none of them matters of which Christian nations have reason to be proud. Material progress counts for little if there is not a concomitant progress in spiritual matters. And we so easily forget the magnificent results of Arabic civilization at a time when the Western world was plunged in darkness, when Arabic science, poetry, philosophy, architecture, and literature held up the torch of progress and stood on a level entirely unique at the time. If that was the fruit of an evil and immoral life on the part of him who was the initiator of such wonderful progress and enlightenment, by all means let us have more of such immorality!

To return to our greatly misrepresented Prophet. We have from his hand a literary document entirely unique in the history of religions, a writing of such poetical and elevated diction that few other books can be compared with it in the whole of the world's literature. And its influence upon the world at large has been enormous! It has transformed savage tribes into civilised peoples; has survived calumny and detractation, it has been a refuge and a consolation to hundreds of millions of human beings, and even to-day it stands out for those who have eyes to see as a brilliant torch flaming in a world encompassed by darkness!

This writing is the Qur'an, the sacred book of Islam. It is perhaps the only book definitely known to have been written by the founder of the religion it reveals. It is true that Muhammad has been judged—always by his earlier Christian critics—as a man incapable of producing such magnificent Arabic as that in which the Qur'an is couched. Was he not but an uneducated herdsman?

It has been suggested that some of the people surrounding the prophet wrote the sublime verses of the Qur'an for him, most likely one of the Christian slaves attached to him in the early days of his revelation, half a dozen of which are mentioned as a conjecture. Prideaux suggests the name of Salmaan, but Sale shows that this is nonsense, as Salmaan did not enter the Prophet's life until after the latter's flight to Medina. At any rate, the Christian critics of Islam do not come out of the controversy with flying colours. It is really immaterial whether Muhammad wrote the sublime verses of the Qur'an with his own hand or dictated them to an amanuensis! "The Qur'an, as we have it to-day, is a collection, made shortly after his death,1 of Muhammad's own writings, poured out by him at intervals during some twenty-three years of religious effort on behalf of his people, for the benefit of the whole of humanity. The word Qur'an or Alqu'ran means Gospel, Message, the Evangel.

From the very beginning of this revelation its greatest enemies were the Christians living amongst the people of Arabia. It was principally they who did not scruple to set Muhammad's own companions against him at a time when he was not as yet recognised generally in his country as the prophet and reformer that he proved to be.

The first western author who mentions Muhammad was Guibertus, Abbot of Vogant, who lived about 1100 C.E., in his book *Gesta Dei Per Francos*, wherein he says: "There is a popular belief that there must have been someone who, if I express myself correctly, was called Mathomus. I believe that this godless man cannot have lived so very long ago, for I cannot find that any of the Church teachers have written against his foul teachings." (In the Orient the first mention of Muhammad by Christian writers was by Joannes Damascenus, who died in C.E. 754.)

It is the purpose of this article to show how Muhammad carried out the much vaunted Christian precept "Love those who hate you," or the more modern adage "Give credit where credit is due." To do this more or less adequately we must not for one moment forget to place ourselves on Muhammad's standpoint and to see and appreciate the conditions under which the great Prophet of Islam carried out his work. The conversion of Arabia and its reclamation from idolatry and infamy had been tried both by the followers of Moses and by those of Jesus, and both of them had ignominiously failed. So that, in the words of the Qur'an, a third Messenger, Muhammad, was sent, who succeeded. The Christians had not succeeded because, as the English historian Muir acknowledges, "the Christianity of the seventh century was itself decrepit and corrupt," whilst the Jews, apart from not being an actively proselytizing people, were themselves harassed and persecuted by the Christians.

**Meaning of the Word "Islam."**

It was then that Islam came to Arabia. The word *Islam* means "surrender to God," whilst the word *Muslim*, of the same root, signifies "one who surrenders himself to God." Islam succeeded where its predecessors had failed. Nor was it until the torch of knowledge was lighted in Spain by the Muslim invaders that the Renaissance and the Reformation could make their appearance in the Christian world!

In addition to the above meaning, the primary meaning of the word *Islam* is "making peace," the peace of the soul. The name is given to this religion in the Qur'an. And the idea of peace is the dominant idea in Islam. According to the Qur'an the religion of Islam is as wide in its conception as humanity itself. It did not originate from the preaching of the Prophet Muhammad, but it was equally the religion of the prophet who came before him—Adam, Noah, Abraham, Moses, Jesus; in fact, of every prophet of God that appeared in any part of the world. According to the Qur'an, Islam is the natural religion of Man, and the Prophet Muhammad is reported by Abu Huraira to have said: "Every child that is born conforms to the true religion; then his parents make him a Jew or a Christian, or a Magian." This is the very opposite from the Christian dogma that a child is born in original sin. The Prophet himself was sent, says the Qur'an, "as a peace unto all the nations."

How can this be reconciled with the charge made against Islam that it is a religion of the sword, that it is propagated by the sword, and that it is upheld by the sword?  

First of all the imputation that Islam aims at proselytism by force or that it has been more aggressive than other religions, must be entirely denied. Islam seized the sword in self-defence and held it in self-defence. But it never interfered, or was supposed to interfere as such, with the tenets of any moral faith. It never persecuted; it never established an Inquisition. Professor Browne of Cambridge states: "It is often supposed that the choice offered by the warriors of Islam was between the Qur'an and the sword. This, however, is not the fact, for Persis, as well as Christians and Jews, were permitted to retain their religion, being merely compelled to pay a poll-tax, a perfectly just arrangement, inasmuch as non-Muslim subjects of the Caliph were necessarily exempt both from the military service and from the aims obligatory on the Prophet's followers." This spirit of Muslim tolerance was one of the main articles in an account detailing the "Apostasies and Treasons of the Moriscos," drawn up by the

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1 This is not historically correct. The Qur'an was in book form at the death of the Prophet. M. Muhammad Ali explains this theory in his masterly Introduction to his Translation of the Qur'an.---Editor.

2 Literally "a thing to be read."---Editor.
Archbishop of Valencia, when in 1602 he recommended their expulsion from the country to Philip III. of Spain, stating "that they commended nothing so much as that liberty of conscience in all matters of religion which the Turks and all other Mussulmans suffer their subjects to enjoy." These Moriscos were descendants of the original inhabitants of the country, with some admixture of Arab blood. And that the widespread conversions in Persia were not due to force or violence is evidenced by the toleration extended to those who still cling to their ancient faith.

For, says the Qur'an:

1. "Invite men unto the way of thy Lord by wisdom and mild exhortation."
2. "Let there be no compulsion in religion."
3. "Defend yourself against your enemies; attack them not first; God hateth the aggressor."
4. "And fight for the religion of God against those who fight against you; but transgress not (by attacking them first)."
5. "Say unto those who have been given the Book and to the ignorant: Do you accept Islam? Then, if they accept Islam, are they guided aright; but if they turn away, thy duty is only preaching."

Tolerance of Islam.

Unto all conquered nations Muhammad offered liberty of worship. The Charter granted by the Prophet to the Christians of Najran in the 9th year of the Hijra, after Islam was fully established in Arabia, forms one of the noblest monuments of enlightened religious tolerance. It runs as follows:

To Najran and the neighbouring territories the security of God and the pledge of His Prophet are extended for their lives, their religion, and their property; to the present as well as the absent, and others besides. There shall be no interference with their faith or their observances, nor any change in their rights or privileges. No bishop shall be removed from his bishopric, nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy everything, great and small, as heretofore. No image or cross shall be destroyed; they shall not oppress or be oppressed; they shall not practice the rights of blood vengeance as in the days of ignorance. No tithes shall be levied from them, nor shall they be required to furnish provisions for the troops.

The like of this wonderful ordinance Christianity or for the matter of that any other religion cannot shew throughout its history.

After the conquest of Egypt, the Caliph 'Umar preserved intact the property dedicated to the Christian Churches, and he continued the allowances made by the former government for the support of the priests.

In the reign of Caliph Nu'man, the Christian Patriarch of Merv wrote a letter to the Bishop of Fars, named Simeon, in which occurs the following:

The Arabs, who have been given by God the Kingdom of the earth, do not attack the Christian faith; on the contrary, they help us in our religion, they respect our God and our saints, and bestow gifts upon our churches and monasteries.

The principle of jihad, the holy war, is not the principle of offence, but purely of defence by the sword. No Muslim may fight for his faith unless attacked or unduly provoked.

Yet the Arabs, united by Islam, set out to conquer the world! But that was purely a war of conquest, as there have been and will be so many other wars of conquest in the history of the nations. It was not a jihad, a "holy war," in the sense that the faith must be defended. The Arabs, however, carried their new faith with them wherever they went, as did the Christians to Mexico and Peru. But, instead of destroying, they built a world empire.

The extraordinary rapidity with which Islam spread over the surface of the globe is one of the most wonderful phenomena in the history of religions. Westward to Spain and eastward beyond Indus, the Muslims found themselves, only one hundred years after the death of Muhammad—in the 8th century C.E.—masters of an empire greater than that of Rome at the zenith of its power. And that this Muslim conquest was not a mere effort to impose their religion upon the conquered is evidenced by the civilising influences it exercised, as, for example, in Baghdad and Cordova. Cordova, in southern Spain, reached its highest point of glory under Abderrahman II., called the Great (912—962 C.E.). The great riches that he had gathered he employed for the improvement of Cordova, making it one of the most glorious cities in the world. Chantrel tells us that it counted over a million inhabitants, that there were some 600 mosques, 50 hospitals, upwards of 80 schools, and 900 public baths. (When in 1212 the Christians took Cordova, the very first thing they did was to close all the public baths!) Four hundred cities vied with Cordova in greatness and prosperty, and the arts, crafts, and commerce flourished exceedingly. The learned and the poets increased the glory of Abderrahman's court, whilst 17 universities, a medical school—the only one that existed at that time in Europe—and 70 libraries spread over the Caliphate gave a new impulse to the intellectual movements that were originated by the Caliph. East and west admired the glories of Cordova. Baghdad ran it a close second under Harun-ur-Rashid and Al-Mamun. The works of Aristotle were translated into Arabic, whence they later spread over Europe. The Arabic universities became so famous that they were only paralleled in this respect by the schools of ancient Greece. Many thousands of young men from the neighbouring Christian countries travelled to Spain to study at these centres of learning. Thus the civilisation of Europe is directly to be ascribed to Muslim greatness and tolerance.

The Muslims gave Europe the mulberry tree, maize, sugar-cane, the windmill, and many other things. The art of war, commerce, industry and seamanship took an unprecedented flight. Medicine, chemistry, astronomy were developed by the Arabs and transmitted to European savants. Oriental philosophy reached Europe through Arabian influence.

I have mentioned these facts to indicate that the so-called "holy war" of the Muslims is nothing more nor less than religious defence, and that unprompted religious attack on the part of the follower of the Prophet is not in accordance with his precepts, and is entirely foreign to the spirit of the religion he came to propagate.

The fundamental principles of Islam are given in the very beginning of the Holy Qur'an, which opens with the words:

"This Book, there is no doubt in it, is a guide to those who guard against evil; to those who believe in the Unseen and keep up prayer and spend benevolently out of what we have given them; and who believe in that which has been revealed unto you and in that which was revealed before you; and these are sure of the hereafter."

In the teachings of the Prophet, God signifies a monothestic God, but so utterly pure and lofty that only in the Upanishads is there a similar conception. God must not be conceived under any symbol, nor mirrored in any image; yet He is "closer than breathing, nearer than hands and feet."

Islam came to establish universal brotherhood of man under God, the Universal Creator, and declares the entire human race to
be one family. All people are a single nation; so God raised prophets as bearers of good tidings and as warners. It does not suffer differences either in creed or in colour to affect the fraternal relations between all human beings. For this purpose all barriers of caste, of colour, of descent have been removed, and virtue is made the only test of greatness. This universal brotherhood of man is beautifully sung by Sa’di, the great poet of Persia, in the Gulistan (Story 13):

The children of Adam are limbs of one another,
Being, in their creation, but from one single essence;
When Time one member involves in pain,
No ease remains for the other limbs.
If unconcerned of another's woes,
Thou art unworthy the name of man.

The Prophet's Character.

Muhammad's personal character has come down to us in considerable detail, but is either ignored or else twisted out of shape and misrepresented by the European writers.

He was a simple man of modest demeanour and moderate habits. He would do all sorts of things with his own hands. He would assist his wives in their household duties, milk his own goats, patch his own clothes, and mend his own shoes. In person he would tie his camel and look after it. In the construction of the Mosque and in digging the ditch round Medina he worked like a labourer with the others. He would go shopping, not only for his own household, but also for his neighbours and the sick and ailing. When a certain man wanted to kiss his hand, he withdrew it remarking that that was the behaviour of the non-Arabs towards their king. Even if he received an invitation from a slave, he would accept it, and he would take his meals in the company of all classes of people. When in company, there was nothing that would make him conspicuous from the rest of those present.

He never flitly refused a beggar. He would feed the hungry, himself sometimes going without food. Nor did he ever keep any money in his possession. While on his deathbed he sent for whatever there was in the house and distributed it among the poor.

Negro slaves were accorded the same position of honour as the Qurashi leaders. He was the champion of the oppressed and the ill-treated. He was very fond of children and would stroke their heads in passing. Humble and meek to the extent of self-effacement, he yet possessed the greatest courage. Whilst plots were being hatched in Mecca against his person, he went about fearlessly, day and night; but he advised his companions to leave the city and berate themselves to a safer place.

For he was a fearless and courageous man and was afraid of none but the Almighty God. On the battle-field he fought in the ranks, but when he had conquered his enemies he showed mercy and clemency to an extent that was most extraordinary for his time and race. It is known of Muhammad having instructed his warriors:

In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion, spare the weakness of female sex, injure not the infants or those who are bedridden. Abstain from demolishing the dwellings of unresisting inhabitants; destroy not the means of their subsistence, nor the fruit trees, and touch not the palm.

At the battle of Uhud, when he was wounded and fell down, a comrade asked him to curse his persecutors. His reply was: "I have not been sent to curse, but as an inviter to good and to mercy." When asked to pay the Bedouins, who had treated him harshly, in their own coin, he replied that he never returned evil for evil. And he enjoined his followers "in no case to use deceit or perfidy, or to kill a woman or child."

He abolished all blood-feuds, which were rampant in Arabia. In his last sermon, shortly before his death, he says:

"... And your slaves, see that ye feed them with such food as ye eat yourselves, and clothe them with the stuff ye wear; and if they commit a fault which ye are not inclined to forgive, then part from them, for they are the servants of the Lord and are not to be harshly treated. ... Know that all Muslims are brothers unto one another. Ye are one brotherhood. Nothing which belongs to another is lawful unto his brother, unless freely given out of good will. Guard yourselves from committing injustice. ..."

After having finished this sermon, Muhammad exclaimed: "O Lord, I have delivered my message and accomplished my work!" and that same year he passed away.

Even to animals he was humane, being very much in advance in this respect of the Arab character. He says:

"Fear God with regard to animals; ride them when they are fit to be ridden, and get off when they are tired. Verily, there are rewards for those who ever do good to dumb animals and who give them water to drink.

He spoke of a woman who drew water from a well in order to quench the thirst of a dog, as having earned Paradise by this act of kindness. And the Qur'àn says:

There is no beast on earth nor bird that fleeth with wings, but the same is a people like unto you—unto the Lord shall they return.

With all his religious fervour he was a broad-minded man, for how else could he have declared that "difference of opinion is a blessing? And that he was a practical thinker is evidenced by his statement: "Do you love your Creator? Then love your fellow-beings first!" But his most beautiful saying is, you will agree, "Paradise lies at the feet of the mothers."

His wife Khadija bore him four sons and four daughters. It was not until after her death that he married again. His favourite wife, 'Ayesha, whom he married three years later, used to say that she was not as jealous of her fellow-wives as she was of Khadija, for he ever praised her as a model for her sex. When 'Ayesha was asked as to Muhammad's morals, she replied: "His morals are the Qur'àn."

One word about Muhammad's visions, during which he was inspired to write his magnificent Suras. I will quote A. T. C. Thompson, to give you an idea of the bigoted Western attitude on the part of Christian authors: "What are these visions?" asks Thompson. "Must we assume in the case of the Prophet such an innate tendency to cheat and to mislead and be dishonest, that they were sheer inventions, or must we conclude that there was indeed a certain peculiar psychological state?"

Turpin, in his Histoire de la Vie de Mahomet, accepts the former theory. But the more usual view, held ever since the earliest centuries after the Hejira, is that he felt himself indeed physically affected, and this condition is usually regarded as a kind of epileptic fit. This is accepted by Theophanes in the early 9th, and by Zonas in the 12th century, and later by Maracci, Relandus, and, in our own times, by Noldeke, Well, Arnold, Scholl, and many others. Modern medical science, however, does not accept that an epileptic could live so healthy and so long an active life in the full possession of his mental faculties. "Nay," concludes Thompson, "we had better think of him as subject to the psychical paroxysms of the hysterie, of the scalp whipped up by religious fanaticism."

References in The Qur'àn to Christianity.

But rather than worry about what Christians have said about Muhammad and the Qur'àn, let us see what Muhammad and his
wonderful and beautiful and spiritual book have to say about
Christianity and Christ. I shall confine myself to the references
in the Qur'an, to the Christian religion and its great exponent
to prove that Muhammad, at any rate, never taught anything
concerning Christianity of which he need be ashamed, and that
he may be regarded as one of the foremost and most broad-
mingled religious teachers the world has known. So that, when-
ever we hear of Muhammadan excesses against Christians, these
certainly were not justified by the teachings of the Prophet, and
either were the result of deliberate provocation or else are bar-
faced misrepresentations on the part of bigoted historians.

However, let us turn to the Qur'an itself and see what that
wonderful book has to tell us about Christ and Christianity.

The Qur'an is purely monotheistic. This monotheism is the
fundament upon which Islam is constructed. It does not recognise
vicarious atonement in any shape or form, under any guise. In
one of his inspirations Muhammad is told: "Say: What! shall
I ask a lord other than God? and He is the Lord of all things;
and no soul earns (evil) but against itself, and no bearer of
burden shall bear the burden of another; then to your Lord is
your return." indicating that the Qur'an distinctly rejects any
intermediary between God and man. They are in direct contact,
and in constant contact. So the follower of Muhammad does not
pray to Muhammad, but only to God. For this he conceives to
be the duty of a prophet or of an apostle, to revert the minds of
his hearers to God, so that they may never turn into the wrong
direction.

Muhammad does not by any means regard himself as the
only apostle or prophet sent to mankind by God. He is the last
of those sent. Says the Qur'an:

And certainly We sent Noah and Abraham, and We placed
in their offspring the (gift of) prophecy and the Scripture; so there are among them that go aright, though
most of them are transgressors. Then We made our apostles
to follow in their footsteps, and We sent Jesus, son of Mary,
afterwards, and We gave him the Gospel; and We put into
the hearts of those who followed him kindness and mercy;
and (as for) mockery, they innovated it: We did not
prescribe it for them.

And again, we find the following, where God says unto
Muhammad:

Surely, We have revealed unto you, as We revealed
unto Noah and the prophets after him, and We revealed
unto Abraham and Ishmael and Isaac and Jacob and the
tribes, and unto Jesus and Job and Jonah and Aaron and
Solomon, and We gave a Scripture unto David. And (We
sent) apostles that We have mentioned to you before, and
apostles that We have not mentioned unto you.

Thus we see that, according to Islam, there have been many
apostles of God prior to Muhammad, apostles whose names we
know, and such as we do not know. Moreover, Muhammad says:

In whatever Books God hath sent down do I believe.

That the apostles of God did not have an easy time of it, is
recognised in the Qur'an in the following verse:

And most certainly We gave Moses the Book, and We
sent apostles after him, one after another, and strengthened
him with the holy spirit. What! whenever then an apostle
came to you with that which your souls did not desire, you
were insolent, some you called liars and some you slay.

According to the Qur'an: "Jesus, son of Mary, said: O
Children of Israel! surely I am an apostle of God to you, veri-
fyng that which is before me of the Torah, and giving the
gospel of an apostle who will come after me, his name being
Ahmad," thus showing that, according to the Qur'an, Jesus was
well aware of this succession of prophets and preachers, for he
referred to those who went before him and to his immediate
successor Ahmad, which is but another name for Muhammad.14

And Muhammad's respect for other sacred scriptures is
clearly indicated in the following verse:

Say: O followers of the Book! You follow no good
until you keep up the Torah and the Gospel and that which
is revealed unto you from your Lord.15

A prophet of God is one who must be heeded and believed.

Says the Qur'an:

Those who disbelieve from among the children of Israel
were abhorred by the tongue of David and Jesus, son of
Mary: this was because they disobeyed and exceeded the
limits.16

There is always enmity in the hearts of those who do not
believe in God for those who do. Says the Qur'an:

Verily, you will find the most violent of people in
enmity with those who believe (to be) the Jews and those
who are polytheists; and you will certainly find the nearest
in friendship to those who believe (to be) those who say:
We are Christians.17

The Qur'an tells us that the followers of Jesus certainly
obtained through him a great knowledge of God:

O you who believe! be helpers of God, as Jesus son of
Mary said unto (his) disciples: Who are my helpers in
the cause of God? The disciples said: We are helpers (in
the cause) of God. So a party of the children of Israel
believed and another party disbelieved; then We aided
those who believed against their enemy, and they prevailed.18

Islam Opposes Divinity of Jesus.

But with all that, Muhammad was strongly opposed to
acknowledging the superhuman nature of Jesus. Says the
Moslem: As prophets are human beings, they must be subject
to the same law as other human beings. No one can be a model to
men who is not a human being himself, showing how human
failities can be overcome. For this reason a divine incarnation,
or God in a human body, can no more serve as a model to men
as a man can serve as a model to a horse. If Jesus was sinless
because he was God incarnate, he cannot serve as a model to us
who are not gods: we need a moral to show us how to avoid
the pitfalls with which we as mortals are surrounded. It is in
reference to this idea, and replying to the Christian concept of
the divinity of Jesus, that the Qur'an tells us:

The Messiah, son of Mary, is but an apostle. Indeed,
ere this apostles have passed away. And his mother was a
truthful woman: they both used to eat food.19

So we see that also the divinity of Mary, the mother
of Jesus, is somewhat humorously denied. They both used to eat
food: that is to say, they both were in all respects human.

In addition, we have a strong Qur'anic protest against
ascribing to the Deity any progenital human attributes, in the
Surah called Al-Ikhlas (the Unity), one of the earliest revelations.
The Qur'an says:

In the name of God, the Beneficent, the Merciful. Say:
He, God, is One. God is He on Whom all depend. He
begats not, nor is He begotten; and none is like Him.20

In its four short sentences this chapter stresses the funda-
mental errors of many religions. It proclaims the absolute

14 See also John 14: 16; 15: 26; 16: 17.

15 5: 69. 16 5: 78. 17 5: 82. 18 61: 14.
unity of the Divine Being, rejecting thereby the doctrine of the
Trinity, for the Unity it enjoins is absolute. Let me add here
that, when a Muslim wants to be quite sure of a convert, especially
of one who is converted from Christianity, he makes him recite
the 112th Chapter! Muhammad is very indignant at the idea
of God having a son. Says the Qur’án:

The heaven may almost be rent thereat, and the earth
cleave asunder, and the mountains fall down in pieces, that
they ascribe a son to the Beneficent God. And it is not
worthy of the Beneficent God that He should take a son.121

As a matter of fact, Muhammad absolutely denies that Jesus
ever proclaimed himself as God, for says the Qur’án:

And when God will say: O Jesus son of Mary! did
you say to men, take me and my mother for two gods beside
God, he will say: Glory be to Thee! it did not befit me that
I should say what I had no right to (say).122

And furthermore, when addressing the Christians, the
Qur’án says, exhorting them:

O followers of the Book! do not exceed the limits of
your religion and do not speak against God, but (speak)
the truth: the Messiah Jesus, son of Mary, is an apostle of God
and His word, that he communicated to Mary and (which
is) an inspiration from Him. Believe ye, therefore, in God
and His apostles, and say not: Three! Desist, it is better
for you: God is but one God. Far be it from His glory that
He should have a son: whatever is in the heavens and what-
ever is in the earth is His; and God is sufficient as a
Proector.23

Yet it is sometimes maintained that the Qur’án leaves room
for the conception that Jesus was conceived by Mary through
the immediate action of the Divine will. But even so, this would
not, on that score, cause him to be a product of any Divine act
of procreation. In such case he would have been brought forth
as a simple act of creation, an act which for God, the Creator
of all the world, could not provide any excessive difficulties. Did
not God do the same thing in the case of Adam, although up to
this day no one seems ever to have thought it necessary to
include Adam on this account in the Trinity, the more so as one
of the Qur’ánic texts, upon which such a notion would be based,
compares Jesus in this sense with Adam (Surah 3, v. 58), whilst
the virginity of Mary at the time of Jesus’ birth could still be
accepted in view of the following text:

She (Mary) said: How shall I have a child and no
mortal has yet reached me, nor have I been unchaste? He
(the Angel) said: Even so; your Lord says: It is easy to
Me, and that We may make him a sign unto men and a
mercy from Us; and it is a matter already decreed. So she
conceived him (Jesus); whereupon she withdrew herself
with him unto a remote place.24

The Qur’án makes Jesus a sublime figure, but leaves him
entirely human, although exalted above all other human beings
of his time and generation. Listen to this:

He (Jesus) said: Surely, I am a servant of God! He
has given me the Book and made me a prophet; and He
has made me blessed wherever I may be. And He has en-
joined on me prayer and alms as long as I live, and (to be)
dutiful unto my mother; nor has He made me insolent,
unblessed. And peace on me on the day I was born, and on
the day I die, and on the day I am raised to life. Such is

Jesus the son of Mary: (this is) the saying of truth about
which they dispute.25

All throughout the Qur’án Jesus is accorded great honour
as a prophet and a teacher, the predecessor of Muhammad and
the successor of a long chain of prophets that have gone before
him. He also had to fight dissension and unbelief and, had to
appeal to those around him to follow the path of God. Says the
Qur’án:

But when Jesus perceived unbelief on their part, he
said: Who will be my helpers in God’s way? The
disciples said: We are helpers (in the way) of God, we
believe in God and bear witness that we are submitting
ones: Our Lord! we believe in what Thou hast revealed
and we follow the apostle: so write us down with those
that bear witness.26

And to show to what extent the teaching of Jesus was an
essential teaching to the mind of Muhammad, I will quote:

When God said: O Jesus! I will cause you to die and
exalt you in My presence, and clear you of those who
disbelieve, and make those who follow you above those who
disbelieve, to the day of resurrection.27

For Jesus was not born a prophet, as little as any other
of God’s prophets were born as such. They became prophets and
teachers by virtue of their understanding and their perfect
obedience to the will of God, by virtue of their utter trust and
belief, irrespective of what others might say or think. Therefore
says the Qur’án:

And He (God) will teach him the Book and the wisdom
and the Torah and the Gospel, and (make him) an apostle
unto the children of Israel.28

The unbelievers objected to Jesus being shown as great and
greater respect by Muhammad than their own idols. For in their
eyes Jesus was a God, an idol of the Christians, and why should
not the same honour be shown to their own gods as to a foreign
god! But Muhammad made it quite clear to them that Jesus
was not a god, nor a son of God, but a prophet of God, who was
an example of virtue and humanness, a model according to
which they could shape their own behaviour. The Qur’án
therefore says:

And when a description of the son of Mary is given,
lo! your people raise a clamour thereat. And they say:
Are our Gods better, or is he? They do not set it forth
to you save by way of disputation: nay, they are a con-
tentious people! He was but a servant on whom We
bestowed favour, and We made him an example for the
children of Israel.29

And now we come to a very interesting point indeed,
namely the crucifixion. The Qur’án does not accept the death by
crucifixion. Some have opined that Jesus lived to a ripe old age.
And one may, indeed, read into the very Gospels that Jesus did
not die upon the cross!

In this connection the following points are of interest:
(1) Jesus remained on the cross but a few hours, according to the
traditional Gospel story, much shorter than was necessary
to cause the otherwise lingering death. (2) The two men
 crucified at the same time as Jesus were still alive when taken
down. (3) The two criminals, after being taken down, had their
legs broken, but in the case of Jesus this was not done, as he was
apparently dead, though he may have been in a state of coma.
(4) When Jesus’ side was pierced, blood rushed out, so he had
not yet died. (5) Pilate was very much surprised when he heard

19 5 : 72.
20 112 : 1–4.
21 19 : 90–2.
22 5 : 116.
23 4 : 177.
27 19 : 30–34.
28 3 : 51, 52.
29 7 : 54.

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that Jesus had died so unusually soon. (6) Jesus was not buried, as were the two criminals, but was given in the care of Joseph of Arimathaea, one of his disciples, who looked after him and took him to a spacious tavern. (7) When the tomb was seen on the third day, the stone was removed from its mouth, which indicated a normal exit and not a supernatural one. (8) Jesus probably disguised himself, as Mary Magdalene, when she saw him, took him to be a gardener. (9) When his disciples saw him, his wounds were still visible, and he are with his disciples. (10) He walked by the side of two of his disciples to Galilee, indicating a flight rather than an ascension to heaven. (11) In all post-crucifixion appearances Jesus seems to have been afraid of being seen, showing that he was in hiding and in fear of discovery. (12) Heb. 5 : 7 seems to make it acceptable that he was saved from death after he uttered the words on the cross:

"Eli, Eli, lama sabachthani!
"

Whether the arguments adduced for this purpose are to be taken seriously or not, is a matter that each one must decide for himself. Enough, however, if we state that a section of Muslims credit Jesus with finally having reached Cashmere, where he lived to good old age and where what is supposed to be his tomb is still held in the greatest reverence. Indeed, some twenty years ago, a traveller in Tibet, Notowitsh, discovered an ancient manuscript in the library of an out of the way Buddhist monastery, giving the history of Jesus after his escape from Palestine, which manuscript he translated and published. Here also we hear of Jesus having reached Cashmere, where he settled down as a monk and a preacher in a Buddhist monastery.

