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The Editor will be glad to receive articles for publication. These will receive careful consideration and an honorarium, arrived at by mutual arrangement will be paid for all manuscripts accepted for publication. All articles not accepted will be returned to their authors, but the Editor regrets he is unable to accept responsibility for their loss in transit.

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Pakistan and India: "The Islamic Review," Azez Manzil, Brandreth Road, Lahore, Pakistan, or Dar ul Kutub Islamia, Victoria Road, Karachi, Pakistan, Rs. 13/8, post free.
The United States of America: B. A. Minto, Esq., Moslem Society of the U.S.A., 519, Grant Building, 1095, Market Street, San Francisco, California, $4.25, post free.
International Muslim Society, Inc., P.O. Box 37, Station J, New York, 27, N.Y.
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Between Ourselves

The Cover

The picture on the cover is that of the facade of the small but world-renowned mosque, The Shah Jehan Mosque at Woking, England, built in 1889 C.E. Her late Highness the Ruler of Bhopal, India, gave the money for the building of this mosque to the late Dr. Henry Leitner, an orientalist, who was sometime registrar of the University of the Punjab, India. It was named The Shah Jehan Mosque after the name of the grandmother of the present Ruler of Bhopal by the late Al-Hajj Khwaja Kamal ud Din, who for the first time after its erection opened it to the public for worship. The building in Bath stone is executed in the Indo-saracenic style.

The Contributors

Maulana Muhammad 'Ali, M.A., LLb., is the Translator of the Holy Qur'an into English and is the author of some of the standard works of reference on Islam. He is also the President of the Ahmadiyya Anjuman-I-Islam, Lahore, Pakistan.

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G. Kheirallah, a Muslim American Arab, is the Editor of the Arab World, New York, U.S.A. He recently returned from the pilgrimage to Mecca and a tour of North Africa.

Dr. Hamid Marcus, Ph.D., is a Muslim German. Before the war he was President of the German Muslim Society, Berlin, which town he had to flee because of the Nazi persecution. He is now living in Switzerland. His articles on Islam have attracted much attention of Muslim scholars.

Cassim Isma'il Colin Evans, M.A., is a Muslim Englishman. He is well known for his expositions of the faith of Islam in the spirituaslist circles.

Hafiz Manzooruddin Ahmad is a Muslim Indian journalist, at present residing in Berlin, and writer of pictorial books on India, the most recent of these being Indien ohne Wunder, published in Leipzig, Germany.

Abdul Salam 'Ali Nur, a Muslim Egyptian artist, painter, well known all over the Arabic speaking world, has been the art editor of the Arabic Listener, a publication of the British Broadcasting Corporation, London, for the last nine years. He is the only living Oriental artist whose work is represented in the British Museum by two of his etchings depicting Oriental life. He has held four exhibitions of his work, two in London and two in Italy.

William Banks is the pseudonym of a London journalist who for personal reasons prefers to remain anonymous. His name is already known to many newspaper readers in the Muslim countries, especially in the Arab world and Pakistan. Its bearer says that he has been always interested in the Orient and spent five years with the British Army during the world war of 1939-45. He returned from his war service with a reinforced conviction, though by no means uncritical, of the vital role which the peoples of the Orient are bound to play in the future of human civilization.

M. Phillips Price, a member of the British Parliament, is a Unitarian Englishman who has travelled widey in the Middle East and was in Pakistan and Afghanistan during the last winter.

Musa 'Alami is a Muslim Palestinian. He was the first Arab to be Crown Counsel in the Government of Palestine. He resigned this post in 1945 to present the case of his country in foreign lands. He is also the first Arab to be called to the Bar. He is now Director General of the Arab Offices in foreign countries.

JUNE 1949
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THE ISLAMIC REVIEW
EDITORIAL . . .

UNITY OF THE HUMAN RACE

Never has there been an obstacle to human progress so great as the idea of inequality of mankind—an idea glaringly opposed to all the best tendencies of general civilization and culture. It was man for whom God created His numerous blessings. To all men, again, He gave the same capacities where-with to utilize His gifts. But a large section of the human race is still deprived of those blessings on account of this very same inequality. If religion came from God, its first duty should have been to remove this inequality and establish a feeling of perfect unity among men. But the fact remains that it was the religions themselves—all those religions that came before Islam—that helped to create this trouble of inequality and disunion. The ancient religion of Persia—that is to say, the cult of the Parsis—was responsible for the Caste system that obtains in India. It was after them (the Parsis) that the people of India were divided into four sections. It is a religion that has deprived millions of human beings of their ordinary rights as men. To-day there are more than 60,000,000 “untouchables” in India. The higher classes hate the very shadow of these despised beings, on purely religious grounds. Further than this, these unfortunate people have not the right to enter any house of God, nor are they allowed to hear His Words (i.e. the Vedas). For thousands of years they have been rotting in the same miserable abodes of life which they happened to enter upon at one time, when forced thereto by the sheer necessity of earning a livelihood. We have seen in the West sons of coppers rising to the Premiership, but the chamar (cobbler) in India is a chamar, through tens of thousands of years right up to the present day. Of course, it is open to this chamar to embrace the faith of Islam, and thus become a dealer in hides in the second generation, and a general merchant in the third. In social status also, he may rise higher and higher until, in course of time, he becomes a member of the aristocracy. But these possibilities are debarred from him so long as he sticks to his ancestral religion. Similarly, from the point of view of Transmigration, persons who are in an abject condition in this life are in that condition on account of the vices and sins of their previous lives. It is no wonder, then, that the “untouchables” and such low-class people (as they are called) should be looked down upon with hatred by other Hindus. If these people were vicious and sinful in their previous lives (as it is supposed), it is perhaps reasonable that we should keep aloof from them. Logically the conclusion is right. Thus this theory of Transmigration, which is one of the fundamental doctrines in Hinduism, has created a serious division in the human race; but the same crime has also been committed by Christianity, although in a different way. According to the Christian faith he alone who is baptized at the time of his birth is entitled to a life in Heaven; and all not so fortunate are doomed to a life in hell; so that even if a child born of Christian parents dies before it is baptized, it is not buried in consecrated ground; and in Russia, a few centuries back, such children were burnt instead of being buried at all. If, from the point of view of the Christians, the whole of the non-Christian world are destined for hell from their very birth and are incapable of realizing the truth, it is no wonder that they should hate the thought of them. The conduct of the present-day Christians should not be adduced as belying this fact, seeing that this changed mentality is the result of modern culture and education and the broadness of mind therefrom resulting. What is essential in this connection is to get the right idea of the condition of the Christian mind some centuries back, and of the words that they utter even now in churches. If, again, we open the Book of Common Prayer, the edition that was current before its present revised form (which is a thing of three or four years’ growth and never likely to be generally accepted), it will be clearly seen, in what is known as the Athanasian Creed, that any man who fails to have faith in Jesus is doomed to everlasting hell-fire. Moreover, the curses that come from the lips of the worshippers in the churches are in part and presumably meant for the Turks, who, some two generations back, were regarded as synonymous with Muslims. Now, what should be the attitude of a good Christian when he comes out of church after joining in these prayers and curses? What a blessing, then, has Islam proved to the human race in this respect! The Prophet of Islam made it quite clear that every human being is born free from any taint of sin, and accordingly a heavenly thing so far as his birth is concerned. The teachings of all other religions have the same trend as that which we find in Hinduism and Christianity. With each of these religions the rest of mankind counts for nothing, seeing that, according to them, no other creed is fit for receiving the Divine dispensation.

(The Khwaja Kamal-ud-Din in his Islam and Civilization.)
BY THE LIGHT OF THE QUR'ÁN

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

Fasting.

We read in the Holy Qur'án:

O you who believe!
Fasting is prescribed to you
As it was prescribed
To those before you,
That you may learn
Self-restraint.

Fasting for a fixed
Number of days;
But if any of you is ill,
Or on a journey,
The prescribed number
(Should be made up)
From days later,
For those who can do it
(With hardship), is a ransom
The feeding of one
That is indigent.
But he that will give
More, of his own free will—
It is better for him.
And it is better for you
That you fast,
If you only knew.

Ramadan is the month
In which was sent down
The Qur'án, as a Guide
To mankind, also clear (signs)
For guidance and distinction
(Between right and wrong).
So every one of you
Who is present (at his home)
During that month
Should spend it in fasting;
But if any one is ill,
Or on a journey,
The prescribed period
(Should be made up)
By days later.

God intends every facility
For you; He does not want
To put you to difficulties.
(He wants you) to complete
The prescribed period,
And to glorify Him
In that He guided you;
And that you shall be grateful

When my servants
Ask thee concerning Me,
I am indeed
Close (to them): I listen
To the prayer of every
Suppliant when he calls on Me:
Listen to My call,
And Believe in Me:

That they may walk
In the right way.

Permitted to you,
On the night of the fasts,
Is the approach to your wives.
They are your garments
And you are their garments.
God knew what you
Used to secretly among yourselves;
But He turned to you
And forgave you;
So now associate with them,
And seek what God
Has ordained for you.
And eat and drink,
Until the whiteness
Of dawn appear to you
Distinct from its black thread;
Then complete your fast
Till the night appears;
But do not associate
With your wives
While you are in retreat
In the mosques. Those are
Limits (set by) God;
Approach not nigh thereto.
Thus does God make clear.
His signs to men; that
They may learn self-restraint.

And do not eat up
Your property among yourselves
For vanities, nor use it
As bait for the judges,
With intent that you may
Eat up wrongfully and knowingly
A part of (other people's) property.

Hadith on Fasting.

The Prophet Muhammad is reported to have said:

"He who does not give up uttering falsehood and acting
according to it, God has no need of his giving up his food and
his drink." (Bukhari 30 : 8.)

"The Messenger of God was the most generous of all people,
and he was the most generous in Ramadan, when Gabriel met
him, and he met him in every night of Ramadan and read with
him the Qur'án, so the Messenger of God was more generous in
the doing of good than the wind which is sent forth (on every-
body)." (Bukhari 1 : 1.)

"We used to be on journey with the Prophet, and he who
kept the fast did not find fault with him who broke it, nor did
he who broke the fast find fault with him who kept it."
(Bukhari 30 : 37.)

"The Messenger of God, peace and blessings of God be on
him, was on a journey, and he saw a crowd and a man who was
placed under a shade. He said: 'What is this?' They said, He
is one fasting. He said, 'There is no great virtue in fasting when
on journey.'" (Bukhari 30 : 36.)

THE ISLAMIC REVIEW
The Purpose of Fasting is to Awaken the Life Spiritual.

The directions relating to fasts are all contained in the above quoted verses of the Holy Qur’an (II : 183-188) and the sayings of the Prophet Muhammad. The fast consists in abstaining daily, from the dawn till the sunset, from food, drink and sexual intercourse. The aim of fasting is to guard oneself against evil and to learn self-restraint. The first hadith quoted above makes this point very clear. Fasting in Islam has a threefold purpose. It has its physical values as well as social, moral and spiritual. Persons who cannot face the hardships of life, who are not able to live, at times, without their usual comforts, cannot be said to be even physically fit for life on this earth. At the slightest moment of hardship he will give in and this will not develop any power of resistance in him.

Social value of fasting consists in the practical unification of the human race and the creation of fellow-feeling amongst the rich and the poor members of the community. The rich and the poor are brought on the same level of equality in which both are allowed to have only one, or at the most, two meals a day, and thus the rich are made to feel the pangs of hunger of the poor.

The moral value of fasting consists in affording a training ground where a person is taught the greatest moral lesson of one’s life — that is, to undergo hardship, and not to indulge in that which is not lawful. If one can refrain from that which is lawful and permitted, how much more necessary and essential it is to abstain from all that is unlawful and prohibited. The person who is able to control his desires and is able to change the course of his life if he wills it, is the man who has attained to true moral greatness.

The highest value of fasting is the spiritual discipline which a Muslim learns during the month of fasting. In speaking of Ramadan, the Holy Qur’an specially refers to nearness of God, as if its attainment were an aim in fasting. No temptation is greater than the temptation of satisfying one’s thirst and hunger when drink and food are in one’s possession, yet this temptation is overcome, not once or twice, as if it were by chance, but day after day regularly for the whole month, with a set purpose of drawing closer and closer to the Divine Being. In the inner recesses of a Muslim’s house there is none to see him if he pours down his throat a glass of delicious drink, but there has developed in him the sense of the nearness and presence of God to such an extent that he would not put a drop of it on his tongue. This Divine presence, which may be a matter of faith with others, becomes a reality with a Muslim, and this is made possible by the spiritual discipline underlying fasting. A new consciousness of a higher life, a life above that of “eat, drink and be merry,” has been awakened in him, and this is the life spiritual.

**Penal Laws of Islam**

By MAULANA MUHAMMAD ‘ALI, M.A., LL.B.

It should be pointed out at the very beginning of a discussion on the penal laws of Islam that all violations of Divine limits in a general sense are not punishable; punishment is inflicted only in those cases in which there is violation of other people’s rights. For instance, neglect of prayers, or omission to keep fasts or perform pilgrimage, is not punishable; but in the case of Zakat there is a difference. Zakat is a charity as well as a tax, and the Prophet appointed official collectors to collect the Zakat, which was received in the Bait al-Mal (the State Treasury), thus showing that its collection was a duty of the Muslim state. Hence it was that when, after the death of the Prophet, certain Arab tribes refused to pay Zakat, Abu Bakr sent out troops against them, this step being taken because the holding of Zakat on the part of the entire tribe was tantamount to rebellion.

**General Law of Punishment.**

The punishable crimes in Islamic law are those which affect society; and those spoken of in the Holy Qur’an are murder, disloyalty or highway robbery, theft, adultery or fornication, and accusation of adultery. Before discussing in detail the various punishments prescribed in these cases, it may be stated that the Holy Qur’an lays down a general law for the punishment of offences in the following words:

"And the recompense of evil is punishment proportionate thereto, but whoever forgives and amends, he shall have his reward from God " (42 : 40).

This golden rule is of very wide application, since it applies both to individual wrong done by one person to another and to offences of a less particular nature, offences against society.

**Murder.**

Undoubtedly the greatest crime known to society is qatl, or the taking away of the life of another man. It is a crime denounced in the early Meccan Suras: "And kill not the soul which God has forbidden except for the requirements of justice" (17 : 33, 6 : 152). "And they who . . . slay not the soul which God has forbidden except in the requirements of justice . . . and he who does this shall find a requital of sin; the chastisement shall be doubled to him on the day of Resurrection, and he shall abide therein in abasement " (25 : 68-69).

The punishment of murder is, however, prescribed in a chapter revealed at Medina:

"O you who believe! Retaliation is prescribed for you in the matter of the slain; the free for the free and the slave for the slave and the female for the female, but if any remission is made to any one by his aggrieved brother, then prosecution (for the blood-wit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; and whoever exceeds the limit after this, he shall have a painful chastisement. And there is life for you in the law of retaliation, O men of understanding, that you may guard yourselves " (2 : 178, 179).

The word qisas, rendered as retaliation, is derived from qaswa, meaning be cut it, or he followed his track in pursuit, and it comes therefore to mean retaliation by slaying for slaying, wounding for wounding and mutilating for mutilating. The law of qisas among the Israelites extended to all these cases, but the Holy Qur’an has expressly limited it to cases of murder. It speaks of retaliation in wounds as being an ordinance of the Mosaic law (5 : 45), but it nowhere prescribes it as a law for the Muslims, who are required to observe it only in the case of the slain (2 : 178). In some hadith, it is no doubt mentioned that the Prophet ordered retaliation in some cases of wounds, but this was in all likelihood due to the fact that he followed the earlier law until he received an express commandment to the contrary.

The law of retaliation in murder cases is followed by the words "the free for the free, the slave for the slave and the woman for the woman," which have sometimes been misunderstood as meaning that if a free man has been murdered, a free man should be murdered in his place, and so on. This is falsified by the very word qisas, which requires that the murderer should be murdered and not an innocent man. The words were meant
to abolish an old Arab custom, for the Arabs before Islam used to insist, when the person killed was of noble descent upon the execution of others besides the murderer. So it was made clear that whoever it might be, a free man or a slave or a woman, the murderer himself was to be slain.

An alleviation is, however, allowed in case the person who suffering from the death of the murdered man makes a remission and is satisfied with Dīyāh or blood-money.

Another case in which blood-money takes the place of a death sentence is that of unintentional killing. The Holy Qur'ān says:

“And it does not befit a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms, but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave suffices; and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave” (4:92).

Murder of a Non-Muslim.

It may be here noted that by the hostile tribe spoken of in the above quotation, is meant a tribe at war with the Muslim state. The murder of a non-Muslim living under a Muslim state or in a friendly non-Muslim state is punishable in exactly the same way as the murder of a Muslim. The Prophet is reported to have said:

“Whoever kills a mī‘ābah (a non-Muslim living under the protection of a Muslim state), he shall not perceive the odour of Paradise, and its odour is perceivable from a distance of forty years’ journey (Bukhari 87:29; Tirmidhi 14:11; Masnad II, p. 186). Thus even from a purely religious point of view not the least distinction is made between the murderer of a Muslim and a non-Muslim, and therefore any distinction in their temporal punishments is out of the question. And where the Holy Qur’ān speaks of a murderer it always speaks of the murderer of a sāfi (person) and not of a Muslim: “Whoever kills anyone unless it be for manslaughter or mischief in the land, it is as though he slew all” (5:32). It is true that ‘Ali is stated to have with him a sabīha (written paper), according to which a Muslim was not to be killed for an unbeliever (Bukhari 87:30), but evidently this related to a state of war and not a state of peace; the latter is expressly spoken of in Bukhari 87:29, as already referred to. In fact, the rights of non-Muslims in a Muslim state are in all respects on a par with the Muslims, so much so that Muslims are required even to fight in their defence (Bukhari 56:174), and the Prophet is reported to have said: “Their property is like our property and their blood is like our blood.” According to another report: “The property of the Mī‘abahs is not lawful for the Muslims” (Masnad IV, p. 89).

Alleviation in Punishment in Murder Cases.

Hadith speaks of cases of murder in which the murderer’s intention is doubtful and in these cases, too, blood-money is to be paid (Abu Dawūd 38:18-25; Masnad II, p. 36). And where the murderer could not be discovered, blood-money was to be paid from the state treasury (Bukhari 87:21). I have not been able to find any reported case in which the murderer may have been imprisoned in case of unintentional murder, but the alleviation of punishment in such cases is clearly provided for in the Holy Qur’ān. The form of alleviation spoken of in the Holy Book is the payment of blood-money, but the right of the Imam or of the state to give that alleviation any other form is not negatived.

Dacoity.

Another crime for which capital punishment may be awarded is dacoity. In the Holy Qur’ān, dacoity is spoken of as waging war against God and His Messenger:

“The punishment of those who wage war against God and His Messenger and strive to make mischief in the land is only this, that they should be put to death, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall be as a disgrace for them in this world and in the hereafter they shall have a grievous chastisement” (5:33).

It has been accepted by the commentators, by a consensus of opinion, that dacoits and murderers who create disorder in a settled state of society are referred to in this verse. The punishment prescribed is of four kinds, which shows that the punishment to be inflicted in any particular case would depend upon the circumstances of the case. If murder has been committed in the course of dacoity, the punishment would be the execution of the culprit, which may take the form of crucifixion if the offence is so heinous or the culprit has caused such terror in the land that the leaving of his body on the cross is necessary as a deterrent. Where the dacoits have committed excess, in addition to the taking away of property, one of their hands and feet may be cut off. In less serious cases of dacoity, the punishment may be only imprisonment.

Thief.

Thieft is the next punishable crime spoken of in the Holy Qur’ān: “And as for the man who steals cut off their hands as a punishment for what they have done, an exemplary punishment from Allah, and God is Mighty, Wise.”

“But whoever repents after his iniquity and reforms himself, God will turn to him, mercifully, for God is Forgiving, Merciful” (5:38, 39).

The cutting off of hands may be taken metaphorically, as in qata‘a lisanahu (lit., be cut off his tongue) which means he silenced him (Lisan al-‘Arab). But even if taken literally, it is the maximum punishment. As stated above, in the case of dacoity, four grades of punishment are mentioned, ranging from death or crucifixion to mere imprisonment. It is evident that theft is not as serious a crime as dacoity, and hence the minimum punishment for it could not be severer than the minimum punishment for dacoity, which is imprisonment, the next higher being the cutting off of hands. Evidently what is meant is that whereas the maximum punishment for dacoity is death, for theft it is the cutting off of the hand. Therefore it is for the judge to decide which punishment will suit a particular case.

There are several circumstances which go to show that the maximum punishment of the cutting off of hands may ordinarily be reserved for habitual thieves:

(a) The minimum punishment for dacoity, having already been mentioned in v. 35, may also be taken as the minimum punishment for the much less serious offence of theft, and this would meet the ends of justice.

(b) The cutting off of hands, being a punishment for the more serious offences falling under dacoity, should also be reserved for the more serious offences falling under theft, and the offence of theft generally becomes more serious when it becomes habitual.

(c) The punishment of cutting off of hands, in cases of theft, is called an exemplary punishment, and such punishment could only be given in very serious cases, or when the offender is

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1 The original words for “on opposite sides” are “min khilaf,” which might as well mean “on account of opposition,” referring to their creation of mischief in the land, while God and His Messenger want to establish peace in which the life and property of every man shall be secure. The word “khilaf” originally means “opposition.

2 The Arabic words are “yaf‘aru al-salāhā” and “nafa‘ah” mean “he drove away” or “expelled” or “banished him.” Therefore, the words may mean either “transportation” or “imprisonment,” for in imprisonment, too, a man is banished from his usual place of habitation. Both Imam Abu Hanifa and Ahmad take the words here as meaning “imprisonment.”
addicted thereto, and the milder punishment of imprisonment has no deterrent effect upon him.
(d) V. 39 shows that the object of the punishment is reform, and an occasion to reform can only be given if the punishment for a first or second offence is less severe.

It is true that the cutting off of the hand, for even the first crime, is reported in Hadith, but this may be due to the particular circumstances of society at the time, and it is for the judge to decide which punishment will suit the circumstances. For instance, according to some hadith, the hand was cut off when the amount stolen was one quarter of a dinar or more, according to others when it was one dinar (Abu Dawud 37:12; Nasa'i 46:7). According to one hadith, the hand of the thief was not to be cut off at all when a theft was committed in the course of a journey or on an expedition (Abu Dawud 37:19; Tirmidhi 15:20; Nasa'i 46:13). The words in Abu Dawud are: "I heard the Messenger of God say, Hands shall not be cut off in the course of a journey." Probably some other punishment was given in such cases. There are also hadiths showing that the hand was not to be cut off for stealing fruit from a wild tree (Abu Dawud 37:13). The cutting off of the hand is also prohibited in the case of criminal misappropriation (Abu Dawud 37:14). When Marwan was Governor of Medina a certain slave stole young palm trees from the garden of a man, and being caught, was imprisoned by Marwan, who intended to cut off his hand. The master of the slave went to Ra'i ibn Khudaj, who said he had heard the Prophet say that there was to be no cutting off of the hand in the case of theft of fruit, and when Ra'i related this to Marwan, the slave was let off. It is further related, however, that Marwan had him flogged (Abu Dawud 37:13). In another hadith, it is stated that when a certain person stole another's mantle valued at thirty dinars and snatched it from underneath his head, the owner of the mantle offered that he would sell the same to the person who had stolen it, without demanding immediate payment, and the Holy Prophet approved of this arrangement (Abu Dawud 37:15). These examples show that great latitude was allowed to the judge in the choice of the punishment.

Adultery.

Adultery and the accusation of adultery are both punishable according to the Holy Qur'an:

"The adulteress and the adulterer, flog each of them, giving a hundred stripes, and let not pity for them detain you in the matter of obedience to God, if you believe in God and the last day, and let a party of believers witness their chastisement" (24:2).

In the case of slave-girls who are guilty of adultery, the punishment is half of this:

"And when they (the slave-girls) are taken in marriage, then if they are guilty of fornication, they shall suffer half the punishment which is inflicted upon free women" (4:25).

These are the only verses speaking of punishment for adultery, and they clearly show that flogging, and not death or stoning to death, is the punishment for adultery. In fact, v. 4:25 precludes all possibility of death having ever been looked upon by the Holy Qur'an as a punishment for adultery. It speaks clearly of the punishment of adultery in the case of married slave-girls and says further that the punishment is half the punishment of adultery in the case of free married women. It is generally thought that while the Holy Qur'an prescribes flogging as a punishment for fornication, i.e., when the guilty person is not married, stoning to death is the punishment for adultery, and that this is based on the Holy Prophet's practice. But the Holy Qur'an plainly speaks of the punishment for adultery in the case of married slave-girls as being half the punishment of adultery in the case of free married women (muhajarat), and therefore death or stoning to death cannot be conceived of as a possible punishment in case of adultery as it cannot be halved, while imprisonment or flogging may be. Thus the Holy Qur'an not only speaks of flogging, and not death, as punishment for adultery, but it positively excludes death or stoning to death.

A few words may be added as to the method of flogging. The Arabic word for flogging is jald which means skin, and jaldah signifies he hit or hurt his skin. Jald (flogging) was therefore a punishment which should be felt by the skin, and it aimed more at disgracing the culprit than torturing him. In the time of the Prophet, and even for some time after him, there was no whip, and flogging was carried out by beating with a stick or with the hand or with shoes. It is further stated that the culprit was not stripped naked for the infliction of the punishment of flogging; he was only required to take off thick clothes such as would ward off the stroke altogether. According to a report of Ibn Mas'ud, baring the back for flogging is forbidden among the Muslims, and according to Imam Shafi'i and Imam Ahmad, a shirt or two must be left over the body. It is further related that it is preferable to give the strokes on different parts of the body so that no harm should result to any one part, but the face and the private parts must be avoided. For these references, see Ruh al-Madani, Vol. VI, pp. 4, 5.

Stoning to Death for Adultery.

Stoning to death, as a punishment for adultery, is nowhere spoken of in the Holy Qur'an; on the other hand, the injunction to halve the punishment in certain cases is a clear indication that stoning to death was never contemplated as the punishment of adultery, by the word of God. In Hadith, however, cases are met with in which adultery was punished with stoning to death.

The eminent Muslim savant, Maulana Muhammad 'Ali, who is now working on a revision of his English translation, which he hopes to publish shortly.
One of these cases is expressly mentioned as the case of a Jew and a Jewess. The Jews came to the Holy Prophet with a man and a woman from among them who had committed adultery and by his order they were stoned to death near the place where the funeral services were held (Bukhāri 23 : 61). Further explanation of this incident is given in another hadith, where it is stated that when the Jews referred the case to the Prophet, he enquired of them what punishment the Torah prescribed in cases of adultery. The Jews tried at first to conceal the fact that it was stoning to death, but on ‘Abd Allah ibn Salam giving the reference, they admitted it, and the guilty persons were dealt with as prescribed in Torah (Bukhāri 61 : 25). According to a third version, which is the most detailed, the Jews, who desired to avoid the severer punishment of stoning for adultery, said one to another: “Let us go to this Prophet, for he has been raised with milder teachings; so if he gives his decision for a milder punishment than stoning, we will accept it.” It is then related that the Prophet went with them to their midras (the house in which the Torah was read), and asked them what punishment was prescribed in their sacred book. They tried to conceal it at first but the truth had to be admitted at last, and the Prophet gave his decision, saying: “I give my judgement according to what is in the Torah” (Abu Dawūd 37 : 25).

**Jewish Practice Followed by the Prophet at First.**

These reports leave not the shadow of a doubt that stoning was the punishment of adultery in the Jewish law, and that it was in the case of Jewish offenders that this punishment was first resorted to by the Prophet when he came to Medina. There are other hadiths which show that the same punishment was given in certain cases when the offenders were Muslims, but apparently this was before the revelation of the verse (24 : 2) which speaks of flogging as the punishment for both the adulterer and the adulteress, it being the practice of the Prophet to follow the earlier revealed law until he received a definite revelation on a point. A suggestion to that effect is contained in a hadith: “Shaibani says, I asked ‘Abd Allah ibn ‘Abi ‘Afa, Did the Prophet stone to death? He said, yes. I said, Was it before the chapter entitled the Light (the 24th chapter) was revealed or after it? The reply was, I do not know” (Bukhāri 86 : 21). The chapter referred to is that which speaks of flogging as a punishment for adultery, and the question shows clearly that the practice of stoning for adultery was recognised as being against the plain injunction contained in that chapter. It is likely that some misunderstanding arose from the incidents which happened before the Qur’ānic revelation on the point, and that that practice was taken as the Sunnah of the Prophet. The Khawāriz, the earliest Muslim sect, entirely rejected ṭajm as a punishment in Islam.

The question seems to have arisen early as to how an adulterer could be stoned, when the Holy Qur’ān prescribed flogging as the only punishment for adultery. Umar is reported to have said “there are people who say, ‘What about stoning, for the punishment prescribed in the Book of God is flogging’” (Masnad I, p. 50). To such objectors ‘Umar’s reply is stated as follows: “In what God revealed, there was the verse of ṭajm (stoning); we read it and we understood it and we guarded it; the Prophet did stone adulterers to death and we also stoned after him, but I fear that when more time passes away a sayer would say, We do not find the verse of ṭajm in the Book of God” (Bukhāri 86 : 31). According to another version he is reported to have added: “Were it not that people would say that Umar has added in the Book of God that which is not in it, I would have written it” (Abu Dawūd 37 : 23). The argument attributed to ‘Umar is very unsound. He admitted that the Holy Qur’ān did not contain any verse prescribing the punishment of stoning for adulterers, and at the same time he is reported as stating that there was such a verse in what God revealed. In all probability what ‘Umar meant, if he ever spoke those words, was that the verse of stoning was to be found in the Jewish sacred book, the Torah, which was undoubtedly a Divine revelation, and that the Prophet stoned adulterers to death. The use of the words “Book of God” (Kitab Allah) for the Torah is common in the Holy Qur’ān itself, the Torah being again and again spoken of as Kitab Allah or the Book of God, or Al-Kitab, i.e., the book (2 : 213, etc.). In all likelihood ‘Umar only spoke of ṭajm as the punishment of adultery in the Mosaic law and he was misunderstood. At any rate he could not have spoken the words ascribed to him. Had there been such a verse of the Holy Qur’ān, he would have brought it to the notice of other Companions of the Prophet, when a complete written copy was first prepared in the time of Abu Bakr at his own suggestion. The words as attributed to him in some of these hadiths are simply meaningless. How could he say that there was a verse of the Qur’ān which he would have written down in the Qur’ān, but he feared that people would say that he had made an addition to the Qur’ān, that is to say added to it what was not a part of it? A verse could not be said to be a part of the Qur’ān and not a part of the Qur’ān at one and the same time.

There is further evidence in Hadith itself that ‘Umar himself at least in one reported case (and it is a reliable report), punished adultery with flogging, as laid down in the Holy Qur’ān in v. 24 : 2, and not with stoning to death. According to Bukhāri, one of ‘Umar’s collectors, Hamza by name, found that a married man who had committed adultery with his wife’s slave-girl had been punished by ‘Umar with a hundred stripes, and he referred the case to ‘Umar, and ‘Umar upheld his first decision (Bukhāri 39 : 1). His own action therefore negates the hadith which attributes to him the statement that stoning to death as a punishment for adultery was an ordinance contained in a Qur’ānic verse.

**Drunkenness.**

The Holy Qur’ān does not speak of any punishment for the man who drinks wine, but there are hadith showing that the Prophet inflicted punishment in such cases. The punishment seems to have been of a very mild type. It moreover appears that punishment was inflicted only in cases when a man was intoxicated with drink. Thus it is related that a certain person called Na‘aim or Ibn Na‘aim was brought to the Prophet in a state of intoxication, and it distressed the Prophet, so he ordered those who were in the house to give him a beating, and he was beaten with shoes and sticks (Bukhāri 86 : 4). Another incident is related in which a person who had drunk wine was beaten with hands and with shoes and with garments (tshab) (Bukhāri 86 : 5). Such remained the practice in the time of the Prophet and that of Abu Bakr, and for some time in the reign of ‘Umar, and very mild punishment was inflicted with hands or shoes or ardīya (plural of rīda, being the wrapping garment covering the upper half of the body), but ‘Umar then introduced flogging, giving forty stripes, raising the punishments to eighty stripes, it is added, when people behave inordinately (atā or transgressed limits (jasaq) (Bukhāri 86 : 5). It is very likely that punishment, or at any rate the severer punishment, was inflicted for disturbance of the public peace by drunkards.

**General Directions for Execution of Punishments.**

Punishment must be inflicted without respect of persons, nor should mediation be accepted in such cases. When, in the
WHY I AM A MUSLIM

By HAJI ‘ABDU

Islam in Harmony with the Progressive Movement of the Age.

I am a Muslim because the economic, social and spiritual aspects of Islam are in harmony with the progressive movement of this age, and opposed to narrow confines of overstressed nationalism, racisms, and the unrestrained materialisms, current and popular in this day.

Islam gives a basic plan for evolving a unified mankind that is consistent with a rational socialist toward a new world of evolved ideals. Islam is practical in this light, as it regards new social patterns, because it has held consistently to its Qur’anic teachings that oppose unrestrained profit-taking and usury. This opposition has been active in Muslim countries for over fourteen hundred years to be contrasted with Western world economic “ethics” of this modern day.

The scholar and the student of comparative religion very soon finds in Islam a mighty unifying influence that defies the power of nationalisms. In a world whose trend is obviously toward greater unity of the human family, this unifying influence so consistent in the Muslim should be studied and used to further the best interests of mankind. This is a spirit that opposes isolationism and “exclusiveness”, and is the influence needed to promote greater and more harmonious trade relationships among the nations.

With modern leadership tending so strongly to divide the East and West hemispheres into two war-like empires, the counteractive to this movement is most imminent.

I am a Muslim because I oppose an influence that crystallizes religious worship to buildings and shrines. As religion is the mould in which the morals of the individual or the group are made, I can readily see why there is so much economic “immorality” in nations whose religious influence upholds empirism.

Islam has sent its missionaries into numerous countries, but they are never followed up by armies that impose an economic strangulation upon those countries. The Muslim missionary does not stress the need for temples of worship, and does not divert the flow of economic movement into building projects to encourage the spread of priestcraft and the political power of these groups to disrupt administrative progress of a nation.

Historically, this negative development of religion to propagate itself through powerful and rigid organization totally defeats the objectives of spiritualizing a people. The reaction to religious organizational and financial strength is crystallization and the growth of sectarians to ultimately disintegrate the entire body. This reaction mentioned, invariably influences the economic progress of a people, since it destroys the ideal of a “basic” unity of economic and spiritual movement. In other words, the spiritual influence as a moral guidance should be infused into the economic patterns toward a more “just” economic life.

But, where the moral or spiritual pattern is disrupted by sectarian divisions, the influence is diverted, and a sharp line is drawn between the economic life and the religious life. We see this principle in the Islamic law as regards the “Zakat”, which is approximately two and one-half per cent of all business deals, chattels, etc., which is to revert to the poor and indigent. In the Zakat there is the fusing of spiritual influence with economic needs of the community.

The breaking up of estates of the wealthy is also a healthy indication of Muslim economic and religious practice, moving hand in hand to oppose the evil results of concentrated wealth.

Islam Opposes Racism.

I am a Muslim because I stand opposed to the growing racism in this twentieth century. There is no greater inhibiting influence toward the desired solidarity in East and West relationships than racism. When we speak of the consistency of Muslim principle throughout the centuries we must include the thought that racism has no place in all of Islam.

In this thought, it must be remembered that Islam is made up of numerous countries in which are found all types of humans whose skin pigmentation differs as greatly as their cultural backgrounds. Yet they are one in opposing racism. This opposition prevailed in the time of Muhammad and continues unbroken through to this twentieth century.

In itself, this is an outstanding contribution to the atomic age that demands world unity and the destruction of symbols and institutions that make for division in the human family.

There is current evidence of the lack of racism in the Muslim in the newspaper account of Emir Feisal (son and emissary of King Ibn Sa‘ud) and his boyhood friend and bodyguard who visited America a few years ago. This bodyguard, Marzook, is a Muslim “black”. This royal party landed in Miami, Florida, and later were given the spacious royal suite at the Waldorf-Astoria hotel. Marzook shared the royal suite with his friend and constant companion the Emir Feisal, much to the astonishment of American onlookers.

The Chinese Muslim is profoundly interested in the recent “All Muslim Union” and its reaction on political trends the world over.

In Eastern Turkistan and in the powerful Muslim seat of Sinkiang (North-west China) the early Muslim missionary demonstrated a unity devoid of racism by the practice of inter-marriage. A new “type” was born in these areas mentioned, reflecting the cultures of the Near and Far East, much to the advantage of all concerned and China in particular.

The biologist and the learned sociologist have long advo-

1 Courtesy, the Editor, "Judy's" for February, 1949, Chicago, U.S.A.

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cated the superiority of "hybrid types" over those given to isolation and ultimate degeneration. Racism is perhaps the greatest inhibiting influence to the working out of this principle long known to the scientist.

**Islam Counteracts Disintegration of Religious Influence and Super Nationalism.**

I am a Muslim because I am fearful of the disintegration of religious influence in modern society, and feel that Islam can contribute to the restoration and reorganization of this influence to the benefit of humankind.

The historical reforms against "crystallization" and stagnation of Muslim religious ideals is in the rise of Wahhabism and other movements to maintain the fluidic and flexible nature of Muslim belief. Muhammad knew that the crystallization of a thought (or an ideal) into rigid organizations and "Temples of Worship" meant the death of that ideal. He instituted this principle in his Qur'an toward discouraging the amassing of wealth and power through organization, and its reaction lives to-day in Islamic freedom from racism and economic slavery.

Robert Payne, in his current book, *The Revolt of Asia,* speaks of Indonesia and its environs as having the greatest cultural and political development in all of Asia. That area is largely Muslim whose early background and culture is well grounded in a splendid philosophical depth of Buddhist and Confucianist influence.

But it was the Muslim social and economic "surge of progress" that has in the past few decades evolved a political action that has liberated the Indonesian to the point of declaring Indonesia a free and self-governed country.

I am a Muslim because I am fearful of modern trends toward supernationalisms and believe Islamic influence can temper and counteract this movement in the world. Numerous Western world writers of international prominence have attested to the idea that in a period of world reform along social and cultural lines Muslim influence would be largely responsible for the spiritual rejuvenation of Western countries and would repeat the Saracenic rescue of the 11th and 12th centuries!

**Islam Gives a New Sense of Human Dignity.**

The shifting of England's interest to the Muslim strongholds of Africa, would at least infer her (England's) respect for Muslim political solidarity and significance in world affairs. Africa, especially the northern and central parts, is more than dominantly Muslim in spite of the missionary work and money of Western religions in that country.

Dr. Blyden (1887) in his book, *Christianity, Islam and the Negro Race,* shows the failure of Western influence in Africa. He is quoted later by a Reverend Roland Allen in the *International Review of Missions,* who admits of the complete success of Muslim missionary work in Africa, and explains why Western world religious influence failed on the Dark Continent. Islam brought education and intellectual freedom to the African; it offered him social advancement without destroying his national cultures.

The Muslim missionary proved to the African that a spiritual pattern toward elevating a whole people could be brought about and maintained through self-support, and without the millions donated and labeled "for missionary work." Islam has given to the African, the Chinese, the Indonesian and others, a new sense of human dignity and self-respect and in so doing have created a desired self-reliance.

**European Biographies of the Prophet Muhammad**

By 'ABDUL MAJID

Europe launched an anti-Islamic propaganda the moment the Muslims—the Arabs—began to achieve victories over the Christian nations. When in the reign of 'Umar the Great, i.e. in 637, Jerusalem passed into the hands of the Muslims, the Christian Powers, feeling themselves weaker, saw no means by which they might obviate the influence of the Muslim civilization and culture, save those of false propaganda, by direct and indirect means. Since those days Islam has always been depicted in Europe in the blackest of colours. Its promulgator, Muhammad—was branded as a teacher of idolatry. His beautiful name—Muhammad—literally "The Praised"—was distorted to give rise to an English word, *maimmetry;* meaning idolatry. The Crusades gave an impetus to this movement, and went to strengthen all the false notions already existing in the popular mind. Pictures of Muhammad with the Qur'an in one hand and the sword in the other were invented and are a matter of common experience—although not in the form of picture postcards, nevertheless in ideas—in these modern days of progress and enlightenment. Islam was, and is, regarded as identical with the sword! Thanks to the sporadic efforts of the European Orientalists, the false notion has been, in some degree, dispelled.

The false propaganda was carried on indirectly when Pope Alexander VII (1655-67) forbade the printing and translation of the Qur'an; and even the Protestants themselves did not venture to publish any rendering of the Book, without appending a detailed and complete refutation thereof, from the Christian standpoint. An unbiased appreciation only became manifest when an English translation of the Qur'an appeared in 1734. So great were, and are, the prejudices which an historian had to face! It was after the lapse of centuries, i.e., in the middle of the seventeenth century—the period of the Renaissance—that we first notice a change. Hearsay was replaced by research to some extent. But now and then men were still not averse to making use of the old prevailing ideas. During this period Europe shook itself free from religious bondage, and at once politics and religion became, as it were, two different provinces. The period of the Renaissance was marked by the appearance of European Orientalists on the stage of Europe. First-hand knowledge supplanted second-hand knowledge, for it was these Orientalists who afforded Europe an opportunity to listen from the tongue of Islam itself. They translated books from Arabic into the various European languages. But it is noteworthy to learn that all the histories translated by these early Orientalists came from the pens of Christian writers, who were inhabitants of Muslim countries.

About the end of the eighteenth century European nations had acquired possessions in the East, as a result of which the study of Oriental languages was regarded as necessary. Chairs of Oriental Studies were established in the Universities; Oriental Libraries and Asiatic Societies were founded. But the evil seeds which had been sown broadcast could not be eradicated by the few well-meaning Orientalists within a period of a few years. To form a rough idea of the ghastly picture of Islam prevailing in the popular mind in those days, one may refer the reader to the *Rise and Progress of Mahometanism* by

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Dr. H. Stubbs, M.A., of Christ Church, Oxford, from a manuscript copied by Charles Hornby, of the Pipe Office, in 1705, edited by H. M. Khan Shairani (Luzac and Co., London, 1911), and to the book of Henri de Castries, L'islam, impressions et études (Paris, 1897), which has been translated into Arabic. These books would indicate sufficiently through what sort of spectacles Europe was first enabled to visualise Islam and the Muslims.

All this would, however, be excusable, were allowance made for the period, which was intellectually backward and Church-ridden. But it is certainly surprising to notice that even in the twentieth century writers are found who dare come forward with childish and strange ideas—perhaps to please and delight the public mind!

All the Arabic books dealing with the biographies and the battles of the Prophet were published in Europe one after another, within the period extending from the end of the eighteenth century to the end of the nineteenth century. Rieske, d. 1774, translator of Ahul Fida in the Latin language; A. M. Mathews, translator of Mishkat al-Masabih and its publisher from Calcutta in 1809; von Kremer, editor of the Kitab al-Maghazi, Calcutta, 1856; Wuestenfeld, editor of the Sirat ur-Rasul, Gottingen, 1816; Professor Th. Nooeldke and de Goeje, editors of Tabari; Professor E. Sachau, editor of Ibn Sa'd’s Tabaqat, are some of the more notable names.

The result of all these efforts was that the prejudice against Islam abated, and that a spirit of free research was awakened.

Muhammad, an Historical Personality.

Although the religions can count the names of not a few prominent personages—Buddha, Confucius, Moses, Jesus and Muhammad—yet it is only Muhammad who can claim to be an historical personality. When we say “historical personality” we mean, that in the whole of the religious world, if we were to inquire which personality it was whose every movement, whose every gesture, whose gait and whose speech, whose likes and dislikes, whose way of talking and mode of eating, whose social manners, whose going and walking, whose sleeping and waking, whose sitting and standing; in fine, every phase of whose life has been preserved in writing, and has been handed down to posterity, there can only be one answer, and that answer—Muhammad. Jesus Christ’s biographies can only supply us with accounts of three years out of thirty-three years of his life; in order to gain glimpses into the life of the Prophet Moses, we have no other means at our disposal than those of Torah, which was written 300 years after the death of Moses; the holy personalities of India are lost in the clouds of legend the story; while through Shabnam it is that the religious reformers of Persia are introduced to us.

But in the case of the Prophet Muhammad, in order to examine and scrutinise his deeds and words, the statements of about 13,000 persons who had spoken with him and seen him have been written and handed down to us. And, remember, this was done in days when the art of compiling and writing books was in its infancy! To quote but a few—Ibn Sa’d’s Tabaqat, Usul Ghaba, Ibn Saka’s Kitabus Sabaha, Ibn al-Maqula’s Tabaqat, Istib—inde all these are contained the accounts regarding those personages who saw and spoke with the Prophet. Can the world produce the names of so many companions of one single personality?

But in spite of all the efforts of the Muslims it is the personality of Muhammad which has been the target of all sorts of European calumnies and abuse for centuries. One who studies the European biographies of Muhammad, and then happens to read one from the Oriental Muslim historian, is astonished at the diametrically opposed points of view. And his astonishment knows no bounds when he glances at the footnotes and references quoted by European authors in their books; for usually such footnotes and references are taken from Arabic books. In this brief article we propose to trace the causes of this strange anomaly. We quote the views of the late Professor Schibli, d. 1914, who, in our opinion, seems to have hit the nail on the head.*

We can, for this purpose, divide the European writers into three classes:

1. Those who are not acquainted with the Arabic language and the original sources. Their information depends upon translations made by others. Their chief task is, therefore, to present the doubtful and incomplete material in the mould of guess-work and fancy, according to the nature of their respective dispositions and theories. But it is worth mentioning, and worth noticing, that to this group of authors belong men like Gibbon, who possess sound judgment and are so fair-minded that they extract gold even from what would seem to be a heap of sand. But such persons are rare.

2. Those who are well-versed in the Arabic language, are at home in the belles-lettres of Arabic, and are intimately acquainted with the history and philosophy of Islam; but the thing which is prominent by its absence in them, is their total ignorance of religious literature, and the art of biography. This class of learned men has very seldom contributed books dealing with the biography of the Prophet, or any book on Islam; but sometimes presuming on the fact that they know the Arabic language, they have assumed every right to criticise Islam also here and there in their writings. Professor Sachau,¹ whose familiarity with the Arabic language and wide range of knowledge on no one would question, has attached a preface to another Arabic book called Kitabul Hind of Albiruni,² which displays his marked ability, his insight and astonishing power of research, to such a degree that it excites feelings of envy in the breasts of his readers. But in this very learned preface he has made such reflections on matters Islamic that, after having read it, one wonders whether it can be the same able person whom we met a little while ago. Professor Theodor Noeeldke, another well-known German Orientalist and Arabic scholar, made the study of the Qur’an his special subject; and has contributed an article on the “Koran” in the Encyclopaedia Britannica, vol. xv. (eleventh edition), which at every step betrays not only his prejudice but also the hidden secret of his ignorance.