So we must not be too greatly surprised when we discover several references in the Holy Qur’an where Jesus is stated to have lived to a ripe old age. We find, for example, the following:

When the angels said: O Mary!surely God gives you good news with a word from Him (of one) whose name is the Messiah Jesus, son of Mary, worthy of regard in this world and the hereafter, and of those who are made near (to God). And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the worthy.36

The miracles of Jesus are accepted by the Qur’an, and also certain traditional miracles are referred to in the following sentences:

When God will say: O Jesus son of Mary! Remember My favour on you and your mother, when I strengthened you with the holy spirit. You spoke to the people in the cradle and when of old age, and when I taught you the Book and the Wisdom and the Truth and the Gospel. And when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission; and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission. And when I revealed unto the disciples, saying, Believe in Me and My apostle, they said: We believe and bear witness that we submit.31

One more interesting fact may be mentioned here in connection with Mary, the mother of Jesus. The Jews had calumniated his mother. In John 8: 41 we read, in reference to this, that the Jews, when Jesus reproaches them, taunt him saying: "We be not born of fornication; we have one Father, even God." But Muhammad will have nothing of such libel, saying:

And for their unbelief, and for their having uttered against Mary a grievous calumny, and their saying: Surely, we have killed the Messiah Jesus, son of Mary, the apostle of God; and they did not kill him, nor did they crucify him (to death), but they were left in doubt.32

These, then, are the direct references in the Qur’an to Jesus, the prophet and messenger of God. There are also indirect references, where the Christian doctrines, as current in Muhammad’s day, are criticised as having been corrupted. An example of such is the statement: "That no heart of burden shall bear the burden of another, and that man shall have nothing but what he strives for"33 opposing the Christian doctrine of vicarious atonement, and emphasising what the Buddhists, Hindoos, and Theosophists call Karma, or just reward for action. For, says the Muslim, if God would forgive sins without requiring from man any compensation; if He would show mercy; then there was no need of atonement, and hence no need of a son as a sacrifice. The Christian religion, according to the Muslim, is self-contradictory in this respect, for does not the Lord’s prayer state: "Forgive us our debts as we forgive our debtors," thus leaving no room for any atonement or special sonship?34

Also, says the Muslim, just as the Jews were obdurate regarding the acceptance of Christianity, so the Christians are similarly disinclined to accept Islam. The followers of Muhammad, therefore, blame the Christians with the same degree of justice as the Christians blame the Jews.

Universalitv of the Prophet’s Message.

And that brings us to a point that is particularly favourable to Islam, namely, the universality of the Prophet Muhammad’s mission. This is indicated by the opening chapter of the Qur’an, called Al-Fatiha, one of Muhammad’s first revelations, where God is referred to not as the Lord of the Arabs, but as the Lord of all the worlds and of all the nations. This chapter runs:

In the name of God, the Beneficent, the Merciful; All praise is due to God, the Lord of the worlds. The Beneficent, the Merciful: Master of the Day of Requital! Thee do we serve, and Thee do we beseech for help! Guide us upon the right path, the path of those upon whom Thou hast bestowed favours: Nor of those upon whom wrath is brought down. Nor of those who go astray! All the preceding prophets were sent but to one people. Even Christ is supposed to have said to a non-Israelite woman that he was "not sent but unto the lost sheep of the House of Israel." (Matt. 15: 24), and being pressed again, answered: "It is not meet to take the children’s bread and cast it to dogs." (Matt. 15: 26.) But Muhammad claims to have been sent to blot out all limitations of nationality, race and colour, and Islam amply testifies to his success. It is indeed a religion of universal human brotherhood. As soon as a man enters the fold of Islam his particular race, colour or nationality sinks into insignificance before the vaster conception of humanity for which Islam opens the mind. Muhammad was indeed an apostle, and a very successful apostle, of the Brotherhood of Man and the Fatherhood of God.

Does this mean that we must all of us turn Muslims? Not necessarily, but it does mean that, before repeating parrot-like the cry of our prejudiced ancestors as to the worthlessness of Islam, we should give credit where credit is due and appreciate the true inwardness of Muhammad’s revelation. Up to the present most of us have been content to look upon Muhammad and his religion, and the results thereof to the peoples to which it came, through biased and unworthy spectacles. Let us take off these coloured glasses, and see things in their true light!

THE POLITICAL STRUCTURE OF PAKISTAN

By FAREED S. JAFRI

Principles Underlying Pakistan.

Those who have read my article, "The Man Who Conceived Pakistan," in the last issue of the Islamic Review, will already have an idea of the underlying principles on which the poet Iqbal based his theory of Pakistan, a homeland for the Muslims of the Indo-Pakistan sub-continent and on which Quaid-i-Azam Jinnah worked and created the State of Pakistan. However, the architect Jinnah was called away to his heavenly abode by his Creator before he could give final touches to his great achievement. There was the blue-print which Iqbal had left; there was the solid physical fact in the shape of the State of Pakistan; but there still had to be a constitutional frame-work for the peoples of Pakistan. The task was left to Liaquat Ali Khan, the first Prime Minister of Pakistan, a life-long associate of the Quaid-i-Azam himself. He introduced the fundamental resolution on March 7th, 1949, proclaiming the objectives of the State, to which the Pakistan Constituent Assembly gave its approval on March 12th, 1949.

The Resolution.

"In the name of Allah, the Beneficent, the Merciful: Whereas sovereignty over the entire universe belongs to God Almighty alone and the authority which He has designated to the State of Pakistan through its people for being exercised within the limits prescribed by Him is a sacred trust; This Constituent Assembly, representing the people of Pakistan, resolves to frame a constitution for the Sovereign independent State of Pakistan; wherein the State shall exercise its powers and authority through the chosen representatives of the people; wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed; wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the teachings and requirements of Islam as set out in the Holy Qur'an and the Sunna;" Wherein adequate provision shall be made for the minorities freely to profess and practise their religions and develop their cultures;

"Whereby the territories now included in or in accession with Pakistan and such other territories as may be included in or acceded to Pakistan later on shall form a federation wherein the units will be autonomous with such boundaries and limitations, powers and authority as may be prescribed;"

"Wherein shall be guaranteed fundamental rights, including equality of status, of opportunity and before law, social, economic and political justice, and freedom of
thought, expression, belief, faith, worship and association, subject to law and public morality;

"Wherein adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;

"Wherein the independence of the judiciary shall be fully secured;

"Wherein the integrity of the territories of the Federation, its independence and all its rights, including its sovereign rights on land, sea and air shall be safeguarded;


Emphasis on Islam.

This objectives resolution lays emphasis on the principles of Islamic democracy and assures that the future constitution of Pakistan will be on the basis of an Islamic State. Why this emphasis on the structure of an Islamic State in the Indo-Pakistani sub-continent? Could not the Muslims of the sub-continent live as happily in a non-Islamic State or a secular State of the type of the Western democracies? To answer these questions and to understand the spirit which was behind the framing of these objectives, we have to turn back the pages of Indian history, which are scarlet with the blood of millions of Muslims who struggled for over a hundred years for their right of self-determination. I have already dealt with this crucial period of history in my article, Muhammad 'Ali Jinnah: A Political Study, published in the February issue of the Islamic Review. This is how Jinnah summed up the situation when he shouldered the responsibility of the leadership of the Muslims of the sub-continent in 1936:

"We have had enough experience of the provincial constitution for twenty-seven months when the congress Hindu majority under the constitution of 1935 enjoyed certain legislative, executive and administrative powers, although the provinces were certainly not fully self-governing, as the last and final word rested with the Governor, the Governor-General, the Secretary of State and the Parliament and many safeguards were provided for the minorities and Britain accepted their statutory obligations to protect the rights and interests of the minorities. Notwithstanding this, the Hindu Congress in six provinces during these twenty-seven months made every effort to suppress the language, customs and culture of the Musalmans; even in educational institutions which were wholly Muslims, the students were compelled to use textbooks prescribed by the Hindu Congress Government emphasising the Hindu culture and traditions and belittling that of the Mussalmans what little of the Muslim culture they contained. Hundreds of instances can be given of their having trampled upon the elementary rights of Mussalmans. The difference between the Hindus and Muslims is deep-rooted and ineradicable."

What the Qaid-i-Azam said in 1936 is even truer today. The Prime Minister of Pakistan, Liaquat Ali Khan, speaking on the resolution, referred to the secular State of India where "There is no question of the safeguard of the culture. As a matter of fact, personal laws for Muslims have not been recognised in India."

Thus the creation of Pakistan was to provide the Muslims of the sub-continent with a homeland where they could practise their own laws and customs. In the words of the Prime Minister: "Pakistan was founded because the Muslims of this sub-continent wanted to build up their lives in accordance with the teachings and traditions of Islam, because they wanted to demonstrate to the world that Islam provides a panacea to the many diseases which have crept into the life of humanity to-day."

Pronouncement by Maulana Abul Kalam Azad.

Again, if we look back into the pages of Indian political history, we shall find even Maulana Abul Kalam Azad, who is in Pandit Nehru's Cabinet to-day, defining the Muslim political creed in terms not absolutely different to what we find in Liaquat Ali Khan's objectives resolution. He told one of his correspondents thirty-seven years ago: "You say politics should be kept free of religious bias. But if we do succeed in this, what is there left with us? On our part, we have learnt our politics also from our religion. Our political thoughts are not only coloured with religious bias but are a product of our religion itself. How, then, is it possible for us to eschew them from religion? It is my firm belief that any idea acquired from other than the Qur'anic source amounts to clear Kafir, politics not being an exception. It is a pity that most of our Muslim brethren could never see Islam in its glory nor could they appre-

The eminent Indian Muslim savant Abul Kalam Azad, who is now Minister of Education, the Government of India. He, in common with the late Dr. Muhammad Iqbal, who conceived the idea of Pakistan, has left an imperishable impress of his own on the style and diction of the Urdu language, the official language of Pakistan. Urdu is the third most widely spoken language in the world.
Maulana Azad, it may be remarked in passing, is one of the greatest living authorities on the Qur'an to-day. The Qur'an has not changed in thirty-seven years. The meaning of the Qur'an has also not changed since he wrote that masterpiece. Maulana's Tarjamanul Qur'an proves that.


Two parallel movements, started at the same period of Islam's decadence in India, ultimately culminated in Pakistan. One was started by Sir Syed Ahmed Khan and the other by Syed Amir 'Ali. Sir-Syed's movement attempted at "saving the Muslims from the fury of the new masters" and "to keep them aloof from the machinations of the crafty Hindus" by promising with Western culture and principles of statehood. Syed Amir 'Ali's movement was to keep alive the pride in the past glories of Islam and to retain the spirit of Islam and be nourished by it. Iqbal and Jinnah were the two links between the two movements. Iqbal was a man of words and Jinnah a man of action. Wedged between the spirit of the two movements, Iqbal, the great philosopher, conceived the idea of Pakistan in 1930 and finally persuaded Jinnah in 1937 to make it the new Jihad cry. Ultimately it was Iqbal that the leaders of the Muslim India looked for inspiration. Long before Iqbal became the hero of Pakistan, Maulana Muhammad 'Ali, out of all persons belonging to the Syed Amir 'Ali group, admired Iqbal's superiority and that he was the poer of Islam's re-awakening in India in the twentieth century and to no man does Muslim India owe a greater debt than to this modest, shy, and retiring barrier of the Punjab," Jinnah did not hide the fact that he took his inspiration from Iqbal. All other Muslim movements, whether religious or political, whether pre-Pakistan or anti-Pakistan, chanted Iqbal's Islamic Anthem in their meetings and used Iqbal's message of revival of the Islamic spirit to whip up the frenzy of their audience. Everyone interpreted Iqbal differently and used him according to his own party's end.

Wilfred Canwell Smith said in his book, Modern Islam in India: "Classical Islam, at its highest, was a religion admirably conceived to give courage, dignity and serenity to man facing a life of adversity, and to give him charity towards his fellowman. To-day if it would function in this radically new world in which we find ourselves, it must be refashioned to give dynamic initiative and vision to man facing a life of opportunity, and to give him creative love towards the community of his fellowmen."

Smith believed that "such a refashioning was a service rendered to Islam chiefly by the outstanding Muslim poet and thinker of the century, Muhammad Iqbal. The centre of Iqbal's significance lies here:"

1 A Journal now defunct edited by Abul Kalam Azad.
But Iqbal himself was greatly influenced by the Muslim jurists of the earlier centuries, men like Farabi, Tusı, Ghazzali, Abu Hanıfa, Zuhır, ‘Amıdı, Malkıf, Shafi’ı and Wahhabı, all of whom were constitutionalists and on whose drafts the constitutions of the Iranian and Arab kingdoms were based.

**Early Constitutions.**

We will examine here briefly some of the fundamentals of their respective constitutions, as under their light we shall see where Iqbal differed and sought radical changes in the body-politic of Muslim India or Pakistan.

According to Brockelmann, the earliest philosophical treatise on the principles of politics and administration was *Sułak ul-Malik fi Taalbır l-Mamaalik*, which was compiled by Shihabuddin, popularly known as Ibn Abı Rabı, during the reign of the eighth Abbasid Caliph Mu’tasım, the son and brother of two Great Rashıds, Haran and Mumun. Ibn Abı Rabı’s constitution formed the basis of Mu’tasım’s government. Ibn Abı Rabı is believed to have consulted some Christian philosophers, Hunain ibn Ishaq and Jurıs ibn Bakhtrış, who also introduced the *Yunani Mediene* to the Arab world, from where in due course it spread to the entire Orient and is still considered by millions as the last word in medicine.

Mu’tasım’s government in the eighth century was run under a cabinet system which had the Ministries of Revenue, Agriculture, War and Defence, Police and Foreign Affairs under a Prime Minister who, in fact, was a Christian, Fadi ibn Marwan. Juz’i Zoradin commented on this “earliest work” in his *History of Arabic Literature*: “It is of great utilitarian value, dealing with politics, sociology, philosophy, physics, mathematics and music, and is divided into four parts, namely (i) introduction, (ii) principles of ethics and its sub-divisions, (iii) the significance of human wisdom and its regulation, (iv) politics, its division and its organizations. All these topics are further sub-divided into chapters and their enunciation and rules are described in columnar form or tables in the best of style.”

This “earliest Islamic constitution” was based on the principle that “God has created man in a sense of liking for his fellow-man as well as strong leaning towards collective action.” Ibn Abı Rabı particularly laid stress on “mutual co-operation,” “light taxation according to the scale laid down by law,” “safety of property,” “honour of their womanhood.”

On the question of Sovereignty “The Will of the Divine Providence” was “that heads of society should be appointed to see that the Divine Laws for organisation of the people and their unity of action are properly enforced.”

The author follows this with thirteen prerequisites “which should be native to the ideal ruler” and among these are to be found “physical and mental superiority, love of knowledge and truth, and the ruler should at the same time be a lover of justice and hater of tyranny and oppression, while he should consider this life only a passing phase and live for the sole desire of doing good to his people.”

While practically all of this is quite akin to the modern conception of a secular state except perhaps the idea of the “Divine laws,” one thing strikes at the very root of Islam, the introduction of the earliest Nazım we know of. Abı Rabı compromised with the Greeks on “annihilation of the individual in the state, a thought which has reached us through Hegel in the extreme form of German Nazım.”

While he believed in “equality between the races” and “perfect religions and racial toleration,” which were some of the great fundamentals of Islam, his support of nihilism, which is little different to the present-day Stalinism, and the imperial autocratic rule of his Divine Sovereign in spite of the thirteen prerequisites, were complete denial to all that Islam stood for. I find this concept has been vehemently attacked by Hanafı, Shafi’ı, Wahhabi jurists and men like Sir Syed Ahmed, Syed Amir ‘Ali, Maulana Muhammad ‘Ali, Iqbal and Jinnah.

Farabı (Abu Nısr Muhammad ibn Muhammad ibn Turkhan Al-Farabı), who followed Ibn Abı Rabı, was a Turk and educated and brought up by Greek savants and thus greatly under the influence of Greek philosophy. At the time, the Islamic world was not only under Greek and Christian philosophical influence, it was as disrupted as it is today. The Caliph occupied the holy seat at Baghdad but in actuality he was no better than a puppet. While the ‘Abbāsid rulers gathered round them the masters of all the arts and sciences from every nook and corner of the world, the Caliphate was like a marionette show. In this case, the rope had many strings, which were in the hands of a number of chieffains, governors and self-styled ‘Ammal Mūmmins. These were mostly non-Arab and shī‘a in faith. They kept the Divine link with the imperial seat but moved him about at the instance of their little fingers. Islam, though it had benefited by the impact of science, particularly the science of medicine, had also suffered brutally under the growing influence of Plato, Aristotle and other Greek writers and philosophers. The constitution of the Caliphate was Islamic in name only.

Farabi in his constitutional and philosophical treatises followed the same principles as Ibn Abı Rabı. He also started with the explanation of the “human intellect and powers” and “essentials of human unity” and theory of mutual renunciation of rights which incidentally is “at the bottom of all peaceful occupations and incidents of statehood, and if it fails to pass that in spite of this tacit compact a citizen tries to press down a section of the population, all the others join hands, and by mutual help retain their liberty.” Being ignorant of the Qur’anic language, he totally missed the point of sovereignty as did his predecessor, and defined his “all-knowing and all-powerful Philosopher Sovereign” as one “who should have no other interests but those of the State.” He definitely believed in a supreme leadership, but at the same time was reconciled to the “Guards of the State,” similar to the Governors of to-day, and likewise chosen and nominated by the sovereign or the supreme leader.

Like Ibn Abı Rabı, Farabı also gave twelve prerequisites for the Sovereign.

Farabi believed in “the essential unity of the commonwealth in spite of the obvious diversity of its component parts.”

Besides Ibn Abı Rabı and Farabı, there were among prominent early Muslim jurists Ghazzalı, Ibn ‘Abejah, Ibn Rushd, Ibn Tufail, Ibn Khaldun, Tusı, who dealt with the “science of the Government” and defined the prevailing Islamic system of government as ideal. They dealt with the theory, origin, conception, sovereignty and form of the State.

No doubt, when the constitution-compiling starts in Pakistan, the state which claims to be an Islamic State, these and many others will be thoroughly studied in their Arabic originals and not completely ignored. The constitutions of many Islamic States are based on these very works. However, the best guide Pakistani constitutionalists will find is their own man, their greatest philosopher poet, Iqbal, who swore by the Qur’an that his entire message was the Qur’anic message.

Farabi and others of that age believed in kingships and empires, but did not altogether ignore the human rights and the value of the individual, except Ibn Abı Rabı.

**Iqbal’s Concept.**

Iqbal said: “Islam demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty to his own ideal nature.”
Being a believer in exertion or *Ijtihad*, Iqbal found support in the early doctors of law, both of Arabian and non-Arabian descent, who recognized three degrees of *Ijtihad*: (i) complete authority in legislation; (ii) relative authority; (iii) special authority which relates to the law determining the law applicable to a particular case left undetermined by the founders.\(^9\)

Among all the Muslim jurists Iqbal seemed impressed only by Muhammad Ibn 'Abdul Wahhab, whose movement was really the first throb of life in modern Islam. To the inspiration of this movement are traceable, directly or indirectly, nearly all the great modern movements of Muslim Asia and Africa, e.g., the Sennussi movement, the pan-Islamic movement, and the Babi movement, which is only a Persian reflex of Arabian protestantism.\(^10\)

But Iqbal is not altogether satisfied with Wahhab's Jihad, as its vision of the past is wholly uncritical, and in matters of law it mainly falls back on the traditions of the Prophet.\(^11\)

At this stage Iqbal simply turned to modern Turkey for guidance and, referring to Halim Sabit's new theory of Muhammadan law, grounded on modern sociological concepts, said: "If the renaissance of Islam is a fact, and I believe it is a fact, we too one day, like the Turks, will have to re-evaluate our intellectual inheritance."\(^12\)

Iqbal considered the Turkish nationalist theory of the State as "misleading inasmuch as it suggests a dualism which does not exist in Islam."\(^13\)

Iqbal explained: "The essence of Tashid as a working idea is equality, solidarity and freedom. The State, from the Islamic standpoint, is an attempt to transform these ideal principles into space-time forces, as an aspiration to realize them in a definite human organization. It is in this sense alone that the State in Islam is a theocracy, not in the sense that is headed by a representative of God on earth who can always screen His despotic will behind his supposed infallibility. The critics of Islam have lost sight of this important consideration. The ultimate Reality, according to the Qur'an, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is therefore sacred in the roots of its being. As the Prophet beautifully puts it: 'The whole earth is a Mosque.' The State, according to Islam, is only an effort to realize the spiritual in a human organization. But in this sense every State, not based on mere domination and aiming at the realization of ideal principles, is theocratic."\(^14\)

To those who think that a republican constitution for Pakistan will be *dheela dhala* (wishy-washy), Iqbal said: "The

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A front view of the beautiful double-storied building which houses the Constituent Assembly of Pakistan

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republican form of government is not only thoroughly consistent with the spirit of Islam, but has also become a necessity in view of the new forces that are set free in the world of Islam." 

And in spite of his not being altogether happy over the Turkish nationalist theory of State, Iqbal said that the truth is that among the Muslim nations of to-day, Turkey alone has shaken off its dogmatic slumber and attained to self-consciousness. She alone has claimed her right of intellectual freedom; she alone has passed from the ideal to the real—a transition which entails keen intellectual and moral struggle. It is, I believe, the English thinker Hobbes who makes this acute observation that to have a succession of identical thoughts and feelings is to have no thoughts and feelings at all. Such is the lot of most Muslim countries to-day. They are mechanically repeating old values, whereas the Turk is on the way to creating new values.

"The question which confronts him to-day and which is likely to confront other Muslim countries in the near future is whether the Law of Islam is capable of evolution—a question which will require great intellectual effort, and is sure to be answered in the affirmative; provided the world of Islam approaches it in the spirit of Umar—the first critical and independent mind in Islam who, at the last moments of the Prophet, had the moral courage to utter these remarkable words: The Book of God is sufficient for us."

"It is the duty of the world of Islam to-day to understand the real meaning of what has happened in Europe, and then to move forward with self-control and a clearer insight into the ultimate aims of Islam as a social polity."

Some critics have said that a constitution based on the Qur'anic conception of Islamic democracy would in reality contain some of the most barbaric customs, e.g., cutting off the hand of the thief. Iqbal's reply to this is: "The primary source of the law of Islam is the Qur'an. The Qur'an, however, is not a legal code. Its main purpose, as I have said before, is to awaken in the man the higher consciousness of his relation with God and the Universe. No doubt the Qur'an does lay down a few general principles and rules of a legal nature, especially relating to the family—the ultimate basis of social life. The Qur'an considers it necessary to unite religion and State, ethics and politics, in a single revelation much in the same way as Plato does in his republic. The important point to note in this connection, however, is the dynamic outlook of the Qur'an.

The claim of the present generation of Muslim liberals to re-interpret the foundational legal principles in the light of their own experience and the altered conditions of modern life is, in my opinion, perfectly justified.

Let the Muslim of to-day appreciate his position, reconstruct his social life in the light of ultimate principles and evolve, out of the hitherto partially revealed purpose of Islam, that spiritual democracy which is the ultimate aim of Islam."

The Prophet as a Law-Giver.

Qaid-i-A'zam Muhammad Ali Jinnah once recalled how as a student he went round seeing all the four Inns of Court in England before making his choice. When he entered the fourth Inn, he saw a large fresco. He asked the man who was conducting him about the fresco. The man replied: "It is a fresco of all the lawyers of the world." "Who is the man on the top?" asked the Qaid-i-A'zam. "Muhammad, the great law-giver," came the reply. That decided his choice of the Inn.

Qaid-i-A'zam added: "The Prophet Muhammad was a great teacher. He was a great law-giver. He was a great statesman, and he was a great sovereign who ruled. No doubt there are many people who do not quite appreciate this when we talk of Islam. Some of our non-Muslim friends do not quite appreciate this when we talk of Islam. Islam is not only a set of rituals, traditions and spiritual doctrines, Islam is a code for every Muslim, which regulates his life and his conduct in all aspects, social, political, economic, etc. It is based on the highest principles of honour, integrity, fair play and justice for all. One God and the equality of unity was one of the fundamental principles of Islam. In this religion there was no difference between man and man. Equality, liberty and fraternity were its main principles.”

Islamic Basis of the Pakistan State.

There are three types of critics of the Islamic basis of the Pakistan State. One condemns it on the ground that it cannot be a democracy. Another denounces it under the misconception of the theocratic nature of Islamic secularism. The third expresses fear that it will mean the total liquidation of the minorities in Pakistan.

If these systems are democracies, then we had better not have a democratic constitution. What is the 'underlying principle behind the objectives resolution introduced by the Prime Minister of Pakistan and passed by the Pakistan Constituent Assembly? The resolution provides that under the Pakistan constitution the State shall exercise its power and authority through the chosen representatives of the people and shall guarantee fundamental rights, including equality of status, of opportunity and before law, social, economic and political justice and freedom of thought, expression, belief and faith, worship and association and the minorities will be free to profess and practice their religions and develop their cultures. IS NOT THIS THE ONLY TRUE DEMOCRACY?

Some of the critics in the British Press and Labour Party have attacked the theocratic language and spirit of the resolution. But why? Is not the British constitution principally based on the fundamentals of the Anglican Church? If the King changes his Anglican faith and accepts any other Christian order, will he be allowed to remain the king of the United Kingdom and the Commonwealth? Can any heir of the State marry any non-Christian or non-Anglican? Is not even the Lord Mayor's banquet opened with a grace read by the Archbishop of Canterbury? Are not in secular United Kingdom marriage ceremonies of non-Christian faiths forbidden by law? Is not religious education compulsory in all schools in the United Kingdom, even in London County Schools, which are state schools? What type of materialistic secularism is this?

To satisfy the third critic we should offer him the Qur'an itself, which has given a message of brotherhood of humanity and freedom on the highest standard of integrity, justice and fair play to everybody.

The Prophet said: "He who is not affectionate to God's creatures and to his own children—God will not be affectionate to him." On the occasion of his last pilgrimage, the Prophet said: "Remember you are all brothers. All men are equal in the eyes of God. And your lives and your properties are all sacred; in no case should you attack each other's life and property. To-day I trample under my feet all distinction of caste, colour and nationality. All men are sons of Adam and Adam was of dust."

The Archbishop Porphyrius of Mount Sinai in a petition to the Egyptian Government in 1937 submitted: "This monastery conserves with meticulous care the most precious of all documents concerning itself. That document is the deed by which the Prophet Muhammad, on the 3rd Muharram of the year of the Hijira, accorded to our monastery all its privileges, e.g., the exemption from the payment of taxes on our lands.

and property and other belongings that we possessed then or should possess in the future till the end of the world. The deed is written by his son-in-law, 'Ali Ibn Abu Talib, and is signed by the Prophet himself and by his disciples present at the time it was drawn up. Amongst other things, the Prophet advised all Muslims to protect our Order against aggression, internal or external."

Madame Jeanne-Aubert, a French lady, published this "Chart of the Prophet of Islam" in book form in 1938 in Paris entitled "Le Serment du Prophete." The book contains a facsimile reproduction of the Arabic original, but unfortunately it is too small to be deciphered. A superficial comparison shows that the French rendering is rather free. The book was translated into English in 1942 by Madame Shakir Mohammadi and published in The Islamic Review, Woking.

"Historically the text discovered proves that the Arab Muslims, far from entertaining any hate for the Christians, on the contrary promised to protect them. A holy war had no raison d'etre."

The great Khalifa 'Umar renewed his charter on accepting the leadership of the nation in these words: "I will make no invidious distinctions between Arabs and non-Arabs, and will follow the footsteps of the Prophet."

"In Medina, the Muslims had to deal with the native Jews, and the infant State had not only to take account of them but to protect them as well as the Muslims of the city. The great foresight and acumen of Muhammad is to be seen in yet another charter which he granted to the Jews, in which, among other things, it was declared that they were as much the citizens of the new State as the Muslims themselves, that the two branches of the men of Yathrib were to form one composite nation, that the guilty would be punished whatever their faith, that both would be called upon to defend the State when need arose, and that all future disputes would be decided by the Messenger of God."

The Qur'an gave a decree to the Meccans: "Unto you your religion and unto me mine."

The earliest Islamic constitution compiled by Ibn Abi Rabi' provided for the minorities that the Zimmis or protected non-Muslim sects were entitled to have their own civil suits adjudged by their own judges without any governmental interference. In the Islamic State that had already developed, there was to be seen an almost perfect religious and racial toleration such as was not to be met within the Western world for a millennium to come. Mtasim's first Prime Minister was a Christian, Fadl Ibn Marwan, and his court was full of Christian intellectuals. Ibn Rabi' is also fully conscious of the importance of an absolutely impartial and independent judiciary. He tacitly admonished the King that good of the State lies in a sense of equipoise between the races and religions of the Empire.

During the reign of Saif el-Dawla, whose constitutionalist was the greatest jurist Farabi, it is remarkable that in spite of the seeming influence of what was regarded as anti-Islamic thought by a section of the Muslims, there was the most complete toleration of non-Muslim religions and the Jews, Christians and Zoroastrians were free to worship as they liked.

In the history of India alone, the great Moghul Emperors had assigned important, trustworthy, and highly responsible posts to their Hindu subjects, especially finance and war and defence departments.

In present times, the remarkable tolerance of the ruler of Hyderabad in providing for over 55,000 temples and Hindu institutions is probably unparalleled.

In other neighbouring Islamic countries, Christians and even Jews have still recently played a great part in the affairs of the State. The representative of Syria to the United Nations last year was a Christian. The head of the London Bureau of the Arab League Office was also a Christian. Pakistan itself has a Hindu cabinet minister.

And there is the solemn declaration of the father of the nation, the Quaid-i-Azam himself, which should be enough to ensure the minorities of Pakistan living in peace, as no Pakistani Mussalman would ever dare to do the sacrilege of breaking up the olive branch offered by his father to the brother-neighbour. The Quaid-i-Azam repeatedly said: "I bear no race hatred of any kind whatsoever to any race."

And again: "The Muslim League is determined to win freedom, but it will be a freedom not only for the strong and the dominant but also for the weak and the suppressed."

The minorities in Pakistan need not have any fear that Muslims will not honour that part of the objectives resolution which guarantees them full religious, cultural, and secular liberty. When the Prime Minister has given the pledge, he will see to it that the nation keeps it, as those Muslims who trample under foot the essential principles of Islam have no place in Pakistan.

An American looks at the Pilgrimage to Mecca

By NORAH G. TWITCHELL

Activities at Jedda.