3. Those Orientalists who have devoted themselves exclusively to the study of the Islamic and religious literature, e.g., Palmer and Professor D. S. Margoliouth. We are entitled to expect much from them, but in spite of their Arabic learning and the wide range of their studies in Arabic literature, one can best express what would seem to be their state of mind by a little verse of Urdu, which being translated runs: "I see everything, but I understand nothing."

Professor Margoliouth read every word of the six thick volumes of Musnad of Imam Hanbal; and it would be safe to assert that in this age of ours there would be found none who could claim to be his equal in this achievement. But the book³ which he has written on the life of the Prophet is such as to defy comparison in the history of the world, for falsehood and the imitation of falsehood, for misconception and prejudice. If there is a distinctive merit in this book, it is that the author, through his ingenuity and cleverness, distorts even those events which are admittedly clear and beyond all cavilling.

Sprenger, another German Arabic scholar, for many years Principal of the Madrasa 'Aliya, Calcutta, and the compiler of the Catalogue of the Manuscripts of the Libraries of the Kings of Oude, 1854, also editor of the Isaba 'is Abul i-Sababa, has written a notable book, Das Leben Muhammed (Berlin, 1851), in three volumes, the perusal of which leaves us gasping with astonishment.

Reasons for European Biographers' Blunders.

It is true that although the European historian tries to find the links in the chain of cause and effect displayed in every event, and tries to produce with the help of a far-fetched guesswork, and appeals to probability, those links, so as to form the chain of a connected story, yet in all this his prejudice plays a great part. He makes his own ideas the pivot on which all events have to turn.

The chief blunders and misrepresentations of the European Orientalist are naturally to be sought in their religious and political prejudices; but there are other reasons which may perhaps serve to excuse them.

(i) Their material, and sources of authority, are the historical books and the books on Sirat, e.g., Waqidi's Maghab, Ibn Hisham's Sirat, and Tabari's Tarikh. And it is obvious, and a matter of no wonder, that any non-Muslim desiring to write the biography of the Prophet would, being led by his common sense, have resource to these books. But the truth is that, of all these books mentioned above, there is not one of such a nature as to be worthy of being placed on a high pedestal of authority from the historical point of view. Hafiz Zain-ul-Din 'Iraji, d. 1404, a well known traditionalist, says in his book Alfiya fi-Siyar, i.e., Biography of the Prophet, in 1,000 Raja' verses as follows:

"The seeker should remember that books on the Sirat (biography) of Muhammad gather all kinds of traditions and sayings—true ones and those which should be rejected."

Apart from this fact, the traditions which are contained in these books of Sirat are to be traced to Saif, Surri, Ibn Salma, Ibn Najib, and all of them are untrustworthy authorities. We may accept their evidences for ordinary events, but for events upon which the foundations of important problems rest, they must be rejected. The reliable events of the life of the Prophet are those which are related in the books of Hadith. But in the books of Hadith events are not related in an historical order. The European writers, when writing the biography of Muhammad, make the books on Sirat their basis—which process is wrong—and subject the Hadith books to the accounts given by the Sirat-writers, and a fitting subject for guesswork and speculation. The European writers are quite unaware of this Hadith treasure, and if there is one who is cognizant of it, then first he is not a master of this art, and if he be, then one spark of prejudice suffices to burn a veritable palace of knowledge.

Muslim Art of Biography Fundamentally Different from that of Europe.

(ii) Again, the methods prevailing in Europe in criticizing and investigating historical coincidences are quite different from those of Muslims. Europe does not care whether the narrator is a liar or a truth-loving person, nor does it concern itself with what kind of memory he had. According to the European point of view such investigation is neither necessary nor is it, indeed, possible. Europe cares only to find out whether the narration of the narrator, as it is, coincides with events or not. For example, if one of the biggest liars narrates an event, which event as narrated by him happens to coincide with what is known from other sources, and the surrounding circumstances of the time; and if the narration seems to be traceable to the original sources, and if the narrator does not stumble anywhere, then such a narrative will be accepted as true and substantially correct by European historians. On the contrary, the process of the Muslims, and especially that of the collectors of Hadith literature (traditions of the Prophet), is that they attach no importance to the nature of the tradition, and the first thing they would do would be to consult the books on Asma ur-Rajal, i.e., the biographies of the companions of the Prophet, and find out whether the narrator himself has been regarded as trustworthy by the exponents of the science of biography.

This difference of principle has created a marked influence on the writings of Europeans. For example, the Europeans, when dealing with any event in the life of the Prophet, regard the statements of Waqidi as most reliable. Why? Because the narrations of Waqidi are most connected and seem to be most readily traceable to the original sources. In his statements the chains of details are closely knit one with another. There occurs no gap between one event and the other; in short, all those attributes which go to make any given event interesting and plausible are to be found in his book in full measure. The book of Ibn Sa'd (d. 844), a book dealing with the lives of the companions of the Prophet, also quotes from Waqidi, who has been unanimously regarded as a liar, and essentially untrustworthy, by the traditionalists of the first rank. Therefore when compiling the life of the Prophet, one should do away with the statements emanating from Waqidi. And, moreover, certain great narrators, e.g., Salama and Abrash, are not good authorities. The book of Ibn Ishaq is trustworthy, but his narrator, Bakki, according to the authority of Bukhari and Abu Hatim, is also below the standard of the collectors of traditions.

Therefore, the Qur'an and the Hadith Literature, coupled with the principles of Prudence, fully dealt with in the book Fath ul-Maghrib by Ibn ul-Jauzli, should always serve as a guide to those who are compiling the life of the Prophet—and it is a pity to find that these things are conspicuous by their absence in the European biographies of Muhammad!

4 School for the Oriental Languages.
5 A book dealing with the accounts of the lives of the companions of the Prophet.
6 The battles fought by the Prophet were known by the name of Sirat or Maghab. Accordingly, the book of Ibn Ishaq is called "Maghab" or "Sirat," Ibn Hajj, d. 448, in his book "Fath ul-Bari," in chapters called "Rithu Maghab," used these two words, "Sirat" and "Maghab" equivalent to each other. In "Fasha," i.e., Islamic Law, in the chapter called "Rita ul-Bada wa Siyar," the word "Sirat" implies the battles and the orders for jihad. Until the end of the ninth century the word "Sirat" denoted battles.
8 To ascertain whether a certain narrator of a certain tradition is trustworthy, one should consult the special branch of the Arabic literature known as "Asma ur-Rajal," i.e., the names of the persons who have either spoken to or seen the Prophet. In these books are preserved the accounts of lives of the persons who are narrators of traditions. These books will tell us whether we should accept him or reject him. Thousands of traditionalists and their whole lives in preparing this branch of knowledge. They undertook long journeys to meet and see the person or have a presentiment about the life of Muhammad. They met them and inquired about them: whether the narrator was a pious man, what were his occupations, whether he had a good memory, whether he was a scholar of a sophisticated character. And if any defect was found, his evidence was rejected.
9 It has already been pointed out that the Sirat books were not compiled carefully, and that into these books were inserted every kind of nonsense. Note the difference between "Hadith" and "Sirat."
Liberty and equality are hard-earned fundamental rights of human beings. But in the economic sphere these cardinal principles have appeared to be irreconcilable, baffling systematic analysis and the evolution of a sound social system. Attempts in this regard include a wide range of varieties between the two extremes of anarchy and collectivism.

Modern Socialism and the Soviet System.

Modern socialism, in its various forms, is said to have taken up the challenge with results yet to be proved before the world. As for the Soviet system in particular, scepticism has tended to grow widely concerning its over-emphasis on regimentation and materialistic rutilitarianism; and it is too early yet to say if the synthesis of liberty and equality has resulted from the novel experiment. Be it what it is, the trend of developments throughout the world, however, indicate greater appreciation of the socialistic approach than ever, in varying degrees. Eagerness to adopt socialistic methods is unmistakably clear, and clearer is the eagerness of at least the advanced Western democracies to avoid the excesses of the Soviet system. Hence a unique active interest has developed in the pursuit of a golden via media, if possible, between economic individualism and perfect socialism.

On the one side, the blind forces of economic competition have subordinated human weal and woe, with perilous disregard of the latter for which the system is intended; and on the other, collectivism in its universal sweep and sway tends to engulf the atoms of human beings, sacrificing the key of human progress — freest scope for the fullest development of individual selves.

The Age of Social Man.

In such a context, it is worthwhile to turn back the pages of the history of thirteen hundred years to probe into the Islamic framework of social and economic life preached and practised by the Great Prophet and his Caliphs. Social thinkers have reached the conclusion: “We think and believe that the new epoch of civilization will be described as the age of social man in which society will be much more an organized whole, tied together by the living relations of human beings, instead of mainly by the cold impersonal forces of profit and economic competition” (Julian Huxley); and a proper analysis of the outlines of the Islamic way of life will translate this abstract conclusion into reality. Let us here look into some of the broad features of that ever-new social and economic order.

Social Equality.

The distinguishing feature of Islam lies in its complex human equality. Every individual, irrespective of origin, creed, wealth, position or sex, enjoys exactly the same status and privilege, socially, politically and economically. In any social behaviour, including religious ritual like holding prayer in congregation, there is no room for any special privilege for anybody, be he the Caliph or the slave. The position accorded to women and slaves is unparalleled and proverbial. Slavery was countenanced because there was no tangible distinction between a slave and a master in the practical sense; the classification was maintained for sheer administrative convenience. Captives taken by conquest enjoyed without restriction the benefits of the state, including the right of emancipation. The slave could marry the master’s daughter, and could lead the congregational prayer, if so qualified. Similarly all opportunities were open to women, even to slave-girls.

The dignity of labour was not only an article of faith but was universally practised; and the actual examples of the sharing of work by Caliphs with slaves are still told and retold as legends in all countries. This is how perfect equality of opportunity coupled with the dignity of labour and equality of responsibility could lay the foundations of an ideal system of social justice, inconceivable elsewhere even to this day. “There is no example,” says a writer, “in human history of any other religion, civilization, commonwealth, which has done so much practically in the conquest of race, class and colour and the achievement of social justice for the poor, the weak, the orphans, the widow, the slave, the women and the depressed classes of humanity.”

The Soviet system is said to have taken its cue from the levelling forces of Islam working with the dissolution of the Roman Empire, but it seems to have overdone the levelling role, ignoring the natural inequalities in human capabilities. Islam’s steam-roller of progress rolled in consonance with nature and levelled up instead of levelling down. That is why Islamic equality of opportunity resulted in a “convulsion of the world” and in the words of Gibbon, every member of a new society ascended to the natural level of his capacity and courage.

Absence of Exploitation.

One important function of the far-reaching conception of Islamic equality is to leave no room for any possibility of economic exploitation. Islam conceives a society immune from class distinctions and vested interests, and hence free from the virus of class conflict, which threatens modern countries, excepting Russia, with deep-seat economic maladies. The ordinary theory of landlordism that resulted in the development of feudalism and sub-infeudation, and the essential features of capitalism with private ownership of means of production and concentration of capital in a few hands are unknown to Islam.

Feudalism has been observed to be a necessary adjunct to perverted political rule; and its relics are still to be found in the existence of numerous intervening links in the chain between the state and the ryot — whether dukes and barons or rajahs, nawabs or zamindars (landlords). In Islam land belongs to none but God, and as such is to be treated as state property under the decree of the Makkah Malak. Thus the absence of private landlordism cuts at the root of exploitation that has bled many countries white. Similarly in the Islamic order of things there cannot be any exploitation of labour by capital, whatever the structure of industrialism; ‘the distinction between a worker and a capitalist is simply unrecognised by Islam. Labour is not despised but idle finance capitalism is despised. Islam provides an absolutely classless society from the standpoint of the scientific socialists who hail “class-war” for their starting ground towards the formation of the ideal society. What Soviet Russia achieved, in a limited measure, with the help of a violent revolution and ruthless extermination, was achieved in the fullest possible measure by the Islamic evolution of society.

Significance of Zakat.

One of the pillars of Muslim society is the institution of zakat, for which the current practice of alms-giving is only a frail substitute. Zakat is, in fact, a tax which the rich have to pay towards the common welfare of the nation as a whole. The object of this institution has been laid down by the Prophet himself: “To take wealth from the rich and to return it to the poor” (Bukhuri). In the light of such an explicit objective,
Pigou's cry of welfare economics on the basis of transference of wealth from the rich to the poor has nothing original in it. Evidently, zakat is some sort of an income tax paid at the rate of 2½ per cent of one's income or possession above the specified limit of "nisaab". The proceeds of this tax pooled in the Baitul Mal were used as a mighty spring of social services in various ways to produce the effects of an all-round equality of incomes. The heads of expenditure under which this fountain of public funds shall be spent have been detailed in the Qur'an: (a) to relieve the distress of the poor whose incomes are less than their necessary expenditure; (b) to help the needy who possess no property; (c) to meet the cost of collection of zakat; (d) to help new Muslims; (e) to free captives; (f) to help travellers when in difficulty; (g) to spend in the way of God, i.e., in the way of humanity, or to defend the country against enemies. Can there be a more comprehensive scheme of social security? The erection of poor-houses, workmen's compensation, old age pensions, unemployment insurance, etc., are only a few of the numerous measures of the Islamic scheme of things recently adopted by some modern countries in order to neutralize the instabilities of the capitalistic framework. But apart from abstract institutionalism, zakat in the Muslim constitution of the Caliphate days was so comprehensive and broad-based that it not only promoted socialistic redistribution of wealth but also tended to create a healthy non-capitalist frame of mind and a collective spirit.

**Capitalism Condemned.**

Apart from the instrument of zakat, which releases positive forces of socialism, two more blows have been dealt by Islam at the roots of capitalism. The most stunning blow is delivered in the unqualified denunciation of riba (usury). Riba was a ruinous institution amongst the Arabs, which doubled and redoubled the capital in no time, bringing in early bankruptcy and the ruin of debtors. The lender could have advanced loans deliberately to dispossess others of their property, who were forced by straitened circumstances to seek his help. Riba could thus serve as a monstrous instrument of that social oppression which is in direct opposition to the socialistic spirit of Islam founded on peace and happiness for all. Hence the Qur'an has ordained: "O you who believe, do not favour usury, doubling and redoubling, and be careful of your duty to God that you may be successful" (2:29).

Those who were agitating against the oppressive methods adopted by money-lenders in India to exacturious rates of interest from the innocent cultivators, were simply echoing the Islamic spirit of approach, since Islam does not acknowledge any transaction that does not involve reciprocal benefit. Is it not highly symptomatic that by forbidding usury, Islam should take away the life-blood of capitalism?

**Right of Property and Standard of Living.**

Another blow to capitalism comes from the Islamic conception of the right of property and standard of living. Under Islamic law, an individual has the right to enjoy his earned income and property but only to the extent necessary for maintaining a reasonable standard of living. Hoarding of wealth to create inequality of status and artificial social stratification is denounced by the Qur'an in unequivocal terms: "And those who hoard up gold and silver and do not spend it in the way of God (i.e. for the benefit of the nation or humanity) announce to them a painful chastisement" (9:34).

The Islamic conception of a reasonable standard of living refers to bare necessities of life (including necessities for efficiency). But excess over this standard is permitted by recognizing the right of private ownership of property and income with the proviso that the excess shall be distributed by the individuals amongst others who are below the standard. "The son of man," says the Prophet, "has no other right than that he should have a house wherein he may live, and a piece of cloth wherewith he may hide his nakedness, and a chip of bread and some water" (Tirmizzi). He also prescribes the rule of individual distribution: "He who has an excess of transport animals, let him give it to him who has none; and he who has an excess of provision, let him give it to him who has not." That is how voluntary individual charity and endowments were compulsory in effect and could be claimed by others in those days as a matter of right, without associating the odium of these days. If the individual method of distribution is likely to go wrong, the right of the state on behalf of the have-nots, to provide for the distribution of the collective excess, is also recognized, and the foundation is laid for a state distributive system. It is common knowledge that in those days of Islamic socialism, the excess or superfluity of incomes did not allow individuals to roll in luxury, but was readily transformed into public endowments through waqf and social services of various sorts; and man-made inequalities were kept at the level of an irreducible minimum. Can ever modern socialism go farther?

**Private Enterprise.**

The unique feature of Islamic socialism, as a synthesis of ideologies, is that it has not denied to private enterprise its due scope. A logical corollary of the right of private ownership and denunciation of usury is private initiative in the productive sphere of the Islamic economic life. There cannot be two opinions about the fact that private enterprise is the corner-stone of real progress, provided the excesses of the private profit motive can be properly curbed. And one of the serious criticisms of collectivism is that the urge to work for society as a whole and not for one's personal income is too difficult and obscure a goal for the individual to aim at; and hence lack of social spirit is prone to be the hardest stumbling-block of economic progress. Even Soviet Russia to-day is conscious of the effects of that unpractical attitude, and has had recently to restore the incentive of profit in a restricted form by reviving the co-operative system of production.

The partially socialistic country of Great Britain, too, is searching its heart and tossing between the "carrot before the donkey" economy, and the "cane behind the donkey" economy. Soviet Russia seems to be gradually introducing the "carrot" as the "cane" is failing to produce the desired effect, while Britain tends to fall back on the "cane" since the "carrot" alone seems to be unsatisfactory. Nevertheless, each has an odd job to do with a queer combination. On balance, however, Islam seems to provide the best realizable synthesis of the two opposites; incentive to work is retained by recognizing restricted private ownership of property or means of production, but perfectly socialistic effects are produced by providing compulsory distribution of "excess" of income and property. And the system is most harmoniously workable since it is a part of a Muslim's faith never to think of waging a war against God and His prophet.

**Remedy for Ideological War.**

On the face of it, it will thus appear that the structure of Islamic economy is capitalistic in outline, though restricted very largely by socialistic institutions. But idle capitalism having been banned, individual enterprise - not any capitalist - is the pivot round which all economic activities will revolve here. Islam promotes, not "money breeding money," but actual enterprise in all fields of activity. The ends have been cautiously safeguarded against their degeneration into means. With all this, the word capitalism will be some sort of a misnomer to describe the Islamic economy. We had better describe it the other way round, in terms of socialism.

One may hold Professor A. M. A. Shustery's view that
"Islam inculcates moderate socialism and with it prescribes a rational and just mode of dealing as between members of the Muslim community." But this is "moderate socialism" on the surface, but beneath the crust the spirit of socialism goes so deep that virtually it builds an edifice of scientific communism minus the modern class-war jargon and the rigours and moral and spiritual lapses of Soviet Russia.

It is probably this aspect that gave rise to the archepistle of absolute collectivism in Abuzer Ghaffari, a companion of the Prophet, during the ideal socio-economic background of 'Umar's Caliphate. It may be the province of research to unearth the mystery about the authoritative interpretation of Abuzer Ghaffari. To a layman, however, the Islamic framework gives the impression of a code of natural socialism to suit the natural conditions of humanity at large. That is evident in the naturalness and international outlook, stressed so strongly in all principles and institutions of Islam. And now significantly, when the world is torn between two ideological camps threatening a showdown in one more atomic war, it is the natural socialism of Islam that can perhaps venture to mediate and mitigate the challenge. It is something more than a pious hope with a Muslim that the Islamic conception of natural socialism can alone serve as a common meeting-ground for the warring ideologies and hence as the surest basis of enduring peace.

Pakistani and Islamic Socialism.

It has got to be acknowledged, indeed, that Pakistan is far away from that natural socialism which is basically the synthesis of capitalism and communism, but the birth of Pakistan simply makes it possible to aspire to that goal — a goal tried and perfected many centuries before the modern world could think of it. It is this goal that inspired the poet Iqbal to chastise and chasten the Muslims of this sub-continent into striving towards the fullest development of individuality and national socialism in the perspective of universal brotherhood, and made him regard Karl Marx, the father of scientific socialism, as revealing the Islamic spirit of social organization, though without its spiritual concomitants. It is, therefore, no wonder that our Qaid-i-A'zam Muhammad Ali Jinnah should announce in the clearest terms: "Pakistan should be based on sure foundations of social justice and Islamic socialism—not any other "ism"—which emphasizes the equality and brotherhood of man." But the pre-conditions of such an Islamic socialism will have to be constructed with conscious care; and it is a happy sign that the Pakistan Muslim League in its new constructive role is intended to assume that onerous task of creating a classless society based on equality and fraternity, on which Islamic socialism stands.

A glow of hope has further appeared on the horizon with the formation of the Fourth Party by the Muslim members of the Bombay Legislature with the motto: "The earth and all that it contains are a free gift of Providence to all mankind." The party will recognize the institution of property "but as a trust of which the owner and his dependents would be the first beneficiaries." Its programme is roughly one of Islamic socialism. Thus a good beginning seems to have been made, and toiling our hardest during this transition period of reconstruction, we may look forward with confidence to giving a concrete shape to the true picture of Islamic socialism to accept the communist challenge; while the world, of its own accord, may choose to escape between the horns of the modern dilemma.

The Ka'ba at Mecca, the symbol of the unity and brotherhood of Muslims, the perennial source of their inspiration for spiritual equality between Muslim and Muslim. It is this concept that, unlike other social systems of the world, forms the basis of Islamic socialism.
Right Kind of Education For Pakistan Women

By BEGUM FAZLUR RAHMAN

Very little attention has been paid in the past to the education of the mother or the child; now, with the achievement of freedom, they have become the touchstone of the success or failure of any educational experiment.

The next generation will grow up under the fostering care of the mothers of Pakistan, and on their mental equipment will depend, to a great extent, the future of our people. Every woman must be a teacher and a mother. As such her duties are two-fold. She has to teach her own children, because it is in the lap of the mother that the child learns his first lesson. Nature has bestowed the necessary insight on her to study the growing child and she is better suited to take him across the threshold of life than the father of the child. Outside the home and the nursery, women are required to impart formal education as teachers in schools. Being naturally gifted in child psychology, they must get precedence in the teaching profession.

I have referred to the vocation of the mother, for which every girl has to prepare herself. It is essential that their courses of study should be adjusted to help them put their talents to the best advantage. Educationally, it is unsound to have exactly similar syllabuses for boys and girls. Girls should be able to learn such subjects as domestic science, child psychology, hygiene, painting, music, etc.

Physical Culture for Girls.

It would not be out of place to lay particular stress on proper provision of physical culture for girls, with suitable allowance for military training. I realise that this suggestion will not meet the ready approval of reactionary circles; but the fact has got to be faced that Islam does not debar women from sharing the laurels of Jihad. The golden age of our history abounds in instances when women were present on the battlefield not as spectators but as fighters.

Allied with the need for this training is the need for training in nursing and medicine. We need a large number of nurses and lady doctors and the sooner the gap is filled the better for the country.

Education should be an instrument to arouse the sleeping souls of our womenfolk. It should serve as the cementing-bond in the task of character-building. Education should inspire them with a resolve to safeguard their own rights and also fight for the rights of the down-trodden.

Society, as it is, thrives on the oppression of the weaker sex; what is worse, it provokes unhappy relations among women themselves. Even to-day, mothers-in-law and sisters-in-law do not keep on good terms. The treatment meted out to those rendered widow or divorced is heart-breaking. The disgraceful attitude towards women who are another case in point.

"Paradise at the Feet of the Mother."

Islam has given equal status to women and placed Paradise at the feet of the mother. This is how society redeems the pledge by Islam. The only way to remove these evils and place women in their rightful places, is to give them the right kind of education. Their rightful place is not the ministerial chair or membership of the assemblies. Their is the path of redeeming their down-trodden sisters. They will be roused to undertake this mission if education kindles in them the flame of sacrifice and self-respect.

No amount of revision and reorientation in syllabus will change us, unless the foundations of character are strong, unless it is held fast by ideals of selflessness, self-sacrifice and self-confidence. Age-long slavery undermines the morale of a people and the harm which is done to its soul cannot be rectified in days and months. Nevertheless, we have to retrieve our soul; without that, we cannot think of a great future. It is my conviction, that, in this respect, women have to perform a sacred duty. In the process of reforming themselves, they can help the reformation of their menfolk.

Religious Instruction.

I may add a few words on the need for religious instruction. Religion is a complete code of life. It endeavours and aspires to bring out the best qualities of human beings. Islam aims at equality, fraternity, freedom, moral courage, social justice and self-sacrifice. These are perennial principles and never get time-worn. We do not know of any other religion which is so all-embracing and catholic.

And yet the question of translating these principles into daily life has baffled people throughout the ages. They can be woven into the texture of our existence only when a real urge for it is created in all and sundry. Here, the teacher has to play the most important part. It is he or she who shapes the outlook of the new generation. The eyes of the nation are on the teacher.

Social Status of Muslim Women Today

His Excellency Mirza Abul Hasan Isphahani, Pakistan’s Ambassador in U.S.A., in a recent address to the students of the Wellesley College—a leading Women’s College, in Massachusetts, U.S.A., touched upon the position and activities of women in Pakistan. He said:

"Muslim women have always been in a much better legal position than their more socially free sisters of the West. At no stage have they been deprived of the legal rights given to them by Islam. They have equal rights in court, they can sell or dispose of their properties without their husbands’ consent, possess the right to divorce their husbands, and have a definite share in family inheritance. To-day, when all over the Middle East, in Pakistan and other Muslim countries of the world, women are trying to get back their lost freedom, they do not have to ask for something new, but merely for the restitution of their Islamic rights."

"Purdah."

Referring to purdah he said: "At one time it was universally observed in Muslim families, particularly living in cities and towns, but it is slowly but surely dying out. Women nowadays receive a more formal education than they did before, but even the old generation received a pretty intensive course in cooking, sewing, embroidery and household accomplishments, besides being able to read and write and to recite the Qur’an."

To-day, women of Pakistan are free to enter any walk of life they choose, and increasing numbers of girls are taking up
professions like medicine, law, science, teaching, and nursing. Some have entered and achieved distinction in the political field. Essentially, however, women’s place is in the home, and her role as wife and mother is considered of supreme importance. Women of Pakistan have not yet crowded men out of offices and business concerns, nor are they likely to do so in the near future.”

Political Consciousness in Muslim Women.

Talking of political -consciousness in Muslim women, he said:

“When the Muslim League of India started its struggle for the freedom of Muslims, political consciousness spread rapidly among Muslim women, and all classes began taking an active part and interest in politics. It was not an unusual phenomenon a few months before the creation of Pakistan to see in the Punjab huge political processions of women, some in veils, some carrying children in their arms, bravely police attacks and baton charges, and being subjected to repeated tear-gassing.

“The real test for the Pakistan women came, however, on the creation of Pakistan. In the early months of our existence, when hordes of starving, wounded and sick refugees poured into Pakistan, fleeing from communal massacres across the border, women of Pakistan played a truly heroic part in attending to the sick and the wounded, in helping to run the improvised refugee camps, and feeding those who had not eaten for weeks.

“Another striking evidence of awakening of Pakistani women is provided by the growing organisation called the Pakistan Women’s National Guard. Members of this organisation receive training consisting of physical training, unarmed combat and use of weapons, basic training in First Aid and nursing, and in such subjects as cipher work, signal exchange, Air Raid Precaution and ambulance driving. There have been cases of Pakistani women performing hazardous duties on the Kashmir front.”

THEOCRACY

Islam Does Not Admit of Theocracy.

Dr. Ishfaq Husain Qureshi, Deputy Minister, the Central Government of Pakistan, in rejecting a resolution which proposed that communal organisations engaged in political activities should be discouraged in Pakistan, made a speech before the Dominion Parliament at Karachi on the 22nd February, 1949, in which he laid bare the falsity of the widely prevalent misconception that Islam admits of theocracy.

Dr. Qureshi said:

“A great deal is said about Pakistan being a theocratic state and the difference between theocratic and democratic state. One feels sick at hearing this repeated ad nauseam at one place and another. Let me make it quite clear that a theocracy means the Government of God. If people think that God does not rule anywhere, then they are quite entitled to hold that opinion. Theocracy in political science means only one thing, that a priesthood representing the power of God properly ordained rules a State. Theocracy is impossible in Islam. It is impossible in Islam for the simple reason that Islam knows no priesthood. Therefore, in an Islamic State there can be no theocracy.

“I do not understand what is meant by theocracy; what is meant by the word secular. Secular simply means the government by laymen who are not ordained by priests. Therefore, the word theocracy and Pakistan and the word theocracy and Islamic State cannot be used in the same breath. An Islamic State in that sense is a secular State, but if my Honourable friend means that Pakistan should not be governed by Islamic ideals, then I am afraid he is asking for the impossible.

Islamic Principles are Tolerance, Brotherhood, and the Protection of Minorities.

“How is it possible, in a country which is predominantly Christian, to base the polity on any conception—whether it is admitted or not—except that of the ethics of Christianity? Therefore, do they expect that in a country which is predominantly Muslim, the State should not be guided by Islamic principles and time and again it has been explained that the ideals of Islam are tolerance, brotherhood and the duty of everyone to protect the minorities. Therefore, you should not get entangled in phrases which mean nothing, which have no relevance to our polity. These really should not be used without knowing their fullest implication. The word theocracy, unfortunately, has been used against us as a means of propaganda and let it go forth in the world from the floor of this House that no Islamic country can be a theocracy. In a theocratic state God is the head of the State. You cannot say that because the Archbishop of Canterbury

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and other certain Bishops sit in the Parliament in England, therefore England is a theocratic State. Nobody has said that England is a theocratic State.

“Have the religious, social or political rights of the minorities been interfered with in any way by the State? What is this idea of imitating something which has not proved a success in the sister Dominion, of coming out here and saying that communal

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Dr. Ishfaq Husain Qureshi
organisations should be banned? Where is the banning of communal organisations in India itself whose example is sought? It is true that certain communal organisations which are unpopular with the Government have been victimised. It is quite true. But the fact remains that the Pant, the Akali Pant, still exists. The Sikhs are a communal organisation. Nobody has touched them and the Government goes on playing hide-and-seek with them.

Sewak Sangh. There to-day a number of people are arrested; the other day they are let off.

"Example is better than precept. We do not make believe; we do not believe in Pant. We believe in action. As long as this Government is in power there is not the least doubt that the fullest freedom shall be guaranteed to all the communities and to all the minorities."

THE SADDLER'S DAUGHTER
By S. A. KHULUSI, Ph.D.

It all happened in Cordova — in the great Mosque of the mighty Omayyads. There I roamed for a while with a heart full of sorrow amidst a forest of pillars; but I suddenly stopped and gazed at the multi-coloured dome of the mihrab, which was one carved piece of rock. Tears rolled down my cheeks at the state to which the Arabs and Islam have come. I was not conscious of the people around me. I did not care. But all of a sudden I felt something light falling on my left shoulder and a soft voice saying: "Are you an Arab?" I nodded with my eyes still gazing at the mihrab. "I have been watching you," continued the voice, "for a long time and have read grief and sorrow on your face. You had better come out to the orange patio. Some fresh air will do you a great deal of good."

I turned my face slowly to the kind stranger. My eyes met with beautiful black eyes and dark hair covered with a lovely Spanish mantilla. She could easily pass for an Arab girl from Baghdad, Damascus or Cairo.

I stared and stared; there was still that kind look in her eyes.

I willingly let myself be led by her to the courtyard. We sat there on a stone bench. She asked me several questions about myself, my journey and my ultimate destination. Then I heard her say: "I am so happy to meet a Muslim like myself." I was taken aback and said, "But I never thought there were any Spanish Muslims left in the peninsula. They were either converted or sent into exile."

She looked at me with a touch of grief and said: "I know, but my family pretended to be converted to Catholicism and continued to practise Islam surreptitiously for centuries." After a little pause she raised her head to add with an air of confession, "I tell you that I am a descendant of Banu al-Sarraj you will not believe me. You will say to yourself, 'All the Andalusians are liars. They like to surround themselves with a halo of glory and romance by inventing legendary tales.' But believe me, my friend, I can prove my statement."

"You needn't worry," I said, "I have enough proof in your looks, in your voice, and above all, in your kind, generous spirit... all of which betray your noble Arab origin."

"And now," she said with a smile, "let us go back to the mosque. We will see everything together," and with a twinkle in her eye, she added, "Maybe you will point out things to me that I have never observed, though I have visited the mosque so frequently."

Back we went. The sight of the rows of slender pillars was most fascinating. The whole atmosphere inspired one not only with the past glory of the Arabs, but also with the simplicity and grandeur of Islam.

"Here is the part that was built by 'Abdur Rahman ad-Dakhil," she said as we entered the mosque. "What a courageous man he was," I added. "He came all the way from the east as a fugitive and founded a dynasty that ruled Spain two hundred and fifty years. It took him six years to cover the distance from Damascus to Cordova. No one accompanied him but his freedman Badr."

"I believe," she said, "that 'Abdur Rahman, I built just that part of the mosque bordering the Court of Oranges which was originally used for ablutions."

"Yes," I said, "it was later extended and beautified with mosaics, precious stones, gold and silver by his two successors, Hisham and al-Hakam. The ceiling was especially attractive. It was gilded. Hundreds of brass lamps, filled with scented oil, lit the inside of this magnificent shrine."

"And there was in that corner the glorious pupit which took seven years to construct. It was made of 35,000 pieces of aloes-wood, ebony, sandal and ivory nailed together with gold and silver nails. And the inside of that illustrious mihrab was all of pure gold."

"Look, how choice are the capitals. Some of those pillars were sent from various parts of Spain by the provincial governors as presents. The part that contains pointed arches was built by al-Mansur, himself taking part in the building, to gain the blessings of God!"

When we left the Mesquita, I whispered to my companion, "I still don't know your name!"

"It is Subh," she replied with a gracious smile that revealed her pearly teeth, "but the Spanish have translated it into 'Aurora' — I don't like it so much as Subh. Still, I am 'Aurora' to everybody, and Subh to my family and intimate friends."

"I shall call you either name," I remarked, "as circumstances may demand. But tell me, where are we going now?"

"To Qasr el-Munha of 'Abdur Rahman ad-Dakhil, or what remains of it."

As we left the mosque, we saw the Arch of Triumph and the stone bridge, constructed on Roman foundations, spanning the river Guadalquivir with sixteen arches, built at the time of 'Umar bin 'Abdul 'Aziz, the pious Omayyad Caliph. Without tarrying long at this spot, we made for the dilapidated Palace of the Caliphs.

"Here," pointed Subh to a spot under one of the palace windows, "al-Mansur used to sit and write petitions for the unlettered people, for modest fees. The Queen, my namesake, used to sit in the window and watch the poor adventurier, with whom she fell desperately in love. Through her help, after the death of her husband, the wise al-Hakam II, he became the Chief Chamberlain and the virtual king of Spain. He was a godsend to the Spanish Arabs; for he revived the state and beat back the Spaniards who were threatening the Arab kingdom. Twice every year he went raiding. On one occasion he was defeated, and his army fled. So he threw himself from the back of his horse to the ground and shouted, 'I shall remain here until the Spaniards cut me in pieces or until you come back and hew them down.'"

"Touched by his words, his army returned and inflicted a
heavy defeat on the enemy. On his tomb the following appropriate verses were engraved:

"His story in his relics you may trace,
As though he stood before you face to face;
Never will time bring forth his peer again,
Nor one to guard, like him, the gaps of Spain."

"Yet he was no despot, he was quite just to his non-Muslim subjects; Jews and Christians alike. He allowed them to take up appointments in the Muslim state, and occupy even the most responsible posts. He also granted them absolute freedom of worship. What a contrast to the action of the Spaniards after the Reconquest, who converted all mosques and synagogues into churches and forbade, on the pain of death, the practice of any religion other than Roman Catholicism."

"Indeed, Islam is the religion of toleration," she added with a quivering voice.

There was not much to be seen of Qasr al Munya. Excavations were going on. They had already revealed the foundations of the city battlements.

By this time we were tired of wandering about. She invited me to lunch, but I politely declined. "You must come," she insisted, "because I want to show you something which will please you immensely."

Against her pleadings I was quite helpless. So I had to give in. She took me through tortuous roads that had existed from the time of the Caliphs. Some of them were reminiscent of Baghdad.

And the patios (the courtyards of the houses), which can be seen by any passer-by because the doors are generally left wide open, looked clean and attractive. The entrances were adorned with coloured mosaic. Inside the small vestibules there were either beautifully patterned iron gates or doors with coloured glass or a combination of both.

In the courtyards there were orange trees, and flowers in mosaic pots. "The Arabs were the first to introduce the orange tree to Spain," said Subh as we were going through the road of al-Mansur.

"Here we are at last," she exclaimed, "this is our house; I hope you will like it." I went in and was welcomed by her family, who learned all about me in a short while, through Subh’s lively explanations. The lunch was typically Andalusian. I particularly liked the pile of rice mixed with shell-fish. After lunch we went upstairs where I was shown into the attic. There the daughter of the saddler — such is her surname in Arabic — showed me an antique box inlaid with ivory and studded with jewels. "The first Zarra, who was my great grandfather, owned this precious box. It was handed down from father to son, generation after generation. Here we keep now some Arabic manuscripts that were for some time buried underground lest the Inquisition should get hold of them, together with marriage documents of various members of my family. And this is what I particularly wanted to show you!"

She said that as she took out of the ancient box a thick yellow sheet of paper. The ink had faded out in certain parts. It represented the family tree. "Look carefully," she insisted. "It begins with Muslim names down to the time of the Reconquest, when they were forbidden, and my family had to adopt Christian names instead."

A view of the interior of the Mosque of Cordova

"Back we went. The sight of the rows of slender pillars was most fascinating. The whole atmosphere inspired me not only with the past glory of Islam but also with the simplicity of Islam."

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A Bridge on the Guadalquivir

"Alas! our ancestors have disowned us. But let us forget our sorrow and misfortune and watch the sun-scorched islets and the ancient Arab water-mills standing majestically amidst the sluggish waters of the Guadalquivir!"

"Do you believe now that I am a genuine Muslim Arab girl?" she demanded as a child that wanted something it genuinely desired.

"Yes, I do," I replied with an emphatic tone.

She paused for a while. Her eyes were still fixed on the contents of the box, and her long eyelashes were casting deep shadows on the upper parts of her cheeks.

"Subh," I whispered at length, "wake up, you're deep in dreams!"

"Yes, I know," she replied, "and my dreams are centuries old."

I took her by the arm and we left the attic. We decided to go back to the Guadalquivir to see more sights. It was the sound of the shallow waters which fascinated us most. We leaned against the stone bridge and listened. To us, it was a melodious music reflecting the songs of long, long ago.

"I feel I am back in the eighth century," I said, "for here is someone from the famous Banu al-Sarraj, rulers and scholars of Cordova. I have never felt this genuine atmosphere of the time of the Caliphs elsewhere, except perhaps at ancient Kufa. In fact, the front part of the mosque and the riverbed now resemble more the old capital of 'Ali. That may be due to Cordova being haunted by the spirits of the Caliphs."

"Look, I can see the great 'Abdur Rahman III crossing the river with his army, and thousands of believers are making for the mosque to pray for a quick victory."

"And here comes al-Mansur. O great Muslim victor, we need you so urgently in the East, where we are left leaderless; come with us and see for yourself hundreds of thousands of Arabs turned out of their homes, and left to lead the life of fugitives."

"Ah! he looks at us with a scorn and says, 'You deserved this fate, ever since you started fighting your Muslim brethren for personal gains. You certainly do not deserve to be called our descendants.' Alas! our ancestors have disowned us."

But let us, dear Aurora, forget our sorrow and misfortune and watch the sun-scorched islets and the ancient Arab water-mills standing majestically amidst the sluggish waters of the Guadalquivir!"

Night fell and the atmosphere became even more eastern-like. We saw women carrying lanterns and going to visit friends. The children were high-spirited and gleeful. We watched them as we walked back towards the mosque. Aurora suddenly stopped and leaned against one of the orange trees that were casting a thick shadow on the wall of the mosque. The oranges were glowing in the subdued light of the street like amber.

"I can't believe that we have known each other just for a few hours," she remarked. "I feel we have been acquainted for centuries."

"Who knows," I said, "maybe we both lived before in Cordova in the heyday of the Caliphate and we were relatives or great friends. Now we have come back to life to meet again."

"I don't know that," she replied. "I am not prepared to believe in metempsychosis. One thing I know for certain, and that is you have filled me with a new hope and made me look at old things from new angles."

Saying that, she made a sign and we resumed our walk slowly past the palace of the Omayyads. And as we noticed a palm tree, we were reminded of 'Abdur Rahman ad-Dakhils'...

"O Palm, thou art a stranger in the west, Far from the Orient home, like me unblest. Weep! But thou canst not. Dumb, dejected tree, Thou art nor made to sympathize with me. Ah, thou wouldst weep, if thou hadst tears to pour, For thy companions on Euphrates shore; But yonder tall groves thou rememberest not, As I, in hating foes, have my old friends forgot."

The next day we went to az-Zahra, three miles' journey outside Cordova. It was a pleasant excursion. The road to Madinat-az-Zahra was covered with coloured stones, presumably taken from the walls of the demolished palace, which was built by 'Abdur Rahman an-Nasir for his favourite wife, az-Zahra, "the Resplendent."

It took 10,000 men 25 years to build such a magnificent palace. Attached to it there was a mosque, a court, a school and several public baths. But these were all destroyed by the Berbers in 1010 C.E.

The remaining traces of the city are very meagre. Apart from a few foundations and a small square building with thick walls and a few steps, which suggest a bath, there is nothing to be seen. Yet, if nothing else but the lovely views over the valley are to be enjoyed, then the excursion is not in vain.
We can gauge the beauty and charm of this proverbially charming palace from the following verses by Cordova's famous poet Ibn Zaydun (1003-1071 C.E.), addressed to the beautiful poetess Wallada, the daughter of the Caliph al-Mustakfi:

"To-day my longing thoughts recall thee here;
The landscape glitters, and the sky is clear.
So feebly breathes the gentle Zephyr's gale,
In pity of my grief it seems to fail.
The silvery fountains laugh, as from a girl's
Fair throat a broken necklace sheds its pearls.
Oh, 'tis a day like those of our sweet prime,
When, stealing pleasures from indulgent Time,
We played amidst flowers of eye-bewitching hue,
That bent their heads beneath the drops of dew.
Here in her sunny haunt the rose blooms bright,
Adding new lustre to Aurora's light;
And waked by morning beams yet languid still,
The rival lotus doth his perfume spill.
Ah, might the Zephyr waft me tenderly,
Worn out with anguish as I am, to thee!"

The following day we visited the modern part of Cordova. It is such a contrast! It lacks much of the classical beauty of the ancient quarters.

Perhaps the most attractive part was the Paseo del gran Capitan. In this shady thoroughfare is the beautiful tower of the church of San Nicolas, which was previously a minaret. Opposite the Paseo de la Victoria, we saw luxurious gardens. All the benches and seats were made of variegated mosaic. At a distance southwards was the puerta de Almodovar (Arabic: al-Bab al-Mudawwar — the round gate).

Further on we followed the Calle de Maimonides until we reached a synagogue, in the Mudejar style (Arabic: Mudajjan, "domesticated," such was the name given to the Arabs who sought Spanish protection). The Muslim influence on the synagogue was evident.

Continuing our journey towards the river, we reached the Campo santo de los Martires — the Sacred square of the Martyrs. Thus we completed a circle that led us back to the remains of Al-Cazar (Arabic: al-Qasr, the palace). There was a small garden with remains of a bath and some towers. We finally decided to cross the river to the other bank.

Subh explained to me the history of the Triunfo, or the Arch of Triumph, which was built in honour of St. Raphael. On the other end of the bridge was the Calahora (Arabic: al-Qal'ah al-Hurrab, the free citadel). From the other side of the river the whole town appeared whitewashed. At a distance; the Sierra Morena was seen.

The meandering Guadalquivir, with its water stained brown, flowed deep at places, shallow at others. In one place it was washing the wide promontory of the Campo de la Verdad.

That same evening, which was the last I spent in Cordova, was passed in the charming cafe of ad-Dunya, where we had an interesting farewell conversation, during which we discussed certain books written on Spain by foreign visitors. Among others, she quoted "The Bible in Spain," by George Borrow who described Cordova as a "mean, dark, gloomy place full of narrow streets and alleys."

"That is because," I remarked, "he lacked an appreciation of the sentiments lying behind the scenes, yet he admired the mosque and described its situation as beautiful and picturesque."

Aurora's face brightened up and the last wrinkle was removed from her forehead. Silence reigned for a few minutes. She was so still as though she was posing for her portrait. My glance captured the sight of her darkly defined eyebrows, her long eyelashes and the tiny lines in the corner of her eyes which always hid a kindly smile and shone bright with deep reflection. She struck me as a veritable masterpiece from the east.

The next day I had to bid farewell to Cordova — yea, I had to bid farewell to Subh. It was a painful moment, but it had to come sooner or later. As the wheels of the train moved

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1 All the verses quoted above are from Prof. R. A. Nicholson's translation (A Literary History of the Arabs, pp. 413, 418 and 425-6).
slowly, she waved to me her handkerchief with which she was wipping her tears. I was sorry to leave her and was sorry to leave a city which was appley described as ‘a poem of the ages written in the clear light of the southern sky.’

I sat in a corner of my compartment and mused. I tried hard to find out what attracted me in her most. Was it her tenacious adherence to the faith of her forefathers amidst a sea of Roman Catholics? or was it her pride in the past Arab glory? or was it her intelligence, eloquence and beauty? I cannot say. It could have been any of those, and it could have been all of them put together. It was not love in the ordinary sense. It was something very strange that stirred deep emotions in my heart and hers — far from any corporeal desire. I feel she brought me closer to my history and closer still to my faith. She had a clear mind and a beautiful soul, both of which I highly admired. Her picture will be readily brought back to my mind whenever the words ‘Andalusia’, ‘the rise of Islam’, and ‘the resurrection of the Arabs’ are mentioned to me. Another thing I shall never forget, and that is her suggestion that all the Arab countries should put their faith in Pakistan, the greatest Muslim state in the world, and that every Muslim should look forward to the day when Pakistan with the rest of the Muslim states form one solid bloc or one solid Muslim belt covering central and south western Asia and running through North Africa to Andalusia.

Several hours flew by in perfect meditation as I was recalling to mind all the incidents of the past few days and all the pleasant thoughts of Subh which kept flitting about and distracting me from watching the landscapes, olive groves and meadows that we were leaving behind us speedily.

Though the thought of parting with Cordova and leaving behind me a very dear and understanding friend saddened me, yet the fact that I was going to the capital of the Abbaddids, who ruled Andalusia from 1025 till 1091, comforted me and gave me a feeling of anticipation.