The place—Sa'udi Arabia. The time—the Hajj, or Pilgrimage, which all true Muslims make one or more times during their stay on this good earth. Each year, during this period of pilgrimage, thousands of white-robed men and women throng the sea-port of Jedda—the gateway to the holy cities of Mecca and Medina. They come by steamer from India, Java, Egypt, Iran, Syria, Lebanon, Iraq, and other parts of the world. Some, even to-day, will travel down from Syria via camel—approximately a fifty-days' trek. Others make the trip on foot. Still others now make their pilgrimage by air from Cairo to Jedda—Jedda to Mecca. I wonder what the great prophet Muhammad would think of this latter modern transportation!

During the boom years of 1928 and 1929 there were approximately forty pilgrim steamers in Jeddah harbour. Since that time, due to world depression, the World War and after-math of war, many Muslims have been unable to accomplish this soul-satisfying journey.

The last week of the Hajj is a general holiday known as "Id," when football, golf, cricket, and tennis matches are played between the crews of the various steamers and the European residents in Jedda. It is interesting to note here that football, i.e., association football, has become a most popular pastime with the Arab and Javanese residents of Jedda and they now produce an excellent team to play a match against a team from the slopes and steamers. These events are eclipsed by the Regatta which is held generally about two days before the return home movement of pilgrims commences. This regatta is now a yearly event and is much appreciated by all the ships' crews and there is keen competition for the various cups. One cup is given yearly by the Resident British Minister.
in Jeddah and the other cups for yearly competition are given by previous residents of Jeddah. There are two events for the local inhabitants, namely, two Zambouk (native sailing boats) races. It is fascinating to watch these as the competitors are so enthusiastic and excitement runs high. These zambouks are locally made of imported timber, being large sturdy boats used in transporting passengers and cargo from the vessels in the harbour to the shore.

I might here state that there are two anchorages in Jeddah known as the Inner and Outer anchorages. The former is some two miles from the shore while the latter is three. The channel from the anchorage to the shore is treacherous on account of the coral reefs and at certain times of the year the water is very shallow. Then it is necessary to heel over the launches and the zambouks in order to make the passage over the treacherous reefs.

**The Journey to Mecca.**

Immediately after all the religious ceremonies are over in Mecca there is a tremendous exodus of pilgrims from Mecca to Jeddah, a distance of about sixty miles.

When speaking of the roads to Mecca and to Medina one must realize that they are not even good roads as we know them in the Western world. Many years ago an Egyptian engineer did lay out a road to Mecca and apart from many unnecessary twists and turns he made a good road. Unfortunately there was no road maintenance whatever, until K. S. Twitchell, on behalf of the late Mr. Charles R. Crane, American philanthropist, demonstrated the uses and great advantages of road machinery. I am very happy to say that the Sa’udi Arabian Government is realising the saving to cars and the comfort to people travelling over this road and is now having men regularly repair many bad places which have been the cause of accidents in the past. Even so the last few miles towards Mecca along which non-Muslims are not allowed to travel, the road is of deep drifting sand. During the Hajj, or pilgrimage, at certain intervals along this sandy stretch, groups of soldiers are placed by the Government to assist the pilgrims when their cars get into difficulties due to this heavy, loose sand.

There are many similar stretches along the odd 250 miles from Jeddah to Medina. There is hardly any well-made road along this route and, "if Allah is kind," one may not be struck too many times in the thick, loose sand. On these occasions, when the car simply refuses to go any farther, the enforced stop is not what one would choose in travelling through the arid desert. Maybe it happens in the middle of the day when the sun beats unmercifully on one's head! Perhaps a sudden wind arises bringing with it hot, stinging sand that permeates one's clothes, let alone filling one's eyes, ears, and throat. We may grumble because our automobile is stuck many times. Then we see, moving slowly towards us, pilgrims on foot. They plod steadily on and on never complaining. Some of these have travelled thus for hundreds of miles across Africa. They have faith.

At certain intervals along the pilgrimage route, there are wells for the use of the pilgrims. Some years the desert gives more water than others and vice versa. During one of our visits the people were praying en masse to God to send rain. There had been none for eighteen months!

En route to Mecca and Medina around the Government-built wells, are various settlements of Beduins who live almost entirely from the little they beg from the pilgrims. Prior to the rule of the present King, Ibn Sa’ud, the inhabitants of these hamlets lived entirely by their plunder of the pilgrims. Cultivation of even a small melon patch was almost unknown to them. King Ibn Sa’ud’s rule is so strict and just that everyone may now travel unmolested, but the erstwhile robbers are now beggars. The years 1931 and 1932 brought comparatively few pilgrims, many of whom were so pressed for money that they barely had enough to make the Hajj. Consequently the villagers on this route, who have never worked, are just desperately poor. The poor little children have faces of old men and women and their limbs are stunted and emaciated. When talking with these people we asked why, why did they not take advantage of the wells and irrigate small gardens. They replied that they did not know how! They had no money to buy seeds, even if they did know how to care for them. At each halt on our trip we gave a feast of sheep roasted with rice and some fresh dates—this was always for the children—and we had to place soldiers on guard and arrange the children around in a circle on the ground.

The male pilgrims, from the time of arrival in Jeddah until they leave, are clad only in two white towels, one being wrapped around the loins and the other thrown over the shoulder in the form of a cape. The head is absolutely uncovered. Foreign residents in Jeddah have told me that the hotter the pilgrimage, the "cleaner" it is. In other words, there is less sickness from infectious diseases—the sun kills the germs. But there are more deaths from sunstroke, especially among the poorer ones who travel on foot.

**The Return Home.**

Immediately on arrival in Jeddah the pilgrims make arrangements for return passages to their own countries. Actually this is not done personally by the pilgrims but through a Mudallim or guide, appointed by the Sa’udi Arabian Government, who takes charge of about 30 pilgrims. The Mudallim takes over his party immediately on their arrival in Jeddah and makes all arrangements for food and accommodation for the party during their journey and their stay in Jeddah. His duties only finish when the party leaves the shore to join the homeward bound steamer or plane. This is a very good idea, as I am afraid it would be chaos if the pilgrims were left to their own devices, especially as the average Oriental, when travelling, is nervous. The idea of having these guides is rather a pash on the arrangements of some of the European touring agencies, but it is a compliment to them that their ideas are being imitated by the inhabitants of Arabia in dealing with Muslim pilgrimage to the Holy Cities.

When business in the world in general is bad, pilgrims are few. The total pilgrimage of 1935 was under 20,000, a very disappointing figure when compared with the figure of 150,000 in 1926-78. Unfortunately this reflected on the inhabitants of Arabia, particularly in the vicinity of Jeddah, Mecca, and Medina, who to a great extent rely on the business done during the pilgrimage to maintain them over the rest of the year.

Now let me tell you of the embarkation of the returning pilgrims, Egyptian pilgrims—their life on board ship, quarantine at El Tor and eventually their arrival at their home port of Suez. The journey I am about to describe is made by the Khedivial Mail steamers, on one of which I travelled as a passenger.

We are now installed on board the pilgrim steamer Taif, tonnage around seven hundred tons. It is perhaps one hour before we are due to steam out of Jeddah harbour and still the zambouks, Arab sail boats, arrive from the shore laden with human cargo—men, women, and children eagerly returning home. How picturesque these high-powered, man-propelled Red Sea boats look with their large lateen sails and gaily painted sterns. I say man-propelled for frequently the wind drops suddenly and then the crews are dependent on their own strength with the oars.

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The pilgrims crowd on board, staggering up the gangway with their cumbersome bundles of clothes, food, primus stoves and cooking kettles. Some of the bundles are artistically decorated with the owner's name embroidered in thread in beautiful Arabic characters. Others have wrapped their belongings in colourful Persian and Turkish rugs, while the most prosperous bring suitcases and valises. All of these pilgrims have discarded their towels and are now clothed in their ordinary garb, the women in bright coloured dresses, a large black scarf swathed around the head and shoulders. Most of them are unveiled.

What a hullabaloo! Such pushing, shouting and gesticulating, each one trying to find the most comfortable location on deck for his or her three days' journey to the quarantine station at El Tor. The Captain gives the signal for the anchor to be hauled, the gangway is raised and away we steam, leaving picturesque Jedda with its dazzling white buildings and the varied blues and greens of the harbour waters sparkling in the sunlight. In a short time the wind has risen, we are pitching unmercifully and must cling to the rails of the companion-way to the upper deck where the captain and his officers have their quarters. The Captain has kindly given us access to the upper deck—the only place where we can have a little privacy from the chattering pilgrims. The heavy sea is, to us, a blessing in disguise as the majority of the pilgrims, 650 in all, are soon under the influence of the motion of the ship and have quietened down considerably. Sundry rugs and blankets, some covered by mattresses, have been spread on the second and lower decks, the owners huddling together like sardines in a tin. A few have rigged up temporary tents to protect themselves from the burning rays of the sun. Not for long do we enjoy the blessed peace, as one after another is horribly seasick, poor souls—and continue so for the three days' trip to El Tor. All of the small cabins are packed with first-class pilgrims, so we are surrounded on all sides and in the saloon by a motley crowd of nervous, miserably ill humans.

For three long, tiring days we roll and pitch. On the morning of the third day there is great commotion among the pilgrims once more. We are due to arrive at El Tor in the afternoon, so there is a general washing of faces, hands, and feet in basins on the decks, and packing of bundles. What a chattering and arguing there is! Long before we anchor at El Tor the returning pilgrims are ready to disembark, pushing each other to get near the gangway. The sea is so rough that it is impossible to anchor at the small wooden pier built by the Egyptian Government for this purpose. It was obviously constructed without due consideration of prevailing winds and tides, with the result that it is absolutely inadequate and dangerous for a ship to attempt to make the quay unless under exceptionally favourable conditions. Even then it would be risky, as in all possibility a strong wind might suddenly blow up which would cause the bumping of the ship on the unprotected quay.
side. It would be a more practicable arrangement if a landing-stage had been erected instead of the new pier as it now is.

Jebel Umm Shouer, elevation 8,530 feet, and Jebel Karetina, elevation 8,650 feet, rise up at the east of the town about 17 miles from the coast. Mount Sinai, elevation 7,450 feet, is hidden by these two mountains and is a three days' journey by camel along the wadis from El Tor. People often say that they have seen Mount Sinai, but I think they must be mistaken.

Quarantine Precautions.

El Tor is the quarantine station for all pilgrims from Egypt, Turkey, Afghanistan, Kurdistan and Syria passing through the Suez Canal. There is good accommodation for 12,000 people.

The main buildings are the Post Office, Telegraph Office, Meteorological Station and those of the various caterers. The latter group sell the pilgrims food of an indifferent quality that looks extremely dirty.

A steam tug comes "chug-chugging" alongside, hauling two large flat-bottomed barges for transporting the pilgrims ashore. Immediately on landing they are taken to the bath-house, where men and women are separated and bathed under the supervision of British, Dutch, French and Egyptian doctors and nurses. Their bundles of clothes in the meantime are fumigated and returned to them after the bath. When bathed, clothed, examined for signs of cholera, and feeling more contented than they have for a few days, the pilgrims are led to sections of the encampment in which small barrack-like, rough cut stone and mud-brick houses are provided for the use of the pilgrims during their enforced stay in quarantine. Each section is enclosed by a high wire fence and the entrance of each is well guarded by soldiers of the Egyptian Government. In fact, the whole of the town is under martial law and presided over by an officer of the Sanitary Council, Naval and Quarantine, Alexandria, Egypt. The edge of the town is lined with two rows of 10 feet high chicken-wire fencing—an interval of five feet between rows—and at 20 foot intervals are tall posts at the top of which are placed high-powered electric lights. So you see it is not easy for anyone to escape. East of the encampment, wells have been sunk and the water piped to the main buildings.

I have been told that in 1925, a number of Greek fishermen settled at the foot of Jebel Hamam—Mount Bath—a hill of 840 feet and three kilometres north of El Tor. To-day there is a good Greek settlement known on the navigation charts as the "Christian Arab" village.

We were very fortunate in having what is known as a clean pilgrimage, i.e., no cholera or infectious diseases among the pilgrims. Because of this, our stay was limited to three days, whereas an "unclean" pilgrimage has sometimes meant an eight, or more, days' stay at El Tor.

The government was very lenient and considerate in allowing us to spend the three days on board the steamer instead of our joining the pilgrims on shore. Needless to say, it was considerably pleasanter for us on board!

On the afternoon of the third day come the barges laden with a somewhat cleaner and happier-looking crowd and so we steam into the setting sun, our faces turned expectantly toward home. Next morning we arrive at Suez—a distance of approximately 120 miles from El Tor. We board our train for Port Said. Our last vision of the pilgrims is as we slowly puff
our way out of the station where the pilgrim train, laden to the full, is awaiting the signal to leave.

And so we leave a people who endure hardships and discomforts and even death in order to attain the promise of their prophet, Muhammad. It is a great faith when the followers cheerfully suffer, as the Muslims do.

**Progress in Sa’udi Arabia.**

I am so happy to relate that due to the initiative, kindliness and energies of His Excellency Shaikh 'Abdullah Suleiman, His Majesty's Minister of Finance, great progress is now being made in Sa’udi Arabia. Some of the revenue from the oil-fields is being used to develop more oases, date-groves, and general agriculture. Also schools are on the increase and some of the Sa’udi Arabs are studying hard in Beirut University and in Egypt while a few are over here in the United States of America. Also there is more medical aid in Sa’udi Arabia than ever before. Many of the Arabs are doing wonderfully fine work for the oil companies in the Persian Gulf, expertly handling machinery which is a great innovation in their lives. They are, in very truth, justifying the faith and patience of their instructors, the American engineers.

In all our years of personal contacts with the Arabs we have found them to be highly intelligent, sensitive, the essence of courtesy, considerate for others, and a naturally happy race of people. They are most eager to develop their countries. May they always derive great benefit from the ever-increasing mechanical devices of the Western world, are my prayers and hopes. There is much we can learn from the Arab’s deep philosophy of life—whether he is Prince or Bedouin.

Please God, the time is close at hand when all peoples of this earth may live in unison. There is so much in the so-called simplicities of life that are priceless. May we now all have the opportunity to enjoy these treasures which are all around us—created for us. May we learn from our friends the Arabs, “There is always tomorrow.” So, let us take time to live—to do the things for which we have all been created.

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**Early History of the Compilation of the Hadith**

By Dr. M. HAMIDULLAH, Ph.D., D.Litt.

**The Hadith Recorded in the Life-time of the Prophet Muhammad.**

It is common knowledge that the art of letters was not much cultivated in pre-Islamic times in Mecca, the cradle of Islam. Even the “gentile Prophet” (an-nabi al-ammi, peace be upon him!), one of the most gifted and cultured youths of the town in those days, was an illiterate; and could not read or write a word (cf. The Qur’ān, 29:48, mataabuttuhu biyaminik).

When he was appointed messenger of God, the very first revelation Muhammad (peace be upon him!) received was a command to read and write:

“Read in the name of thy Lord, Who has created:
Who has created man from a clot;
Read, for it is thy Lord, the Most Glorious, Who has taught through the pen;
Who has taught man what he knew not.”

(The Qur’ān, 96.)

Convinced as Muhammad was that it was a divine revela-

tion, he could not disregard the command so expressly enjoined. In fact we see him, even in the very early days of Islam, taking care that the portions of the Qur’ān, revealed to him from time to time, should be recorded in writing, and that their copies should multiply (cf. the incident at the conversion of ‘Umar). Muhammad was extremely modest, and that is apparently the chief reason why in those days he did not pay attention to getting—or as certain traditions testify, even permitting—his own personal exhortations and preachings to be reduced to writing. But soon a new revelation assured:

“'And whatever he (Muhammad) utters, it is not of his own whim and fancy; It is naught else but a divine revelation revealed unto him."

(The Qur’ān, 53:3-4.)

The converts must then have begun to pay greater attention to taking notes of the sayings of their Prophet. The educational policy of the Prophet was fast increasing literacy among his disciples. So much so that soon after his migration
to Medina, he encountered not the least difficulty in enforcing the Qur'anic command (cf. 2 : 280) to have a compulsory resort to writing in all cases of monetary and commercial transactions on credit, and to get them attested by two or more male or female witnesses.

We must naturally distinguish between what the Prophet himself had got written for him and what his disciples wrote for their own personal use regarding the sayings and doings of their master.

Official Writings.

Among the first category, we find a document of peculiar interest. It dates from the very first year of the Hegira. It refers to the promulgation of the constitution of the confederal city-state of Medina, which he was organising soon after his migration to that city (cf. The Islamic Review, 1941).

We know that scarcely two or three months had passed on his arrival in Medina, when the Prophet began to send military expeditions from time to time to various places. There was no standing army in the City-State; volunteers were enlisted every time. The books of Hadith and Sirah record that for every individual expedition a register was opened in which the names of volunteers, and probably many other details, were recorded. Some of these expeditions ended in the conclusion of pacts and treaties. Of these we shall speak later. In his compendium Sabab (cf. 56 : 181, No. 1) the Imam Bukhari speaks of another incident of interest. He records that once the Prophet ordered that a census of the whole Muslim population be taken. The registers showed 1,500 entries of men and women who professed Islam. This must date at the latest from the second year of the Hegira, probably just after the battle of Badr, or thereabouts.

Further, we know with what rapidity the Islamic state expanded its borders in the time of the Prophet. Beginning with about 120 square miles of the city and the surrounding Haram of Medina, it stretched its arms, at the average rate of about 250 square miles daily for a period of ten long years, to embrace the surrounding territories; and when the Prophet breathed his last, he was able to hand over to his Caliphs a state as large as Europe, minus Russia, a territory including southern Palestine and parts of southern Iraq together with the whole of the Arabian Peninsula, with a population certainly of several millions. The needs of the chancellery of the central government of even the most primitive type must have been considerable as regards writing work. I myself was able in 1941 to publish over 250 letters emanating from the Prophet, not to speak of letters received by him. And since that publication, I was fortunate in tracing a score more to be incorporated in the second edition of this al-Wathada'iq at-Siyasiyah (ed. Cairo).

These documents of the time of the Prophet contain instructions to provincial governors and judges, treaties with tribal chiefs, grants of charters, recognition of particular proprietary rights, purchase of slaves, manumission of slaves, missionary letters exhorting individuals to embrace Islam, and a host of other matters.

Private Records.

The second category has also several very instructive and illuminating incidents to record. A certain Malik and his wife were very devout Medinita Muslims. On the arrival of the Prophet in their town, they offered their young son, Anas, to be a personal servant to him. For almost a decade, Anas lived night and day with him. The boy was very intelligent, and had also learned reading and writing, thanks probably to the battle of Badr when the Prophet asked the prisoners of war to ransom their persons by service, namely teaching ten boys each to read and write. Anyhow, Anas says: "Every now and then I took down in notes interesting points from what the Prophet said in his discourses and other occasions of conversation and I used to read these notes over to the Prophet whenever I found him having leisure, and after he had corrected them, I made a fair copy of them for my own record." In fact he accumulated a big roll of such notes, and in his later life he used to show it to his curious pupils, who flocked to listen to the Hadith from him. I am inclined to believe that the compilation has not been lost but is amalgamated in the Musnad of Ibn Hanbal, in the chapter "Anas".

Abdullah ibn 'Amr ibn al-As has another story to tell about what had happened to him: "One day I said to the Prophet: O Messenger of God, you say many nice things in your sermons, but with the lapse of time I forget many details of them. The Prophet said: Take help from your right hand, meaning thereby that I should write. I dared not take notes of the Hadith before, but ever since I have tried to record all that interested me from the sayings and doings of the Prophet." The compilation was named by the author as Sabah Sadiq; and it was inherited for generations in his family. In fact we find his grandson dictating to his pupils with this book in hand. This book also seems to have been incorporated in the Musnad of Ibn Hanbal, to which subject I shall have to return soon.

Um Malha Hazm was one of the provincial governors of the time of the Prophet. On his appointment to the Yemen, he had received long instructions, evidently written, regarding administrative matters such as rate of taxes, justice, education, supervision of public morals, etc. We possess a booklet, apparently the earliest of its kind, containing these instructions as well as 22 other letters emanating from the Prophet. To all appearance, the Governor 'Amr ibn Hazm had compiled a collection of the letters of the Prophet in so far as he could get access to them or they interested him, as being of any administrative interest. A perusal of the contents of the collection shows that 'Amr must have served in different parts of the country and in different governmental capacities in order to have access to the documents in question. (For details see the bibliography of my Documents sur la Diplomatie Musulmane à l'époque du Prophète).

These and several other instances refer to the recording of the Hadith in the very lifetime of the Prophet by people who had first-hand knowledge of the same.

There is another category, in which the testimony is first hand. This is when the Companions of the Prophet write or dictate their memoirs after the death of the Prophet, when apparently there was increasing demand for such literature:

Thus we have the memoirs of Aisha (wife of the Prophet), of 'Abdul-Malik ibn Mas'ud, of Ibn 'Abbas, of Ibn 'Umar, of Abu Hurairah and many others. There are cases when the memoirs of different Companions were prepared under the auspices of the government.

The Musnad of Ibn Hanbal.

I conclude this sketch by a personal incident. In 1933, I was studying in the Staatsbibliothek of Berlin. I wanted to consult a certain MS. It was a collection of several tracts. I opened it and while turning its pages, I came across a small monograph which was not recorded in the detailed descriptive catalogue of that library. To my great astonishment it was called the Sabah Hammam ibn Musaibkin. It was a collection of a hundred odd traditions of the Prophet all narrated by the author on the authority of his teacher Abu Hurairah, the Companion of the Prophet.

Hammam died in the early thirties of the second century of Hegira at an advanced age. Thus the first written, extant,
collection of Hadith dates not from Bukhari or even the Imam Malik but Hammam, if we exclude the al-Mujra' fil-Hadith of Zaid ibn 'Ali (d. 120 H.) the MSS. of which I have consulted in San'a (the Yemen) in 1946.

I compared the MS. of Hammam with the chapter Abu-Hurairah, section Hammam, in the Musnad of Ibn Hanbal. The chain of narrators in the two collections, my MS. and the Musnad, is completely different in the later stages, yet the contents are astonishingly the same with this difference, that the order of certain traditions slightly differs; or that at least one folio leaf was missing in the MS. of which the Berlin MS. is a copy.

This means that the Sahih of Hammam was also absorbed integrally in the all-embracing Musnad of Ibn Hanbal; and we can trust that the apparent loss of other earlier works, such as the collections of Anas and 'Abdullah ibn 'Amr ibn al-'As need not be much deplored as in fact they have been fully conserved in the different chapters of the voluminous Musnad of Ibn Hanbal.

This also shows how the works of the time of the Prophet and his Companions were amalgamated in the larger works of the Tabi'un (the Followers of the Companions of the Prophet), and the works of these latter have been conserved in the still larger compendia of Ibn Hanbal, Bukhari, Muslim, etc., and the earlier works had thus become practically superfluous.

Thus there is no link lost; the traditions of the Arabian Prophet were preserved at first hand, and have come down to us in a manner worthy of all faith and trust.

Of course the intellectual capacities of the different Companions of the Prophet, the circumstances and context of different traditions and many other factors are of great scientific importance; but for them we have a special science, the Usul Hadith wa rijal, that marvellous invention and even monopoly of the Muslims, which gives us full guidance in this respect. We are not concerned with it to-day. What we wanted was to show that a large part of the words and deeds of the
Prophet of Islam were not recorded, as is sometimes supposed, several centuries after his death but in his own life-time; and this by those who had first-hand knowledge of the facts related, and that these first-hand records have come down to us in a tolerably trustworthy manner, which compares favourably with similar records regarding founders of other religions.

Conclusion.

No doubt, the personal element in oral transmissions has its own importance and merit: a trustworthy and learned witness personally testifying that “I saw or heard this or that” has undeniably a far superior and weightier reason to be believed than any written record which is obviously subject to falsification and other less reprehensible modifications and mistakes on the part of the抄写者. Had the Islamic tradition remained only orally transmitted, by means of the generations of trustworthy narrators, it would not in the least have diminished its credibility. But, as we have seen, the traditions of the Prophet of Islam have been doubly fortunate, in that they have been recorded to a large extent in black and white by witnesses who had a first-hand knowledge of the facts related, combined with the personal element in the manner of transmission which has been peculiarly Muslim.

For a more elaborate discussion, I would refer the readers to the work, serially published, of Prof. Manzir Ahsan of the Osmania University, Hyderabad-Deccan, "Tadween-e-Hadith,‖ Suffices to say that in early centuries of Islam, the Hadith, even as the Qur‘ân, was both memorised and recorded simultaneously, thus assuring the circes of both the methods and evitng the vices of either taken alone.

DO MUSLIMS REALISE THEIR PRESENT POSITION IN THE WORLD?

By PROFESSOR MOHAMMAD 'ABDUR RAHMAN KHAN

Early Greatness of Islam.

At any time in the world’s chequered history it has been absolutely necessary for any country or community to have correct notions about its actual condition, whether to provide for its adequate further development or to safeguard its very existence. For the past 1,550 years the initial impetus given to Islam by its great Founder and his orthodox Caliphs was so powerful that, in spite of violent internal strife and incessant foreign encroachments, the Muslim states and Muslim community not only managed to hold their own, but for a considerable period continued to proceed onwards on the paths of political power and intellectual development.

Muslim intellectual supremacy reached its zenith in the first half of the tenth century C.E., when no other community in the world could approach the Muslims in their wealth of knowledge, output of sound research and importance of discoveries. They continued to keep up their position more or less unshaken till the end of the thirteenth century C.E., when the nations of Western Europe—at one time their humble pupils in every branch of knowledge—steadily pushed ahead, and by the end of the fifteenth century far surpassed them in the quality and quantity of intellectual attainments. Since then Muslims all over the world have sunk deeper and deeper into intellectual bankruptcy—with occasional recoupment here and there at odd intervals.

Muslim political power remained on the whole stationary till the beginning of the fourteenth century, when it rapidly declined in the West, but rose for a while in the East and North-East. With the downfall of Baghdad in 1258 and of Muslim Spain in 1492, Arab supremacy was reduced to a mere shadow. But with the capture of Constantinople in 1453, a new and virile Muslim nation, the Ottoman Turks, began to dominate the Middle East and Eastern Europe. This, however, was for the most part only a military achievement, devoid of the usual cultural developments for which Arab coquests were generally noted. From the death of Sulayman the Magnificent, even this military prestige declined and there has been a steady deterioration of Muslim power everywhere and in all departments of human activity.

At present Egypt and Turkey seem to be the only Muslim powers that may be regarded as being able to hold their own against foreign aggression. Egypt is believed also to be financially quite sound and her universities have raised her intellectual status to that of a first-rate modern European country. Turkey has suffered much of late from territorial amputations and geographical catastrophes. Pakistan, the youngest Muslim country, rising from the ashes of the Moghal empire in India, has much spade work yet to perform before her absolute stability and political power are fully assured. Other Muslim states have to pass through severe ordeals and unforeseen calamities. Several have disappeared from the face of the earth, either absorbed by stronger and covetous non-Muslim states or ruined by continued maladministration. What remains is but a poor fraction of what existed formerly.

Defects in Muslims.

Whatever differences there may be in the main characteristics of Muslim nationalities all over the world, the following defects seem to be common to all or at least the majority of them. Lack of sense of duty, inadequate education, ignorance of their own true condition, bankruptcy of religious faith, absence of co-operation among component members, financial insolvency and complete economical bondage. Unless these defects are removed as speedily as possible there is little hope of the honourable existence of Muslims in the present category of nations and communities. All these troubles have arisen from the failure of Muslims conscientiously to obey the commands of God as clearly explained in the Holy Qur‘ân and the Prophet's traditions. The first great calamity to Islam was the fiendish murder of the second Caliph 'Umar Fāriq, as a result of a deep-laid intrigue. It was followed by a series of terrible assassinations of the Caliphs Usman and 'Ali, the Prophet's grandsons, Hasan and Husain, and a number of other highly revered persons, that shook the edifice of Islam to its very foundation. When the Muslim Arabs conquered Palestine, Syria and Egypt, the Christians of these countries acted on the whole quite loyally towards Arabia. But conquered Persia never co-operated whole-heartedly with her Arab victors even after adopting the Muslim faith. The Caliphate question first started as a political affair. It soon developed into a pseudo-religious dogma, which caused Muslim blood to flow like water and has continued to divide Muslims into two bitterly hostile parties—not yet reconciled to one another, in spite of the disappearance of the real Caliphate long ago and the nominal Caliphate with the downfall of old Turkey.

If the causes leading to this disastrous internal discord are judiciously scrutinised and old differences adjusted in a spirit of reconciliation for the welfare of the community as a whole—as is believed to have been suggested some time ago by no less a person
than His Highness the Aga Khan—there is hope of assurance of Muslim solidarity for all times.

Islamic history, it seems, is yet to be written in a manner that will do full justice to the blessings bestowed by the great apostle of God on mankind in general, in formulating the unity of God and the brotherhood of man. Due stress should be laid on the practical as well as the spiritual aspects of Islam—its aim for the material welfare of the entire human race based on pure motives and charitable deeds—sympathy towards friends and justice towards foes.*

Modern Nations With No Spiritual Background.

Modern nations, credited with advanced civilization, notwithstanding their claims to universal justice and democratic principles of government, have not as yet succeeded in building up a world of real peace and personal freedom as did the orthodox Caliphs of Islam. If the tyranny of an autocrat is condemned, are there no mass-murders of the minority by the majority through communal hatred and under the influence of a superiorit complex? History furnishes ample proofs of whole nations being wiped off the face of the earth—not only in the past but even in comparatively modern times—by better armed and more resourceful aggressors who, after annihilating the original inhabitants and taking possession of their territories, blandly proclaim laws for the government of the people, by the people, and for the good of the people! Such instances one never comes across in the entire history of Islam. The old theory of the spreading of Islam by the sword, propounded so persistently by hostile writers, has now been exploded by better informed and more judicious non-Muslim historians also in the present century, who explicitly attribute the phenomenal propagation of Islam to the non-interfering policy of Muslim conquerors in the internal affairs of their subjects and the wholesale benefits open to them in adopting the simple Muslim faith.

Islam in the Far East and in tropical Africa was propagated solely by preaching and presenting fine practical examples of purity of life and good deeds—as has been clearly pointed out in Sir Thomas Arnold’s Preaching of Islam and other works by authoritative scholars. Such methods are still open to present-day Muslims. We are indebted to a number of scrupulously pious and saintly persons for the propagation of Islam in more recent times in India, in Indonesia and China, etc. Even as late as the nineteenth century a number of converts to Islam have been gained in Great Britain and elsewhere through effective preaching and perfect practise of the principles of Islam. To achieve better success, it is necessary to establish systematically well-organized and well-provided missions under pious Muslim enthusiasts of proved ability, perfect integrity and sound scholarship. There should be colonies of such missions in different parts of the world in close touch with one another and employed in imparting education (material as well as spiritual) to the more unfortunate or neglected classes of humanity—as is done by Christian missionaries.