For some time the train ran by the Guadalquivir. Having passed al-Modovar del Rio and a magnificent Arab castle, we continued the journey to Posadas and crossed the Bembera to Palma del Rio. After crossing the Retortillo we arrived at a town known as Panafor. After this the train was cutting its way through picturesque olive groves. We crossed the Guadalquivir to arrive at Guadajoz, where the Corbones joins the Guadalquivir. Henceforth, the path of the train inclined from the river passing several stations, until the imposing Giralda, the pivot of Seville, was well within sight.

The Contribution of the Arabs to Medical Science

By G. KHEIRALLAH

Ibn ul-Khateebe on Contagion.

This philosopher, Ibn ul-Khateebe, was born in "the colony" (Spain), as were so many of the eminent men of the Maghrib. (In Granada he had occupied the position of Grand Vizier). It is well to state here that the word "philosopher" does not apply to a man who devoted his talents to speculative studies. It is a term applied by Arabs to men of exceptional learning and pre-eminent attainments. These so-called philosophers were usually men learned in medicine, chemistry, pharmacy, botany, astronomy, optics, mathematics and music. They were also grammarians, and, as is the case with Ibn ul-Khateebe, good poets.

Such accomplishments invariably brought these scholars to the courts of the rulers who appointed them to the highest positions in their service and made them boon companions of their leisure. That Ibn ul-Khateebe, aside from being a great historian, was a scientist advanced beyond his time, is obvious from his writings on the plague when European Christians considered it a visitation from God and held any protective effort to be a sin. The following is an excerpt:

"The existence of contagion is established by study, experience, and the evidence of the senses. We have trustworthy reports on its transmission by garments, vessels and belongings. It spreads from one person to another and from one home to another. We also note the infection of a healthy seaport by the arrival of an infected boat from an infected land. This is also evident by the immunity of isolated individuals and the freedom from infection of the nomadic Bedouin tribes of Africa."

In Fez to-day, an old endowment still employs a man whose sole concern is the trapping and killing of rats, and who is paid according to the number of dead rats gathered by him. This makes one wonder if the old Fasi physicians suspected the part played by the rat in the spread of the plague.

This speculation on the part of the writer may be excused on the ground that the Arabs were keen clinical and speculative observers. Their observation led them to many correct conclusions which awaited demonstration until comparatively recent times.

Mosquitoes as Carriers of Fever.

In reading Sir Richard Burton's book entitled First Footsteps in East Africa, printed in 1865, we find that Sir Richard relates how he and his party crossed from Aden to the town of Zayla, across the strait, and then this prolific observer tells how the people of the town permitted thousands of bats to nest un molested on the beams of the houses. The natives' explanation for this was that the bats fed at night on the flies and mosquitoes, and Burton remarks, "The mosquito bites bring on according to the same authority (the people), deadly fevers; the superstition probably arises from the fact that the mosquitoes and the fever become formidable about the same time." This belief was apparently prevalent long before Ross, Grassi, Breed and their collaborators demonstrated this fact.

Inoculation against Small Pox before Jenner.

Until Jenner introduced vaccine for smallpox (1796 C.E.), medical science had no advance in the clinical description or treatment of eruptive fevers as given by Al-Razi (Rhazes), although Ibn Rushd (Averroes) had noted how an attack of smallpox rendered the afflicted immune to further contagion, and now the gracious Lady Evelyn Cobold comes forth with documentary proof to show that Lady Mary Wartly Montagu, wife of the English Ambassador to Turkey in 1717, had followed the custom in vogue in the Near East by inoculating her son with mild smallpox virus which brought on, according to Lady Montagu's description, a very light reaction which did not keep the children in their beds but for two days and seldom three. Lady Montagu considered the introduction of this method as patriotic duty, and with the assistance of a Doctor Maitland set up the practice of "The Heathen Rite." Dr. Richard Meade, in 1720, published a treatise on the subject of vaccination which was reprinted seven times within the year. In 1721 Lady Mary obtained permission to experiment on seven condemned criminals. Meade supervised the inoculations and all recovered. During the following year two members of the Royal Family underwent the operation successfully, and thereafter it became fashionable in most circles.

1 Courtesy, the Editor, Mr. G. Kheirallah, "The Arab World," Vol II (1946), No. 11. The article appears under the title "Medical Notations."
and Lady Mary was congratulated on the saving of many thousands of British lives every year. All this happened before Jenner was born.

380 Years before Harvey.

At the risk of boring the reader, or perchance for his delectation, I will here relate a third example to sustain this contention. In 1535 the Spaniard, Miguel Servito (Michael Servitius) wrote a passage on the transmission of the blood from the right to the left ventricle through the lungs. The passage occurs in Servito's Christiantismi Restitutio, which excited the indignation of both Catholics and Calvinists and caused the author to be imprisoned and burned—together with his book—at Geneva in October, 1555. It remained, however, for William Harvey to publish in 1628 his thesis on the circulation of the blood. By 1631 he had demonstrated his thesis through intervacular transfusion on the cadaver and to Harvey went the credit as it rightfully belongs, he being the first to demonstrate to the world the course of circulation.

Such was the condition of historical knowledge when in 1924 a young Egyptian physician, Al-Tatawi, presented before the Medical Faculty (Breisgau, Germany) his thesis for the doctorate on the discovery of the lesser circulation by an Arab physician of the XIIIth century (died 1288 C.E.), called Uhaudin Ibn al-Nafs, which he had studied in manuscript (M.F. 112) at the Prussian State Library in Berlin. Through the subsequent efforts of Dr. Diepgen, Director of the Berlin Institute for the History of Medicine, and the efforts and diligent labour of Professor Max Myerhoff in searching through the different manuscripts of Ibn al-Nafs, and thanks to the encouragement of the untiring and most ardent of Arabists, Dr. George Sarton and his publication Isis, the fact was brought out that Ibn al-Nafs had correctly studied and described the circulation of the blood three centuries earlier.

WHAT THEY THINK OF US . . .

Jugglery of Words

Nowadays we are so accustomed to the adroit juggling of words that honesty seems to have lost its meaning to us. It would seem that any claim can be justified. Some historical political or sentimental ground can always be relied upon to establish the validity of a claim. A "national home for the Jews" was held just on historical grounds. Now the same line of argument is being cultivated and employed to justify the return of Libya to the Italians, who were guilty of killing 500,000 Arabs of Libya during their occupation.

Let us see how a world-famous daily of London, the Times, for May 11th, 1949, justifies the Anglo-Italian accord on the disposal of the former Italian colonies:

"The return of Tripolitania to Italy is proposed, partly to please Italy, partly to soothe French fears of Arab independence, and partly to win the votes of the Latin-American countries. From all this it might appear unlikely to be the best solution from the point of view of the Tripolitaniains themselves. This is not necessarily true. There has always been a strong case for an Italian trusteeship, provided the necessary safeguards could be made and the hand-over was not too hurried. Unlike the Senussi in Cyrenaica the Tripolitaniains have little cohesion or leadership. There is a sharp division between the nomadic Bedouin of the interior, who are of a low type, without the tribal discipline and religious fervour of their neighbours in Cyrenaica, and the coastal Arabs of the towns who have picked up—without digesting or even understanding them—the catch-phrases of republicanism, democracy, and socialism. It will take many years and much education before they are able to govern themselves. The real problem of Tripolitania, however, is economic. In this dry and desert land nothing is so important as the restoration of the soil, the development of irrigation, and the planting of new fruit and crops to replace or supplement the precarious crops of barley on which the people depend for their existence. The Italians had undertaken this work with much skill and energy before the war and it must be continued now if Tripolitania is ever to become a nation."

"Another objection to the new proposal with regard to Tripolitania is that it will destroy the unity of Libya, a point on which the British Government laid much stress in their original proposal. This objection was strongly voiced by the other Arab States at the Assembly. Ideally, no doubt, Libya should be—

and one day will be—united. The Arabs and Berbers of Cyrenaica and Tripolitania are of the same stock; the tribemen are accustomed to drive their flocks from one area to the other to seek new pastures when the rains fail in their own territory. On the other hand, the great desert of Sirte is a formidable barrier and historically the unity of Libya is a somewhat shadowy conception. When Tripolitania was Phoenician, Cyrenaica was Greek; when both were Roman provinces they were administered separately, and Cyrenaica was grouped with Cyprus and Rhodes. Under the Turkish Empire, it is true, Libya was in theory united but was in practice divided by distance, aptitude and insurrection. To-day the only symbol of unity is the great coastal road built by the Italians and the weekly bus which bumps wearily along it. In fact there is a far stronger case against dividing the Fezzan from Tripolitania than against dividing Tripolitania from Cyrenaica, and if the one is permissible the other can hardly be refused. Throughout the whole of Libya politics must wait on economics and economics on building roads and sinking wells, planting trees, and tilling the soil. The British-Islamic agreement can contribute to this end, and so pass the test of history."

What the Defeat in Palestine has done to the Arab

"The peoples of the Arab States are suffering from acute disillusionment and embittered humiliation. The moral effect of their defeat in Palestine and the subsequent creation and recognition of Israel has had profound and far-reaching consequences. "Torn by conflicting loyalties, dynastic feuds, Government instability, economic difficulties and social unrest, the virtual collapse of the Arab League has left them adrift and rudderless. Lacking all unity among themselves, they feel unsure of the great Powers and the United Nations, to whom they do not think they can look for guidance and support.

"The sudden influx of 800,000 Arab refugees from Palestine into adjacent Arab countries has served to aggravate their problems, and it is no wonder that many Arabs should dream of a Greater Syria embracing Iraq, Transjordan, Arab Palestine, Syria and Lebanon, which would give to its inhabitants cohesion and unity.

JUNE 1949
The Coup D'état in Syria.

"It was not surprising that Colonel Zaim's coup d'état has been received with considerable enthusiasm in Syria and in most of the Arab states. We must remember that in the last few months Syria has been heavily defeated in war and has to face fearful problems. The coup d'état was carried out swiftly, painlessly and efficiently on the night of March 29/30, and the Colonel has striven with great difficulty to form a Cabinet.

A Meeting of the Arab League.

"There will shortly be a meeting of the almost moribund Arab League to discuss events in Syria and Nuri es Said, the Iraqi Premier, is said to be pressing for the meeting to be held in Baghdad and not, as usual, in Cairo.

Brotherhood of Islam and Communism in Muslim Countries

Mr. Horace Alexander in writing on "Bengal in Pakistan" in The Spectator for April 15, 1949, has the following telling criticism to make on the true scope of the Brotherhood of Islam:

"What of Communism? East Bengal is next to Burma, and near to China. The leaders say that, apart from a tribal area in the north-east, where there was some recent trouble which was labelled 'Communist,' there is little sign of Communist influence. The Communists seem to be inclined to 'jump.' East Bengal, and concentrate on Calcutta and the 'bigger game' beyond. But, added my informant, the Government is on the alert, and will leave nothing to chance. Some of them add that in Islam there is neither high nor low, so that Communism does not readily find a foothold. In East Bengal, however, there is still plenty of abject poverty. The brotherhood of the faithful no doubt signifies something still in religious and even in social life. In economic life it means little or nothing."

Hygiene in Muslim Countries

Mr. Douglas Stuart, British Broadcasting Corporation correspondent, in his talk on "Journey Through Pakistan," says the following about hygienic conditions in one of the principal towns of Pakistan:

"Walking through the streets of the bazaar, the traveller is made quickly aware that hygiene is a concept without meaning to the inhabitants—indeed outside the cantonments hygiene has little meaning throughout the whole sub-continent. Everywhere here are swarms of flies that buzz and settle on anything edible or inedible. At one point in Peshawar there is a popular tea-shop which does a roaring trade, even though it has been built over the city's largest open drain."

Workmanship of the Pathans

Mr. G. Fitzgerald-Lee, in his article on "The Tribes of the Tirah," The Eastern World, London, for March, 1949, describes the innate exquisite workmanship of the Pathans living on the borders of Western Pakistan in the following words:

"In the Lower Tirah, on the Kohat-Peshawar road, there has been for many years a rifle-factory, in which have been manufactured many hundreds of imitations Martinis, Lee-Metfords, and Lee-Enfields. The machinery and tools of the factory are very primitive, consisting mainly of elementary vices, wheels, and gears worked with equal facility by either hands or feet or both together. The difference between one of these weapons and the real article cannot be detected by anyone other than an expert rifleman or a trained metallurgist. The rifleman would probably find the difference when he fired the imitation, as it has not the "kick" of a genuine "303"; and if the metallurgist examined the striker-pin of the bolt he would find that it is very much softer than that of the British weapon. The effective range of the tribal factory rifles is about a mile, and all Pathans are extremely good marksmen. But due to the not-too-perfect rifling in the barrel, and the softness of the striker-pin, the life of the rifle is only about forty or fifty rounds, then at least the barrel and bolt have to be changed; hence the continuous employment of the tradesmen in the factory. Ammunition is not made in the Tirah, it is usually bartered for, or bought from 'outside.'

"Under British rule there were frequent disturbances in the tribal territory which made it necessary for the administration to maintain garrisons there. After the partition of India, however, there has been a marked change in the area. The tribesmen are full supporters of the Pakistan Government which, being Muslims, they consider as their own.

SWITZERLAND AND ITS RELATIONS TO ISLAM

By Dr. H. Marcus, Ph.D.

Switzerland is not a country like every other one, but this smallest nation of Europe, with some of Europe's highest mountains, is the first country to refrain from every foreign political conquering intention once and for all and it has been granted an absolute neutrality by all other nations. Four different speaking folk-groups live peacefully together in Switzerland: Germans, French, Italians and Raeto-Romans. For the past 700 years, these four folk-groups have formed a small League of Nations like the one Europe is trying so hard to achieve now on a larger scale and like the one UNO has planned for the whole world. Switzerland wishes to contribute her share to world affairs under the flag of humanity and not under the sign of the sword. A Swiss, Mr. Henri Dunant, is the founder of the International Red Cross, and Geneva, Switzerland, is the originating city of this organisation to which the "Red Crescent" in Arabia and Egypt is also attached. It is therefore
worthwhile to know a little more of this country which holds so many blessings and fruit-bringing activities within its borders. And this is our intention, to give our readers a short survey of its social and religious life. Then we will have a word to say about the Muslims who lived or still live in Switzerland, whereupon we shall bring a sketch of the significance which Islam has attained within the Swiss intellectual world and of the literature on Islam, especially that literature which deals with Islam in detail. It will interest our readers to know that Zurich is the seat of the "Evangelische Mohammeder Mission," which has published quite a number of articles bringing Christianity and Islam in comparison. This series of articles will be dealt with comprehensively in a later article.

Calvinism.

The majority of the Swiss population are Calvinists. This belief has a number of coinciding points with Islam. For example, the Calvinists have taken all pictures and images out of their places of worship after their separation from the Catholics. This separation was not perfected without conflicts, and the wars of that time in Zurich and Geneva are rather like the wars which early Islam had to go through. One of the Reformers, as they were called, Zwingli, died of his wounds. The other one, Calvin, built up a theocracy in Geneva with very rigorous moral laws, and life within the state was dominated by its religious principles. Calvin established the theory of the "Mercy-choice" (Gnadenwahl). According to this theory, God is not bound to any achievements of man by the distribution of light and dark fates, but He can send good for this one and affliction for the other, just as it pleases Him. He still remains the just God. Our intelligence is far too small really to understand the last meaning of His decisions. We are to submit ourselves unto His will, no matter what He sends us. One sees that Calvin speaks of thoughts which can be found richly developed in the Holy Qurán. His theory is nothing new for a Muslim. It coincides exactly with the Muslim Qadr and Diabir. By the way, Luther's famous thesis that "only through belief" does the path lead to that salvation to which religion wants to bring us near, has its foundation in the Holy Qurán and is repeated time after time. The Qurán also demands of us first of all that we believe. Only when we believe can we come into the full possession of the inner blessings to which God's commandments are the key. That we believe is therefore the primary condition for all further blessings of religion. The great philosopher Kant calls such a primary condition, which is the supposition for all further occurrences, an "a priori." And, if we make Kant's expression our own, we can say: Belief is the a priori of religious life. But the Prophet Muhammad is the first discoverer of the a priori of the belief, of the "religious a priori."

The Calvinist church knows, that is another coinciding point with Islam, no clerical hierarchy, no bishops and no clerical dignitaries. Instead, it is established solely on democratic principles. Every community elects its cleric and there is no higher authority over these clerics to supervise their teachings. The election of the clergymen is repeated every four years. The Calvinist Church knows no masses, and the Sunday services, consisting of a communal hymn, prayer, bible verses and sermon, last about as long as the Muslim Friday prayer. The big difference between the Calvinist Church and Islam is that a Calvinist has no daily community prayer in his church. This daily prayer is left entirely to the individual to say when and if he chooses. In the country, the older generation generally has a prayer before meals, but among the younger generation that is most likely to be quite exceptional.

As the Calvinist Church is individualistic, the cleric can teach and pray entirely as he thinks best, and all opinions are represented within the Swiss clergy. And so the question whether Christ is not really that great, gentle and sublime human being, which the Holy Qurán also represents him, is repeatedly raised and discussed. It is new to many clergymen that the Holy Qurán represents Christ in that way, namely as one of the greatest religious personalities. Speaking of that, it should be remembered that the early Christian sect of the Arians was also of the same conviction which Islam represents to-day and that, at that time, it nearly came to the whole of Christianity taking on this belief. In the eighteenth century, Christ was for the second time regarded solely as an outstanding, exemplary human being by the so-called "Deism" and with that, this sect came a big step nearer to the Islamic conception. At the end of the nineteenth century, there was a relatively large number of representatives of this belief, including some amongst the clergy. Some can even be found at the present day. But in the meantime, a movement in the opposite direction has once again obtained the majority and the Godliness of Christ is now being stressed in the sermon. An emphatic confession of the redemption through Christ is furthermore connected with this. It is truly a wonderful and touching idea that we could be delivered from any kind of affliction by a great sacrifice of love which is brought for us. But such a sacrifice could not deliver us from sins. For sin is not only a stain on our own picture, but is something unjust which we have done to another being and it is of no use to that being when we are cleared of our sin but only then when we make up our fault against him and those like him. And that with all within our power. The Christian redemption theory sees sin too much from the view point of the individual sinner, as if it only affected him. But it affects the other, the one who was sinned against, perhaps more. In Islam, God's attitude towards sin is summed up thus: "What you have done unto Me, I can forgive you, but not that which you have done unto My creatures."

Carl Barth.

In the second largest city of Switzerland, Basle, seat of the oldest university of the country, lives the reformed theologian, probably known to all the world as the most famous scholar of God, Professor Carl Barth. Barth left Germany as the National Socialists took over the government. During the war, he fought bravely and uprightly against the German demon. He teaches that religion, with its absolute demands, stands in a radical contrast to the world and that this contrast can never be overcome. Religion and World cross one another like the two bars of a cross. We of the Crescent, however, look at things a bit differently. The Holy Qurán doesn't set up absolute demands which are impossible to fulfill here on earth, but it is its wisdom that it takes the imperfection of human nature into consideration and does not demand more of us than we as earthly beings are capable of mastering. With that, the Holy Qurán succeeds in bringing religion and life into a fruit-bringing reciprocal action. ("I do not want to make things difficult for you, but easy.") Prof. Barth is, in spite of his unworlthy teachings, an enormously open-hearted individual for worldly affairs and is asked for his advice on political and social problems by quite a number of nations. His answers to such questions are always stimulating and rich with new perspectives, no matter if one agrees or not. Perhaps he could be induced some day to express himself on Islam.

Albert Schweizer.

Another great theologian who has close relations to Switzerland is the famous Professor Albert Schweizer. Just as great for his studies of early Christian history as practical and theoretical musician, he found no peace of heart for he longed to live religion and not only preach it. So one day he laid down his professorship at the University of Strasbourg and started
afresh as student. He studied medicine and then left for Africa as doctor. Here he has opened a hospital for Africans and attends to their welfare free of charge. For more than twenty years he has lived there serving humanity and no religious mission. He will, however, visit Europe and Switzerland shortly. Prof. Albert Schweizer is a person whom one can call a "Muslim of heart," of which one can find only very few amongst the peoples of the world. He has no prejudice against Islam which we can deduct from an answer which he wrote to one of the articles in the "Moslemische Revue" published by the Berlin Mosque. He said then that he would visit us there, but unfortunately he could not realise this plan.

Attitude Towards Islam.

After we have sketched the religious background of life in Switzerland, we now turn to the question of how Switzerland, that is the Swiss population, faces Islam. Here it must be remembered that Switzerland has become the centre for international tourists for three reasons. First of all, the Alps with their many health resorts are the largest and most beautiful mountains in Europe, secondly, Switzerland has the best school and university system. These schools are situated generally in the most beautiful parts of the country. Finally, Switzerland is the country which did not ban political refugees but granted them asylum. For all three reasons, Switzerland has guests not only from Europe but from the whole world. Amongst these guests is a remarkable number of Muslims. The Shah of Persia was in Switzerland for his holidays a short while ago. The Aga Khan is a very well-known figure in Lausanne. The young king of Siam is being educated in a nearby school. Lausanne and Geneva are the two centres in which Muslims of rank meet in Switzerland. Muhammad Nasser Khan, head of the Gaschghai, also stays in Geneva.

However, more important than the short visits of individual Muslim tourists is the fact that the Swiss universities are drawing more and more of the best Muslim youth to their schools. Many students who formerly went to Germany have now turned to Switzerland. The Muslim students prefer mainly, besides the universities, the Technical High School in Zurich. Here one can meet Muslims from Egypt, Afghanistan, Iran, Iraq, Syria and last, but not least, India. I myself lived during those fateful Spring days of 1945 in Zurich for a short time in a small boarding-house together with a young man from Afghanistan whose fellow-countrymen were just leaving Germany as the air raids threatened entirely to wipe out the German cities. Large numbers of them came through Zurich and soon they had occupied every room in the boarding-house - even the bathroom. Four of them slept together in one room. They were very elegant young people and very well off. But they had remained simple and helped one another. One Friday, my friend held Friday prayers in his room and afterwards we had a friendly gathering. I was also invited and soon found enough contacts with my Afghan brothers-in-faith. We of the Berlin Mosque used to have many Afghan guests and also had good relations with the Afghan Colony and with the delegates who visited and honoured our prayers and other festivities with their participation. "You know very much about us," smiled my right-hand neighbour, whilst my left-hand neighbour was interested in the fact that I was in close contact with a more than 90-year-old professor in Basle who had personally been a pupil of the philosopher Nietzsche and gladly spoke of his memories with his great teacher. By this opportunity, we spoke of the relations between pupils and teachers in Islamic countries. Now it was my turn to learn many interesting facts about Afghanistan whilst the bells of Zurich chimed in on our conversation which led us to such distant countries.

Burkhardt, the First Muslim of Switzerland.

Another learned man, at that time master of the university of Basle, once told me during a conversation that Basle had long ago a Muslim, a member of the famous Burkhardt family. The Burkhardts belonged to the old families of Basle who had the right to rule and who supplied the city throughout the centuries with many of its outstanding senators and the university with many of its scholars. Among these, the name of the world-known historian Jacob Burkhardt is the most prominent.

I found the key to what the master of the university had told me as I began to look systematically for traces of Islam in Swiss literature. There I found one day the name of the famous scholar of the nineteenth century to be born in Basle. It was a Burkhardt with the by-name of "Shaikh Ibrahim." He is apparently the ancestor of the Muslim Burkhardt living in Basle today. Of this ancestor I wish to say a little more, for he is undoubtedly the first Muslim of Switzerland.