Materialism of Modern Life.

Modern civilization has concentrated its energy exclusively on material progress and is neglecting more and more the spiritual aspects of human life—whence all this organised tyranny, world wars and utter absence of peace of mind. The majority of people in the Western world have grown sick of its materialism, and in spite of an avowed belief in “Happiness being the sole object of life,” have got farther and farther away from that object, with fresh conquests over matter and greater powers of utilizing the forces of nature! There is no lack of non-Muslims—some highly endowed with scholarship and scientific training—who have paid unstinted tribute to the rational aspects of Islam and its healthy teachings, though a few may have expressed their personal hostility to its great Founder, due presumably to lack of adequate knowledge or political bias.

Islam, being wrongly conceived by its enemies as a religion of the sword, has had to face savage outbursts of devastating invasions by powerful coalitions of cruel races a number of times in its chequered history. Millions of innocent non-combatant Muslims have been massacred by infidel Tartars and Christian crusaders in mad communal hatred. But Muslim power revived, nevertheless, through the conviction of faith and the heroic resistance offered by champions from among the robust nations newly converted to Islam, like the Kurds, Turks and Turkmans. During the crusades the Christians fought to snatch Palestine from Muslim hands. At present militant Jews are imitating the old crusaders under more ingenious and more elaborate schemes. Unfortunately there are no robust young Muslim nations to oppose these actions. The Ottoman Turks are weak and from their own assertions have put religion into the background. Muslim China and Muslim Indonesia are struggling still to assert their independent existence. Russian Muslims are no longer a definite Muslim community. They are an inseparable part of the U.S.S.R.

Science at Mercy of Capitalism.

Modern scientific researches on account of their large scale implications need enormous expenditure and scientists are therefore at the mercy of capitalists. State grants made nominally in the interest of peace and defence are actually spent on preparations of war. Men preparing for a scientific career should be made to take an oath (like the oath of Hippocrates in medicine) not to prostitute their talents to the service of destruction nor to sell their discoveries and inventions to unscrupulous war-lords. But the abuse of science is difficult to prevent without the fear of God in heads of governments or communities—in other words, without faith in the brotherhood of man.

Communism hungering for wealth and capitalism satiated with it have both been a menace to world peace. It is greatly to be feared that local dissensions and disputes planned by these agencies at the present critical moment in different parts of the world may burst forth all of a sudden into a Third World War, in which it would be foolish to suppose that atom bombs would not be freely employed. The only check on the use of this diabolical instrument of devastation is the fear of God. But many nations in prosperous conditions have renounced religion openly. A few that find it still of some service to themselves pay only a sneaking regard to it; and mould and twist its dictates to serve their own selfish ends!

Brotherhood in Islam.

Islam has clearly asserted itself to be the religion of God. The conception of God in Islam is absolute and unique, free from any anthropomorphic or materialistic tint. It is time therefore that Muslims all over the world should join together in giving publicity to the practical teaching of Islam and, stressing its Divine Laws, insist on the Brotherhood of Man, and thus save the human race from annihilation. To succeed in this they will have to act like Muslims in reality—to behave, in fact, like the true Muslims of the days of the Prophet and his orthodox Caliphs—patch up all internal discord, educate themselves en masse, learn all the professions that were once their own, and thus free themselves from all economic bondage. They should make a determined effort at once and persevere in it unflinchingly. They have seen even degenerate downtrodden nations revive and flourish before their very eyes through mass effort and perseverance. What is there to prevent the Muslims from doing the same?

Careful scrutiny will show that the success of such rejuvenated nations has been due to their thorough knowledge of their actual condition from time to time and their continued nation-(or community-) wide efforts to improve it. The most striking
example is that of the Jews, where a community, never at any time very numerous, dispersed all over the four quarters of the globe, deprived of political independence centuries ago, has nevertheless not only survived and maintained its individuality, but pulls the strings of most powerful governments through its financial influence and cultural unity. The Jews, like the Parsees, form not merely a community but a regular "family" all the world over; and this is not due to the smallness of their number, because number is after all a relative term. It is due to their mutual sympathy, identity of culture and sincere co-operation.

**Muslims Must Know More of One Another.**

In spite of their large numbers, Muslims even in the same state are generally perfect strangers to one another, outside the family circle. The Englishman may prefer to live a life of social isolation, but politically all Englishmen are one. On the other hand, Muslims, even in the state in which their political power or independence is being threatened, do not care to cooperate with one another. What a contrast to their former mode of life! Even as late as in the fourteenth century C.E., when Ibn Battutah, the famous Muslim globe-trotter of Morocco, went to China, he found the community of Muslim merchants from different parts of the world in close co-operation to provide for the convenience of all Muslim new-comers. In Qanjanfu (China) he meets a flourishing youthful merchant, Qawamuddin al-Bushri, of Ceuta, who had declined service at the court of Muhammad bin Tughlaq in India. At parting he (Ibn Battutah) is requested to deliver a message to Qawamuddin's brother, Abu Muhammad al-Bushri, in Sijilmasa, south of the Atlas Mountains in North-West Africa; and such was the enterprising spirit of the Muslims of those days that Ibn Battutah not only met Abu Muhammad in Sijilmasa (on his way to Negro-land) but found him a great scholar also. That was in the days of small sailing vessels and camel, horse or bullock locomotion! While other communities fully utilize the service of the radio, the telegraph, the telephone, the railway and the aeroplane in maintaining cultural (and even political) contacts with their fellow members all over the continents, Muslims know nothing of their co-religionists beyond the narrow boundaries of their dwindling states. It is time that we should come out of our ruts and maintain intimate cultural contacts with our co-religionists in different countries. Language difficulty can be no excuse for educated persons. Arabic and Persian, among Muslim languages, and English, French and German among foreign, can keep us in touch with one another everywhere. What sympathy can a Muslim philanthropist or philosopher in Egypt, for instance, have with a fellow Muslim in India or China, when there is hardly any contact between the cultural institutions of these countries?

Scientists all over the world know one another fairly well. A good portion of the sympathy and goodwill evinced for the Hindu community of India by the free countries of the world has been through recognition of the meritorious work of a few Indian scientists by fellow-workers in Europe and America. Modern Indian science is hardly two generations old, yet it has progressed wonderfully through hearty co-operation between not only Indian scientists, but between Indian capitalists and scientists. There is no lack of inspired intellect and brilliant brains among the Muslims, but there is no real co-operation among Muslim scientists in general, let alone co-operation between scientists and capitalists!

There will be better prospects of cultural relationship among Muslim scholars, etc., of different countries if well-endowed institutions (like the All-India Muslim Educational Conference) rouse themselves to greater activity and establish intimate contacts with other educational and cultural institutions of the Muslim world. It is earnestly hoped that competent scholars and discerning capitalists will work together and help the Muslim community all over the world to improve itself and indirectly contribute to the safety of the entire human race.

**WHAT THEY THINK OF US . . .**

*Islam as a Religious System*

Professor H. A. R. Gibb's in his book *Mohammedanism*, London, 1949, in discussing the future of Islam, makes the following observations:

"Brief as this survey of the more recent developments within Islam has been, it has shown that the forces which shape the religious attitude of Muslims in the past have lost none of their power. As in other historic religious communities, two opposed but complementary tendencies have been constantly in operation. One is the puritan reaction, the effort to hold fast to the legacy and tradition of the Medinan church and community, and unending struggle against 'innovations' which seem to menace the purity of primitive doctrine and practice. The other is the catholic tendency, which explicitly admits variety of opinion and usage in secondary matters, and implicitly accepts the necessity of reinterpretation to meet new and proved needs."

"Many times already, Muslim religious leaders, confronted by the insistent demand of new modes of thought, have set themselves to the task of restating in their terms the eternal principles of the Koranic interpretations of the universe. We can, without exaggeration, speak of a Muslim Pantheism, all within the four corners of the orthodox community. The puritan reaction can never actually reverse this tendency and restore the primitive formulation and outlook; but it can and does destroy the compromises of the catholic spirit when these are felt to go so far as to become inconsistent with the basic religious experience of Islam. From its long inner history Islam has acquired both the adaptability and the toughness needed to meet the challenge of modern philosophical thought, although the terms of its reply have yet to be formulated."

"Yet the dangers to which Islam, as a religion, is exposed to-day are perhaps greater than any that it has faced in the past. The most patent comes from those forces which have undermined, or threaten to undermine, all theistic religion. The external pressure of secularism, whether in the seductive form of nationalism or in the doctrines of scientific materialism and the economic interpretation of history, has already left its mark on several sections of Muslim society. But even this, however insidious its influence, is probably less dangerous in the long run than the relaxation of the religious conscience and the weakening of the catholic tradition of Islam."

"Both these tendencies were accelerated by the breaking of the association between the religious orders and the Muslim middle and upper classes. Its place could not be taken by the Ulama and the official organization since the Ulama have never sought or exercised that spiritual guidance and direction of the individual believers which is part of the Christian pastorate. After a considerable interval the new societies have begun to supply the needs which were met by the Sufi orders, but on a much restricted scale and with some difference of emphasis. Recourse to organized effort was indeed necessary in order to meet both the challenge of the outer world and the ravages of secularism within. But the weakness of the organized groups is their proneness to stress the collectivity rather than the individual and to value social solidarity above personal devotion. In producing
an external unity they may not only fail to revive a lowered spiritual tension, but may even substitute for it an emotional identification with the group. Thus the new societies tend to become coteries; and in so far as their sympathies are restricted to those who share their own outlook, 'modernist' or 'fundamentalist,' activist or 'pacifist' as the case may be, they weaken still further the community of moral purpose and feeling within the Muslim world in general.

'While the consequences of this situation involve the community as a whole, they lay a special responsibility upon the Ulama. For their historic task has been to hold the balance between extremes, to preserve the stability and catholicity of the Muslim church, to regulate and represent the religious conscience of the whole community. The impatience of would-be reformers with what they regard as the 'obscurantism' of the Ulama is easy to understand. Tradition lies heavy upon them, as upon all convinced upholders of institutions whose roots, running deep into the centuries, are hidden beneath the surface of life. It would be difficult to deny in the majority of Ulama a certain narrowness of outlook, an inability or even an unwillingness to realize the demands of the new life around them and to face the grave issues with which Muslim society is confronted.

'Yet for all the faults that have been imputed to them with more or less justification, they have never yet as a body failed to serve the major religious interests of the community. In spite of the tenacity inspired by their convictions and reinforced by their strong corporate sense, the absence of a hierarchy gives just enough resilience to prevent tenacity from passing into mere obstruction. If they are slow to follow changing fashions in thought and to pursue the immediate interests of dominant sections, by their long struggle against the secular governors, and secular philosophies, they have done much to protect the causes of religious and personal freedom.'

'Though the modern expansion of the State has diminished especially in education the range of activities formerly controlled by the Ulama, only in Turkey has the conflict as yet been pushed to extremes. But on one matter the Ulama can risk no compromise. Islam, as a way of life, stands or falls with the supremacy of the Sacred Law. Any attempt to dethrone the Shar’tia or to weaken its authority, to reduce Islam to a body of private beliefs without practical issue in social relations, has always produced and must always produce open opposition on their part.

'It is here that the point of crisis lies. To ardent reformers the slow processes of adjustment called for by the task of maintaining the cohesion of the community are intolerable, and they impatiently look to the State to force the pace. This can only result in throwing the Ulama as a body into negation and 'fundamentalism,' and its ultimate end is disruption. We do well to honour the pioneers who strike out new paths ahead of the main body; but the makers and keepers of civilization are those who follow after to establish peace, order and equity, and who enrich the spirit of man by uniting the vigour and resources of the new world with the living treasure of the old. Unless the Ulama are true to their office of maintaining an equal balance and can satisfy the moral conscience of the most enlightened Muslims while yet, through all necessary changes, preserving the essence of the Islamic faith and ethic, they cannot safeguard the religious heritage of Islam from the corroding acids of our age.'

Islam and Colour Prejudice

Sir Alan Burns, G.C.M.G., formerly Governor and Commander-in-Chief of the Gold Coast, in his Colour Prejudice, London, 1948, has the following to say on Islam and its share in rounding the crooked angles of colour prejudice:

'Christianity itself is held not to be free from discrimination based on colour prejudice. The white Christian missionary has 'no true brotherhood to offer the negro except at best those of teacher with taught, master with servant, grown man with child.' In Dakar 'there is a club attached to the mission . . . but although the congregation is predominantly Negro you can seldom find one in the club, nor would be be welcome if he came.' This is the reason why Africans, resenting white control even in the churches, have set up so many independent churches of their own; particularly in South Africa is this the case, the number of separate communions there being remarkable. Major Moton, President of Tuskegee Institute, says that it is in business that the Negro gets more 'honest consideration and a fairer deal than in any other of his contacts with the white man, nor even excepting religion.' Another Negro says that even the Government officials in Africa are better than the missionaries.

'It has been stated that in the matter of discrimination Islam has a better record than Christianity; that it has destroyed race-prejudice and national sentiments, abolished caste and ignored colour and broken down all barriers between man and man. What is of more importance is that it broke down the barriers between men and women of different races, the conquering Arabs mating freely with the women of all nations and giving their own daughters in marriage to black Muslims. This is true up to a point but I am not altogether convinced that the fair-skinned Muslim does not despise his dark-skinned co-religionist for his colour. It is significant that towards the end of the sixteenth century admission to the Janissary Corps was made open to all free Muslims except Negroes, and T. E. Lawrence speaks of the Turks despising a black man on account of his colour.'

'ABDUL RAHMAN AL-KAWAKIBI

By 'ABDULLAH KANNOUN AL-HASNI

(Lack of Appreciation of Al-Kawakibi's Work.)

Sheikh Jamal ud-Din Al-Afghani and Sheikh Muhammad 'Abdu have both gone down in history as the sole great reformers and progenitors of the renaissance in the Islamic East. In this it is always forgotten that there are quite a few others besides these two Sheiks who worked for this renaissance with great valour and enthusiasm, but did not reap a fraction of the praise and commendation lavished on Sheikh Al-Afghani and Sheikh 'Abdu. One of those forgotten martyrs is 'Abdul Rahman Al-Kawakibi, the man who foresaw the fate of the Ottoman Empire twenty years before it happened and who believed that the glory of Islam will never be achieved except by the Arabs.

We look in vain to find the name of Al-Kawakibi in any of the standard research works which deal with the renaissance in the Islamic East. In these we only find, reaffirmed with repeated emphasis, the views of Sheikh Al-Afghani and Sheikh 'Abdu. All studies of the movement appear to revolve around these two great Sheiks. We may attribute this to what I
may call “regionalism.” Authors of works and studies in this topic have rarely gone in their research beyond the sphere of their own particular country or region. This is a fact which presents itself clearly on glancing at their works. There have been many Europeans who have made a study of this renaissance. Of all these, the English have been foremost in their distortions of the facts. Their long occupation of Egypt afforded the British great opportunities to study the country’s social and cultural history and heritage, and it seems natural that in their study of the renaissance they confined themselves to its leaders in Egypt only. On the other hand, it should be admitted that Egypt did in fact play no small part in the Islamic Movement, especially when it became the centre of the Islamic World after the decline and fall of the Ottoman régime. The Azhar University in Cairo had become the one great home of religious studies, and in it Muslims of all colours and nationalities met. Added to this is the fact that European researchers in this topic, and generally in all topics of Eastern culture and history, have long been known to be short-sighted and prejudiced. It is only true to say, therefore, that all that their researches produced is incomplete and unreliable. Many of the works of modern researchers suffer also from the same defects.

Eastern students and researchers in the Islamic Movement have unfortunately fallen into the same trap which I prefer to describe as “regionalism.” Extreme nationalism has marked their works with bias towards those in their own particular country who had contributed to the movement. They lavished all the honours and every praise on their countrymen in their efforts to exalt their national heritage and pride. A very unfair, if not dishonest, thing. Egyptian figures predominately and Egyptians take exclusively all the honours for work in the Islamic movement in all studies by contemporary Egyptian scholars on this topic. Egypt is held out as the leader, the only merited leader, of the Islamic World. In any rightful claims by Egyptians to great achievements by their ancestors in the Islamic renaissance in the Middle East all the Arabs can, as brothers in race and creed, rightly share.

Al-Kawakibi’s Struggles for Islam.

Al-Kawakibi worked as a Government official in Aleppo (Syria) in the early stages of his career (Sheikh 'Abdu also worked for the Government in his country). He then took part in editing the Aleppo newspaper Al-Furat (Sheikh 'Abdu edited the Al-Wahda Al-Misriyya), and wrote under the pen-name (nom de plume) of "Al-Furat." He wrote many of his violent political articles in the newspaper. He later founded an independent newspaper, Arbi-Shababia, and then another, Al-Fidal. But the Ottoman Government viewed his progressive agitation for reform with great suspicion and so set about thwarting his activities by setting all sorts of obstacles in his way. Soon his newspapers were suspended and he was put in prison and all his property confiscated. At last he managed to flee the country in the month of Muharram 1898 C.E. and took refuge in Egypt. From there he went on a tour of Muslim countries—Zanzibar, Abyssinia, the Hejaz, the Yemen, and India. On his return to Egypt he wrote and published his only two books—Taba'a al-Ishtithad (“The Nature of Despotism”) and Umm al-Qura (“The Country”), which soon became very famous. He died in Egypt in the year 1902 C.E.

It is noteworthy that Al-Kawakibi has in many respects led a life similar to that of Sheikh Al-Afgani and Sheikh 'Abdu. All these three worked for the same end with great zeal and courage, and all the three of them have had their share of sacrifice and persecution in like manner, but only two of them—Al-Kawakibi not being one—reaped all the applause in historical records. Sheikh Al-Afgani’s activities bore a predominantly political nature and his work was mainly directed towards attaining an Islamic League fighting for freedom in the Islamic World; Sheikh 'Abdu’s work, apart from participating in the Arabi Movement, was of a purely religious character. He aimed at a religious renaissance, not only through the teaching of the true principles of Islam, but also by the spreading of modern knowledge of science and culture—a course which was criticized by those at the time who held conservative and traditionalist views.

Opposition by Ottoman Regime.

Al-Kawakibi’s work combined these two aspects. None have fought against tyranny and injustice more fiercely and relentlesely than he did. He exposed its injustice so openly and fought so vehemently against it and its perpetrators. He also set himself in earnest to remedy those defects in religious reasoning which predominated amongst Muslims at the time, and he urged and advocated a modern outlook on current problems. He never ceased to voice his opinion that the main cause of the backwardness and misery of the Islamic East was the despotism and tyranny of the Ottoman régime and all it stood for, from the Caliph to the minor official, and that the people of the Islamic East under the circumstances created by these despotic rulers had no chance to recover or improve their lot in any way. Many of the supposed leaders turned traitors and sacrificed their country and people to gaining the pleasure and favour of the tyrants who ruled them. Al-Kawakibi saw the evils of Ottoman Imperialism and exposed them in no ambiguous terms. He condemned those national leaders who, though enlightened and sincere, when confronted with menaces and persecuted by the tyrants, fled their country and went into seclusion and exile where they could do no good. How, he asked, could a country and people hope for the lifting of the yoke, when their tyrant rulers suspected everyone capable of giving genuine constructive advice and persecuted him and considered education a crime, if there were none to work persistently and courageously for undermining its authority and terminating its régime? Not only did this despotic imperialism eliminate the educated and enlightened individuals in the country but, he said, it went yet further; it diminished the economic wealth of the country, too. The Ottoman despot propitiated the country’s wealth and used it to strengthen their grip on it, for only by maintaining a country in ignorance and poverty could a despotic hope to continue ruling it, unmenaced.

'Abdul Rahman al-Kawakibi (died 1902 C.E.)
by its people. When ignorance and poverty strike, people would find earning their daily bread of greater and more paramount importance, and would be distracted from challenging the authority of their rulers. When a country is impoverished the ruler burdens it with foreign debts and loans which will complete his vicious and treacherous plot and fetter the country with the chains of foreign creditors who will in time appropriate all its economic resources. Despotism had also its effects on culture and morals, for evil and good are by it made equal. To do good and refrain from evil is the highest ethical conception, and as that is condemned by despotic imperialism, so it is that true character and culture fade, and the general moral standards and conceptions of society decline. So it is also in education—for a people deprived of their will and subordinated to tyranny can never hope to achieve anything good for their body or mind.

**Ways of Fighting Despotism.**

Al-Kawakibi analysed and explained all these arguments at length and set many true examples and proofs in support of what he argued, which leave no doubt as to the soundness of his reasoning. He then goes on to deal with the ways and means of fighting this despotism. His ideas in this respect rested on two principles:

1. That a nation which did not recognize wholly or in part the misery of a foreign yoke does not deserve freedom.
2. That peaceful and progressive means should be used to fight despotism and not violent methods.
3. That before fighting a despotic ruler, a better régime should be devised, ready to take his place.

Finally, he says that God the Almighty in His wisdom has made every nation answerable for the deeds of those whom it clothed with power over itself, and that if a nation has deviated from the right path He will subdue it and set another nation in power over it in just the same way as a guardian is appointed over a minor infant or a person suffering from a disability, and that when a nation has matured in its wisdom and progress it will be freed from its rulers and given back its freedom to enjoy it without restraint. This is true heavenly justice. "It is men themselves who cause the misery from which they suffer, and not He."

Such ideas could not be easily disseminated during the reign of Sultan 'Abdul Hamid. The Sultan gloried in the decimation of all Muslim leaders and thinkers, whom, for their efforts to reform the Ottoman Empire, he rewarded with torture and death. During his days a bookseller who possessed a copy of Al-Kawakibi's books was considered a major criminal and punished for his offence with a long term of imprisonment or heavily fined. What more is necessary to prove the zeal and courage of Al-Kawakibi and his great work than his disregard for all these dangers and threats of punishment in his zeal to disseminate his ideas of freedom and his call for liberty.

In a foreword to his book, *The Nature of Despotism*, he said: "This is but a cry in a valley which if dimmed to-day will to-morrow echo like thunder." He repeatedly spoke of the collapse of the Ottoman régime and the assassination of the Sultan. For such behaviour Al-Kawakibi could easily have lost his life. This daring man lost no opportunity of speaking of the mischief of the Ottoman tyrants and of arousing the people and awakening them to a realization of the crimes committed. He believed that if a nation is alert its rulers will treat it with respect and not dare to usurp its freedom and liberty wholesale, but that if a nation is dormant the rulers will saddle it with more misery and rob it of all it possesses, thus barring its hope of future redemption or recovery.

**Advocate of a Conference at Mecca.**

The convening of a conference in Mecca where all Muslims could meet to discuss their common political and social grievances and draw up a plan for working towards their alleviation, was one of the main things that Al-Kawakibi advocated. For this purpose he wrote to all the Arab countries and paved the way for the assembly to hold its first meeting during the pilgrimage season of 1897 C.E. He believed that in the Arabs rested the only hope of making this movement a success, and in his view the glory of Islam could only be achieved through the Arabs... others might join in this effort, but only to assist, and the leadership must necessarily remain in the hands of the Arabs, who would play the major part. None but the Arabs (not even Sultan 'Abdul Hamid) could be relied upon to bring off this renaissance. The resolutions of the conference and its deliberations were recorded by Al-Kawakibi in one of his books. The theories and principles set out by him can, in brief, be divided under two heads:

1. To carry on a general reform in the Ottoman Administration based on a policy of decentralization, for only by this, he believed, would the Islamic renaissance become a reality and the Islamic unity represented by the Caliphate be secured.
2. To prepare the Arab peoples for the task of leading the Islamic World and for occupying the position which they deserved and which they held in history as the leaders of thought and civilization. A passage from his book reads: "The aims of the Committee which the Conference has resolved to set up are confined to religious matters. But it is hoped that a religious reform will inevitably lead to a political one, and there is no race other than the Arabs which guards zealously the ethics of Islam, and which is, therefore, more fitted for carrying out the proposed reform."

Al-Kawakibi's pronouncements on this topic were later borne out by factual proofs. It is true to say that to-day, also, the future of Islam is tied up with that of the Arabs.

**Al-Kawakibi's Views on Religious Reform.**

Al-Kawakibi had many views on religious reform, and he attacked bitterly the Sufis, whom he thought had disseminated backward ideas amongst the people which retarded the social and economic progress of the country. He condemned their impractical approach to worldly matters while confining their sole attention to the world-to-come and believing blindly in "godsends" and fate—a thing which is contrary to the spirit of industry and labour necessary for the welfare of the country. All these principles have now become widely recognized and approved, but one of the principles which he advocated for the reform of the Sufis deserves special mention here: He advocated that they should pursue a more practical attitude towards life and that, rather than spending their time in idleness and excessive prayer for fate, they should indulge in different activities, such as working to assist and educate the needy and poor, alleviating the lot of the sick, distracting the people from drink and intoxicants, encouraging the respond to the call to prayer and, in short, in organizing systematic work to cope with the diverse needs of modern society, whether spiritual, social or economic.

What 'Abdul Rahman Al-Kawakibi did was great and praiseworthy. He was one of those great men whose genius and energy might have changed the face of the Islamic World. What little is recorded or recognized of his writings or achievements indicates his intellectual and moral elevation and enthusiasm. He sought no reward, and posterity did not give it to him. A man who through difficult and dangerous times managed to keep his head on his shoulders and carry on with his work uninterrupted, could have been no ordinary person. It is high time that the Islamic world should recognize his achievements and set him free from the obscurity and oblivion which have enveloped him since his death, by publishing his works for the enlightenment and guidance of Islam.
The Fifth World

Karachi
(18th and 19th February)
Karachi, Pakistan, 18th February

The world of Islam is steadily coming into its own. After long stunning stupor and life of inactivity it is now showing definite signs of awakening. It is looking round. Muslims everywhere are becoming growingly conscious of the dire need of finding their proud heritage of solidarity—the real source of power and strength in the present day world.

The Conference at Karachi, Professor A. B. Haleem, Vice-Chancellor of Sindh University and Chairman of the Reception Committee observed, was an attempt to utilise the advantages of rapid means for the purpose of social and cultural intercourse so that the unity and brotherhood of Muslims all over the world could outgrow all narrowness of outlook.

The World Muslim Conference held at Karachi on the 18th and 19th February, 1949, under the auspices of Jama'at al-Ukhuwwat ul-Islamiyya, Karachi, Pakistan, was the fifth of its kind in a long series of conferences which have from time to time been convened in Mecca, Jerusalem and Cairo over a period of half a century.
The following is a brief description of these:

The First Conference was held at Mecca and was convened by 'Abdur Rahman al-Kawakibi (died 1902 C.E.—1320 A.H.) in 1898 C.E.—1316 A.H., on the occasion of the Hajj. This conference, however, consisted of the representatives of Arab countries only.

The Second Conference was convoked at Mecca also during the Hajj season and was attended by representatives of all Muslim countries. The conference was preceded by another conference called at Cairo (13th to 19th May, 1927) by the Ulama of Azhar.

The Third Conference was held at Jerusalem in 1931 and was organised by the Grand Mufti of Palestine, Muhammad Amin Al-Husaini. In this conference all Muslim countries were represented.

The Fourth Conference was called at Geneva in 1934 by the late Shakib Arslan, of Syria. This conference was attended more than any one of its predecessors by Muslim representatives from European countries.

The Honourable Mr. Fazl-ur-Rahman, Minister of Education and Commerce, Pakistan, is addressing the Conference.
The Honourable Mr. T. B. Jayah, Minister of Education, Ceylon, is sitting to the right of the speaker. Mr. Jayah complimented the Muslims of Pakistan on their spirit of determination. There were, he said, about 400,000 Muslims in Ceylon; but such was the force of the spirit of Islam that even this minority would play its part in the realization of establishing a strong Muslim bloc in the world.

Mr. Sáíd Ramadhán, Egyptian delegate, is addressing the Conference.

MAY 1949
A Gap is Filled.

A natural need in the heart of a child is the love of a mother, and a natural need in the heart of a man is the love of a wife. These needs are part of the nature of man, as designed by God the All-Knowing, the All-Wise, in His scheme of life in this world. They lead to the care and the gentle upbringing of children, and to the getting of more children, to fill the world, and then Paradise, who will have, similarly, the fostering care of loving parents.

Muhammad (on whom be God’s peace and blessings) had hardly had time to know his own mother all at once when he was taken from her. And, though sprung from a wealthy and noble family, he was himself a poor boy without means to support a wife. He became himself the head of a large business in Mecca, besides his uncle, from which he represented him in long, distant journeys. In such work, which gave great opportunities for dishonesty, his honesty and trustworthiness became so well-known as to be proverbial. He became a merchant named “The Trusty” (al-Amin). He made barely enough money to live on. In intervals between trading journeys, he hired himself out as a sheeprunner. In those days, the teachings given through earlier Messengers of God (His peace and blessings on them all!) were forgotten—and Muhammad himself had not yet been commissioned as the new Messenger. So people had no particular ideas about purity of life. Nobody around him would have thought it wrong if he had yielded to the temptation to live an evil life. Unlike most of his contemporaries, he remained completely free from any sin.

His Marriage.

Among the wealthy merchants of Mecca was a woman, a good widow named Khadija. She became one of the traders for whom Muhammad worked as leader of export and import caravans. Eventually he became her business manager. When people talk about a woman as being old enough to be a young man’s mother, there is always the question of their marrying, it is usually said in contempt. Judging by most young men, they take it for granted that they must marry for the sake of being made a rich man by his middle-aged wife’s wealth. In most ordinary cases that would be true. But Muhammad, the man whom God, long before he was even born, had planned to make His last Messenger, was naturally a man of deeper and higher thoughts than most, and not a slave to either pleasure or worldly ambition. He married Khadija, who was nearly old enough to have been his mother. And he did not marry her for wealth or money, for he proved all the years of his life that he preferred always to live as a poor man has to live. He never let himself be benefited in material ways by her money. He refused even the house she lived at her death.

In the widow Khadija God had planned to give Muhammad a woman who could combine the love of a wife with the more grown-up wisdom and understanding of a mother to take the place of the one he had lost. She was a woman with a soul ready for the higher truths. Muhammad was to bring back to the world later, and one who would, as few women would, understand and encourage and strengthen him when the Caliph to act as God’s Messenger should come to him—and of which neither he nor she had any suspicion till years later. The beauty of her mind and soul drew him to her as the prettiness of a face would draw a man who was to stand.

Life and Work of a Muslim Genius — AL-BIRUNI

(973-1048)

The Muslim Scientist and Historian

By Dr. S. A. KHULUSI

In the year 976 A.D., a Turkish slave, Sabuktigin by name, founded a new Muslim dynasty in Ghazna. The dynasty did not owe so much of its fame to Sabuktigin as to his illustrious son, Sultan Mahmud, who was given the honorific title “Yamin ad-Dawla,” “The Right Arm of the State,” by the Abbasid Caliph al-Qadir bil-Lah (991-1031), whose nominal suzerainity Mahmud acknowledged.

Yamin ad-Dawla succeeded his father to the Ghaznavid throne in 998. Having destroyed the already weakened Samanid state, he overran Northern India in seventeen campaigns

1 Arbuthnot, in his “Arabic Authors,” p. 51, gives 971 and 1038 as the dates of his birth and death, both of which are wrong.

2 He is said to have been the first to assume the title of Sultan, but evidence from coins shows that the Saljuq Tughrul was the first to designate himself as such. C. F. Fritsch, “A History of the Arabs” (1907) pp. 464 and 474.

3 Browne makes them twelve (“A Literary History of Persia,” vol. I, p. 376), which is a slip.
tian leanings, and was put to death. Abul Rayhan would have suffered the same fate but for the intervention of Mahmud's courtiers, who pointed out to him the importance of having a leading astronomer in his army. Naturally, Mahmud was not favourably disposed towards him, though he became the Sultan as Aristotle to Alexander, with the exception that he accompanied him on his campaigns.

Biruni's case, coupled with the unfortunate incident of Firdawsī, gave the later generations the impression that Mahmud was a brutal man who failed to appreciate talent and to honour the learned. Yet, be that as it may, Ghazna at Mahmud's time was thronged with scientists and savants. In his Royal Palace there were 400 poets, headed by Firdawsī, composing his epos and 'Unsuri singing his praises.

Circumstances, however, changed for Biruni with the accession of Mahmud's son, Mas'ud, who took a liking to him and made him bask in royal favours.

Al-Biruni, Muhammad ibn Ahmad, who was called al-Ustabh, the Master, was born on 3rd Dhu Hijjah 362 (4th September, 975), and died on 3rd Rajab 448 (13th December, 1048). He was a many-sided Muslim genius who distinguished himself as a historian and a scientist with tremendous talent for physical and mathematical sciences, including astronomy, astrology, arithmetic, geometry, optics and medicine.

Like Erasmus, Abul Rayhan was claimed by many nations; by the Persians because of his descent; by the Arabs, because he was an Arab by culture and wrote in Arabic; and by the Indians because he sojourned in India, wrote on Indian subjects and was deeply interested in Indian philosophy.

In point of fact, all three nations have the right to claim him, as a Muslim!

Al-Biruni does not seem to have left any offspring. His name, which comes from the Persian word Biran, 'outside,' was pronounced at his time, according to Sim'ani, the author of Kitab al-An'ah, as Bayrun (with a diphthong). Hence al-Biruni or al-Bayruni would mean the "Extraneous." His chief work is al-Qanun al-Mas'udi lil-Hay'ah al-Najam, the Mas'udi Canon concerning Astronomy and Astrology, which was written in 421/1030 and dedicated to Sultan Mas'ud. The latter sent him, in gratitude, an elephant heavily loaded with silver money which Biruni declined to accept, and returned to the Treasury.

The book represents the climax and at the same time the end of independent research in astronomy among the Arabs, for no one else carried on his work after him.

His other works include his first book, al-Athar al-Baqiyyah an al-Quran al-Khalyah, which I translate as The Remaining Traces of the Past Centuries, and a book on the principles of astronomy and astrology, styled al-Tashbih li-Awad Sina'at at-Tanjim, (The Book of Instruction in the Elements of the Arts of Astronomy), which was written in Ghazna in 420/1029.

Al-Biruni was also a geographer and a great traveller who, for forty years, travelled far and wide into various countries, particularly into India, which held a special fascination for him. What attracted him there most was the highly developed state of the mathematical sciences and philosophy. He wrote a comprehensive book on the country, its religion, philosophy, literature, geography, chronology, astronomy, customs, laws and astrology about the year 421 (1030).

In this book he advances the theory that the Indus valley was submerged under the sea and that it was eventually filled up with alluvium.

In his scientific works he argues the question of the earth's rotation on its axis and the movement of the moon around the earth, and pays 'special attention to the determination of latitudes and longitudes' and elucidates the hydrostatic principle underlying the working of the natural springs.

His greatest service to physics lies in his determination of the specific weight of eighteen precious stones and metals.

He also practised medicine, translated a Sanskrit book on Loathsome Diseases into Arabic and composed a pharmacology, Sayd'allah when he was over eighty.

He entered into correspondence with his great contemporary scientist and physician Ibn Sina (Avicenna) (989—1037 A.D.), who seems to have answered in his books several questions put to him by al-Biruni. (See, for instance, "Add. 16659," MS. in the British Museum Library, which contains an epistle addressed to al-Biruni. Cat. p. 451.)

Both al-Biruni and Ibn Sina shared al-Hazen's view that

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6 Le, the last year of the Caliphate of al-Muti.
7 Zeki Validi Toram suspects this date on the ground that Biruni wrote his book on Surgery, Science of Drugs, about 1006 A.D. (see "Memoirs of the Archaeological Survey of India," No. 51, p. vi.)
9 Nicholas, "Literary History of the Arabs" (1898), p. 209, top.
11 1490—1538 A.D.
12 R. Wright, "Elements of Astronomy," p. iii.
14 Yaquti, "op cit.," vol. VI, p. 308.
15 Suchan, "op cit.," p. 35.
17 Edited and translated into English by R. Wright (London, 1931).
18 Arbuthnot, o.c. 51.
20 Max Meyerhof, op cit., p. 332 top.
21 He was one of the first Muslims to study this language. Browne, "A Literary History of Persia," (1909), vol. I, p. 419 mid.
23 "The Legacy of Islam," o.c., 323.
24 A. Zeki Validi Toran, "Biruni's Picture of the World" (Memoirs of the Archaeological Survey of India), No. 51, p. v. top.

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A map of India illustrating the Muslim conquest of Mahmud al-Ghazni and places visited by al-Biruni.
Ma’rifat al-Jawahir\textsuperscript{27} is of special interest. It describes a goodly number of precious stones and metals with emphasis laid on their commercial importance and medical use.

It is based on two earlier works, one in Arabic by Abu Yusif Ya’qub ibn Ishaq al-Kindi (born \textit{circa} A.D. 850),\textsuperscript{28} entitled \textit{al-Jawahir wa-l-Asbab}, and the other in Persian by Nasr ibn Ya’qub ad-Dinawari, which is also based, to a great extent, on Kindi’s work.\textsuperscript{29} Abul Rayhan’s \textit{Jamahir} is interspersed with relevant verses which give a literary flavour to a heavy subject.

The work was dedicated to Sultan Mawdud (433-440 A.H.), the son of Mas’ud.\textsuperscript{30} Another scientific achievement of his is the account given of Indian arithmetic.\textsuperscript{31} In this connection he declares that Arabic numerals were derived from Indian forms.\textsuperscript{32}

He also discusses questions of mathematical geography (e.g., projections, azimuths, etc.) and contributes to the science of trigonometry.\textsuperscript{33}

His comments on certain characteristics of the game of chess are rather interesting.

It is suggested that Biruni’s interests in India might have come out of a sense of community of misfortunes, as both the Indians and Biruni’s people were oppressed by Mahmud’s tyranny.\textsuperscript{34}

As for Abul Rayhan’s\textsuperscript{35} religious convictions, he was an agnostic of the Shi’ite type.\textsuperscript{36} His political views were of the conservative stamp. He exercised independent thinking in religion, philosophy and politics. In his critical and methodical attitude of mind, he was far in advance of his time.

We glean a faint glimpse of his political philosophy from certain introductory paragraphs in his book on India.\textsuperscript{37} Biruni does not hesitate to sternly criticise himself and others. And if he did not know a thing, he would admit his ignorance and decide to undertake the necessary research on the matter, with the promise of announcing the results as soon as possible, holding himself thereby in moral obligation to the public. He was very methodical and this is reflected in his systematic treatment of his subjects.

Several of the chapters in his book on India are divided into four parts which merge imperceptibly into one another:

(i) A general introduction;
(ii) A summary of the subject;
(iii) Quotations from Indian works, and information passed to him by word of mouth;
(iv) A comparative conclusion.\textsuperscript{38}

Unlike many Arab historians, his works never suffered from atrocity or paraphrastic expressions. He wrote with the precision of a mathematician. His writing has, at times, a touch of humour, as, for instance, when he says: 39 "...the Indian scribes are careless, and do not take pains to produce correct and well-collated copies. In consequence the highest results of the author’s mental development are lost by their negligence, and his book becomes already in the first or second copy so full of faults, that the text appears as something entirely new, which neither a scholar nor one familiar with the subject, whether Hindu or Muslim, could any longer understand."

Besides, Biruni treats his subjects objectively; so in the

\textsuperscript{27} Published Hyderabad (1535 A.H.), 294 pp. It will be noticed that ibn. 430 A.H.) which is given on the title page as the date of his death is wrong.

\textsuperscript{28} For him, see "The Legacy of Islam," pp. 2514.

\textsuperscript{29} Biruni, "al-Jamahir," (Arabic text), pp. 31-2.

\textsuperscript{30} Ibid. p. 31 mid.


\textsuperscript{32} Carra de Vaux seems to take a different view, ib. 385.

\textsuperscript{33} Ibid., 392 top.

\textsuperscript{34} Sachau, O.C.I., XXVII. 480.

\textsuperscript{35} Sachau, O.C.I., XXVII. 480.

\textsuperscript{36} For an explanation of his nickname see the introduction of R. Wright to Biruni’s work, "Elements of Astrology," p. iii.


\textsuperscript{38} Sachau, O.C.I., XXIV.-XXV.

\textsuperscript{39} ib. p. 18 foot.
A GLANCE AT THE WORLD OF ISLAM

MUSLIMS IN FRANCE

The Head of the Islamic Society of Wakfs in France and official representative of the Government of Morocco in Paris, Sidi Kaddur bin Ghibrit, recently made a speech in Paris about the affairs of the Muslims in France and the Mosque at Paris during the last year.

Sidi Kaddur stated that in the Mosque of Paris to-day there are three Imams—a Moroccan, a Tunisian and an Algerian. Besides these three, there are also other Imams who have been delegated by the Administration of the Paris Mosque to such towns as Bordeaux, Lyons, Marseilles, Saint Etienne, Cannes, Lille, Nancy, in which towns there is a fairly large population of Muslims who, as a rule, come from North Africa. He also stated that the Islamic Society was trying to build a Mosque in Marseilles.

In this meeting the question of the Pilgrimage to Mecca was also brought up and it was resolved, that the society should take special steps to facilitate the journey to Mecca for those who wished to perform the pilgrimage, by sea, land or air, as it used to be before the war.

It may be observed in passing that the number of pilgrims from North Africa last year was about 2,000. It is expected that in September next a boat conveying the Moroccan pilgrims will leave Dar Baida, touching on its way ports in Algiers and Tunis, so that the pilgrims from North Africa could travel direct to Jedda.

This meeting was attended by some principal personalities from Tunis, Algiers and Morocco. They all expressed the desire that France should help the pilgrims to perform their religious duties. It is estimated that the number of Muslims in France are over a quarter of a million, out of which more than 100,000 live in Paris and its suburbs. These men work in factories and mines, and on the fields.

ALGERIAN POLITICAL PARTIES

The Algerian people celebrated the sixth anniversary of the day when, on the 10th of February, 1943, their Muslim representatives presented the political document known as Le Manifeste in French, or Bayân' ad-Shab al-Jāza'īrī in Arabic, to the then French Government and to the representatives of the United Nations who were at that time in Algiers, through its political party, the Democratic Union of Algerian Manifeste (U.D.M.A.).

This document stated the conditions under which Algeria was participating in the war effort of the Allies, the principal one being that after the termination of the war her independence and sovereignty, in pursuance of the declared aims of the Atlantic Charter, were to be recognized. The French Government in accepting this agreed that this Manifeste would be the basis of discussions and pourparlers with their colonial authorities.

General Catroux, who was the Governor-General of Algeria in those days, did not keep faith with those people who had succeeded in getting the support of the Muslim representatives. Instead General Catroux struck the now notorious blow at the movement for freedom in the month of September, 1943, when he took Mr. Ferhaar ‘Abbas, who had drafted this document, into custody and sent him into exile in the desert and in a large measure destroyed the efforts of the Algerian representatives. But the protests grew so vociferous against this high-handed action of the Governor-General that he was com-
pelled to set Mr. Ferhat 'Abbas free after having kept him in prison for a few months.

The Democratic Union of the Algerian Manifeste (U.D.M.A.), unlike its sister organisation, which is the movement for the Triumph of Democratic Liberties (M.T.L.D.), differs from this in that it believes that Algeria could achieve her independence within the French Empire, whereas the Movement for the Triumph of Democratic Liberties (M.T.L.D.), insists upon a complete separation.

Both the parties send representatives to the Metropolitan Chamber of Deputies at Paris. In the elections of 1946 the various parties of Algeria elected thirteen representatives to the French Parliament, out of which eleven belonged to the U.D.M.A.

North Africa

Algeria and the Atlantic Pact.

The North African Movement for the Triumph of Democratic Liberties (M.T.L.D.), led by Hadi Masali, now in exile, celebrated the twelfth anniversary of the foundation of the Party of the Algerian People, which was created on the 12th of March, 1937, and is the parent-body of the Movement for the Triumph of Democratic Liberties.

The Algerians were subjugated by the French, after a long military expedition, in 1830, when their leader, 'Abd el-Kadir, was exiled to Tripoli in the Lebanon. Although Algeria was officially incorporated into Metropolitan France, the Algerian people never recognised this as a fait accompli. Recently, when France put her signature to the Atlantic Pact, the Algerian people, who had not been consulted, passed a resolution protesting against this act of France. The text of the resolution reads:

Whereas the information that Algeria has been included in the Atlantic Pact is not denied,

Whereas the signatories to this Pact have considered Algeria as part of France—"three French departments,"

Whereas this inclusion signifies the recognition of Imperialist French domination over our country and the tacit acceptance of the aggression of 1830, of which the Algerian people had been a victim,

Whereas this interpretation would amount to a total non-recognition of the aspirations to sovereignty of the Algerian people and the official recognition of French sovereignty over the Arab Maghrib (Morocco, Tunisia, Algeria),

Whereas the Atlantic Charter and the United Nations, which recognised the right of all peoples to self-determination and the inclusion of Algeria would be a defiance of this Charter and acceptance of the colonial régime,

Whereas the singatories to the Pact, by including in the Charter the Algerian people, without their consent, deny the principles of justice and democracy which were enunciated during the last war, to which Algeria contributed largely,

Whereas the continued resistance of the Algerian people to French domination conserves their strong personality,

Whereas the will of the Algerian people to regain their sovereignty expressed many a time by their solid vote in favour of the Movement of the Triumph of Democratic Liberties whose object remains a Sovereign Algerian Constituent Assembly elected by universal suffrage, direct and without discrimination of race and religion,

Whereas the inclusion of Algeria in this Pact constitutes in the diplomatic domain a serious encroachment on the restoration of an Algerian State enjoying all the attributes of sovereignty,

Whereas the ten million indigenous inhabitants have undeniably the right to be consulted in anything that interests them,

The Algerian people, rising with indignation against the idea that they could be once more victims of shameless bargaining, through their mouthpiece and their most faithful representative, the Movement for the Triumph of Democratic Liberties, Stigmatise once and for all every action which would destroy their personality,

Denounce all pronouncements which would be made in a retrograde spirit,

Rise energetically against all conditions which would try to impose on them,

Contest once again the right of anyone to talk in their name and to legislate in their place,

Affirm solemnly the right that they alone are masters of their destiny and would not be at the disposal of any nation or group of nations,

Intend never to be made use of as a coin of exchange and cannon fodder, which they had been during the course of the two world wars, so that colonial domination might rule in their country,

Proclaim never to participate in any armed conflict where their interests are not recognised and their aspirations are ignored.

National Loan for Algeria.

The French Finance Ministry announced the issue of a National Loan for the "Rehabilitation and reconstruction of Algeria." The amount of the loan was undisclosed.

MOROCCO AND THE ATLANTIC PACT.

The High Council of the Istiqlal Party held on the 27th February, 1949, an extraordinary session to determine its position in relation to the negotiations at present taking place on the subject of the Atlantic Pact and of the possible inclusion of Morocco in that Pact.

These negotiations being carried on in the utmost secrecy, the Council could only record that the absence of precise information did not permit it to take up a definite position in regard to the Pact.

Nevertheless, the Istiqlal Party took advantage of this occasion to repeat:

(1) That Morocco is a legal entity enjoying her own sovereignty as well as being an international personality guaranteed by treaties.

(2) That her interests should not be confused with those of other nations and her rights sacrificed for the consolidation of any colonial system.

(3) That she has the right to participate in all agreements which might influence her destiny.

The Higher Council concludes in consequence that Morocco must take part in the negotiations of the Atlantic Pact in case her inclusion therein might be contemplated, in order that she may only be subject to undertakings after full knowledge of them and after having freely given her consent to them.

The Istiqlal Party, while renewing its confidence in the principles of the United Nations, brings to the notice of the interested powers these considerations which, after all, are the ordinary implementation of the principle of the right of a people to govern itself.

Morocco.

Emir 'Abdul Karim al-Khattabi, the famous leader of the Rif who fought against France and Spain spoke in Cairo last month on the occasion of the memorial meeting, commemorating the death of scores of Moroccan nationalists who lost their lives in the struggle against France and Spain. 'Abdul Karim declared that these great sacrifices had as yet failed to induce Spain to
initiate reforms and to meet the basic needs of the Moroccan Arabs in matters of health, education and economic welfare.

"Thirty thousand Moroccon soldiers were killed in the Spanish Civil War," said 'Abdul Karim, "and promises were showered on the Moroccan Arabs by the present Spanish Government to meet Moroccan national aspirations. Not only were these promises broken, but stricter and more oppressive measures were introduced to stem the trends in Moroccan nationalist demands."

The Maghribi office, the centre of the North African resistance movement in exile, states that an increasing tension exists in that part of the Arab world because of this last decree introduced by the Spanish rulers, aimed at eradicating the Islamic and Arab heritage of the Moroccans.

Libya

Very great preparations are being carried out by the Libyan Liberation Movement to reject any attempts by the Western Powers to return Italian rule to that part of North Africa. Sayyid Bashir As-Sa'dawi, the Tripolitanian leader and Chairman of the Libyan Federation Front, will familiarise himself with the preparations made by the Libyan National Group before he goes to Lake Success to defend the Arab case for an individual and independent Libya. Sayyid Sa'daww has declared that the Libyan Liberation Movement is more solid and united than ever before in its struggle for self-determination in the former Italian colony. Sayyid Idris as-Senousi, often mentioned as an instrument of British designs in this strategic spot on the Mediterranean seaboard, has said that the Libyans in the three provinces—Cyrenaica, Tripolitania, Fezzan—are determined to see their country unpartitioned and centrally administered by its elected leadership.

The Libyan Liberation Front, in appealing to the public of Libya, expressed optimism with regard to the political future of their country. During the past few months discussions between the Libyan representatives and the British authorities in London and other member States of the Arab League and other Muslim States represented in the United Nations have inspired a determined effort to resist strongly the return of Italian rule in any form whatsoever.

Libyans in Demonstration.

An indignant demonstration marked the dissolution by the British administration in Cyrenaica of the Senussi army which was formed during the war to fight the Arabs. The indignant populace paraded the streets of towns with placards and banners demanding the retaining of this army.

The demonstrators also demanded the cessation of the influx of Italian immigration into Libya and also protested against the granting by Britain of an exclusive economic concession to foreign firms with no protective measures for safeguarding the interests of the Libyans.

Pan-Arab Cultural Co-operation.

The Arab League cultural department requested its member States to co-ordinate their policy in diffusing Pan-Arab culture with particular stress on mass-persuasion at a popular level by use of the press and radio. It is planned to allocate space in the programmes broadcast by the State-operated radio stations in the Arab countries for the purpose of featuring literacy, social, political, economic, artistic and other aspects of Pan-Arab life and thought.

Egypt

Egypt Looks Around.

There is public feeling that the Anglo-Egyptian relations should be settled because all the troubles experienced by Egypt could have been avoided if she had come to an agreement with England. Egypt can no longer live under the 1936 Treaty, nor can she live in peace and tranquillity so long as the British occupation continues. According to Sidky Pacha, formerly Prime Minister of Egypt, all ideas that Egypt can be neutral are impractical. Egypt must do her best to benefit from the Marshall Plan or any similar plan for the Middle East so as to improve living conditions. It is believed that it is high time for such a settlement and a suitable atmosphere should be created for the resumption of talks. As to the Mediterranean Pact, it is conceived to be premature, because of the lack of harmony and unity of purpose among the Mediterranean countries. It is more important that these countries should co-operate with the great democratic powers in their struggle against Communism.

Siege of 130 Days.

Now the story of the Falluja Garrison can be revealed. As a result of the Rhodes talks and the agreement reached, it was decided that the Falluja Garrison, 4,000 strong, should evacuate that village and join the main army at Ghaza. Under the leadership of Colonel El-Sayyid Taha, renowned as the "Black Wolf," they held their outpost for 130 days against the aggressive attacks of the Zionists.

The crisis began on October 14, 1948, when the Jews suddenly violated the truce on all sectors and threw all their forces into the southern front while all was quiet on the other fronts of Palestine. The attacking force was estimated by the truce supervisors at over 100,000 men. The garrison resisted stubbornly, and decided to stand in the way of an advance by the Jewish force, so as to cover the retreat of the Egyptian main forces.

The whole country has paid a tribute to the heroes of Falluja, who fought against enemy, cold, hunger, and lack of medicines. There is general appreciation of their valour and chivalry.

Industrial Progress of Egypt.

On March the 1st an elaborately prepared Industrial and Agricultural Exhibition was opened in the grounds of the Royal Geographical Society of Cairo.

Egypt's rapidly increasing industries were represented lavishly, illustrating the steps being taken to industrialise the nation and to raise the standard of living for the Egyptian masses. This would not only alleviate the economic discontent, but would help to meet the dangerous challenge of the Zionists in Palestine who, supported by highly influential and financially prosperous world Jewry, are planning to reap a profitable reward from their investments in Palestine by centralising the commerce and industry in this part of the world in Jewish hands. No boycott of Jewish goods can be effective without a comprehensive industrialisation of Arab countries.

Cairo Exhibition.

The inauguration of the Cairo Exhibition and the new Museum of Culture is the topic of public interest at present. Leading foreign papers are publicising the exhibition. It is described by the New York Herald Tribune as "Egypt's miniature World's Fair." It occupies an area of 60 acres and cost one million pounds to build. Visitors are estimated to exceed two millions, consisting of Egyptians, Sudanese, Arabs and Europeans, who will see this display of almost everything that exists up and down the Nile Valley. The exhibition is sponsored by the Egyptian Government, and has been in preparation since the hostilities in Europe came to an end in 1945. The previous exhibition took place in 1936. Scheduled once every ten years, the World War, the cholera plague and the Palestine fighting have kept it postponed.
Among the things to be seen are all the newest methods in agricultural science, farming help for peasants, social science for women and children, new methods in education and modern agricultural machinery.

The new museum of Egyptian civilization is a visual history made up of dioramas, pictures and models on exhibition. It traces the immensely long story of Egypt, beginning with the Stone Age, and makes use of the available records of Pharaonic, Greek and Muslim eras up to the present time.

Rhodes Agreement and Egypt.

The Truce Agreement signed at Rhodes on the 24th of February, 1949, between Egypt and the Jews, concerns solely the military situation. All other aspects of the Palestine situation remain outside the scope of this agreement and are not in any way affected by its terms.

Article four of the agreement reads: "The following principles and purposes are affirmed: (1) The principle that no military or political advantage should be gained under the truce ordered by the Security Council is recognized; (2) It is further recognized that rights, claims, or interests of a non-military character in the area of Palestine covered by this agreement may be asserted by either party and that these, by mutual agreement, being excluded from the armistice negotiations, shall be, at the discretion of the parties, a subject of a later settlement."

Egypt still has the right to act in any manner it may deem fit and to stand by the Arab case. Thus no objection under the terms of the Rhodes agreement would be sustainable, as far as Egypt's future action and policy is concerned.

A Resumption of Anglo-Egyptian Negotiations.

In political circles in Cairo it is thought that the Government, headed by the Prime Minister of Egypt, 'Abdul Hadi Pacha, has made contact with Great Britain to come to a final understanding on all outstanding questions. In these circles it is believed that the Foreign Minister, Khashaba Pasha, who will lead the Egyptian delegation at the General Assembly of UNO at Lake Success, will try to regularise Anglo-Egyptian and Egypto-American relations.

It is believed that Khashaba Pasha will continue with the English delegation and Mr. Bevin the conversation begun at the last UNO session in Paris, which had ended with the co-operation

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The 12th of Rabi' al-Awwal (the Prophet's Birthday) in Cairo

The pomp and circumstance that attends this auspicious occasion in Cairo is very impressive when the various Sufi Orders erect their marquees in the exceptionally spacious grounds, which at night are lit by hundreds of brilliant lamps. The whole of Cairo turns out to witness the spectacle. The picture shows members of the Sufi Orders reciting invocations on the Prophet. In the background can be seen innumerable Egyptian National Flags flying over the various marquees.

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of Egypt in the English proposals for the economic organization of the Central African territories. The Egyptian Parliament has granted the credit of £4,500,000 required by their Government for participation in the Upper Nile projects, thus giving proof of Egypt’s honest desire to come to an understanding on all matters in dispute. It is precisely these matters which are to form the subject of the talks in New York, in which, no doubt, American representatives will take part.

In any event, Khashaba Pasha’s talks will not be limited to those with Britain. He will also hold conversations with representatives of the United States, either at Lake Success or at Washington, on political and economic subjects.

The Egyptian Foreign Minister will examine the possibility of financial aid to Egypt within the framework of the Marshall and Truman plans, the possibility of American investments in Egypt for the development of light and semi-heavy industries, and the improvement of agriculture, Egypt being prepared to offer all required guarantees.

It is believed that Khashaba Pasha will oppose the entry of Egypt into a projected Mediterranean pact, but that he would be prepared to consider the adherence of Egypt to the Atlantic Pact, provided this pact were to be regarded as stretching beyond the colonial bounds of Europe, and provided the United States were prepared to assist him in arriving at a satisfactory solution of the Sudan question.

The Suez Canal Again.

There is a general satisfaction that negotiations between the Egyptian Government and the Suez Canal Company have ended in agreement. It is felt that for Egypt there are substantial gains. The terms include a provision by which the Government will receive seven per cent of the gross annual profit, calculated at about £89,400,000. It is also stated that seven Egyptians are to be appointed to the Board of Directors. Two are going to fill the present vacancies. The company will carry out plans for widening and deepening the canal. The sum of £4,500,000 will be well spent on these projects. As far as it concerns the employment of Egyptians, the ratio will be for technicians four Egyptians to one foreigner, for administrative employees nine Egyptians to one foreigner. Moreover, certain concessions have been granted for the development of Port Said, including a free zone and a municipality for Ismailia.

It is believed that such an agreement will benefit both parties as reason and flexibility have triumphed at last.

It is hoped that this agreement promises much for Egypt’s economic future.

More Schools for Girls.

The education of girls is playing an important role in the national renaissance of Egypt. In the old days people objected to the education of a girl, considering that her proper place was at home, looking after the house. To-day all that has been altered, as boys and girls are treated on equal terms, studying the same curriculum, except that the boys learn farming and carpentry, the girls cooking, laundrywork and needlework. But Egypt is still short of girls’ schools, as it needs more training colleges for women teachers. Another problem is teaching girls a profession. There is a great need for trade schools to teach girls how to earn their own living.

In Memoriam.

On February 15th, 1949, the Arab world commemorated the second anniversary of the death of the Sheikh Mustafa ‘Abdul Razik, the leading spiritual authority in the Muslim world.

In his short-lived term at Al-Azhar University, as its Rector-President, he laid the solid foundations for a genuine revival of theological teaching and thinking in that citadel of Muslim learning.

He was a product of an old family of theologians and after intense study at Al-Azhar University, he went to Sorbonne University in Paris. There he not only studied but later taught Islamic and Oriental philosophy and theology. On returning to Egypt he formed an influential following in Fudud Isi University at Cairo.

In later years he reformed the Wafkfs system in Egypt and was on several occasions the Minister of Waiks. His death was deeply felt by all parts of the Muslim world.

Egypt Revives the Payment of Zakat.

The Egyptian Minister of Social Affairs, Jalal Fahim Pasha, is proposing to introduce the Zakat Tax in Egypt. There is some opposition to this, which has come as a surprise to the Minister himself. For, in the first place, the tax has been imposed on every Muslim by Islam, which is the religion of the Kingdom of Egypt, and in the second place, the benefits which would accrue from putting it on the Statute Book of Egypt will be so conclusive that there can be no two opinions about it. Whatever would be taken in the form of taxes from the people who could afford it would be spent on helping the unfortunate and needy in the country.

When propounding the proposal, the Minister of Social Affairs said that a national awakening which was in evidence among the peasants was aided by newspapers, the wireless, the cinema, clubs and coffee houses where people met to exchange views and news.

The Minister, in an interview, said: “I come from the peasantry and I am convinced that it stands in need of looking after and of having its ills removed through legislation such as the imposition of the Zakat Tax. He further pointed out that no Government could censor the views of those who have become conscious of economic theories and disruptive views unless it was brought home to them by the Government that it was attempting to ameliorate their conditions and was looking after them.

It is not yet known whether non-Muslims will be required in the new scheme to pay this tax as citizens of a State whose official religion is Islam. Opinion is divided on this issue among Egyptians. One group advocates this tax as a national obligation on everyone regardless of his religious affiliation. This group maintains that the nature and intention of the tax is to organise social services which would not discriminate against non-Muslims. Others, on the other hand, believe that universal application of the tax will be a step towards engulfing all matters of State by religion, the concept of which is not accepted by the Egyptian policy-makers.