Johann Ludwig Burkhardt, later Shaikh Ibrahim, 1784—1817, was the son of the president of the merchants' guild, senator and colonel Karl Ludwig Burkhardt. His father brought him up very sternly but educated him excellently. This father wanted to accustomed his children to hardships and would not allow them to have feather beds in winter. One of his children died of pneumonia as a result. Our Ludwig Burkhardt went to the university at Leipzig in 1800 after the best possible education and then moved to Goettingen in 1804, where he worked on physics, languages, history and economics. As a student he was respected for his good behaviour, his feeling of honour, his talent and eagerness for the sciences. His friends loved him for his free appearance, his humour, kindness and calmness. He declined employment with the German court and went to London and Cambridge with excellent testimonials. Here he studied chemistry, mineralogy, medicine and above all Arabic. To keep himself physically fit, he made long tours on foot during which he ate only vegetables, fruit and water, and slept on the ground.

In 1809 he left England for Syria (Aleppo), from where he went to Damascus. Here he met Islam in its true greatness and simplicity for the first time. Soon he was convinced and exchanged his clothes for the Muslim garb and did not miss any religious exercise. As a Muslim he took on the name of Ibrahim 'Abdullah, or for short, Ibrahim, and later acquired the title of "Shaikh". He is known to the world under this name — Shaikh Ibrahim. He devoted much of his life to the investigation on the unexplored areas of Syria and Palestine, very often under tremendous hardships. He travelled through the Lebanon, Hauran and Hauran areas and lived a long time as guest of the Arabic "Wahhabis". He discovered the Greco-Roman Geras which became famous through its ruins and he also found the ancient trade city Petra.

He toured through Arabia Petreae and through the desert to Egypt, and there found the enormous monuments of old Egyptian buildings which were completely unknown until then. He also visited the entirely unexplored areas of Nubia. The height of his short life was his pilgrimage to Mecca, where he stayed for over four months. He visited the grave of the Prophet in Medina and had himself thoroughly examined by two Ulema and passed the same brilliantly. Entirely satisfied, he then left this place of the strongest impressions he ever had.

Unfortunately, Egypt was suffering under a dysentery epidemic, and Ibrahim was infected by this dangerous disease. His own reserves were nearly exhausted through his ascetic life and so he could not bring up very much resistance to fight for his health. He died on October 15th, 1817. With all honours corresponding to his high rank, he was buried under Muslim rites on the Muslim cemetery in Nasr in Cairo. He left his oriental manuscripts, over 350 of them, to the University of Cambridge.
A PAGE FOR OUR YOUTH

The Man appointed to change the World

By CASSIM ISMA'IL COLIN EVANS

“Read!”

The Boy who was born to change the world had passed out of boyhood. He had grown to manhood, had married, had become a middle-aged business man and devoted husband, and had worked, and had become the man to whom a great, a terrifying, call was to come. The call same when Muhammad was about forty.

Khadija, his beloved wife, had given him children, sons and daughters, but the sons had died. Muhammad himself had been appointed a member of the City Council. Gradually, however, he began to withdraw himself from the busy city life that thronged round the idolatrous shrine (as it then was) of the Ka'ba. Even in those days, before the true religion of the One God was given back to the world again through Muhammad himself, last of many Messengers of God, and after it had been almost completely lost by the Arabs, who should have kept it as taught by so many of those earlier Messengers, there were already men who, without proper understanding of what they sought, did seek hungrily for the truth of the Spiritual Power behind all visible things. “God surroundeth even the unbeliever,” says the Qur'an. And the evil intention has to be strong in a man for him completely to shut out the influence of that Divine Presence, of God Who is nearer to man than the vein in his throat. Consequently, even in the age of ignorance, to many and many a man at odd times there came a strange mood — a mood when he turned in disgust from the three hundred and sixty idols, from the greed for money and the fever for pleasure, and would retire into solitude, to meditate and soak himself in the half-sensed feeling of unseen spiritual contacts perhaps, or in the brooding concentration on the deep, deep riddles of existence, of the Unseen Cause of existence, of the meaning of life. Such periods were quite well known, spoken of as "Months of Penance," when a restless hunger for an unknown peace and a not-understood religion filled the heart.

At such a time Muhammad went out from Mecca to Mount Hira, a holiday resort some miles away from the city, and there he withdrew into a barren cave in the rock.

And God sends the rain to refresh and feed the healthy hunger of a sound body. He also sends His angels to refresh and feed the wholesome hunger of a pure spirit. But to Muhammad He sent more. He sent not only that food for the soul which He sends to all whose spiritual appetite is wholesome and ready for the Divine refreshment, but also a commission, a command, an appointment. It is the same as when a king appoints an ambassador, to go as Messenger to all the rest of mankind, and teach them the perfect religion of Peace: of being at Peace with God, with oneself, with one's neighbours, with the laws of Nature which God planned.

One night in the month of Ramadan, though no man knows which night of the month it is, a night that in legends is made out to be a night of miracles and visions, the Cave in Mount Hira rang with a Voice that was not of this earth.

And the Voice cried: "Read!" — in Arabic, Iqra! "Read" is one of the meanings of this word. Another meaning is "Recite!" or "Preach!" or "Proclaim!" This night is called the Night of Al Qadr.

This is the same word, in a different grammatical form, as the name of the last-revealed Scripture, the Qur'an, which word means "Reading" or "Preaching" or "Declaration". This book, as we know, was later to be given to all mankind through Muhammad. That began to be given to him for us that very night, the Great Night. For "Read" was the beginning of the first verse of the Qur'an that was revealed, though not the verse that, when the holy book was complete, was to be put at the beginning of it.

"Read!" called the great Voice.

And Muhammad felt a great cold on his body, and trembled, and said, "I cannot read."

Just as a modern business man cannot, usually, write shorthand or use a typewriter, employing less important people for that, so in those days a better class business man did not usually learn to read or write. Muhammad never did.

"Read!" the great Voice called again, the thunder of its tones seeming to fill the cave, the mountain, the entire desert. And again he answered, "I cannot read."

Then came the Great Voice again, more fully, more clearly:

"In the name of God, the Infinitely Loving, the Eternally Loving:
Read — in the Name of thy Lord!
Who has made man to grow from a germ-cell!
Read, for thy Lord is the Most Gracious One,
Who teaches man by the pen,
Teaches him what he never knew!"

That is the 96th chapter of the Holy Qur'an. But God, Who knows the end of a thing before it is begun, gave it to Muhammad, through the great Angel First, first of all, to make him the Messenger.

There is more than one kind of reading. There is the reading of written or printed letters and words. There is also the reading — the reading aloud, so that it reaches others — of the "Book in the Heavens" — the eternal "book", as by a figure of speech it may be called, that is the plan and meaning of all creation. The eyes of the spirit, in perfect harmony with God, opened and enlightened by the Angel powers God created, enables his Messengers so to read. And heavy is the burden this duty lays on such a Messenger. So heavy that Muhammad returned home trembling and chill, and took to his bed, begging to cover himself with the blankets.

But no blankets could shut out the Message of God, the Message that came again, calling: "Thou — who art covered with a blanket!"
Pakistan is the largest state of the Islamic world, but, at the partition of India, her largest mosque did not fall to her largest state, but came, together with the ancient capital of India, to the Indian Union. However, also by this territorially caused fate, the mosque will not cease to be one of the most significant and most impressive worship-places of the Muslims, the centre and source of vigour of the many Muslims who still live in Delhi and say their Friday-prayers as always in this Mosque.

From three sides, a flight of broad steps leads up to a large...
platform, right up to the height of the foundations. The length of each side of this gigantic square in red sandstone amounts to 140 metres and its height to almost 10 metres, i.e., in itself the average height of the houses in the town.

In daytime, the most picturesque bustle of the world develops on the steps. Hundreds of tradesmen have established themselves here and expose their goods for sale. A great part of the metropolitan life is going on around about the mosque. The little, well-aired tram cars, chiefly consisting of lattice-work, meet here, arriving from all quarters of the town.
With its well-rounded and perfect shape, the Jumu’a Mosque, a masterly achievement in Arabian-Byzantine style, towers up high above the city, pointing its minarets at the dark blue radiant sky. It might have been built yesterday, for it seems to be so very recent that nobody would believe the mosque to be 250 years of age. The Moghul Emperor Shah Jehan erected it during the first half of the 17th century. This Great Mogul, called “Master of the World,” and not without cause, was the greatest builder of the Mogul age, which produced so many great builders. By the marvellous building of the Taj Mahal he set up not only an imperishable monument in memory of his consort but also of himself; but the great fame of this structure should not make one forget that his other edifices are of hardly less importance, indeed from a certain point of view even of greater importance. The two political buildings in the Fort of Delhi, the official and the private audience-hall or Diwan, became the very symbol of the Mogul sovereignty. And the Jumu’a mosque is not only the world’s largest mosque but also its finest. There are no masters who can boast of having combined at the same time greatness and beauty in their buildings.

On three sides, the large courtyard is arcaded in, whereas the real mosque with its minarets and its three cupolas stands on the fourth side of this quadrangle, which on Fridays and during the sacred festivals serves the faithful also as a place of worship, in addition to the mosque itself. As its name says, the Jumu’a mosque is destined for the celebration of the Friday prayer; in order to say the chief prayer of this day, the Muslims are in the habit of assembling if possible in one of the large mosques of the town. At that time, also, the Jumu’a mosque at Delhi is filled with an immense crowd of people. And on days of festival, the movement in this large mosque swells up in a powerful harmony. Twenty thousand persons are wont to assemble on such a day for the common prayer. They fill the large building, press rank by rank, closely together in the vast courtyard, overcrowd both the roofs of the arcades and the broad steps, which during prayer-time are quitted by the tradesmen, right down to the level ground. At that time even the surrounding streets are often overcrowded with worshippers, so that during the divine service all street traffic is suspended.

The prayer of the Muslims follows the gestures of the Imam with military accuracy. Whenever the Imam rises his hands to his ears, whenever he bends down, resting with his arms upon his upper thighs, whenever he kneels down, bowing his brow right down to the very dust, and whenever he gets up again, always twenty thousand persons follow his example, though, in the courtyard, they cannot see him with their own eyes.

In order to be able to execute the prescribed form of this prayer with such a crowd of praying persons, it is necessary to post in this mosque a number of auxiliary prayer-leaders, standing at a certain distance from each other on elevated platforms. The first of these auxiliary prayer-leaders is posted at the door of the mosque, which opens on to the courtyard. He can hear the leader of the prayer; the other auxiliary prayer-leaders, who are posted outside in the courtyard, act according to him, each one following the example of his front-rank man. In this way a wonder is really accomplished, that the words and gestures of the Islamic prayer are repeated with united and concentrated power by twenty thousand persons in unison. But where it is possible to give the feeling of fellowship with such strength to twenty thousand persons at one time, it is no power of yesterday, no expiring force, which produces this effect, but rather actual faith, dominant and full of vigour.
ISLAMIC ART

By A. S. ‘ALI NUR

The Attitude of Islam towards Art

Islamic art is representational. It has no religious significance; its purpose is to depict natural objects with a certain stylised fidelity, through every form of work, from painting to wood-carving, from sculpture to book-illustration. According to my researches, however, the common view that the religion of Islam explicitly forbids art or the inclusion of the human form amongst its subjects is mistaken. The followers of Islam have always considered that religious development is best achieved by means of the spirit alone; the use of objects appealing to the senses is not necessary. At no time has Islam been the enemy of art; on the contrary, wherever the religion has spread, it has gone the art of Islam. Indeed, it was one of the chief aims of Muhammad himself that, in the religious conquest of the world, art should be propagated as part of his teachings for the amelioration and expansion of human life. In the words of the Prophet, “God indeed is beautiful and loves beauty.”

Shortly before his death in 632 C.E., Muhammad planned the spread of Islam. And so successful was his plan that within a hundred and fifty years of his death, his religion had reached the limits of the known world; and with it went Islamic art. In Spain, in India, in Turkistan, in China, the crescent flag of Islam was raised; Egypt was linked with the whole northern coast of Africa, Persia with Iraq, Syria, and Afghanistan. From then till now the flag has continued to fly in all these parts of the earth, with the sole exception of Spain, where, after 700 years of Islamic domination, she was conquered by the Christian Church in 1469 C.E. However, Islam gained a far greater area in Turkey, and by proselytising in the Balkans, Poland, and Russia. Everywhere Islam has gone, it has left behind it the characteristic mark of its art, which has endured for fourteen centuries, and has formed the inspiration for so many diverse forms of culture. The Founder of the new religion, in spite of his purely Bedouin origin and upbringing, was neither indifferent nor antagonistic to art; on the contrary, he was one of the greatest lovers of all that is beautiful.

Idolatrous Works.

The only episode in the whole of Islamic history that might seem to show that the Prophet had any intention of discouraging the practice of the arts referred solely to a religious occasion. When Muhammad entered the Ka’ba as a conqueror in 630 C.E., he found it filled with statues and the walls covered with paintings. The frescoes and murals represented prophets and angels. Amongst them was a representation of Abraham, who was shown holding in his hand the shaft of an arrow. This was the symbol of a superstitious practice common among the pre-Islamic Arabs. When any decision had to be made, the querent would take two arrows and place them in a bowl and shake it; then he would take one of them with closed eyes. One arrow gave the answer “Yes” and the other “No”; according to which one he happened to take, he made his decision. Muhammad at once declared that as Abraham was truly a Prophet he had no need of any omen, as his own divine inspiration would be enough.

He saw also a dove carved in aromatic sandalwood; such an object was common at that time among the innumerable forms of idols that the Arabs used to worship. He ordered that the images should be cast down before the faces of his followers. Then he turned to them and said, “If these indeed are gods, can they defend you? Can they even defend themselves?” For he considered it essential that he should show the tribe of the Quraish, to which he himself belonged, that objects made by the hand of man are powerless and should not be worshipped. From that time such practices of worship were forbidden; but art and the representation of forms as objects of beauty were not in any way discouraged.

The representations of angels showed them as women. Muhammad, who put truth before all else, declared that this was false, as angels, being pure spirits, could have no sex. Such pictures, therefore, he would not permit. So little, however, was he averse to any artistic form that might inspire genuine religious feeling that when he saw painted on one of the pillars of the Ka’ba a picture of the Virgin Mary with the Holy Child on her lap, he was touched by its appealing beauty and spiritual insight, and covering it with his hand, he turned to one of his disciples, Sheba Ibn ‘Usman, and said, “O Sheba! Remove all the paintings but this one beneath my hand.”

This episode in the Ka’ba became one of the best known in the story of the Prophet’s life and in the history of Islamic art. In my own view, it was brought about by Muhammad’s
Another example of book illustration from an Al-Biruni manuscript in the Library of Edinburgh University. It depicts Bahasfrid b. Mafjarudh in his return from China, telling a peasant that he has just returned from Heaven, and supporting his claim by the excellence of his green shirt, thereby establishing a sect among the Muslims.

concern, lest his followers, who were new to the faith, might, when surrounded by such objects, tend to return to paganism.

The incident has been interpreted in the most various ways. One section of the historians of Islam have represented it as showing an intention on the part of Muhammad to forbid only idolatrous works that might be worshipped, while pictures of animal life, flowers, or even the human form, might still be made. Indeed, many Muslims, including the Caliphs as well as the ordinary people, filled their tents, their houses, or their palaces, with works of art of all kinds. Others were completely fanatical, and believed that Muhammad had condemned all art forms as being irreverential. The fanatics, however, should have realised that their view of the matter had little ground; for they could see that Muhammad did not reprove his wife 'Ayesha for wearing dresses decorated with pictures of animals and human beings.

St. Paul's Condemnation.

In the Qur'an nothing is said to forbid art or even to encourage Muslims to decry or to neglect it. The word "Art" ("painting" or "illustration") is used in the Qur'an only to glorify God as a creator, as in chapter 64:3: "He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort."

Another reference is chapter 40:64: "God is He who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with goodly things. That is God, your Lord; blessed then is God, the Lord of the worlds."

In these words there surely cannot be found any prohibition of art.

But the rejection of art from the religious point of view did not begin with Islam. All monotheistic religions have at their beginning found it necessary to take a harsh attitude towards any form of art that might become idolatrous or tend towards a belief in a multiplicity of gods. This is found particularly in the early stages of the growth of Christianity and Judaism. Moses forbade the worship of the Golden Calf; and the Commandments say: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them." (Exodus 20:3-5.)

Much of the objection to art forms that is found in early Islam was raised by Judaic converts, learned in the older religious teachings, who still in their own hearts suspected art as a means of perverting religion. Indeed, in the case of Christianity, if the religion of Jesus had remained within the frontiers of Palestine, it is doubtful if there would ever have been any Christian art. St. Paul himself, who had sat at the feet of Gamaliel, denounced idolatry in terms that might have been interpreted as a rejection of all art. Standing on the Hill of Mars in Athens itself — the centre of culture and philosophy of the time — he said: "... We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). It was only when Christianity reached Greece through Cyprus that it entered into the homes of artists and philosophers nourished in the tradition of pagan beauty; and they turned their talents in the plastic and pictorial arts to the service of their new belief.
One point that we may notice is that many of those early Muslims who objected so strongly to art in all forms, and who protested ignorance of the very existence of a true Muslim art, prove by their own statements that they had in fact seen many pictures painted by Muslim artists. One of these authors is Al-Qazwini who, in his work ‘Ajdib al-Makhlugat, describes a number of pictures and states that they are purely a product of his imagination. But it is well known that the material on which the human imagination works to produce its images is composed of previously received impressions; and it is interesting to see how this fact has betrayed the knowledge that the author expressly disclaims. For example, he describes the angels of the Third Heaven: “They have the likeness of eagles, rose-coloured but grading into black at the tips of the wings. Their breasts and the under-side of their wings are gold speckled with black. The beak and the talons are blue. In the Sixth Heaven the angels have the form of cherubs, whose clothes are red softening to pale rose. Others are clothed in blue, their hair bound in single plaits and their heads covered with small white caps, and they have two green wings, and golden faces. The sash is rose-coloured and the shoes are black.” Such a wealth of detailed description suggests that he must have seen pictures of this type.

Beauty and Its Opposite.

On the other hand, a number of Muslim poets have praised works of art in their poems. Al-Jahiz, for example, in his book “Al-Mahasin w’al-Ad-dad” (“Beauty and its Opposite”), quotes a description by the poet Umar Ibn Abi Rab’ah (644-712 C.E.) of a tent taken by one of the ladies of the Court of Ummayid on her pilgrimage to Mecca, the most sacred journey that any Muslim can make. The description is detailed, and amongst other things that he praises are the decorations on the tent walls, which, he says, included representations of flowers, animals, and even human forms.

A later poet, Umar al-Yamani (1121-1174 C.E.), describes the palace of the Hero of Islam. He addresses the Hero in these words:

“You have adorned the roof with purest melted gold, so richly that it seems to pour from above.

“No creature endowed with speech — no dumb animal — has been forgotten; here all are pictured.

“In the garden of this painting every tree is in bloom; the palm and the pomegranate bud forth.

“The birds, though they have alighted on the fruit, cannot take it for food.

“All beings have here their likeness; the humans wear finely decorated silk.

“In this meadow you may see the lion and the gazelle tangled in rosy flowers.

“The flocks no longer fear the strong; the gazelle cowers not from the mighty lion.

“The giraffes with their lofty necks upstand like battle-flags among the armed hosts.

“Here may you see the lucid black eyes of the Nubian calf; she is as a baby camel not yet teethered.

“Too young to walk, she sits upon her haunches; as if proud of her beauty, she appears to move away.”

The poem thus freely translated, amongst many others, cannot fail to show clearly the attitude of Islam towards art and what an important place art has always held in Muslim life and culture.
WHITHER THE MUSLIMS?

By WILLIAM BANKS

The Importance of Faith.

The greater part of the Muslims in the United Kingdom are, naturally enough, people who have come to Britain from overseas, mostly from the countries of the Orient. A small but growing number, however, are Englishmen who have seen in Islam the answer to their spiritual requirements; an answer which the organized Christian churches of to-day have not been able to supply.

That those who, having forsaken the organized Christian churches find their spiritual solace in Islam, are the minority is — to a European — a terrible fact. For the great majority remain spiritually adrift, potentially a prey to every wildcat political demagogue who happens to catch the ear of the masses.

Consider the situation in Britain. Here you have the only European country to make a disciplined conscientious effort at repairing the ravages of the recent war without recourse to totalitarianism. Whatever one's political opinions, it is generally recognized that the success of the British in this effort so far is due above all else to their remarkable sense of social responsibility.

On what, however, is this social maturity and sense of responsibility of the British based? It is based, surely, on that traditionally thoroughgrounding in humanism which every child has received through religious instruction. Even when, as during the inter-war period, religious practices and beliefs came to be more and more regarded as an interesting survival from the Victorian era, the moral fabric of society was still tacitly accepted, although it was never realized that this fabric resulted from the moral teachings of religion. (It goes without saying, of course, that these moral teachings are in essence shared not only by the dogmas of Christian churches but equally so by Islam and Judaism.)

The strength of the moral fabric of British society, then, is in the nature of a religious skeleton, for the time being still sound, even though the spiritual flesh which had once made the skeleton part of a living faith is no more. But a skeleton, however sound its bone structure, cannot for ever survive except as part of a living body. If the flesh withers away the time must come when the skeleton itself must weaken and eventually break up.

Decline of Faith.

In most West European countries to-day the skeleton has cracked in innumerable places. With true religious faith even more rare than in Britain, the moral teachings, of which religious faith is in part made up, are no longer accepted as the implicit rules of human conduct. Hence the "spiv" civilization of France, Italy, Belgium and Western Germany. As for Britain, the skeleton is still in the main sound, though ominous cracks in the form of an unusual degree of lawlessness among juveniles have appeared. But even in Britain the lessons of the times are unmistakable. A progressive society cannot exist on a liberal étatisme alone; there must be a spiritual foundation if the internal moral disciplines which alone can make étatisme liberal are to survive.

If one takes the wider view of world civilization, it becomes clear that the greatest contribution of the western way of life to the advancement of humanity has been the establishment of a moral basis to social and cultural life. It is for this reason that many thinkers rightly see the crisis of Western civilization as a moral one. It is this ethical content which has made Western civilization supreme in recent world history; and it is the disappearance of this ethical content which makes many suspect that the heyday of Western civilization has gone by.

What, then, will replace it? There is always the great thriving hive of industry on the other side of the Atlantic. But the cultural heritage of the United States — and, for that matter, of all the American nations — is essentially West European. If what has been argued so far is true for Western Europe, it is equally true of the countries of the American continent so long as they continue to follow the paths of Western humanism.

The alternative most commonly thought of is Russian Communism. If one were merely to judge from its military and political successes since 1945 one might indeed be pardoned for thinking that the Soviet state is the model for the future pattern of things. Closer examination of the scene, however, makes one doubt whether this is likely to be so.

A Synthetic Faith.

One of the most interesting facts about Soviet history is that the Communist creed, postulating though it does its contempt for all matters religious, has nevertheless found it impossible to keep the fabric of its social system going without providing some alternative object of religious worship. Hence the attempt to defile the memory of Lenin and the officially conducted adulation of Stalin. It did not take the Soviet leaders long to realise that men will undergo great hardships and privation for a faith; and that this faith must be related to something outside the material surroundings of their daily lives. You cannot worship trade unions and nationalized undertakings. The Communists, committed to denying the existence of God, have sought to obtain a synthetic adoration of their own leaders.