Prostitution Banned in Egypt.

Egyptian women’s organisations, backed by the spiritual leadership of Al-Azhar University, have succeeded in finally getting rid of legalised prostitution.

The Rector of Al-Azhar joined women leaders over the radio in praising the State for this move. The sentiments generally expressed that Egypt, gaining full control over its destiny, should eradicate a vice introduced by alien influences, and this move was entirely in keeping with the new spirit in the country.

Egypt’s Commercial Expansion.

Preparatory arrangements are being made by the Egyptian Ministry of Trade and Industry for exploiting new openings for
Egyptian trade. Egypt is extending commercial ties with India and a trade mission is to visit that country as soon as a treaty of trade and monetary exchange is concluded.

The Yemen, a sister state of the Arab League, is having special attention from the Egyptian Government now that the new régime in the Yemen is abandoning its former isolationist policy followed by the late Imam Yahya. An extensive commercial treaty with the Yemen is under discussion in Cairo.

A Ministry of Labour set up in Cairo.

The setting up of a Ministry of Labour has been proposed in Egypt to meet the rapidly increasing industrialization of that country and to regulate the different labour welfare departments now functioning in different Ministries.

Malaya

University of Malaya.

On the 29th March, 1949, the Singapore Legislative Council unanimously passed a bill providing for the establishment of the University of Malaya. The bill also makes provision for exemption from estate duty any bequest to the university.

The Governor of Singapore, Sir Franklin Gimson, emphasized the importance of maintaining high academic standards of scholarship and research in the new university. He appealed for generous donations from the public, since the Government had many demands for the fulfilment of other equally important social projects and the less the Government assisted the University the better could it achieve its autonomy. He stated the Government should provide funds was understood, but these funds should not be so large a part of the University revenue as to necessitate the strict Government control which the taxpayers would rightly demand, as their money was being spent. Sir Franklin Gimson also said that funds placed at the disposal of the College of Medicine and Raffles College would be transferred to the University.

Communism in Malaya.

Malaya is still facing one of the most complicated and difficult problems she has ever had to deal with in her history. The burning question is what is to be done to suppress and put an end to this ugly insurrection of the Communists once and for all? The police and military forces in Malaya have already been multiplied many times their normal strength and reinforced with many thousands of British and Gurka officers and soldiers. All these have been and are tireless in prosecuting the campaign to hunt down the Communists and destroy them day and night, yet one does not seem to be nearer the end than before. It is said that there are now about ten security-force men to every Communist, and yet there are some people who are still clamouring for more and more well-trained troops to be brought into the country with a view to an early restoration of law and order.

Almost everything has become topsy-turvy as a result of Communist activities, and this applies to the affairs of every community in Malaya.

The Chinese Communist bandits and terrorists appear to be hostile to men and women of every race inhabiting Malaya, including the Malay, the Chinese, the European and the Indian. Everyone is, therefore, more or less afraid to go out and more about for the purpose of legitimate business, except in towns and villages guarded by the security forces. Being members of the poorest community in Malaya, the Malays perhaps are the greatest sufferers from the Communist terrorism. In addition to bearing other hardships which are a legacy of the Second World War and, therefore, common to everyone, the majority of Malay small landholders are prevented thereby from tapping their rubber, almost their only source of income, in all districts and areas open to the attack of these bandits and thugs. This means that they are unable to get money to purchase their rice rations and other necessaries of life. And rice, their staple diet, costs to-day about six times its pre-war price.

Though decisive results against bandits and Communists have not yet been achieved, they have no doubt suffered very heavily at the hands of the security forces by the loss of personnel as well as arms, weapons, etc., for they have been continuously subjected to incessant attacks all over the country. Among other security measures instigated in every State and Settlement in Malaya, the Government has now introduced a system of National Registration, under which everybody excepting minors must provide himself or herself with an identity card bearing his or her photograph and thumb impression. This card is issued by the Government only to a person whose loyalty and occupation are undoubtedly and after due enquiry in each case. A time limit is set for each individual to obtain the card, after which everybody found to be without one shall be prosecuted and severely punished. It is thought that by this means it will be easy for the authorities to separate the wolves from the sheep.

The Communists have undoubtedly been enabled to carry on their pernicious and destructive campaign by the assistance of some of their compatriots, both rich and poor, inhabiting every State and Settlement throughout Malaya. But cases such assistance can only have been forcibly obtained, for the Emergency Law simply bristles with all kinds of penalties for helping the bandits in any way, but in some cases it was without doubt voluntarily given due to sympathy with the Communistic cause. There is also some possibility of the rebellion having been augmented by the infiltration of Communists from the adjoining territory of Siam in spite of Government vigilance over the borders, which are more or less hilly and full of thick jungle. The majority of the people suspected of helping the rebels belong to the class known locally as "squatters," who are said to number about 500,000 Chinese men, women and children distributed all over the Malay Peninsula, in most cases ostensibly engaged in growing vegetables and breeding livestock, such as poultry, pigs, etc. They mostly occupy small patches of land under temporary occupation licences, but according to investigations recently carried out by the Government, a large percentage of them have been found to be in illegal occupation of their holdings, and to have actually supplied money and foodstuffs to the bandit bands which roam the country. In order to minimise the danger from these squatters, the Government has now begun to evacuate all the squatters from the danger areas, offering them resettlement at safe places or immediate repatriation to China at Government expense. But this will, of course, take a considerable time to carry out, seeing that the matter is of such magnitude.

Full agreement has been arrived at between the British authorities and the Siamese Government for large-scale attacks to be launched against all terrorist jungle camps by combined military and police operations on both sides of the borders.

Rubber-planters and tin-miners, whose business it is to work in places more or less remote from towns and police stations, are naturally more exposed to the assault of these Communists. Quite a large number of them have already lost their lives, the terrorist policy being no doubt to destroy the economy of the country, which depends mainly on the production of rubber and tin.

Despite the announcement made by the Under-Secretary of State for the Colonies in London some time ago that it would take two years to put down the present terrorism in Malaya, there is some encouraging local news published in the Sunday Times for February 13th. According to that journal, at a dinner given in Kuala Lumpur by the United Planters Association of Malaya on the previous night in honour of Sir Sydney and Lady Palmer,
Sir Henry Gurney, High Commissioner of the Federation of Malaya, said that the Malayan Government could not not contemplate that the emergency would continue for two years or "any time of that sort," adding that he had personally asked the Royal Navy to tighten up its watch on the East Coast to prevent Communist reinforcements reaching this country. At the same gathering the General Officer Commanding, Malaya District, Major-General C. H. Boucher, said it was obvious that neither the planters, nor the economy of the country, nor the overstrained security forces, were prepared or willing to do two more years under the present strain. It was for that reason, he continued, that the Government was determined to end the situation in time. Referring to the recent estimate that it would take another two years to crush terrorism in Malaya, the G.O.C. said: "That estimate must surely have been intended to cover the period required to gaol, deport or hang the last militant Communist. I think that by the end of that time our enlarged and re-organised police force will probably have picked the last red plum out of the Malayan pudding." He warned, however, that it would be unwise to be complacent about the situation which might exist even when the Government could proclaim the emergency over. He also stated that to secure a quick decision depended directly upon the cooperation and goodwill of the public, and the community most affected was the Chinese; and that the Commissioner of Police had told him that as a result of recent action against bad squatter areas, information flowed in where previously there was an almost complete blank.

Turkmenia

RESTORATION OF ASHKHABAD, THE CAPITAL OF TURKMENIAN REPUBLIC

Ashkhabad, which suffered greatly from the recent earthquake, is to be transformed into a modern town. A group of Russian engineers have prepared the designs and blueprints for a priority construction project for the restoration of the town. Besides a general plan for Ashkhabad is being prepared which it would take twenty to twenty-five years to implement.
When completed, the capital of Turkmenia would become one of the best-planned towns in the Soviet Union, with all modern amenities, beautiful buildings, broad thoroughfares, parks and gardens. Broad vistas and avenues would radiate from the central square, which would be lined with buildings housing Government institutions.

A central park of culture and rest would be laid in the eastern district and another big park with sports stadiums, playgrounds and open-air theatres would be laid in one of the suburbs. Much space is earmarked for the construction of bungalows, with gardens irrigated by a network of canals. Magnificent architectural ensembles, new schools and theatres would add to the beauty of the town. At present architects are designing a project for buildings which will house the Turkmenian branch of the U.S.S.R. Academy of Sciences, Ashkhabad Observatory and Central Seismic Station.

ACHIEVEMENTS OF SOVIET TAJIKISTAN

Tajikistan has 154 large industrial enterprises built in Soviet times. The Republic has now 4,000 collective farms, State farms and machine and tractor stations. The area sown by the collective farms increased by nearly 100,000 hectares in the past eight years. The entire Five-Year Plan as regards cotton yields was fulfilled in three years. Average grain yields rose by more than 20 per cent as compared with 1940. The Republic now has 33 scientific research institutes, eight higher educational establishments, 30 technical schools and about 30,000 elementary and secondary schools. A State university was opened in 1948.

South Africa

THE PROPHET MUHAMMAD'S BIRTHDAY CELEBRATIONS IN SOUTH AFRICA

The New Year—the dates of the first month coinciding with the dates of Rabi-ul-Awwal—crept into the lives of South African Muslims without any outward incidents save the daily routine of their lives. However, the lectures on the life of the Prophet Muhammad (Peace be upon him) continued for the first ten days in almost all the mosques, ultimately resulting in the celebration of the birthday of the Prophet Muhammad.

The most spectacular and the best celebration yet staged in the Union was the result of the efforts of the Bazmi Ikhwanus

The 12th of Rabi’ul-Awwal, the Prophet's Birthday Celebrations, in South Africa
The Muslim Brigade is forming the guard of honour outside the main entrance of the Durban Jami' Marjid (Mosque). The Maulana Ghulam Mustapha, Imam of the Mosque, wearing a white turban, is accompanied by President of The Natal Muslim Council Mr. A. S. Kajee, wearing a black cap.
Safa (Muslim Brotherhood Union). These celebrations were held in the largest mosque in the Southern Hemisphere, the Jam’i Masjid in Grey Street, Durban. Bunting and flags decorated the streets in the vicinity and a glowing star and crescent display graced the main entrance to the mosque for the ten days.

Half an hour before Isha’a prayers the Overport Muslim Brigade marched into Grey Street, heading for the mosque, where Maulana Gulam Mustapha, the Imam of the mosque, awaited them. The Brigade halted before the “stand” and formed a Guard of Honour, which was inspected by the Maulana. Thereafter, to the salute of the Maulana, the “alaams to the Prophet” was played on the bugle by the Brigade’s bugler. This spectacle was the most brilliant ever witnessed and enthralled an audience of a few thousand Muslims and non-Muslims.

Soon after the call to prayer was heard, and after prayers, recitals from the Qur’an, Urdu poetry and a Qawwali song (not accompanied by music) were followed by a speech by A. S. Kajee and a sermon by the Maulana. In the course of his speech Mr. Kajee commented on the celebrations held in the Middle East and their noteworthy aspects and said that he wished to see celebrations in South Africa held on a similar scale. The Maulana, keeping to the conventions of a sermon, gave a discourse on the pious aspects of the Prophet’s life. The celebrations concluded with a prayer dedicated to the Muslims of Palestine.

The Riots and the Muslims.

Two days later there began the riots between the natives and Indians, as a consequence of which Muslims suffered both physically and economically. With murder and looting and plundering rife, equalling the atrocities perpetrated by the Maoris in Australia and the Red Indians in North America, not even ultra-modern Durban took a hand in preventing the spread of the riots. These, then in their initial stages, consisted mostly of assaults on Indians by native gangs. The next morning very little fighting was evident and Indian business continued until after the Friday Prayers, when rioting broke out again on a large scale. Almost all the shop windows in the Indian business centre were smashed.

To mention only those riots affecting Muslims the most outstanding feature was the heroism and courage of a Pathan family. This family refused to leave their home and remained to defend it. The result was the death of the head of the house and a hair-breadth escape by the rest of the family, who were rescued by the police. Physically, the greatest loss among Muslims was sustained by the poorer class. These lived in the suburbs and were exposed to the onslaught of the majority of the natives who live in the vicinity. Among these, the Pathans kept to their homes until forced to leave. Economically Muslim merchants suffered great losses. In spite of this, these merchants have responded very generously towards the Natal Riots Relief Fund. A medressa was also burnt to the ground in one of the suburbs.

Slaughter of Animals for Religious Purposes.

The slaughtering of animals by Muslims according to religious customs is setting the Durban City Council a problem. This was commented on in a report by Dr. D. G. English, the Deputy City Medical Officer of Health.

Mentioning that about 120 applications are received each year for the Bakri’Id Festival for permission to slaughter animals, each application on the average covering five goats or sheep, Dr. English said that difficulties had arisen from the grants given. Now, he said, the question of this appeared to contain ingredients, which might lead to considerable inter-religious and racial animosity.

Recently Hindus, after being refused a number of requests to slaughter animals for religious purposes, expressed much bitterness on account of the privilege being extended only to Muslims. In addition, in consequence of this, the Livestock Industry and Meat Control Board had suggested that Durban permit natives in locations to slaughter animals, including cattle, in fulfillment of certain tribal customs.

A Mosque in Vienna.

Preparatory steps have been taken to build a Mosque in Vienna at the cost of eight million Austrian shillings. Funds for this project will be collected from private contributions and will also come from a grant made by the Egyptian Government. Vienna has a large Muslim community.

Religious Teaching in Turkey.

For the first time since the rise to power of the late Mustafa Kamal Ataturk, the creator of modern Turkey, Muslim religious education is being taught in Turkish schools. Islam, the Turkish authorities say, is one of the most effective weapons to combat Communism with all its ideological warfare which has been besieging Turkey for some time.

**ISLAM IN ENGLAND**

**THE SHAH JEHAN MOSQUE, WOKING**

With the publication of the new series of the Islamic Review, the activities at the Shah Jehan Mosque have increased considerably. To have an idea of the extent and volume of the work involved, it may be stated that about three thousand letters have been received by the office during the first quarter of the current year and more or less an equal number has gone out. These letters came from all four corners of the world and vary widely in the nature of their subject matter. Some seek from the Imam guidance, not only in their spiritual and religious needs, but also his help in matters pertaining to social and educational aspects of their careers. Some ask assistance in securing admission to an educational institution in the United Kingdom. Others refer their pending suits awaiting hearing in the law courts of England to him. There are yet others who require the Woking Muslim Mission to find them accommodation during their stay in England, preferably somewhere in the neighbourhood of the Mosque. This brief survey shows that the Shah Jehan Mosque at Woking is not only the religious and intellectual centre of Islam in the West but also a social and educational institute for the entire Muslim world. And now that the Islamic Review caters for the needs of thousands of Muslims scattered all over the world of Islam, these activities have increased manifold.

The Mosque at Woking may quite aptly be styled the Azhar of the West. Muslims as well as non-Muslims turn to it as a centre for all kinds of help and advice. It is not only the Muslims who approach the Imam for fatwas on widely different topics. Even the non-Muslim writers and scholars seek his advice on their MSS. At times publishers of books and writers of articles on Islam ask him to write for them or guide them to secure the services of a capable writer on Islamic topics. As the years roll by, the Shah Jehan Mosque increases in stature.

A few words must also be said about the regular activities that take place at the Mosque, Woking. During the month of March four lectures were delivered before audiences outside of the Mosque. On Thursday, the 3rd of March, 1949, the Imam gave a talk to a group of young men at St. Mary’s Church Guild at Walton-on-Thames, Surrey. The meeting lasted for about an hour and a half. As usual at these meetings the talk elicited
a good response from the audience, who asked questions about the various aspects of Islam, polygamy and wars being prominent among them. On the three subsequent Thursdays that is, 10th, 17th and 24th March, 1949, three lectures on Islam were given by Dr. S. M. Abdullah, Imam of the Mosque, Mr. Qassim Isma'il Evans, an English Muslim and a writer and speaker, and Mr. Abdul Majid, Editor of the Islamic Review, before the Blavatksy Lodge of the Theosophical Society of England, London. Mr. Evans spoke on the esoteric aspects of Islam, whereas Dr. 'Abdullah gave an outline of Islam. Mr. 'Abdul Majid led the discussion which followed the two lectures. The Theosophists are well-known for their advanced thinking and broadmindedness. It is hoped that these lectures were instrumental in removing many wrong and false notions about Islam.

The Mosque is visited by Muslims as well as non-Muslims from all over the world. Amongst the various visitors were the President of the Young Egypt Party, Mr. Ahmed Hussein, the Secretary of the Young Egypt Party, Mr. Hussein Hamdy, Squadron-Leader A. R. Malik and Flt-Lt. S. K. Razak from Pakistan, Mr. Frank Cardinell from Canada, Mr. and Mrs. Ahmed Hussein Macan-Markar from Ceylon, and Mr. P. Mahomed Hosein Allahar and friends from Trinidad.

The scope of the activities at the Mosque could be increased manifold, if only the Muslims gave more attention to the very important duty placed upon them by the Holy Qur'an, which is the propagation of Islam. The dissemination of the knowledge about Islam through literature is one of the objects of the Woking Muslim Mission. This was the work and mission of the Prophet Muhammad himself. If the Muslims want to live and live honourably in the world of to-day they must be united in their efforts to preach the noble and lofty ideals of Islam. Stagnation means retardation. True faith and living belief in God and in the spiritual and moral values of human faculties alone can save mankind. The Woking Muslim Mission stands for these values and their rehabilitation in our morally bankrupt world of to-day.

THE MUSLIM SOCIETY IN GREAT BRITAIN

On the afternoon of Saturday, 12th March, 1949, a reception was held at the headquarters of the Muslim Society in Great Britain at 18 Eccleston Square, London, S.W.1. Mr. 'Abdul Majid, Editor of the Islamic Review and President of the Society, was the host and welcomed the guests as they arrived.

Tea was served, during which the friendly social atmosphere usually to be seen at gatherings of the Society was much in evidence. After tea a talk entitled "Muslim Women in Indonesia" was delivered by Dr. Mrs. Hurustiati Subandrio, the Indonesian Cultural Relations Officer, who was accompanied by her husband, Dr. Subandrio, who is the representative of Indonesia in the British Isles. Dr. S. M. 'Abdullah, the Imam of the Shah Jehan Mosque, Woking, was in the chair. The proceedings were opened by Allama Abdullah Yusuf 'Ali, the translator of the Qur'an, who recited a few verses of the Holy Book. In her talk Dr. Hurustiati Subandrio described in great detail the way of life of Muslim women in Indonesia and touched also upon the treatment and status of women in non-Muslim communities in that country. It was gratifying and encouraging to the audience to hear from this lady, who is an authority on the subject, that the lot of Muslim women is far more pleasant than that of other women in Indonesia. After her most interesting exposition of the subject, the speaker invited questions from members of the audience, who showed their lively interest in the matter by putting intelligent and constructive questions. After Dr. Hurustiati Subandrio had satisfied her questions, Dr. 'Abdullah wound up the proceedings by saying a few words of appreciation of what had been said by the speaker and of the manner in which she had said it. Dr. Abdullah then asked for a vote of thanks to Dr. Hurustiati Subandrio, which request was unanimously and heartily agreed to by the audience.

The Saturday meetings at 18 Eccleston Square, London, S.W.1 are gaining in popularity and becoming a centre of attraction on account of the very lively interest created by instructive and informative discussions that ensue from the Qur'anic and Hadith classes. Topical subjects, such as the economic systems of Islam compared to capitalism, communism and socialism, interest, usury, the Islamic institution of Zakat, the Islamic law of inheritance, etc., are discussed, for they are agitating the minds of the common man as well as the thinker. These and allied subjects are discussed fruitfully.


Ahmed Mazerna, Algerian Nationalist Party member of the French Chamber of Deputies, at a Press Conference, held at the Arab Office, London, on February 17th, gave a most interesting historical survey of French colonial "mis-administration" in North Africa since the conquest of Algeria in 1830. He was on a short visit to London to attend the International Committee of the Congress of Peoples against Imperialism.

In emphasizing the unity of Algeria, Tunisia and Morocco, he said in the minds of North African Muslims all three so-called countries formed but one entity and that all independent movements throughout the area were closely linked together.

Speaking of Algeria, Mr. Mazerna said that French colonial administration gave every kind of advantage, especially economic, to one million Europeans living among nine million Muslims. He gave as an example the fact that the chief industries of the country benefited only the European population. In the field of education, also, students at Algiers University were overwhelmingly European.

He gave examples of the way in which all French administrations, whether Right or Left, had followed the same imperialistic policy towards North Africa. He foresaw no compromise with Paris and demanded the complete independence of the North African possessions. He advocated a democratic republican regime.

The Algerian leader pointed to the way in which North Africans had repeatedly, despite occasional punitive expeditions which the French had sent to North Africa, come to the aid of Metropolitan France, especially during the last two major wars. He opined that as soon as North Africa was assured of her independence, Muslims of Algeria would be ready to remain the truest friends of France and would call upon Frenchmen and other Europeans of good faith to come forward and help to construct a new Algeria.

Mr. Mazerna was asked what connection there was between the Algerian Nationalists and the Communists. In his reply Mr. Mazerna said that his party had had no contact with the Communist Party since 1937 because it believed in democracy in the fullest meaning of the word. "Communism, as we see it to-day, does not conform to our national movement."

Speaking on behalf of the peoples of North Africa, Mr. Mazerna expressed his appreciation of Britain for having given India her birthright of independence, and called upon France to follow in Britain's footsteps not only in Africa but also in Madagascar and in the Far East.

"Twenty-five million North Africans, many of whom fought for democracy, must be allowed to demonstrate their true democratic spirit by walking hand in hand with other democracies on an equal footing."

He said that Muslims in French North Africa were deeply interested in the future of Tripolitania and that it was the affair of the Cyrenaicaems themselves whether they should be governed by the Emir Sennusi, although he (Mazerna), personally, would like to see a democratic republic in Tripolitania.

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Finally, Mr. Ahmed Mazerna declared that there was no Jewish problem in North Africa and that Jews in a Muslim state would have the same rights as Christians.

**Tunisia.**

The people of Tunisia are threatened by a provocation comparable to that organised against the Algerian people in May, 1945.

While the French Government agrees to hold discussions with the leaders of the national movement, Neo-Destour, with a view to establishing new relations between France and Tunisia, the Secretary-General of the national movement, Saleh Ben Yousef, has been prosecuted, young nationalists are being sentenced, extremist rumours are being spread all over Tunisia. The leader of the Tunisian National Movement (Neo-Destour), Djeloul Fares, who wanted to attend the International Committee of the Congress of Peoples against Imperialism, held in London in February, 1949, was not granted an exit visa by the French Government. The National Movement in Tunisia is demanding:

1. The end of the protectorate and the recognition of the independence of Tunisia and the election by universal suffrage of a constituent assembly to determine the future of the country.

2. The application of and respect for democratic liberties, especially the rights of association, meeting, expression, movement, and freedom.

**Morocco.**

The representative of the Istiglal (Independence) Party of Morocco dealt at length with the political, economic and social situation in Morocco at one of the meetings of the International Committee of the Congress of Peoples against Imperialism.

The speaker pointed out that the Moroccan people have no representative assembly on the national or local level. Moreover, they are deprived of the most elementary rights and liberties—

- and subject to real dictatorship. They have:
  - No individual freedom.
  - No freedom of association.
  - No freedom of meeting.
  - No freedom of expression.
  - No freedom of movement and travel.
  - No Trade Union rights.
  - No social legislation.

In the economic field, the national wealth of Morocco is being handed over to foreign capitalism.

The vast majority of the population is being pauperised.

He drew the attention of the French people to the Moroccan problem and of the urgent need for a solution in conformity with Moroccan national aspirations formulated on many occasions by His Majesty Mohammed V, King of Morocco and the Istiglal (Independence) Party of Morocco.

The Congress declared its support for the calling of a Franco-Moroccan conference to bring the protectorate to an end and define new relations between France and Morocco on the basis of the following prime conditions:

1. The abolition of the double French-Spanish Protectorate and the recognition by France and Spain of the independence and sovereignty, internal and external, of the Moroccan nation.

2. The re-establishment of the national unity and territorial, political and administrative integrity of Morocco.

Pending the calling of this conference, the Congress demanded the abrogation of all the exceptional repressive antidemocratic laws and measures promulgated by the French authorities and which are still in force, especially in the field of human rights, trade union rights and fundamental liberties.

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**In Memoriam**

MUHAMMAD SADIQ DUDLEY WRIGHT

It is with profound regret that we have to record the death of Mr. Dudley Wright after a short illness at the age of 80.

Mr. Muhammad Sadiq Dudley Wright became a Muslim some thirty years ago, and ever since his conversion to Islam, he had striven strongly in its cause. He was the author of several works on comparative religion, being a most erudite scholar on matters concerning the Roman Catholic faith, the Church of England and other aspects of Christianity. His last book, written shortly before his death, was called Studies in Islam and Christianity. Mr. Dudley Wright also contributed regularly to the Islamic Review in its old and present forms, some of his work of particular merit being his most able book reviews.

Mr. Dudley Wright did not confine his activities to writing. His editorial work for The Mason showed his worth in that field, and his many lectures revealed him to have been an able speaker.
NOTES AND COMMENTS

WORLD MUSLIM ASSOCIATION OF PAKISTAN

Signs are not wanting to show that the world of Islam is finding its bearings towards some organisation to enable it to develop relations closer than ever before between its various component parts. One such step towards realising this long delayed ideal has been taken by a Pakistani national, Mr. Muhammad Iqbal Shedia, by founding the World Muslim Association of Pakistan. Mr. Shedia, who is its Secretary-General, because of political reasons had to leave India some 20 years ago. He spent 27 years in exile, the penalty that many a patriot has to pay for his political convictions. With his mature experience and vast knowledge of world affairs and various political organisations, the World Muslim Association of Pakistan, which he has set afoot, can be expected to have a useful career. The Secretary-General hopes to convene a meeting of representatives from various parts of the Muslim world at the end of this year at Karachi to consult with each other and to consolidate the future events of the World of Islam.

Mr. Shedia, while on his way back to his motherland in July, 1947, when conditions had changed materially so as to permit his return without fear of reprisals, had the opportunity of passing a few days in Egypt and other Muslim countries. During this short stay it was borne in upon him that the Muslim countries stand sorely in need of some agency to link them closer, the sentiment of unity being latent in the body politic of Islam and only requiring to be properly tapped. He exchanged his views on this with prominent men of the Middle East. They all welcomed the idea and were anxious to give it practical shape. Upon his arrival in Pakistan he further developed the idea by placing it before his compatriots.

It took him no time to come to the conclusion that Pakistan, the largest Muslim state in the world, besides being independent, is, unlike other Muslim countries, a country in which Islam and no other consideration is the issue. Further, Pakistan is the only Muslim country free from limitations brought about by extraneous and un-Islamic traditions which had become implanted in the course of the last 1,300 years in other Muslim countries. Thus he recognized the existence in Pakistan of the right climate for the growth of his idea.

Thus was born another World Muslim organisation for the purpose of exchanging information on subjects of interest between Pakistan and Muslims in all parts of the world and in particular to organise an information bureau, open libraries, reading rooms, publish books, pamphlets, etc. We have before us a brochure published by this Association in which the necessity of knitting the world of Islam together is brought home in the following words:

"The realisation that the Islamic world is passing through a most critical period of its history and the fact that the independent Islamic countries form a continuous bloc from Cairo to Lahore has fired the imaginations of Muslims throughout the world. The strategic position of this bloc between the rival ideologues which are struggling for the mastery of the world is well understood by leaders of Islam everywhere. The world of Islam is destined to play a great part in the maintenance of world peace and in promoting the happiness and progress of the human race. But before the Muslims can take their due share, they must close up their ranks, and live, feel and think as one throughout the world. The realisation of this urgency has been the reason for the formation of the World Muslim Association of Pakistan."

The Association has in its programme the publication of two journals, one in English to be called World Muslims, the other in Urdu, the official language of Pakistan, to be called Musalman-i-Alam. The Association hopes that one day it will be able to embrace Muslims in all parts of the world in its activities and thus be an instrument for the maintenance of world peace and the promotion of world progress.

Mr. Shedia was recently in Europe and the Middle East and has renewed his contacts with various Muslim leaders of thought and action. In Europe the headquarters of the Association have been established at 30, Rue Vivienne, Paris 2, at the offices of the weekly Arabic newspaper, Al-'Arab, with Mr. Yunus Al-Bahry, the Editor of Al-'Arab, as Secretary-General.

In Pakistan the address of the Association is: Narsingdas Buildings, The Mall, Lahore, Pakistan.

THE "UNIFIED" ARABIC TYPE

The Arabs and the Iranians were, and still are, great designers and creators in the art of calligraphy. They developed a number of styles of writing, the most familiar of which are the Kufic, the Nasta'liq, the Ru'qi, and the Naskh. The earliest written Arabic appears in separate characters. The modern way, in which all the Oriental languages are written in Arabic characters, is of a later development. To facilitate handwriting, Arabic calligraphers were the first to connect the letters of a word. The letters were first attached to each other in their original shapes and these shapes were later distorted and new ones were introduced to obtain greater ease and speed in handwriting.

The movable type used in printing Arabic was first introduced by foreign printers and Christian missionaries who made a blind imitation of the prevalent handwriting. They cut into type hundreds of shapes and ligatures and complicated the printing of an otherwise very simple alphabet.

In India, Pakistan, Afghanistan and Persia, where the Nasta'liq style of writing the Arabic characters is in favour, things are more difficult than in Arabic countries where the Arabic language is written in Naskh style. Because of the cussiveness of the shape of the characters which people in India, Pakistan, Afghanistan and Persia use and prefer, despite the great efforts made for curving them into suitable type for printing, even ordinary movable type has been found impossible to be adapted to Nasta'liq cursive characters of the handwriting.

As to the adaptation of modern fast type-setting machines to the Nasta'liq, such as the Linotype and Monotype, the difficulties are simply unsurmountable. People in India, Pakistan, Afghanistan and Persia insist on reading books written and printed in the Nasta'liq style, with the result that because they are invariably produced on a litho-press, not one book is found to be free from mistakes of print. This has made the production of technical books free from errors well-nigh impossible.

This ever-increasing spread of knowledge, making the necessity of producing books free from errors, has been engaging the minds of many people in these countries, and it is encouraging to find that an Arab, Mr. Nasir Khattar, resident in the United States of America, has put before the world a solution to this pressing problem by what he calls the "Unified Type" in Naskh and Nasta'liq characters.

The chief characteristics of the "Unified Type" are: (a) It opens up the possibility of printing Arabic, Urdu and Persian in as small type sizes as English. Newspapers and books can be printed in eight and ten point type, whereas much larger type could be used for traditional printing. A book which in tradi-
The "Unified" Naskh Alphabet

The opening chapter of the Holy Qur'an written in the "Unified" Naskh letters
This era of "scientific materialism" and of "Modern Barbarism." Significant of this development is the sharp clash which recently took place between the Bektashi-extremist 'Ali Baba Martaneshi, who stood for a comprehensive ideological co-operation with the leading politicians and economists who reject religion, and the then leader of the Order. In the course of this clash, 'Ali Baba Martaneshi lost his life, while later, the leader committed suicide.

Very little news about the present life and condition of the Muslim community of Albania gets into foreign countries. One cannot even say with any certainty whether the able and active Head Mufti of Tirana, Dr. H.'T. Sobati (not a Bektashi), is still in office. It is reported that the Government is showing some indulgence towards Islam in spite of its adverse attitude towards religion in general. This is mainly because of the horror caused by the atheistic Communism, still prefers belief to any form of Catholicism. But unfortunately, the population of Albania, also, has had to suffer under atrocities; witness the disgraceful action taken by Communist hirings against the Mufti of Scutari, who was hanged by his feet in front of a picture of Stalin (Die Farbe, Wien, October, 1948). Also "The Frank, public expression," the above quoted paper writes in an article on the situation of the Albanian Catholics, "with which the present ruler of the Holy Places in Mecca and Medina, Ibn Sald, describes the rejection of the atheistic Communism, was not heard without aggravating the relations of the Albanian State towards its Muslim subjects."

Before the war, till 1939, a well-edited paper, Cultura Islam, was published by the Muslim community of Albania. Most probably this paper still appears. Within the last ten years Albania has made a remarkable cultural progress, compared with its former semi-civilised condition which lasted into the twentieth century.

It is hoped that the interlude of 1944, in spite of all its sombre shades, will also create something positive, if it wakes up the Muslims of Albania and makes them conscious of Islam.

**Esperanto in the Service of Islam**

Correspondence with the Organising Secretary, Colin Evans, of IKRO—the Esperanto-Language Islamic Correspondence Circle—10, St. Philips Place, London, W.2, about Islam from non-Muslims in almost all the countries of Europe who write and read Esperanto, continues to flow in, and is dealt with by informative private letters and the circulation of the booklet, *Islamo Esperantiste Rigardata* (Islam from the Esperantist Point of View), and the Esperanto version of the pamphlet, *Islam, the Religion of All*, the former by Colin Evans, published by IKRO, and the latter published from Dar Tablieh El-Islam, Cairo.

An ex-civil servant of high administrative rank in Poland wrote a month ago for advice on contacting authoritative representatives of Islamic religious views, and on choosing available textbooks for the study of Arabic. He was referred to Muhammad 'Ali, author of *The Religion of Islam*, Lahore, and the Rector of El-Azhar University, Cairo, and Thatchers, Harder's and Thornton's grammars, besides the booklet and pamphlet and prospectus of IKRO, were sent to him. He replied that the booklet had "worked a real miracle," and that, "after grave consideration," he had decided to greet the Secretary with the Islamic greeting "As-salam 'alaikum". He also referred to a convert in Czechoslovakia as a "coreligionist." This Polish gentleman speaks of the urgency of having an Esperanto translation of the Qur'an.
"SEE YOUR REFLECTION IN THIS?"

The Prime Minister of Egypt, Ibrahim 'Abdul Hadi Pasha, whose proposals for new taxation were opposed in the Egyptian Parliament, said: "I wish to talk to you in the language of the age"

THE BERLIN MOSQUE AND ITS ACTIVITIES

Building of a Mosque in Berlin.

In the year 1923 a magnificent mosque was built in Berlin (Germany) by the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore, with the view to supplying the Muslims of German and foreign nationality living in Berlin with a meeting-place for prayers and ‘Id celebrations, and to establish a centre of Islamic propaganda and learning in the heart of Europe.

During the years from 1923 to the outbreak of the war in 1939, the Berlin Mosque gradually developed into one of the most active and successful centres of Islamic propagation in Europe and its activities increased from year to year owing to the sincere work of the present Imam of the Woking Mosque, Dr. S. M. ‘Abdullah, who was the Imam of the Berlin Mosque from 1928 till 1939, and of Maulana Sadr ud-Din, whose main work was the translation of the Holy Qur’án into the German language as well as the publication of some books on Islam in German.

Establishment of a Muslim Publication.

Soon after the establishment of the mission, a monthly periodical, the Moslemische Review, was published and well distributed all over Germany.

Many Germans, among them Dr. Baron ‘Umar Ehrenfels and Dr. Hamid Marcus, both of whom are known to readers of the Islamic Review by their well-written articles on Islam (the latter having been President of the "Deutsch-Moslemische Gesellschaft" (German Muslim Society)), have entered the fold of Islam and have made the cause of Islam their own.

The outbreak of the war, and especially the departure of the able and revered Imam, Dr. S. M. ‘Abdullah, for India, brought the activities of this once flourishing Islamic Cultural Centre nearly to a standstill, although regular prayer and ‘Id services were continued during all the war years.

Some of the most prominent guests who visited the Berlin Mosque were the Grand Mufti of Jerusalem, Al-Hajj Muhammad Amin Al-Husseini, H.H. the Aga Khan, the Princes A’zam Jah and Mu’aazzam Jah of Hyderabad, and many others.

The Mosque Escapes Serious Damage.

Situated in Berlin, the city which had to suffer most of all German towns by air raids and later on by the defence and the occupation by the Red Army, the Mosque was not left unscathed by the trail of destruction. Although only partly destroyed—a shell went through the dome—the minarets had to be taken down as, owing to damage by artillery fire, they were a constant danger to passers-by. It was, however, impossible to conduct any service in its premises.

Many German Muslims, who once embraced Islam in the Mosque, did not return home from the war fronts, many were killed during air raids, while others left Berlin and are now scattered all over Germany. Very few remained in Berlin and served the Mosque during its time of crisis. Especially the

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administrator of the Mosque, Mrs. Amina Moslet, deserves our admiration and thanks. It is owing to her untiring efforts that the furniture of the house of the Imam, the valuable carpets of the Mosque, etc., were not stolen by looting mobs.

Steps Taken to Re-open the Mosque.

Soon after the end of the war, the Ahmadiyya Anjuman Isha’at-i-Islam, Lahore, tried to find ways and means of restoring the Mosque to its original condition. Many obstructions, some of them seemingly unsurmountable, were in the way. But finally a way was found, if not to restore, at least to repair the Mosque, and to supply the German Muslims once again with a centre for prayers and congregations.

With the complete blockade of Berlin by the Soviet, the difficulties for the Mosque were still increased. But, in spite of all, new life came to the Mosque and both 'Ids, as well as the Birthday of the Prophet, were celebrated and services commemorating the deaths of Qaid-i-A'azam Muhammad 'Ali Jinnah, the founder of Pakistan, and of Mahatma Gandhi, were held last year. These celebrations were attended by the Head of the Indian Military Mission in Berlin, representatives of the Military Governments, and representatives of the Berlin Magistracy. Members of the community provided tea and cakes and thus made these festivals a social success also. The prayers were led by Hafiz Mansooruddin Ahmad, Head of the Pakistan Information Service in Berlin.

Only recently a German Muslim, Mr. Mustafa Konieczny, published two pamphlets, Apologie des Islams by Laura Veccia, and Die Moschee by Dr. Kuhnelt, being the first two volumes of a series of books on Islam in German.

Thanks to the response to the appeal made on both 'Ids at the Mosque in Woking to send old and used clothing to our Muslim brothers and sisters in Germany and especially in Berlin, many Muslims who had lost all their belongings during the war were supplied with clothing and shoes. We take the liberty of thanking all those who gave freely for their suffering German brothers and sisters, and request our readers anew: 'Give for the Muslims in Berlin whatever you can spare. They really need it. God will reward you for your generosity.'

It is our greatest wish that the recently appointed Assistant Imam, Mr. M. A. Hobzeh, will soon be able to move to Berlin and take over the management of the Mosque with firm hands as well as organize Muslim life in Germany anew, thus reviving the spirit of Islam in Germany, which the war was not able to extinguish completely. Many plans are waiting to be made a reality and it will still take a long time to regain the significance and importance the Berlin Mosque once possessed in Muslim life in Europe.

H. Mohammad Aman Hobzeh, a German Muslim. Mr. Hobzeh has been appointed Assistant Imam of the Mosque at Berlin by the Ahmadiyya Anjuman - i - Ishaat - i - Islam, Lahore, Pakistan

The Mosque at Berlin as it looked before being damaged during the Russian siege of Berlin, when the cupola and the two minarets were badly hit. The cupola has now been repaired, and the dangerous upper parts of the minarets have been removed, to be restored at some later date when building materials are more plentiful.
BOOK REVIEWS


If, as the title of this volume would seem to imply, the object of the author in writing it was to supply a guide to the reader to the right means to employ in the search for truth, it is to be feared the pilgrim will be led away from rather than towards the truth. Within the first half-a-dozen pages the author enunciates the disturbing postulate that "all attempted proof of anything must necessarily begin with faith," and he makes it clear that by "faith" he means improved assertion or credulity. But faith in that sense is a poor substitute for fact, which is the aim of the inquirer's search. "You cannot prove immortality," said a sceptic one day to Stopford A. Brooke. "And neither can you prove annihilation," was the reply. This only brings us to the old Scottish dictum that there are some things that cannot be proven but can only be known. The spiritualist cites phenomena as proof of immortality, but at the best, if the phenomena are veridical, they are but a proof of persistence of life for a limited duration.

Mr. Elliott accepts Professor Flint's teaching that "We have no direct or immediate knowledge of God apart from His revelation of Himself in Christ." Are we then to believe that Christianity is the only form of religion in which God has revealed Himself to humanity? Such teaching is in opposition to both revelation and reason. Both the Qur'an and the Old Testament emphasize the fact that in every age and in every clime God has always provided a witness. Some statements sound singular when read, but the singularity would probably have been lessened had the author been able to explain or extend them. For instance, on page 17 he says that "Christianity does not teach that Jesus was the whole of God but that He was God incarnate," which is followed immediately by the statement that anti-Christian propaganda can have no permanent effect on God's revelation of Himself in Christ, a confirmation of the futility of missionary effort among educated and talented classes in the Orient and among Orientals living in the Occident. It is also singular that with limited space at his disposal Mr. Elliott should devote ten pages to the discussion of the question: "Did Jesus really live?" in which he enumerates many of the works in which that question is fully considered from the negative aspect. The Muslim, of course, accepts the affirmative and regards Jesus as the prophet or messenger of God, a forerunner of the prophet Muhammad. Mr. Elliott, however, says that "Throughout the years thousands of millions of every class and colour have worshipped Jesus," and asks "If they have all been and still are nourished and satisfied by a delusion." The answer, to all three questions, according to the Christian Scriptures is that such worship is idolatrous and contrary to the divine command enunciated by Jesus. Possibly but few readers will accept the statement on page 38 that "In no sense is the New Testament the 'revelation' or 'foundation' of the Christian faith." On page 40 he says that all duly informed opponents of the Christian faith say that Christ's claims are preposterous. If he includes Muslims among these "duly informed opponents," he may be surprised to learn that Muslims are not opponents of the Christian faith as enunciated by Jesus, though they are stalwart opponents of the claims made on behalf of Jesus by His misguided followers, claims which Jesus never made for Himself and which He vigorously denied. Mr. Elliott reiterates his claim that the Christian Church was in existence and hard at work years before there was a New Testa-

ment, which is not denied by historians. It is also agreed that "The first thing we have to do is to get to know the facts and to lay aside as far as possible prejudice and preconceived ideas." It would appear from page 115 that he has not read carefully the life of Charles Darwin. Darwin became a naturalist by accident. He was booked for the Church and never denounced Theism but the world has reason for rejoicing that in his case fate was mastered and destiny fulfilled. Mr. Elliott's volume is interesting and could have been of greater value had more attention been paid to factual evidence than to polemics.

RELIGION IN THE TWENTIETH CENTURY, edited by Vergilius Ferm. The Philosophical Library, 15, East 40th Street, New York. 470 pp., 8vo. $5.00.

It is of more than passing interest to review the condition of the religious world to-day in comparison with its condition fifty years ago or longer. The earlier was a period when the taking of censuses was a favourite pastime. Certain religious papers found a fascination in "numbering the people" and in publishing the records of the attendances at various churches and chapels throughout the land. Individuals were often classified as to whether they could be classed among the "one-timers," "two-timers" or even "three-timers," the classification adopted to denote whether their attendance at divine worship on the Sunday was once, twice, or thrice. The 7 a.m. prayer meeting which often attracted many was an "extra" and was not included in the census. It is not likely that a suggestion to organize such a census at the present day would meet with an enthusiastic response, because of the evidence available without such labour is too powerful to be refuted. Nor only has the seating accommodation generally been greatly reduced in the buildings which remain but many buildings have disappeared through bombing, but also willingly or through loss of congregations. On every side there is the cry for amalgamation or union, the merging of worshipers, notwithstanding the denominational restrictions once zealously and jealously regarded. Take, for instance, the Jewish returns, because outside Roman Catholicism half a century ago, Judaism was the most conservative among the religious bodies. Then, outside the two geographical divisions of Ashkenazim and Sephardim there were, in London, at any rate, only a few minor communities outside the two main divisions. Although the rituals differed on some details there was no serious difference, and in England the Sephardim had as their head an Ashkeqazi Chief Rabbi or Hahim. The few minor secessionists differed mainly on the ground that the Ashkenazim under the rule of the Chief Rabbi and the Board of Deputies or the Federation of Synagogues were not "observing" Jews, i.e., were often Sabbath breakers by riding even to synagogues or spending money on the Sabbath. Often they found refuge in the Masjid Hadas, and were sometimes referred to as the "Plymouth Brethren of Judaism." This was the time of the Reform Movement in Judaism and the warfare between the sections was long and acrimonious. But the Reform Movement has grown and from it has sprung the Liberal Jewish Congregations. News of all these movements now appear regularly in a periodical which represents all sections of Judaism, whether orthodoxo or off the beaten track.

Evangelical Christianity has advanced (or deteriorated, according to many) in its presentation during the same period, and this fact is strikingly demonstrated in the sermons which find their way into publication (a fraction only of what were published fifty years ago) and in the manuals dealing with religious doctrines. In Religion in the Twentieth Century there
are twenty-eight articles on separate faiths (a very small percentage of the number appearing annually by name in Whitsaker's Almanack and other publications) but of this figure two refer to Protestantism (Conservative and Liberal), two to Judaism (Reform and Conservative), and one each to Anglo-Catholicism and Roman Catholicism. None is devoted to Theism as a separate faith (peace to the ashes of Charles Voysey) and none to Unitarianism (which certainly is not losing ground), while most of the Nonconformist isms are not mentioned.

On general grounds a hearty welcome should be given to this book by all students of the history of religions and of the science of Comparative Religion. Fifty years ago, whenever the question of the foss et origo of religion in codified form was mentioned or discussed, all eyes were turned towards Egypt, particularly to the writings of Gerald Massey and Wallis Budge. It was Max Muller who steered students towards India and to-day few writers on the subject would dare to differ from Swami Nikhilananda, who opens this volume with an article on Hinduism, in which he says:

"The origin of Hinduism is lost in the haze of antiquity. This much, however, may be stated with a certain amount of truth, that it is the oldest religion in the world which has produced in an unbroken succession a large number of prophets and philosophers who have demonstrated by their lives and experiences its cardinal doctrines and principles."

Many are deterred from taking up the fascinating and valuable study of Comparative Religion through a mistaken notion of the arduous labour and concentration involved. Concentration is necessary to every study if success is to be achieved, but it must be admitted that not a few "Introductions" to such study are frequently so condensed as to merit the name of Indexes. The editor of this volume has entrusted the writing of each of the twenty-eight sections to an expert in his particular branch, and no writer is responsible for more than one section. The result is the assurance of accuracy, because the writer has already won his laurels in the same field. The fact is also an assurance of sustained interest as well as authority. The volume thus differs from many encyclopaedias and dictionaries on the market, though they will still retain their value and will still be consulted.

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.)

THE PAST AND FUTURE OF ISLAM

Paris, April, 1949.

Dear Brother in Faith,

... Perhaps you will agree that unless the Muslims the world over chalk out a plan for themselves in the light of past experience and present actualities, the chaotic conditions in which we are living now may soon overwhelm us—God forbid. Of course, not everybody can do everything; division of labour and co-operation and collaboration will be useful to all.

A phenomenon has struck me as curious. The defeat of the Muslim government in, and its expulsion from, Spain, France, Italy and Switzerland have annihilated the Muslim community in these countries to the last individual; on the other hand, the same has not been the case in Kazan, Ufa, the Crimea, Bosnia and other countries of the Balkan states. One cannot dare to say that the Russians, for instance, were less fanatic and more tolerant than the French or the Swiss. Why then this difference?

Maybe Sufi orders, religious schools in Mosques or Tekiyes, service in local militia, or other factors have contributed to safeguard Muslim culture in Russia and south-eastern Europe. The question requires a thorough study, for it has a bearing upon modern Islam. I know you are extremely busy; still may I not suggest that in your leisure time you think over the question, and write something about the past of the Muslims, particularly of Poland, Finland and Russia, how they defended their cultural integrity during the long centuries of non-Muslim rule and persecutions of constant recurrence.

Different peoples may take up study of the different regions, and thus a complete whole may emerge from the labour of them all.

Yours sincerely,
M. HAMIDULLAH.
OUR LITERATURE ON ISLAM

Dear Sir,

I think it is incumbent on every Muslim to take part in the propagation of Islam. The Prophet says: "Convey from me, though it may be a verse."

I have been reading The Light and the Islamic Review for a long time, and I came to the conclusion that it is only your mission that is rendering a unique service to the dissemination of Islam on a non-sectarian basis, and thus translating into practice the verse of the Qur’an: "And strive hard with the Qur’an a great striving." (25:52).

We were chained to the yoke of Mullahs and were blindly following to whither they led us. Consequently we lost our reasoning faculties. We were told to believe in all and to whatever they said and to ask no questions. You have dealt a death blow to their delusions by announcing the fact: "There is no priesthood in Islam," and thus shattered to the ground their castles in the air in which they were resting. Thanks to the literature your mission has produced, now we can see the beauty of Islam unveiled. Now we have more faith in our religion, more confidence in ourselves, and more courage to meet the opponents of Islam on their own ground.

Yours fraternally,

S. M. BADRUDDIN.

* * *

Amarpura,
Rawalpindi.

Dear Sir,

22nd November, 1948.

I was rather starving for this kind of literature. They are wonderfully illuminating and have revolutionised my entire outlook on Islam. I am gradually coming to know what is Islam. I shall be much grateful if you can forward one copy of the English presentation of the Holy Qur’an. I cannot read Urdu, so please you need not send me Urdu literature.

The Questionnaire and Declaration Form is returned here-with, duly filled in by me. From the Questionnaire you can understand that I am a convert from Hinduism and I need not emphasise that I require to know a good deal more about Islam than an average so-called Muslim. Assalam-u-Alaikum.

Your brother in faith,

(Sd.) N. M. PARVIZ.

DECLARATION FORM.

I, N. M. Parviz alias Biren N. Chakravarti, of address M/570 Amarpura, Rawalpindi (West Punjab), Pakistan, do hereby faithfully and solemnly declare of my own free will that I worship One and Only Allah (God) alone; that I believe Muhammad to be His Messenger and Servant; that I respect equally all Prophets—Abraham, Moses, Jesus, and others and that I will live a Muslim life by the help of Allah.

La ilaha illa ‘l-Lah Muhammadur Rasul ‘l-Lab.
(There is no god but God and Muhammad is His Messenger).

(Sd.) N. M. PARVIZ,
alias B. N. Chakravarti.

* * *

’s-Gravenhage,
Holland.
26th September, 1948.

Dear Sir,

Thank you very sincerely for the letter and the two books you sent me.

Though I have not had time to read them attentively because I have first to prepare my new lectures on Islam and Islamic culture for the new season, I have seen already that they are very interesting and useful, exactly what is needed to counterbalance the mass of prejudices against Islam which Christianity successfully accumulated through the ages in the minds of its adepts.

I work myself as hard as I can to open the eyes of my people to the truth, also politically (Palestine, India!), and your beautiful books will be of great use to me in my struggle.

I thank you very, very heartily.

Yours faithfully,

L. M. C. WOLTJER-VAN DER HOEVEN LEONHARD.

* * *

Alexandria, Egypt.

Dear Brother Imam Abdul Majid,

November 5th, 1948.

Assalam alaikum!

I am very happy to write to you after my return from the Sudan and East Africa. It gave me pleasure to say that I met there one of your acquaintances by the name of Abdullah Shah, Sheikhul Islam of Kenya and Imam of the Mosque at Nairobi.

He is an Indian by origin and has been living in Kenya for the last fifty years. He has a good knowledge of Islam and is eighty-five years old.

I travel to various parts of the world in the capacity of a ship’s doctor and in this way I get the opportunity of reaching various parts of the world and am able to convey the message of Islam and spread the need for the unification of Muslims in a democratic union.

Last winter I went to Australia by way of India and there I spent a month lecturing to the people in the town of Melbourne. I happened to meet one Muslim by the name of A. R. Webster, who brought to me a collection of your magazines as a present. He organizes lectures and invites people to them. He is by origin British and accepted Islam a long time ago. He spreads Islam in Australia and his address is:

C/o the Victorian Fellowship Hall,
Flinder’s Lane,
Melbourne, Victoria, Australia.

I am pleased to tell you that my lectures and whatever publicity I got in some of the newspapers in Australia brought some good results. Some Australians accepted Islam because they believed Islam was the true religion and that its propagation in the world was a guarantee for peace and equality for the whole of mankind.

One of those who accepted Islam was a lady named Constance Edith Wright, of Melbourne. She has sent me a letter, in which she also gives her reasons for her acceptance of Islam. Among other things that appealed to her in Islamic system of life and thought are the extreme simplicity and reasonableness of the faith, its brotherhood of the white and coloured in the faith, its abolition of colour, race and rank prejudices, its according of equality to all members of mankind, and, last of all, its democracy, progressive spirit and a sound social basis of the Islamic teachings.

I shall be grateful to you if you would send to her some literature on Islam so that she may be able to know more about it.

With kind regards to yourself,

I am, yours sincerely,

(Dr.) TAL’AT TAHA,
President of the Universal Islamic Union.
Dear Sir,

Many thanks for the January issue of the *ISLAMIC REVIEW*. I offer you my sincerest congratulations for the excellent magazine that you have started. The title cover is exceedingly attractive. The variety of articles on different Islamic countries by eminent writers is certainly a feature that the magazine should be proud of. The articles are really very erudite and call for deep thinking.

Again I congratulate you for publishing a journal that is of real value to the Muslim community all over the world. I am recommending it to a few friends of mine. I am of the opinion that this is the type of service that is most needed by the present-day Muslim.

(Dr.) B. M. TRIMIDHII (M.A., Ph.D.),
Hon. General Secretary,
Indo-Arab Cultural Association, Bombay.

* * *

Natal, S. Africa.

9th November, 1948.

I am in receipt of your most cordial letter of the 2nd inst., for which accept many thanks.

I have read the *Islamic Review* and *What is Islam?* The contents of the books have given me a great encouragement to study further. In fact, every word has been interesting. At the moment I cannot think of any point on which I require information.

My greatest ambition is to study Islamic Theology and learn Arabic, which is so essential for the understanding of the Holy Qur'an.

Yours very truly,

AHMED SULAIMAN.

* * *

ISLAM THE ONLY ANTIDOTE TO COLOUR CONFLICT

Louisville 10, Ky., U.S.A.,

February 24th, 1949.

Dear Sir and Brother,

Assalmo Alaikum!

I am a member of what is popularly called the Negro race. Although many are intelligent and prosperous, they know little or nothing about Islam. And as the majority are members of some Christian sect, they look on me as an infidel.

The vested clergy here look with displeasure on anything that would weaken their hold on the people.

Consequently they denounce the religion of the Prophet Muhammad, claiming that one "must be born again," "baptized," "washed in the blood of the lamb," and that one could not go to heaven unless you believed Jesus died for our sins, etc. In many respects America is the most prejudiced country in the world religiously, economically, and from the point of view of colour. But a new day is dawning—an American Negro, i.e., Dr. Ralph J. Bunche is mediator in Palestine between the Arabs and the Jews. In bygone days no negro would have been allowed to get that honour.

Prejudice begets prejudice. Negroes are prejudiced in favour of Christianity, although it is a Jim Crow brand. I am one of the few who have escaped what I was taught from infancy.

It is hard to line up the others.

Yours in the Faith,

S. A. BOARD.
been kind enough to issue an article entitled "Muslims in Finland."

We were very glad to note that you are interested in our condition in this country. For some to us unknown reasons a few mistakes appear, however, in this otherwise quite pertinent article, owing to which our fellow-believers in other countries may get a wrong picture regarding our condition here.

The mistakes are as follows:

1. At the beginning of the article it is mentioned that "there is no official teacher and an unqualified person teaches religion, Turkish geography and arithmetic." The fact, however, is that the teacher, the principal of the school, Gibadulla Murtaisin, is an official and very competent person indeed. The Ministry of Education does not allow an unqualified person to act as a principal of the school.

2. The main reason why the late Zinetullah I. Ahsen Bore did not succeed in his private undertaking was, in our opinion, his intention to establish a school in Tampere, where there was not an adequate number of pupils.

3. The Muslims in Finland are conservative, but this has not, in our opinion, been any disadvantage. On the contrary, it has helped us to keep our language comparatively clear also amongst the younger generation, the orders of Islam are followed just as in any country populated only by our fellow-believers.

4. As you will notice from the enclosed Bildiris publication and the Hatik Koyleri song-book (published by the Finlandiya Turkleri Birligi r.y. Helsinki, Finland) the Roman alphabet is accepted.

5. As you can see from the attached text-book on religion (published by Finland's Islamic Congregation, Helsinki) it is not difficult to use Arabic letters here in Finland. The fact is that the Arabic letters are used in the Turkish school for teaching religion. According to our opinion the writer of the article of your publication considers this fact as very conservative. There is no obstacle to bringing a teacher from Turkey and our intention is to have one at the first opportunity.

6. The reason why the youth is becoming more and more Finnish is not the lack of the knowledge of Islam. The knowledge of Islam is on the contrary very wide, as several of our people have studied Islam extensively at schools and privately. Furthermore, by giving continuously courses on religion and Turkish language the teaching of religion has been satisfactorily arranged. The only drawback has, in our opinion, been that we have not succeeded in getting enough teachers in order to effect the further teaching and refresher courses. Even this disadvantage may be abolished when the Turkish school has been opened. We should still like to point out that the evidence of the youth becoming more and more Finnish is in respect of the language, and is due to our being situated so far apart, and is not in respect of the religion, since even the few of our people who have married Finnish people have kept their religion.

We have taken the liberty of writing to you regarding the Muslims in Finland. We sincerely hope that you will be able to make a short report of our statement and have it printed in one of your future issues. Furthermore, we hope that you have on account of this our statement come to a better opinion regarding us, since it is our intention to send in the nearest future to all associations of our fellow-believers throughout the world an appeal for assistance in order to have our own mosque (Ibadet Hane) established in this country, and your favourable attitude would then be greatly appreciated.

We live as a small group rather apart amongst highly educated people. Under these circumstances the danger of being assimilated in respect of language and religion is very great.

Until now it has been possible for us to avoid this by our own means, but already we are in need also of the assistance and support of all our fellow-believers.

ZUHUR TAHIR, * 
The Chairman of the Administration of Finland's Islamic Congregation.

* * *

SOUTH AFRICA'S NEED OF ISLAM
Athlone, Cape.
South Africa.
17-2-49.

Dear Sir,

Assalamu Alaikum!

I have just received your magnificent publication The Islamic Review, and wish to congratulate you on your fine achievement.

In this far-away country of the South, there is a vast field for missionary work, especially among the millions of native South Africans who have no form of religion whatever, and I feel that with Islamic literature circulated among the educated members of these people, much could be achieved. My personal and firm belief is that the only solution to all ills of this country with its colour bar, lies in the acceptance of the Islamic faith by the millions of non-whites.

Since my return from the Holy Cities last year, I have been very eager to start missionary work, but being in charge of a large school, I am somewhat handicapped, and my efforts at present consist of occasionally delivering lectures on Islam to audiences of educated non-Muslims. To serve Islam in some small way, however, I am recommending the Islamic Review to all my friends, members of my staff and others who are interested.

Thanking you in anticipation, and may Almighty Allah grant you every success in your noble undertaking.

Yours in Islam,

(Al-Hajj) M. HANIEF ALLIE,
Principal.

* * *

ISLAM IN AMERICA
Moslem Society of U.S.A.,
1095 Market Street,
San Francisco, U.S.A.
March 31, 1949.

Dear Brother in Islam,

Assalamu Alaikum!

No human foresight can peer into the veil of futurity, but we may hope that the work we have begun in America will close in glory and triumph.

A few Americans who have joined our Islamic Brotherhood are showing extraordinary missionary zeal. Within this month Brother Reindollar arranged two meetings to be addressed by Mr. Bashir Minto, our Secretary. He not only took upon himself to acquaint his friends of the holding of these meetings but also went round to bring some of them in his car. At the end of these lectures he served the audience with coffee and delicious cookies.

Maryam Hirshman, who is the vice-president of the International Relationship Club of the State College, San Francisco, although came within the fold of Islam only three months ago, is as untiring in her efforts for the cause of our religion as any other Muslim of a very long standing. It was mainly due to her efforts that under the joint auspices of the Humanity Club and the International Relationship Club a sumptuous luncheon was given in honour of Dr. Imdad Hussain, who is appointed

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by the Pakistan Government to look after the welfare of the Pakistan students and was on a visit to San Francisco, with His Excellency M. A. H. Ispahbani, the Pakistani Ambassador to the United States of America. After the luncheon, Dr. Hussain spoke for nearly an hour on the causes which brought into existence the State of Pakistan, its present state of affairs and its future. The students as well as the professors expressed their appreciation. I am sure it was not merely a show of courtesy. They meant what they said. Their faces were mirrors of their real thoughts and they were radiant with the light of thankfulness during and at the end of the lecture.