But in so doing the Communists failed to reverse another aspect of their creed: their complete contempt for the individuality of men. Their brutal method of regarding human beings as expendable pawns in the great class struggle for power depends for its success on two things: One is the willingness of the individuals who make up classes to allow their individuality to be completely merged in the mass; and the other is the possibility of bringing the recalcitrant to heel by force. The first is possible if human faith is stirred deeply enough. The second requires military and political power. As far as the free world is concerned the Communists have not been able to maintain the faith of the masses. The cynicism of the Communist leaders regarding the consciences of individual sympathizers of their principles has lost them countless adherents. That same cynicism, moreover, has bred widespread apathy in the Soviet Union itself, an apathy which in turn has necessitated both the spiritual and physical dragooning of the country's two hundred million inhabitants. This process has neither strengthened the Soviet state internally, nor made it an attractive prospect for the outside world.

In the free countries of the West, the transparent cynicism of the Communist leaders has killed belief in their sincerity and in so doing has left the people spiritually without roots. For the organized churches still cannot fulfill their intended functions: For a variety of reasons they are unable to light a burning faith in the bosoms of the distracted human beings who are so desperately in need of spiritual anchorage. The war revealing as it did the infamies of Nazism and Fascism has fortunately shut the door — at any rate for the time being — to spiritual fulfilment in the barren waste of fanatical nationalism.

Voltaire once said that if there were no God men would have
to invent Him. In the middle of the twentieth century we in Europe find ourselves in the quixotic and tragic situation where not only do most people find themselves unable to see God but even human-made concepts of synthetic worship seem unable to kindle faith of any kind.

This absence of any entity in which Europeans could sink their spiritual selves is clearly undermining the very fabric of Western civilization. The crumbling away of the standards of ethical conduct, which depend on the acceptance of some faith or other among men, is making the very simplest tasks of Government extremely difficult and, in countries like France and Italy, in some respects impossible. Taxes are not paid; revenue has to be raised by indirect taxation, which weighs most heavily on those who can least afford to pay. From this emansates much of the current labour unrest in those countries, which in turn further complicates their economic problems. In a time of material shortage the French and Italian Governments have found it impossible to maintain any equitable system of rationing because individuals — no longer bound by bonds of moral compulsion — can no longer be relied to do what is fair and right. The wealthy get all and honesty is demonstrably no longer the best policy.

It is true that for the time being complete collapse is being staved off by the material help which is being sent from the United States. But how long will Europe be able to go on living on trans-Atlantic doles? Surely a time must come when the deep internal sickness of the European continent will make it no longer worth while for the Americans to throw good money after bad.

There comes a point in situations of this kind where no amount of material help will solve national problems. When one considers what Britain and America have sunk into the tottering and rotten régime in Greece without any result other than a sharpening of the horrifying contrasts between the luxury of the wealthy in Athens and the poverty of the peasants in the countryside one can see that the effectiveness of material help of this kind is limited to the degree of soundness in the moral fibre of a people. And the ethical skeleton of European countries, it has been argued, is essentially in process of disintegration because of the absence of an all-pervading spiritual faith. The difference between Greece and other European countries is of degree — not of kind.

For many centuries now Europe has been accepted throughout the world as the centre of human civilization. Does this apparent impending collapse in Europe mean that we are witnessing the collapse of world civilization? It is confessed that in the absence of a rekindling of spiritual life among the peoples of Europe one has few hopes in that direction. But what about the rest of the world?

**Muslim Regeneration.**

Here, undoubtedly, there is ground for cautious hope, especially among the peoples of Asia. In India, Pakistan, in South East Asia and above all in that stronghold of Islam — the Arab peninsula — a whole series of profound and exciting developments have been taking place which may, with Divine blessing, good fortune and especially with wise guidance, do much to cure the spiritual ills of our sick world.

It would be impertinent for a non-Muslim like the author to embark upon a discourse on the spiritual significance of Islamic doctrine; and certainly nothing of the kind is intended. What a non-Muslim who has dwelt among the followers of the Prophet can do, however, is to point to the obvious fact of the spiritual renaissance which has been taking place in recent years in the Arab countries and to try to estimate its possible significance for the rest of the world — and especially for the spiritually distracted countries of Europe.

In attempting to do this one is not without historical parallels. If one accepts the argument that what is generally termed 'West European civilization' is at present on the wane, one's mind naturally goes back to the decline of another great European culture — that of the Roman Empire. The supplanting of Roman power for that of the barbarians is generally attributed to the farty degeneration of the Roman way of life. Like all great concentrations of power in history, the Roman Empire was undermined by the slothfulness which itself was one of the fruits of its very success. It was not that the barbarians represented anything strong or worth while; but that the object of their attack was like a great overripe fruit, waiting to be plucked by the first passer-by. That the invasion of the barbarians in no way represented the rise of anything of permanency or value is evidenced by the even greater ease with which they in turn were either driven out or absorbed by the peoples whom they conquered.

From the seeds of the Latin-salted Judeo-Hellenism which has come to be accepted as Christianity there gradually arose European Medievalism, which, though a stronger entity than the Dark Ages which preceded it, did not long retain the pure spark of inspiration which marked its early stages. Politically and economically it became corrupted and sought to stave off its problems by vasty adventures of foreign conquest like the Crusades.

**Great Spiritual Fire.**

Meantime came the kindling of a great spiritual fire in the East. Islam represented a spiritual awakening for the peoples of the Eastern Mediterranean, themselves the poverty-stricken survivors of other great civilizations which had previously flourished in that area. So long as it retained the purity of the Prophet's creed Islam was unconquerable. The story of the Caliph 'Umar's arrival at Jerusalem, however, is significant. Though he himself accepted the surrender of the city in all humbleness, many of his followers could not resist the temptations of the flesh.

And so we see the same pattern emerging from the rise of Islamic civilization. On the one hand the pure message of faith, giving rise to a great Arab heritage in the Arts and Sciences — a heritage, incidentally, without which the later advances of Western civilization would never have been possible. On the other, the loss of the pure flame of faith, the undue emphasis on only the forms of faith, the degeneration of standards of conduct — all like a canker eating into the body of a great religious movement.

The decline of Arab civilization since the days of Islam's glory was the result, surely, of the search after power for power's sake rather than as a means of spreading a higher way of living. Does not the word "Islam" itself mean "Submission" (to God)? In what other light can we interpret the wretched struggle between the Umayyads and the Abbasids? In the Arab context, as in all cases of great movements, the well-known words of Lord Acton hold true: "Power corrupts; and absolute power corrupts absolutely."

What inferences can the sympathetic observer of to-day's developments in the Arab world draw from this historic parallel? The first, it is suggested, is a great anxiety, lest once again the search for power for its own sake should undermine the current re-awakening of the Arab people. One who, like the author, sees the possible salvation of human civilization in an Arab cultural renaissance, feels impelled to plead with the leaders of the Arab movement to turn their faces away from the barren political and military struggles among the Arab rulers themselves on the one hand and between them and the non-Islamic peoples of the Arab world on the other and to direct the great tide of popular feeling at the head of which
history has placed them into channels of spiritual purification and social improvement.

One can, it is true, accept the argument that the first priority of any great national or religious movement is the achievement of those conditions which will enable it to arrange its pattern of life according to its own lights. It is, therefore, logical for the world of Islam to demand first of all the establishment of freedom from interference from the outside world. The anti-Imperialist struggle which all the countries of the Islamic world have waged for some years now can, however, with one exception, be said to have been brought to a successful conclusion.

The exception referred to, of course, is Indonesia; and the concern expressed throughout the Muslim world that the rights of the Indonesian people to decide their future fate freed from the fetters of foreign domination cannot but command the sympathy of all right-thinking persons, whatever their faith.

The struggle for freedom of the Indonesian people is still in the balance. Whether one is optimistic or pessimistic as regards its outcome, however, the picture presented, by and large, by the Asiatic peoples in their struggle for liberty is undoubtedly a bright one.

Note of Warning.

That being so, one is entitled to sound a note of warning lest the zest of struggle against the oppressor should lead to a taste for struggle for its own sake; that what was once an ethically justifiable attempt to get rid of foreign yoke should almost imperceptibly itself develop into an expansionist struggle for domination and power for its own sake.

The danger of such a development must be stressed, because signs that hot-headed elements in the Orient have allowed themselves to be swayed in this direction are not lacking. The brutal series of murders committed by the Muslim Brotherhood, for example, are too fresh in our minds to be forgotten easily. One is entitled to ask, too, whether there is not a tendency among some Muslim states not to treat the non-Muslim minorities who dwell among them with the toleration and justice which Islam demands?

In this connection one fact — that the great tragedy of the Muslim-Hindu communal troubles has not developed into the mass-slaughter which was at one time feared — is a matter for congratulation for the leaders of both Pakistan and India. None the less the situation will remain an explosive one for many years to come; and one can only hope that the hot-heads on both sides will continue to be restrained by the wisdom of leadership which has been so far shown.

Indeed, when one moves further west, one feels that some of the statesmanship shown by Pakistan might well be borrowed by the leaders of the Arab world. Whether one thinks of the Kurds in Iraq, the Yazidis in Syria, the Maronites in the Lebanon, the Copts in Egypt or the Jewish communities in all the Arab countries, it is clear that their experiences in recent years have not been such as to regard the growth of power and influence among Muslims with anything but disquiet. To be sure the actions of individual members of those minorities have from time to time warranted severe condemnation. But their punishment, surely, should be as individuals. The persecution of a community for the misdeeds, real or imagined, of some of its members goes against the grain of Islamic teaching and detracts from the moral status of the whole movement in the world at large.

The temptation for a people which has been oppressed to become in its turn an oppressor as soon as the foreigner’s yoke has been removed, has also far-reaching dangers for the future of that people itself. A pre-occupation with the struggle for power to the exclusion of other things may well divert attention from a myriad of domestic problems whose urgency brooks no delay.

Plight of the Masses.

To the readers of the Islamic Review there is no necessity to recapitulate the long list of social and economic disabilities under which the Muslim masses dwell. It is a problem which has been exercising some of the best brains of the Muslim world. Yet this must be said. The sympathetic non-Muslim remains to be convinced that the study and thought into those problems has gone beyond the academic stage.

One cannot ignore the fact that there are some Muslim states which have been independent for a quarter of a century and which have not even made a beginning to improve the level of economic and social life among the masses. Do those who exercise the reins of power in the Muslim world appreciate their duty to put into execution far-reaching plans for economic, social and political reform? Or do they tend to repeat parrot-wise the slogans of Islam without making a serious attempt to put them into effect? To what extent is there a cynical disregard of the responsibilities of power in the Muslim world at this crucial stage in its development?

Let it not be forgotten that the corruption which has overcome the social pattern in the Muslim world during its centuries-long sleep has its own vested interest. While it was in the interest of the foreign oppressor to divide Muslim against Muslim it was natural that elements came to the top which were not the best available — and that is putting it mildly. Have the changed circumstances of freedom led to a change of political leadership? The facts speak for themselves.

Land settlement among the Bedouin; land reform in the fertile valleys; establishment of social services; exploitation of natural resources for the national benefit; educational reform; the re-establishment of public health and preventive medicine to the high level in relation to other parts of the world it reached during the Golden Age of Islam; the building of hospitals and the provision of adequate medical services in the more remote areas; irrigation and re-afforestation to prevent the wastage of the Muslim heritage; all these questions should be figuring largely in the legislative programmes of the Muslim countries.

So far there has been a tendency for political leaders to ignore these questions and to substitute in their place a great deal of verbiage borrowed from the days of national struggle which has little or no application to the conditions of to-day. That this is so is not only a matter of distress: it is a matter for alarm for all those who are watching developments in the Orient with interest and sympathy.

The pitiful plight of the Muslim masses cannot continue as it is to-day without evoking a protest. Already the warning has been sounded. It is known that the Kremlin, appreciating shrewdly the discontent which is rife in the villages and the poorer quarters of the Muslim cities, is making every attempt to stimulate that discontent into paths of violence for the furtherance of its own imperialistic plans. Knowing that the barren slogans of Marxism in their European form are of little taste to the peoples of the Muslim world, the Kremlin has adapted some of them to the Oriental pattern of thought, has mixed therein a few sayings blasphemously borrowed for the purpose from The Qur’an and has thereby created a ready-made revolutionary ideology which it has done its best to spread. For this purpose it has utilized the Muslim Brotherhood organization; and thanks to the blindness of political leaders, for a long time actually succeeded in obtaining political and financial support from the highest quarters. It was only when its true nature was at last realized that an attempt was made to suppress the Muslim Brotherhood.
But the success which attended the Kremlin's efforts to popularise this organization among the peoples of the Arab countries is a clear warning that the Kremlin was working on fertile ground. What has happened in China is a standing warning to the whole Orient. The social, political and economic conditions of the Chinese and of other Oriental peoples are sufficiently close to justify comparison and analogy. How far that analogy can be carried is, perhaps, arguable; but the lesson that internal reform is among the most urgent tasks of Muslim political leadership cannot be ignored.

If the political leaders of the Islamic countries guide the movement at the head of which posterity has placed them into channels of internal cleansing and reform, spiritual, economic and social, then indeed we of the West may find in the movement the new inspiration for which we are all looking. Before the movement, however, looms the danger that what began as a spiritual reawakening will flounder in a morass of empty boasting, parrot-like repetition of meaningless phrases, continued exploitation of the dispossessed Islamic masses, persecution of minorities; and that attempts will continue to be made to divert popular discontent with the way things have developed into avenues of xenophobia and fanaticism.

Should this be the prospect before Islam there can be only one result: the internal situation will go on deteriorating till the people, fired by Communist slogans, can stand no more and revolt. It would indeed be paradoxical and tragic, if this great movement of religious and national rebirth should result merely in the extension of Stalin's Empire. The remedy against this is in the hands of the political leaders of the Islamic countries themselves.

**IMPRESSIONS OF AFGHANISTAN AND THE NORTH-WEST FRONTIER**

By M. Phillips Price

**Pakistan in Relation to its Neighbours.**

Since the creation of the Dominion of Pakistan, its relations with the neighbouring Kingdom of Afghanistan have become a matter of considerable importance for the new political set-up in the Middle East. Afghanistan is right at the gateway into the sub-continent, and for centuries has been the place at which invasion of India has started, or through which invading armies have passed. Geographically and climatically Afghanistan is part of Central Asia. It is a country of high plateaux, the climate is dry, and the temperature extreme. In this respect it is very unlike the Indian sub-continent. Yet culturally the people of Afghanistan have a common link with the people of Pakistan. That common link is Islam. The invasion of the Arabs into Bactria in the seventh century and into Sind in the eighth swept away the old religions and ideas. One has only to visit the remarkable caves and see the carved rock figures at Mamian, in Central Afghanistan, to appreciate the fact that Buddhism, which had been the principal religion in this part of Asia for nearly a thousand years, had entered a phase of devil-worship and fetishism. In parts of Afghanistan, notably in the Mounds of Bagram, North of Kabul, extensive remains of Hindu civilisation have been unearthed. Both these cults were swept away without a trace in the early days of the Hegira, and there can be little doubt that it was not just the Arab sword that brought this about. Central Asia at least was ripe at this time for a new faith, and the simplicity and straightforwardness of Islam appealed to the masses, who were tired of ritual, idolatry and priestly exactions.

Yet, of course, the types of people that accepted Islam on the North-West Frontier of India and Afghanistan were very various. In the plains of the Punjab and Sind lived an Indo-Aryan type of people with their own special language—Punjabi. In what is now the North-West Frontier Province, and right into Central Afghanistan up to the Hindu Kush, were another people speaking what is known as Pushtu, of which Persian forms a large element. A traveller in these parts to-day observes that the physical features of the people in all these regions are very similar. They belong in the main to the Indo-Aryan racial types, though there are tribes of Turkish origin sandwiched amongst them. But they also speak Pushtu. On matters of religion, the people of what is now Pakistan and of Eastern Afghanistan are one; in matters of race, too, they have much in common. But linguistically the dividing line is somewhere along the upper reaches of the Indus. Thus a political movement based on language differences can make out a case for the inclusion of the North-West Frontier Province in the Kingdom of Afghanistan. Yet British rule has always been a unifying influence on the Indian sub-continent, and the tendency has grown throughout the nineteenth century for the people of the North-West Frontier Province to feel themselves part of the Punjab, rather than part of the Highlands of Afghanistan. This tendency was further developed by the periodical wars between British India and Afghanistan, and by Anglo-Russian rivalry in Central Asia. But finally a settlement was arrived at in the Treaty of Gandamak, which ended the Second Afghan War in 1881.

**The Treaty of Gandamak.**

As everyone knows, under this Treaty an area between Afghanistan and British India was created which was not administered, where no taxes were collected, and where native courts only existed. With the creation of Pakistan, the Afghan Government, uncertain as to whether the new Dominion would become "a viable State," put in claims for the unadministered territory on the grounds that the Treaty of Gandamak was made between Afghanistan and the British, that the British were now gone, and therefore the Treaty was no longer valid. But when it became clear in the course of 1948 that Pakistan had come to stay, the authorities in Kabul seemed to have quietly dropped their territorial claims and began to suggest that autonomy under Pakistan might meet the situation.

In any case, the relations between Afghanistan and Pakistan would improve despite the recent aberrations and there can be no doubt that the cultural tie of Islam would make co-operation between the two countries much easier. As long as the British were there, one could be sure of efficient and just rule, but also one had to reckon with periodical fanatical outbreaks among the tribes; for the British were, after all, foreigners, and though most Britons who have served in the East got on well with Muslims, especially with the educated ones, the relations between the British and Muslim hill-tribesmen were of a somewhat different nature. Here the sporting instinct of the British and of the tribesmen enabled the two to get on well together; but sport often took the form of occasional shooting at each other with rifles, especially if some fanatical mullah started preaching a Holy War. This situation, of course, could not last indefinitely, and the creation of the Dominion of
Pakistan became the signal for a change on the North-West Frontier.

The future of this country now will largely depend on the economic development of water-power and irrigation schemes in the Upper Indus and Kabul Rivers. With the aid of British engineers this work is proceeding, and ought to go a long way to finding outlets for the younger sons of Pathan tribesmen on both sides of the Frontier. In this way the younger generation will get out of their poverty-stricken villages and find a better life outside, though doubtless they will frequently return on visits to their villages and may even end their days there on their savings. For my part, I was much impressed by the intelligence of those Pathan tribesmen whom I met—in this case, Afridis and Mahsuds. They are a vigorous race, but their vigour has gone in the past into religious fanaticism, spurred on, no doubt, by the poor economic conditions in their native villages. Thus religion is bound up with poverty, but the spread of education will do much to overcome this, and I found that the Pakistan Government is carrying on the educational work of old British India, using many men of the old British Indian Education Service.

The Impress of Islam on the Afghans.

When one crosses the Frontier into Afghanistan one feels at once the physical and climatic change that comes with ascending on to the Central Asian Plateau. But the people look much the same on both sides of the Frontier. Linguistically all Central and Eastern Afghanistan speaks Pushtu, while the religion, of course, is Islam. Therefore, on the face of it, there is little change as one moves West. But beneath the surface there is a difference. The population on the plains of the Indus are not physically so well-built as in Afghanistan, though they are better educated and materially more advanced. There is a much closer similarity between the peoples of the North-West Frontier Province and the people of Eastern Afghanistan. But again this requires qualification. The Afghans South of the Hindu Kush, speaking Pushtu, are not quite homogeneous. The tribal system, similar to that of the unadministered part of the North-West Frontier, is still in existence, though it is breaking down gradually. The Royal Durrani tribe of the reigning dynasty is no longer really a tribe at all, but only a number of land-owning families with retainers. On the other hand, a large part of the population of the Upper Kabul Valley and of that large region on the Southern slopes of the Hindu Kush are peaceful cultivators of upland villages, a fine physical type of people speaking Pushtu, living a patriarchal life as their fathers have lived for generations, and devoted to Islam. I found them most delightful to go amongst. They were extremely friendly to foreigners and seemed pleased to see anyone taking an interest in them. Their manners were perfect, and everything showed the deep impression the Islamic culture had made upon their self-respect and dignity.

The Condition of the Muslims in Soviet Russia.

There are, of course, other regions of Afghanistan where the direct link with Pakistan, such as one sees in the east of the country and in the Pathan tribal areas, does not exist. For instance, north of the Hindu Kush one enters the entirely different world of the Oxus watershed, bordering the Soviet Republic of Asiatic Russia. Here one is up against different racial types of Afghans and another atmosphere, owing to the proximity of Russia. It is Russian influence rather than the influences from the Indian Sub-Continent that one meets with here. Actually, at present, Russian influence is small. The Afghan Government is most anxious to develop relations with India and the West, and especially in the matter of irrigation and road building, with the United States. Indeed, one can travel along the oases north of the Hindu Kush mountains for miles and not only not see a Russian, but not even a sign of Russian influence, although one can, all the time, see the sand dunes along the Oxus which mark the Russo-Afghan boundary.

There can be no doubt, however, that in Asiatic Russia, the
economic condition of the Muslim population is infinitely better than it was before the October Revolution in the days of the Tsar. The last time that unbiased observers were in Russian Turkistan, about three years ago, reports at that time indicated a high percentage of literate persons and a steady growth of industry, which means a rise in the material welfare of the people. On the other hand, religion in Russia was free for any Soviet citizen to practice and there was no reason to believe that the Muslim population of Russian Turkistan was any exception. But, against this, all political activity outside the Communist Party was, and is, forbidden, and only the Marxist philosophy of life can be advocated in press and on platform. This is bound to mean that Muslim philosophy and religious teaching, based on the Qur'an, is handicapped, though not actually forbidden. The whole philosophy of Russian Communism is based on material progress. In this, it has undoubtedly made great strides among the people of Asia, but at the expense of handicapping, stultifying and ultimately destroying the older and spiritual religions.

Northern Afghanistan Unaffected by any Modern Movement.

South of the Oxus in northern Afghanistan, the economic conditions of the people are primitive and undoubtedly behind those of Russian Turkistan. Yet, the cult of Islam seemed to me, in my visit to the principal towns there, to be practiced with an intensity that I had only rarely seen elsewhere in the Middle East. I was in Mazar-i-Sharif on a Friday and saw the crowds at prayer in the beautiful Mosque that is built over the grave, so it is claimed locally, of the Caliph ’Ali. Of course, this claim would be nowhere else accepted in the Islamic world, but it certainly makes Mazar-i-Sharif a centre of pilgrimage. Islam here is of the traditional sort. It can have altered little during the last thousand years. No modern movement seems to have found its way to the remoteness of northern Afghanistan. Women are strictly veiled but the Afghan Government has been active in founding girls’ schools, two of which are in northern Afghanistan. In course of time, educated women will appear among the people of this part of central Asia and will play their part in creating a new outlook on life. Moreover, there are the beginnings of industry here to be seen, mostly concerned with the processing of agricultural produce, but there is also one large textile factory. All this part of Afghanistan bordering the Oxus is inhabited by linguistic groups which correspond exactly with what is found north of the river, namely Uzbek, who speak an ancient Turkish language, and the Tadjiks, who speak an old form of Persian. Physically, also, there are two types, the Turco-Mongol and the Iranian. Further west, one finds an Afghan that is little distinguishable from the Persian and, in fact, the two people seem to intermingle when one reaches Seistan.

Sunni and Shi'a Differences Unnoticeable in Afghanistan.

I noticed one thing very definitely. There seems to be little difference in Afghanistan to-day between Sunni and Shi'a. They both attend the same Mosque and observe the same festivals and observance of Muharram by the Shi'ites seems to cause no offence to the Sunnis. Indeed, there seems now to be a decreasing difference between these two. This is, no doubt, a sign of the times. For, in the Christian churches of the west also, there is much intermingling between the various non-conformist sects of Protestantism and the Anglican church. Religious tolerance is clearly on the increase in northern Afghanistan.