The Pakistanis residing in San Francisco gave a dinner on the 19th March in honour of the Pakistani Ambassador. He has a very sociable and friendly disposition. He talked to his countrymen without giving any superior airs to himself, just as a brother, ever ready to help them to solve their problems. We all hope and pray that his visit to the West Coast be a blessing to all.

Mr. Bashir Minto addressed a meeting in the First Congregational Church, Post and Mason, San Francisco, on the 20th March, and another on the 21st, on an invitation from the Y.W.C.A., 1530 Buchanan Street, San Francisco. At one of these meetings, with reference to the idea of Brotherhood in Islam, he observed that in the Holy Qur'án there does not exist any such word as "foreigner." The Qur'ánic word for it is Iblás sabel, meaning the son of the way, a wayfarer or a traveller, and an Islamic State is duty bound to spend a part of Zakat, collected mainly from the Muslims, for the welfare of the travellers. A lady in the meeting was so much moved on this observation that she went straight to him and said, "Mr. Minto, thank you for addressing us tonight. There is no doubt that Muslims, as a religion is a beautiful religion." The audience applauded. God be praised that we are Muslims and may our lives be spent in the service of Islam.

Our brother, Mujahid 'Arif Littlejohn, 2945 Pine Street, San Francisco, passed away on the 19th March. May God shower His blessings on him! He embraced Islam eight months ago and had studied a good many of our books. He was a young man of twenty and we hoped that he would be a great help to us in our work. No one could ever think that we would be deprived of his company so soon. But God's ways are inscrutable. He knows better what He does. We should ever be ready to submit to His will.

ARIFAH BASHIR MINTO.

THE WISH OF AN ENGLISH MUSLIM


Dear Sir,

I am wondering how it would be possible to go to Mecca this year in time for the month of Ramadan. Any advice you were kind enough to give me on this point would be greatly appreciated. What, for instance, would be the total cost? I am not by any means a rich man, and would not like to appear at the holy place of God as a pauper from the West. So many Europeans, I think, do, by their various forms of ignorance and pretence, let down the faith because they do not really feel for these things, they take their religion—if they even believe at heart in religion at all—too casually, as a matter of course, and not as part of life itself. I know that the reputation of English Muslims, or Englishmen, is nothing to be proud of among Muslims on the whole. I therefore wish to try to live this down if I can, to set an example, as it were, that other Englishmen might follow. I can, of course, only do my humble best, but this I am fully prepared to do with all the capacity and ability to understand that I possess. I am qualified in medical as well as psychological subjects, and served all through the recent war as a soldier. I have never received or expected an easy life—I don't think life is much on these terms—and if I can put these things now to the service of God the Almighty, the Beneficent, then I might reasonably expect to be received among men as an equal in the Muslim faith; and when I need no longer be ashamed, secretly or otherwise, of my European extraction. I only wish that it were possible to live, and indeed die, even here, even though I hope my stay in Europe be temporary, as an orthodox Muslim. Until I can do this, in however humble a capacity, wherever it may be, and whatever it may be, and whatever the hardship involved, may I expect and receive the merciful peace of mind of knowing that I have at least done my best in the face of almost overwhelming odds.

My heart and mind go out in these awful days to those hundreds of thousands of Arabs of so many nations who suffer now at the hands of evil forces. God will give them strength, of that there can be no doubt; but in the meantime I feel awfully ashamed that it is apparently not within my power to assist and show my true Muslim faith in the common struggle. You are one of the very few people to whom I can talk of these things. To do so is ease of mind and spirit, and I can only hope that I do not bore you, or waste your time from far more essential labours. You must have.

Yours in eternal friendship,

(Signed) W. H. A. HARGREAVES.

* * *

Guildford.

26th February, 1949.

Dear Dr. 'Abdulla,

I write to bring you most sincere thanks from the club for that exceedingly interesting talk you gave us last Thursday. I thought it was a marvel of compression and I don't know how you managed to put so much into so short a time! I am afraid you probably thought many of our questions exceedingly elementary and ignorant, but I expect that after long residence in England you have become used to our ignorance of Eastern philosophies. You certainly did much to disperse it on Thursday.

With very many thanks,

Yours sincerely,

(Signed) B. HYDE,

Hon. Sec., All Nations Club.

* * *

"MUSLIMS AN EVIL-LOOKING PEOPLE"

Barry,

S. Wales.

10/4/49.

Dear Sir,

I have been reading your excellent magazine for some months and have at last plucked up enough courage to write to you. I must admit that I know nothing about Islam except what I have read in your periodical. My friends have been ridiculing me recently about reading your magazine, and the general conception about Muslims is that they are evil-looking people who go around cutting infidels' throats.

I must admit that this was my idea once, but it has changed slightly in recent months. I hope you do not regard me as impertinent for telling you this, but I assure you that it is the description any man-in-the-street would give you about Muslims.

I hope that you can help me in my search for truth.

Yours,

B. DAVIES.

THE ISLAMIC REVIEW
THE FACADE OF ONE OF THE THREE HUGE EXHIBITION BUILDINGS IN LONDON. A MILLION SQUARE FEET OF SPACE WAS BOOKED BY EXHIBITORS THIS YEAR WHEN THE 28th BRITISH INDUSTRIES FAIR WAS HELD

THE WORLD OF TOMORROW

British Industries Fair, 1949

Visitors to this year's British Industries Fair had to allow themselves plenty of time if they were to see everything, for the total length of exhibition stands made a "shop front" of no less than 26 miles. And as there was plenty to see for every guest, including the specialists, who have limited interests, it was easy to understand how long it would take to see everything of interest. So as to help overseas buyers, the Fair was grouped in various sections in which the specialist was able to find everything which British industry can offer. The largest of the specialised groups was the Textile exhibit at Earls Court, where more than 300 of the leading United Kingdom firms occupied about 120,000 square feet with their wares. There were exhibits of wool, silk, nylon, linen, worsted, and in fact all other branches of the textile trade showed the world the perfection of quality.

More Space for Special Exhibits.

Each year the administration of the British Industries Fair is faced by the ever-growing problem involved in the increasing demands of industry for floor space. These requirements are more difficult to satisfy each succeeding year, but so far it has been possible to satisfy the most pressing claims. The main point to consider is the comfort of the overseas buyers, so that the guests will be able to see what they want.

At this year's Fair it was found that extra space had been allocated to certain industries. Textiles, for example, occupied 33,000 square feet more than last year, and printing machinery 13,000 square feet more. Scientific and optical instruments had an extra 6,000 square feet, and office equipment an extra 3,000 square feet. In addition, sports gear, toys and furniture, as well as other special sections, got more space this year than hitherto.

TEXTILES

Cottons

Manchester Cotton Goods and the British Industries Fair.

Overseas visitors to the Fair had a fine opportunity of seeing assembled all that is newest and most attractive in cotton—dress fabrics, piece dyed, printed and colour woven, children's materials, shirting and pyjama cloths, lingerie stuffs and overall fabrics, linings, industrial materials, towels, sheets and all kinds of household cottons, as well as a vast range of curtains, hanging and furnishing fabrics. All kinds of cotton yarns were shown, all types of finishes, and cloths as diverse as the sheerest handkerchief lawns and the heaviest mattress ticking.
Patterns in printed cotton varied a good deal. There was a decided trend for big, bold and colourful motifs, and in dress cloths many of the ranges tended to show rather more abstract than floral designs.

One firm showed a brightly printed cloth with a water repelling finish, which makes it suitable for beachwear and swimsuits, while another exhibited a big range of overall fabrics, while dress cloths included mercerised var printed hair cords, printed and var dyed imitation linens, and a big selection of printed cambrics for children's wear. A third displayed printed cambric in fast colours, and the gay designs on this stand included many animal motifs specially intended for children's wear.

In this Furnishing Fabric section of the Fair, a Manchester firm exhibited all cotton double cloths, made with two-colour weft and coloured warp, produced in a granular weave. Another firm, specializing in high-grade, rather classic furnishings, exhibited hand block, screen as well as roller prints in cretonnes and glazed chintzes.

**Colour and Style in Textiles of Britain.**

A large part of the Earls Court Section of the British Industries Fair was this year devoted to a display of textiles, in which rayon and cotton piece goods were well represented. Overseas buyers discovered that the variety of fabrics available was greater than at any time since 1939. There were indeed many new types of fabric that have not previously been displayed or, in many cases, sampled. Deliveries were, in most cases, back on a seasonal basis and there was a tendency for prices to drop. This was, however, more evident in rayon goods than in cotton, which is still in short supply.

The greatest style change was noted in the up-grading of rayon in the higher styled end of the trade. Most notable contributions were full handling pouls, uni-ottomans, jacquard-patterned satins, and ribbon-type taffetas with chenille decoration. All these fabrics have a similar appeal to pure silk, but on a very competitive price basis.

From the fashion standpoint ribbed silks were given precedence. Some had a wide, vertical rib, others a warp rib. Diagonal ribs of a narrower type, similar to whipcord, were also noted.

This year the range of nylon fabrics was widened to include many types of satins for dress fabrics, lingerie, blouses and corsets. Experiments are being made in proofing nylon satins for the better class rainwear trade.

Warp-knitted nylons for the lingerie trade are one of the most active sections of nylon development. These fabrics are being produced by a number of firms in 15 and 20 denier yarns, with lacy knits and cross-dyed effects. Their value is in their delicate "handle" combined with their great tensile strength and quick drying properties. They have been well received in the lingerie trade.

**Rayons**

**New and Beautiful Designs in Rayons.**

High quality fabrics and beautiful designs will be the main features of the fine display of rayons which were seen in the Textile and Clothing section of the British Industries Fair. The textile manufacturers of Britain exhibited their latest creations, designed for both clothing and furnishings. A new spun fibre and cotton mixture fabric called "Gardenia" was displayed by a firm which specialises in furnishing fabrics. The actual quiet pastel colour scheme of the traditional floral design is unusual, and has the advantage that it will not fade. It can be used both for curtains, owing to its draping qualities, and for loose covers.

Buyers from countries with warm or tropical climates were interested in a new light-weight rayon crepe called "Crepe Duchess." This rayon fabric was shown for the first time at this year's Fair. Another fabric which aroused interest was "Tackle Twill," a rayon face with a three-fold cotton weft dyed in bright colours. This material stands up to light and wear, is shower proof, and is suitable for a smart light coat for women.

**Men's Suitings**

**Lightweight Suitings for World's Well-Dressed Men.**

Lightweight suitings specially made in the mills of the English county of Yorkshire for the overseas markets were prominently displayed at the Fair. Visitors from the United States, South America and such tropical countries as Egypt and India, found all the newest patterns in these clear-cut suitings, which range from 10 to 14 ounces in weight.

It was noted that the latest patterns reveal a swing-over from the bold, widely spaced striped designs to smaller settings. There will also be new designs in the diagonal, broken diagonal, and herringbone or chevron weaves. These particular light-weight suitings require the greatest skill in weaving and finishing. The diagonal lines of the weave may run the full extent of the cloth, perhaps with a fancy and plain rib alternating; more often they will be broken by fine down stripes placed only a quarter or half an inch apart. Among the new fancy patterns was the group which the Americans have adopted and called "picassely" the "barbed wire." The width of the chevron is only one-sixth of an inch, but the design stands out boldly in three-colour contrasts, either as an all-over pattern or in a heavily over-striped effect.

As far as colour is concerned in these lightweight fabrics, there was a wide range of pastel greys, fawns, blues, with red or wine shades as the stripe or decoration colour. These are the colours which are being demanded by the smart tailors all along the tropical and sub-tropical belt in ten to eleven ounce worsteds and sometimes they are as light as seven ounces.

With India as an important market for Britain's lightweight worsted, it was noted that the finer and brighter stripe and check settings had been prepared in addition to the finer shades and patterns common to most tropical worsteds. Another class of worsted cloth which is enjoying an increasing vogue for all-the-year-round wear in sub-tropical cities in the porous weave, a typical example of which is marketed by one London house under the trade name "Fresco." The ventilating properties of these cloths are obvious, and they are firm and tailor well.

**Linens**

**Fine Linens From Northern Ireland.**

Twenty-five firms belonging to the famous Irish Linen Guild of Belfast, Northern Ireland, staged a remarkable exhibit of their fine-grade linens at the Fair. Visitors from the United States, South America and the Commonwealth countries, where the bulk of the exports go, found this display on the ground floor of Earls Court of special interest. The major markets for these fine linens and damasks are revealed by the following figures: in 1948, out of £18,000,000 paid for these exports, the United States contributed £4,000,000, South America £3,000,000, and Australia and New Zealand between them £2,000,000.

The most decorative item in the exhibit was the model dining room where the table was spread with the finest quality damask cloth, with napkins to match, whilst the china and the flowers placed on the table emphasised the distinctive design and beauty of the linen. In another section were exquisite fine Irish linen sheets and pillow cases, hand embroidered dressing table sets, and fluffy towels in charming shades.

Linen handkerchiefs, which are in demand all over the world, had a special section to themselves, where the visitor saw samples of 200 different types. These ranged from the delicately cabled specimens, fine as a cobweb, favoured by New York, to the elaborately embroidered styles for Latin America. Near Belfast there are still many cottages where the embroidering of
linen by hand is passed down from generation to generation. Examples of historical items of linen, which have been made by members of the Irish Linen Guild for kings and queens, were also on display to illustrate the development of the linen industry through the centuries.

Nylons

Many New Nylon Goods are in Commercial Production.

Nylon is progressing rapidly in Britain. British Nylon Spinners Ltd. are now producing nylon yarns at their new factory near Pontypool, Monmouthshire. By early 1950, approximately ten times the 1948 quantities of nylon yarns will be available. Many nylon goods which were shown last year as samples are now established in commercial production. Industrialists have been quick to recognize the practical advantages of using nylon for such purposes as heavy duty canvas, industrial overalls, dye bags and laundry bags.

Nylon filter cloths are being widely used in chemical works and in the pottery industry; textile manufacturers are using nylon heald cords and sewing threads. The demand for nylon ropes and cords, which are now produced in an extensive range of sizes from ships' hawsers to window sash cords, is worldwide.

In the fashion field, the demand for nylon has also grown rapidly. British nylon stockings are already established in many overseas markets. Nylon tricot fabrics, both fancy knits and milaneso types, are increasingly popular for underwear; women appreciate their hard-wearing, easy-laundering qualities, as well as their attractive appearance. Among wovens fabrics, sheer nylon voiles and ninons, for blouses and underwear, and nylon satins and marquiseset for foundation garments, are proving especially well fitted for these uses. Attractive examples were shown at the Fair, in an interesting collection of nylon and nylon-mixture fabrics which included the new nylon worsteds.

Nylon has proved its usefulness for a wide range of textile purposes. Now that greatly increased supplies of nylon yarns can be expected in the immediate future, this year's display of nylon products was of especial interest to overseas visitors.

Hosiery

Newest Designs in Hosiery and Knitwear.

Manufacturers of hosiery and knitwear in Britain are making special efforts to cater for the particular demands of the overseas markets, and visiting buyers to the Fair were agreeably surprised to find a much wider range of goods on display. The quality and the price of the hosiery and knitwear goods shown at Earls Court compared favourably with those in the world's markets.

Delivery dates have greatly improved on those of 1948, while yarns were of the finest quality, and designers showed a closer appreciation of specialised markets. Packaging and labelling, too, were bright and appealing. The industry expects to improve on last year's record of £183 million of exported knitwear goods, through the introduction of many new ideas and designs, and by maintaining the high quality which has won so many friends abroad.

A detailed analysis of the products of exhibitors of hosiery and knitwear would be too long to include here, but the principal features of interest to overseas buyers are reviewed under four main divisions.

Hosiery.

Seamless and fully-fashioned nylon in new shades and in colour represent lively business in the overseas markets, as instanced by the official January 1949 exports which exceeded £177,000. Woollen hose exports, which included men's socks, were over £278,000 in the same month, many of which went to dollar markets. There was a very extensive display of these goods at the Fair together with hosiery in cotton, mercerised lisle, art silk, and owing to the increased supplies of silk yarn, the fashionable pure silk stockings both in seamless and fully-fashioned styles.

The short socks, which are marketing successfully in African and West Indian areas, have been improved by elastic tops with a reinforced foot and high heel for tropical wear, and one firm exhibited four grades of three-quarter full sock-to-the-knee products.

Women's Wear.

In cardigans the new low-button front was featured with attractive basket-stitch designs. Knitted ski-pullovers were shown, and there were many new designs in cellular underwear.

Jersey-wear, too, was prominently displayed in a comprehensive range of outerwear in checks and stripes, and evening dress materials in a blending of wool and lame and wool and cellophane made an attractive exhibit.

Plaids have been found so popular in many overseas markets that one firm introduced this novelty into all their ranges.

Swim-wear made in Britain's factories attracted the attention of the overseas buyer through its quality and good design, and many firms exhibited new models in new fabrics.

A large proportion of the export business was in popular jacquard patterns which are obtainable in many garments.

Children's Wear.

There was also a prominent display of jacquard numbers in jersey suits, pram sets, rompers, pullovers, cardigans and jumpers and many new Fair Isle fancy designs. For the first time since World War II children's cellular underwear were available, and for those looking for quality, luxuriously brushed woolen materials for children's suits provided a novel feature.

Men's Wear.

Knitted fabrics suitable for garments for tropical wear in cotton, rayon and wool interested the visitor, and knitted cotton in cellular clothing were obtainable at good delivery dates. An entirely new style of patented knitted garment was shown this year. It is made for informal wear with a collar which may be either worn open at the neck or used with a tie and jacket.

Fashion News From Britain.

Nylon tricot fabrics are becoming increasingly popular for men's and women's underwear. In the Textiles section these fabrics were shown both as piece-goods in some 20 varieties of fancy knit, milaneso and locket knit types, and as made-up garments.

These warp-knit fabrics have great promotion possibilities. Women appreciate their hard-wearing and easy-laundering qualities as well as their attractive appearance. Made-up garments included nightdresses and bed jackets, tailored slips and waist petticoats, camiknickers, vests and panties. For men, there were sports shirts in plain open mesh, vests and pants.

Among woolen nylon fabrics, sheer nylon voiles and chiffons for blouses and underwear, and nylon satins and marquiseettes for foundation garments are proving especially successful. Nylon sheers have a durability which has never before been possible with such delicate-looking fabrics, thus opening up new possibilities for attractive underwear for everyday use. A wide range of different types of sheers is now available, including plain and fancy weaves, self stripes, pin spots, printed checks and florals and crinkled voiles which need no ironing.

Leading United Kingdom manufacturers of foundation garments are using nylon satins, taffeta weaves and marquiseettes for corsets, corselettes and brassieres. These fabrics give excellent control without adding extra bulk and are therefore popular both for light garments and for those designed for heavier figures.
Plastics Progress.

A number of new developments in the application of thermoplastic materials were on show in London. Polythene coated paper is one development—the high resistance of polythene to water vapour chemicals, oils and solvents makes this new flexible packing material suitable for many uses in the food industry.

Urea and phenolic resins for core binding in foundry work, first used because of the shortage of natural oils, have been so successful that their permanent use in that industry is now likely.

Plastic sanitary equipment has been produced for many years; now plastic tiles are being manufactured, and these were on view at the Fair. Welded acrylic tubes from ½ inch to 30 inches outside diameter and nylon tennis racket strings were two other plastic exhibits.

But apart from consumer goods made out of plastic, all kinds of components in other manufacturing industries are made out of it. Plastics have been used in the textile industry both for processing fabrics and in the machinery used, and there is a growing demand for a number of accessories which are now being moulded in phenolic material where they were previously made of wood. Plastic material, too, is used by Britain’s car manufacturers for making dashboards, flooring materials, upholstery and window frames.

A number of valves, pipes, and other components made from ridged polyvinylchloride was on show. This material has good tensile strength and resists acid well, so engineers troubled with corrosion should give it a welcome. It can be used for lining tanks.

Decorative laminated and cellular materials in a variety of colours, which are used in many industries, particularly shipbuilding, were also worthy of attention at the Fair.

Watches and Clocks

Clocks and Watches: A New Industry.

Before World War II the United Kingdom watch industry was almost non-existent, but since the war it has developed so rapidly that it now produces more than 3,000,000 clocks and watches a year. Their quality is so high that they find a ready sale in all world markets worth mentioning and are exported to nearly every country.

Turret Clocks For Use in World’s Cathedrals.

Britain now leads the world in clock production and has already made a healthy start in watchmaking. In the past some of the world’s finest timepieces have come from the United Kingdom, but it is only recently that clocks have been mass produced here. Great demands are being made on this industry from overseas. In 1938 Britain exported only £103,651 worth of clocks and watches, but during the past year her exports jumped to £1,236,756. Since the war many new factories have been opened and clocks and watches of the finest quality and at a price to meet the requirements of every purse are being produced. A conservative estimate of the production capacity of the industry is at present four million pieces a year, and this figure should rise in the next few years to double that quantity.

Several firms are engaged exclusively on the production of turret clocks for use in cathedrals, churches and public buildings, and United Kingdom manufacturers are producing some of the finest clocks for public buildings throughout the world. A development of comparatively recent times is to provide automatic electric winding of these large clocks. Another type of clock is the electrically-operated pendulum which can pass impulses to any number of secondary dials. The one pendulum operates all the dials throughout the system and consequently the same time is shown everywhere. A large section of this industry is devoted to the production of synchronous electric

This clock switches "on" or "off" a radio or television at the predetermined times. It also operates electric blankets and other apparatus using less than 300 watts and can be used as a burglar deterrent, switching "on" and "off" house lights and radio over a 4 hour period every evening whilst the house is unoccupied.
clocks taking the time from A.C. mains. These clocks are mainly produced by well-known electrical instrument manufacturers.

Great strides have been made in the mass-production of spring-wound alarm clocks. These are being offered at worldwide competitive prices. Britain has made considerable progress in the expansion of her export trade of clocks and watches.

Chemicals

Chemists' Supplies Shown at The British Industries Fair.

No trade fair in the world was better arranged for the convenience of buyers than this year's Fair. The buyer of chemists' supplies—that complex selection of specialised merchandise which included many thousands of individual items—found most of his requirements at the Fair.

A wide range of chemicals for all purposes was shown this year in the Chemical section. More than 60 exhibitors showed a diverse selection of chemicals, including exhibits from the new factories being built in Britain for the production of organic chemicals from petroleum.

Over 30 exporters showed quality brush wear ranging from toilet brushes for personal use to an immense variety of brushes required for the home and industry. Many new shapes and designs were seen in powder compacts; streamlined combination compacts for face powder and cigarettes having particular interest. Other products in this section included cocktail sets, cigarette cases and trinket sets in chromium and other metal finishes, mirrors, and a wide variety of plastic articles. Good design was a feature of these goods, coupled with variety, novelty, and craftsmanship unequalled anywhere in the world.

Scientific instruments will always attract the drug trade buyer. This year's display by the scientific instrument manufacturers of Britain included many novel features. For instance, an almost colourless heat resisting and heat absorbing glass was shown. This glass absorbs almost entirely the infra-red part of the spectrum and yet does not absorb or change the colour of the light passing through it.

Soap Substitutes from Petroleum.

We all learned at school that fat is required in the manufacture of soap, but in this age of food shortages, every particle of fat is used for the preparation of food-stuffs. This is a reason for the shortage of soap in all countries, but Britain's chemical industry has had considerable success in overcoming this shortage by manufacturing soap-substitutes from petroleum.

Preventing Apples Falling Too Soon.

How many apples and pears are lost each year through falling too soon or because their fall has not been noticed? Nobody could possibly answer this question with any degree of exactitude, but it is known that many millions of windfalls are wasted, and even very small orchards lose hundreds, if not thousands. Fruit growers who visited the Fair were interested in a new success of the British industry. This is a fluid which is sprayed on the twigs to prevent the formation of the abscission layer, so that the ripe fruit will not fall from its stalk through its own weight. The fluid is called "Pre-harvest Fruit Drop Inhibitor"—not a very poetic name, but it explains well enough that the manufacturers have produced a liquid which will hold the apples on the tree until they are harvested.

Electricals

Electric Controls and Fluid Couplings.

Expanding use of electric tools—both hand and machine—were seen in the Electrical Equipment section of the Fair. It was noticed that the close co-ordination necessary between tool and drive is bringing the extended use of adjustable voltage drives with electronic controls to eliminate the bulky gear units that would otherwise be required.

Exhibits in the power transmission section of the Fair showed how the increasing popularity of the spiral bevel has caused United Kingdom manufacturers to augment their cutting facilities for these gears, with the result that cutting capacity can be offered with short delivery dates.

The power transmission section also offered examples of the fluid coupling which is gaining popularity in the ordinary commercial drives and which may yet be utilised as the prime mover to the gear in many commonplace appliances. A number of drives to conveying apparatus have been equipped with the fluid coupling with very favourable results.

A Pneumatic Grass Drier.

A mobile pneumatic grass drier which, with the use of 15 gallons of oil dries six hundredweight of grass in about an hour (depending on how wet the grass is), was shown in the Castle Bromwich section of the Fair. Among machines shown at the Fair for the first time were automatically supplied drinking pools and mechanical manure sprayers. Milking pumps driven by smaller engines than have been used before were also on exhibition.

Britain's farming machinery industry is making a big bid for increasing its export trade. One company has carried out a survey of potential markets with the help of Britain's commercial attaches in almost every country in the world. Among equipment made for overseas use which was open to inspection was a new sprayer, with knapsack for dealing with fires in brush and scrub, and a compressed-air operated powder blower for spraying farm plants. Some of these powder blowers have already been sent to India and Africa for trials.

Export Models in Electric Cookers.

Electric cookers specially designed and manufactured for export were one of the main features of the domestic section of the electrical exhibits at the Fair.

A well-known firm displayed a special export model electrical cooker which has drop-down doors.

Refrigerators, streamlined and with interchangeable parts, were also on show in the electrical exhibition. Most of them were compressor type units, but the absorption type, favoured by many, were also seen. The development of the frozen food industry in Britain has been stimulated by the production of a large number of storage cabinets.

Printing Machinery

A Great Variety of Printing Machinery.

The number of exhibitors in the Printing Machinery section at Olympia, and the space devoted to their displays, was almost double those of the 1948 Fair. One display of major interest, because of its size and the extensive range of exhibits, showed a wide range of stapling, wire stitching, and book sewing machines. To permit objective demonstration, all power operated exhibits were worked on actual orders.

A major attraction was a continuous three knife trimmer equipment, now being manufactured in England. There was also an automatic platen press which has been so consistently in demand since it first appeared three years ago.

New equipment, in particular a 42 inches self-clamp guillotine for which accurate cutting at high production speed was claimed, and a new gluing machine which was claimed to be a distinct advance in the design of this type for use in boxmaking and bookbinding, were also exhibited.

Duplicators and Adding Machines.

At the British Industries Fair was shown a new duplicator which has already passed the most stringent of tests. Fourteen of these duplicators recently worked satisfactorily night and day for three months to produce 63 million copies of documents in the United Nations Assembly Secretariat at Paris. This was the equivalent of eight years' normal commercial wear and tear: and the fact that 29 of the 31 operators had not previously used this
firm's products suggests that simplicity in handling is another of the advantages of this type of duplicator. It was on view in the Olympia section of the Fair.

A new drawing ink, dense black, which, it is claimed, flows freely without running back or blobbing, photographs well, does not flake or crack, is wholly waterproof, and maintains its condition over long periods in all climates, was shown at the Fair.

Also of interest to office managers was a rotary portable duplicator, claimed to be of unique design by its makers. It is not a copy of or an improvement on any previous model, British or otherwise. The duplicator is easily packed for export.

One adding machine shown at the Fair includes hours and minutes among its items.

For the Nursery.

Visitors to the Fair noticed many things which will appeal to the children, and to themselves as parents. One which attracted boys was a toy car propelled by a "magnetic ray." The car itself was made of plastic and contained a powerful magnet, which is repelled by another magnet of like polarity, contained in the end of a control stick. The car moves in response to movements of the control stick.

Toyland Realism.

Highly realistic dolls were one of the attractive features of the Toys and Games section. The exhibition of toys was one of the finest ever seen at the Fair. A doll, which is an excellent replica of the real thing—the child beautiful—had a rubber skin body pleasant to the touch, a head which moves, and eyes which both move and close. It can be washed without harm to the skin. Another of these realistic dolls is flexible and unbreakable with fully jointed arms and legs which can be removed and replaced. The doll feeds from her own bottle, blows bubbles and cries realistic tears down her cheeks. She is supplied with a nappy, feeding bottle, bubble pipe and comforter.

In the metal toy field, a firm has produced a series of "Fairy Tale" money boxes which will prove popular among children. They are in the form of toy books with attractive coloured illustrations of popular fairy tales on the cover, such as "Sinbad the Sailor." This firm also showed a big range of precision toys which are scale model reproductions of mangles, cranes and trucks. It has also produced the whistling toy kettle, which behaves in the same manner as the real thing. An ingenious money box, shaped in the form of a safe, had a foolproof locking device and needs no key, for it opens on a code. A toy typewriter which really does type was also exhibited.

Among the up-to-date lines in plastic toys was the television viewer which is just like a real television set in miniature. It has an enlarged screen, gives pictures of one-and-a-half inches by one-and-a-half inches, and works off a four-volt battery. Another novelty was named "Zoobrix," a plastic set of transparent building bricks with animals inside.

One well-known firm has introduced a revolutionary feature by placing the clockwork in one wheel of the mechanical toy instead of placing it in the under-carriage.

Furniture Which is Enterprising.

A divan bed for use in tropical countries, which can be easily dismantled and packed, six in one bale, attracted the interest of buyers in the Earls Court section of the Fair. The bed has a spiral spring mattress, moisture proof headboard in oak, mahogany or walnut, and is fitted with a new type of mosquito curtain frame.

A tubular aluminium rest which allows the user to sit comfortably in bed or on the beach without back-strain was shown at the Fair. It weighs about 20 ounces and folds flat for easy carrying.
WHAT IS ISLAM?

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

ISLAM: THE RELIGION OF PEACE.—The word “Islam” literally means: (1) peace; (2) the way to achieve peace; (3) submission, as submission to another’s will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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