The positions seem different in south eastern Afghanistan and in the neighbourhood of Kandhar and the borders of Baluchistan one senses the old fanaticism again. But this, I think, is largely a xenophobia directed against all foreigners and is partly political, although it may at times take a religious form. The Afghan Government is very active in combating this. It has arrested and imprisoned Mullahs in Kandhar who resisted the opening of girls' schools and, in fact, one can say that the ruling Durrani family in Kabul is determined to modernise Afghanistan, but to do it gradually and not with break-neck speed of ex-King Amanullah. There is little doubt that they wish to see Afghanistan out along the path that Turkey has followed under Kemal Ataturk, with this difference, however, that they intend very definitely not to allow the State to over-shadow the traditional religion and cultural life of the nation.
"THE LESSON OF PALESTINE"

By MUSA 'ALAMI

[As a result of the discomfiture and tragic experience of the Arabs in Palestine there are discernible in the Arab lands new trends of thought which are sure to have a profound effect on the whole of the Middle East and the entire Muslim world. There is now apparent and running like unto a red thread in the woof and warp of both the confused and systematised thought to-day a strong awakening to a demand for political unification and a vast scheme of social and economic reform in all the lands of the Fertile Crescent. A most recent and systematic expression of this idea has come from the pen of Mr. Musa 'Alami, who is a well-known figure in the political life of Syria and is the Director-General of the Arab Offices abroad. Mr. 'Alami has written a booklet in Arabic of 100 pages which was published in Beirut on the 25th of March, 1949.]

We print below a resumé of this book by Mr. Edward 'Atiyah, Secretary of the Arab Office in London, to acquaint our readers of the thought of the Arab Muslim countries.

(Editor, I.R.)]

General Scheme and Thesis.

The book is divided into two main parts. The first part is a survey of the Arab disaster in Palestine and an analysis of its causes, which reveal fundamental defects in the structure and character of Arab life in general, and point to the conclusion that unless these fundamental defects are rectified promptly and put right greater disasters than the loss of a part of Palestine may well befall the Arabs in the future. The second part propounds the remedy as a logical sequel to the diagnosis of the malady made in the first part.

It may be well here to quote Mr. 'Alami's introductory words, for they sum up faithfully the present mood of all thinking Arabs in this part of the world—alike in its realism and resilience.

"A challenge — the first to confront them since their liberation from foreign rule — faced the Arabs. They failed to meet it and suffered a severe national disaster which left them exposed to other blows and disasters. . . . We were stunned by the severity of the blow. Then we began to awaken, and every Arab started to ask himself: 'How did this disaster befall us? Why did things take this course? What were our mistakes and the weak points in our make-up through which the enemy was able to strike us? ' and above all 'what are we to do now? how to ward off the grave danger which is yet to be expected, and to regain our dear usurped country? ' These are the questions we shall try to deal with in this study.'

Causes of the Arab Disaster.

The author places the initial and prime responsibility for what befell the Arabs in Palestine upon the British who established the Jewish national home in Palestine and tended it for thirty years, during which, and under the protection of British bayonets, the tide of Jewish immigration flooded the land, Jewish settlements were established and even Jewish terrorism grew up and developed into a highly organised and well-equipped military power, while the Arabs were prevented, also by the British, from acquiring arms with which to defend their country. The responsibility of the British was in the last phase shared by the Americans and the Russians, but in spite of all this foreign support for the Jews, the Arabs could still have won the battle. They failed to do so because of their own shortcomings.

Mr. 'Alami then analyses these shortcomings and finds that they were the same in both phases of the battle for Palestine—the first phase, during which the burden of responsibility was borne by the Palestine Arabs themselves; and the second phase, during which the responsibility was assumed by the Arab States. They were: unpreparedness, lack of organization and concerted effort, the inferior quality of Arab arms, the absence of a unified command or coherent plan of action, and above all the fact that the Arabs were not fighting for common and agreed aims, strategic or political. To these defects—common to both phases of the war—must be added, in the case of the Arab States—defeatism and the absence of anything like a real will to fight. Again Arab action in the political sphere suffered from the same weaknesses as their action in the military sphere. There was no clear objective and no thought-out plan. Whereas the one and only object of Arab policy and action should have been to secure the victory and save Palestine, this was not in fact the case.

The Armistice Mistake.

The greatest single mistake made by the Arabs was their acceptance of the armistice on the 10th June, only twenty-five days after the beginning of the fighting, before the Arab armies had completed their task and when the position of the Jews was one of extreme gravity. Mr. 'Alami quotes from a statement made by the Irgunzi Leumie leader Menachem Beigun in New York where he went after the assassination of Count Bernadotte, showing that the position of the Jews had become very critical by the 10th June and was only saved by the armistice. Mr. 'Alami admits the extreme pressure exerted by the Security Council, by the British and by the Americans on the Arab States to persuade them to accept the armistice, but he argues that this pressure had been expected, and that if the Arabs had struck with their maximum strength and with complete unity and determination from the beginning they could have won a decisive victory before diplomatic pressure compelled them to accept an armistice. In any case, it was fatal to accept a mere armistice which the Jews were certain to exploit in such a manner as to reverse the military position. The Arabs should have either refused to accept the armistice, and pressed home their attack regardless of outside pressure, as the Jews were to do subsequently, or they should have secured the final termination of the war on the basis of a clear settlement of the question at issue.

Lack of Unity the Main Cause.

Mr. 'Alami then carries his analysis a stage further. He shows that the defects and weaknesses displayed by the Arab war effort—military and political—were merely a reflection of the general condition of things in and among the Arab countries; that the Arabs did not do better because in their present manner of life and organisation it was impossible for them to do better. The Arab war effort lacked unity of purpose and action because the Arab nation is divided into a number of small states that could not confront the common enemy with a sufficiently united will. The Arab League had failed to provide the necessary measure of unity for effective common action. The weakness of the Arab political and military apparatus was merely a manifestation of the weakness and inadequacy of the whole governmental apparatus in the Arab countries. Lastly, the weakness of the governmental apparatus and the failure of the Arab governments was attributable to the backward and poor condition of
the Arab peoples themselves, their feeble political awareness and their inability to exercise adequate influence or supervision over their governments. The Arab peoples saw the disaster unfolding itself without being able to do anything to prevent it.

The Arabs Face Greater Perils Than Before.

The loss of Palestine and the establishment of a Jewish state in it, far from being the end of the disaster, will be merely the prelude to new and greater disasters if the Arabs do not awaken immediately to their peril, see clearly the causes of the disaster that has befallen them and proceed to remove them by reforming and reorganizing their entire scheme of life. The Jews have now established a base of considerable strength and striking power in the heart of the Arab world. Their ambitions are not confined to Palestine. They have an imperialist expansionist policy which aims at seizing other parts of the Arab world with the vast sources of wealth that lie in them, restoring the Jewish kingdom as it was in its golden age, and establishing their economic domination over the whole Middle East. Palestine, in their definition, embraces not only the whole of present-day Palestine, but also Transjordan and large portions of Syria, the Lebanon and Egypt. Their imagination stretches even to the vision of a greater Jewish state spreading from the Nile to the Euphrates. To dismiss these ambitions as fantastic would be very foolish. There was a time when even the conception of the “National home” seemed fantastic. Before the first world war the Jews professed to seek in Palestine a mere refuge from European persecution; then gradually they propounded the idea of the “national home,” which in turn grew into the blatant demand for a national state. The national state has now been realised, but even before its realisation, Jewish spokesmen were beginning to speak of the “ultimate aims” which they hoped to realise after securing sovereignty in a part of Palestine, and of the millions of Jews which they planned to bring into the Jewish state, despite the obvious fact that the area of Palestine alone cannot absorb these millions. Mr. ‘Alami quotes a statement addressed to the Jewish people by Mr. Ben Gurion during the recent session of the U.N. Assembly in Paris and reproduced in a Beirut newspaper on the 4th December, 1948, in which the Zionist leader said: “Our recent military victories are only a prelude to the realization of the ultimate aims of Israel. Our people must mobilize its whole strength and direct it towards the achievement of those aims. What the United Nations may decide in the coming days is only a part of what the Jewish people has waited for during thousands of years. Prepare then to reach out for the final goal in building the Jewish state, bringing back to it all the Jews of the world, be ready to surmount the many obstacles which we shall encounter in our march towards this goal.”

The Jews then mean to colonise the Middle East, and Jewish colonisation is something quite different from the British and French forms of colonisation which the Arabs have experienced. The colonisation of the Western Powers was something transient that did not attack the foundations of life and very existence of the Arabs. But Jewish colonisation is not satisfied with political and economic mastery and military bases. It is the displacement of one people by another, the seizure and expropriation of an entire country. Again, the people which is planning this colonisation of the Arab countries, apart from being well organised, equipped with all the apparatus of Western industry and technique, and supported by the great power of international Jewry, is a people whose hearts are brimming with hatred and vindictiveness bred in them by centuries of persecution. From their persecutors they have learned savage methods of persecution, and they have become ruthless in the pursuit of their aims, burning with the desire to wreak upon others the violence they have suffered themselves and the long-suppressed fury of their vengeance.

How Can The Arabs Protect Themselves?

This, then, is the enemy who has established himself among the Arabs and these are his plans. How can the Arabs prepare and equip themselves to resist him, to protect from his further aggression the lands they still hold, and to regain Palestine which they must regain, since without it there is no life for the Arabs? But the question is not only one of preparing themselves to resist the Jewish menace. Quite apart from this menace, the weaknesses and inadequacies of the Arab states so glaringly exposed by the Palestine war indicate a backward and unhealthy condition which must be remedied and remedied quickly, if the Arab peoples are to achieve a prosperous and progressive life in the modern world. The presence of the Jewish peril does but enhance the urgency of the need.

The Remedy: Unity the First Step.

Since the main cause of the weakness and failure of the Arabs was their disunity, or more precisely their division into a number of small separate states that failed even through the Arab League to achieve any effective measure of co-operation, the first step in the process of rebuilding Arab life on a sounder basis must be a greater and more real unification than that accomplished by the League. As long as the Arab homeland is divided into a number of small independent and sovereign states, the Arabs will remain weak and unable to achieve anything. Their first need therefore is to establish a single state of adequate size and potentialities. For various reasons it would be impossible at the present to include all the countries of the Arab League in such a state—though this must be the ultimate goal. But there is a region of the Arab world in which the establishment of a single state is eminently feasible, and particularly desirable. This is the region of the Fertile Crescent or that part of the Arab world which includes Iraq, Syria, Transjordan, Palestine and the Lebanon. First, this is the region which is most directly exposed to the Jewish menace. Secondly, it was in this region that the Arab movement started and has always been strongest. Moreover, unity—the creation of a single Arab state in the Fertile Crescent—has always been one of the twin aims of the Arab movement, the other being independence. The pioneers of the Arab movement—many of whom are to-day the leading figures in the separate regional governments that have arisen on the basis of the fragmentation of the Fertile Crescent—thought in terms of and planned for a single Arab state. Nor have they renounced their belief in unity. They still desire it, but each state wants it in its own peculiar way, and wants to be the dominant power in the proposed union. The division of the Fertile Crescent into a number of separate states was forced upon the Arabs by Western imperialism after the first world war. It was opposed by the Arabs, who rightly saw that it was not in their interest, but only in the interest of the foreign powers who wanted to share their country and to keep them divided and impotent. Now that foreign rule has been eliminated, are the Arabs to maintain those barriers to unity, strength and progress, which that rule set up for its own purposes and against Arab interests and wishes? All the great European nations of to-day—the British, the French, the Germans and the Italians—were at one time a collection of separate states or principalities. Had they remained so divided they could not have become great nations. Only political unification enabled them to develop into strong, prosperous and creative nations.

Mr. ‘Alami makes it quite clear that what is needed and what he has in mind is no mere association or confederation
between separate states, but a single state—preferably unitary, but if that should be impossible, at least a federal state, with a strong central government responsible for foreign affairs, defence, economy, justice and social and cultural affairs.

**How is Unification to be Achieved?**

There are two ways in which this unification can be achieved. It can either be imposed on all by one powerful member of the group (e.g. Prussia and Germany) or it can be brought about by common consent. Since no Arab Prussia has appeared yet and no force is available to impose the solution, the means must be that of persuasion and consent, or the constitutional way. A powerful movement of opinion must be organised to this end. Groups or associations believing firmly in this cause must be formed in all the countries of the Fertile Crescent to act jointly for the realisation of the common aim, by propagating the idea, pressing vigorously for its adoption and making it a condition of their support for every deputy and every government until the necessary majorities can be obtained for it in the existing parliaments. Or it may be that an individual apostle of unity will arise, whose call will rally the peoples to his side, surmount every obstacle and achieve the desired result.

But this union must be established on a basis of complete equality as between the countries entering it. No particular régime or form of government should be imposed on them in advance. The choice of the régime and form of government should be left to be decided by the people once the unification has been achieved.

The Lebanon is a part of the Fertile Crescent and a natural member of it. If a union is formed of the countries of the Crescent, it will not be possible for the Lebanon to stand in isolation from it, but the Lebanon has a peculiar character which requires that it should have a special position. This special position should therefore be recognised. In return for this recognition, the Lebanon should agree to there being closer ties and a greater degree of co-operation in the Fertile Crescent than exist to-day among the countries of the Arab League.

Lastly, the closest co-operation should exist between the Fertile Crescent state and the other Arab countries, particularly Egypt—a closer co-operation, indeed, than has been achieved in and through the League.

**Reform and Renovation to Accompany Unification.**

But unification by itself is not enough. If the social and economic condition of the Arab peoples and the apparatus of government in the Arab countries remain what they are to-day, political union will be of little avail. In order that union should result in greater prosperity and strength, it must be accompanied by a great movement of social, economic and political reform, designed to develop the resources of the Arab countries, distribute their wealth more equally and raise the masses to a higher level of life, materially and morally.

Mr. 'Alami does not content himself with vague generalities or the mere statement of principles. Instead he devotes the rest of his book to the elaboration of a detailed and concrete programme of development and reform, which amounts to a complete plan for the rebuilding of Arab life on a social-democratic basis. He suggests a period of fifteen years for the completion of the plan in three stages of five years each. The plan includes development schemes financed by adequate taxation (death duties and progressive income tax in particular), as well as by loans both internal and external if necessary; comprehensive social services, including education, health, housing and national insurance schemes.

As for the execution of the plan, this can only be achieved by an intensive and comprehensive drive in which the state and every subsidiary organisation within it will play their parts. The people must not only be given school instruction, but must be educated politically in the exercise and performance of their rights and duties. Every agency and every medium must be used to spread the principles of the new society. By such methods other nations have succeeded in transforming their life and outlook in the space of one generation. There is no reason why the Arabs should not be able to do the same; and they have to do it because they cannot afford to wait upon the slow pace of automatic evolution.

**Relations With the Outside World: Alliances.**

The Arabs must adopt a realistic approach to the question of foreign alliances. To trust in the myth of "traditional friendship" with the British is foolish. Relations between nations do not rest on such foundations. The British themselves are a practical people; they base their policies on considerations of national interest. The Arabs should do the same and neither trust in a supposed traditional friendship nor pursue policies merely because they are anti-British. They must first and foremost depend upon themselves and not upon the foreigner. But this does not mean that they should live in isolation. The world of to-day is a complex world of give and take; the Arabs inhabit a central part in this world in which isolationism is impossible, and they need a friend with whom they can establish reliable relations of mutual advantage. The present moment however is not a suitable one for the conclusion of alliances. A favourable opportunity for this existed before the disaster, but it was missed. Now, the Arabs must wait, for they are weak and discredited, and an alliance between the weak and the strong is apt to operate solely to the advantage of the latter. It is also to be feared that alliances with foreign powers might prove an obstacle in the way of unification and of the reform which at this moment are the two greatest and most urgent needs of the Arabs. It will be a different matter when the Arabs have achieved the proposed union. They will then be in a position to conclude an equal and just alliance on the basis of real give and take.
A GLANCE AT THE WORLD OF ISLAM

Afghanistan

THE UNITED STATES AND AFGHANISTAN

A little over six and a half years ago American diplomats first arrived in Afghanistan, and now the United States seems to be entering into ever closer relations with that country, and the service of American experts is being used by the Government for the development of Afghan territory. At the same time, American exports to Afghanistan have greatly increased, consisting largely of silk and woollen fabrics, haberdashery and perfumery. At the same time the United States purchase from Afghanistan local agricultural raw material, notably wool, Karakul and other furs.

Economic Plan for the Country.

The Minister of National Economy, 'Abdul Majid Khan, has drawn up an economic plan which envisages the extensive use of United States capital and experts and provides chiefly for the construction of roads and telephone lines.

Interchange of Visits.

In 1947 the Prime Minister, Sardar Shah Mahmud Khan, visited the United States for a few months, and in 1948 'Abdul Majid Khan, the Minister of National Economy, visited Washington. A visit to America was also made by the ex-Prime Minister, Muhammad Hashim Khan. At the same time many influential Americans visited Afghanistan.

Afghan Oil.

In 1956, the Inland Exploration Oil Company, an American concern, signed an agreement with Afghanistan to develop oilfields in the Herat area. However, in 1958, the agreement was terminated; but in 1944 the United States opened up negotiations once more with Afghanistan for the purpose of obtaining a concession in the north of the country. At the same time prospecting for oil and coal was begun in the Andkhui and Khanabad areas, as well as elsewhere. In 1949 a concession was granted to work Tirpur oil, to the west of Herat, and gold and silver deposits in the Logar area. The concession was made to the American Morrison Knudson Company, who were also authorized to build two aerodromes.

Air Travel to Afghanistan.

In 1947, American Transcontinental and Western Airlines agreed with the Afghan Government to found an Afghan-American Airline Company. The American Company secured the right to build aerodromes and to supply aircraft. It controls Afghan-American Airways and provides engineering personnel for the aerodromes.

Proposed American Loan.

It is believed that a 250,000,000 dollar loan is being contemplated, part of which would be used for the purpose of developing the road system of the country. Two roads, one from Kandahar to Chaman, and the other from Kabul to Jalalabad, are being constructed at the present time, and Afghanistan is utilizing the services of American experts for this work.

Hydro-Electric Station at Sarubi.

The Americans are also assisting in the construction of the hydro-electric station at Sarubi, a dam near Kabul and an irrigation canal on the Helmand river, which flows along the Iranian frontier.

Cultural Relations.

In elementary schools and colleges courses in the English language have been started and American teachers have been sent to Afghanistan to assist in this direction. Some Afghans graduating from the Habibia College in Kabul are given work with American firms and some are sent to the United States to complete their education.

China

United States Activities in Muslim Sinkiang.

The United States Information Services are active in Sinkiang. The centre of these activities is the consulate, which is distributing posters and showing films. From the consulate in Urumchi, the capital, a command car and trailer draws out daily to one of twenty-eight schools in the provincial capital. There the children jam into a large classroom or hall, sometimes without seats, to view the United States Country Fair, or a new radar device, on the screen. Posters are mailed to 832 schools throughout the province, having about 172,000 students. Since the schools are centred in oases surrounding the Tarin Basin, posters must be sent by caravans of tiny donkeys, knicknamed "Turfan nightingales" by the local inhabitants.

Newsletters in Turki and Chinese are circulated on a small scale by the United States Information Service. So far as is known, neither the Chinese Government nor the Soviet Union have distributed posters. The American ones are reported to be in great demand, because of the complete dearth of illustrated material.

The one field in which the Russians have taken the lead is radio. There are continuous programmes of Kazakh and Turki music from the Soviet Republic across the border. The voice of America, on the other hand, has a long haul to reach this part of the world.

Egypt

Egypt's Social Centres.

The United Nations Food and Agricultural Organization has praised Egypt's social centres. To improve the health and living conditions of her fourteen million fellaheen, or farmers, Egypt has established eighty-one rural social centres, each of which serves about 10,000 population.

Each social centre is directed by a full-time physician, who is responsible for the health of the villagers, a social worker with a background of social welfare work and nursing, and a qualified "Health Visitor" with equal qualifications.

The social centre provides clinics where all the people are treated without charge. Each centre includes a maternity and child health section. Patients with severe illnesses and surgical cases are cleared to the hospitals in one of the 200 health centres, each of which serves 50,000 people, or to the hospitals in the provincial capitals or largest cities.

The villagers contribute 3,500 Egyptian pounds (about 14,000 dollars) in cash and two acres of land to start the centre. Those who cannot give money give work. The centres are administered by elected committees of the villagers under government direction.

Upon starting a social centre, the entire town receives a clean-up and a treatment of DDT, which is applied every four months. The centres are introducing household industries using local materials and are now making wool and cotton cloth, furniture, matting, etc.

Compulsory education is established in the centres. Boys are taught skilled agriculture by a college graduate in this field, as well as their ABCs. Meritorious children are assisted upwards.

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Pure drinking water, either filtered or from artesian wells, has been arranged in more than 200 cities. The doctor-in-charge constantly checks the health of all families in the village. The Health Visitor visits all homes with an eye to the condition of pregnant women and babies.

**American Private Capital Invited by Egypt.**

His Excellency Kamal 'Abdul Rahim Bey, Egyptian Ambassador in the United States, recently invited a group of prominent U.S. business leaders to consider seriously the opportunities which Egypt now is able to offer to foreign investors. The Ambassador brought home his point by emphasizing the geographical position of Egypt.

He stated that Egypt was situated at the crossroads of three continents, on two seas and with the most important navigable artery in the world, the Suez Canal, passing through it, and that it enjoyed a unique geographical position that entitled her to be the most important trading centre in the Near East. As a result, Egypt had no rival in the Mediterranean area.

In listing his country's valuable virgin resources, such as oil, iron and others, detailing how investment possibilities were favoured by a complete freedom of enterprise and a considerate fiscal system, he said the door was wide open for Americans to participate in Egypt's revival as a great commercial power.

**Egypt Revives Its Tourist Industry.**

Egypt is back in the tourist business on a pre-war basis. All hotels and pensions have undergone extensive renovation. Food is plentiful and exceptionally good, and government regulation of rates in every hospice makes vacationing there not too expensive. During the war Egypt won a wide reputation for the quality as well as the abundance of its food. It will be remembered that 1,000,000 acres of cotton were turned into vegetables and grain to feed the soldiers of the Allies.

There are golf facilities at both Helipolis and Gezira, swimming in the Mediterranean and Red Sea, visits to El-Alamein battlefield and Siva Oasis, where Jupiter Amon revealed to Alexander the Great Alexander was truly his son. Mersa Matruh has a new hotel and bathing beach, open to tourists.

**Penicillin Factory Planned for Cairo.**

A factory for the manufacture of penicillin is shortly to be built in Cairo. It will cost 500,000 dollars. It is to be built under the terms of an agreement recently signed by the Eastern National Mining Company of Egypt and a firm in Denmark.

It is anticipated that the new venture ultimately will make penicillin available to the mass of Egyptian people. As soon as the factory starts operating, there will be a reduction of about 50 per cent in the prices at present paid in Egypt for imported penicillin.

The factory, it is understood, will also be in a position to supply penicillin to other parts of the Near and Middle East.

Enough of the drug is to be sent to Egypt to enable the new factory to produce the finished article in such quantities that 50,000 units will be available for every Egyptian when needed.

**Sakkara Tomb Found by Strike of a Pick.**

The chance strike of a workmen's pick has just brought to light an intact tomb of the 16th Dynasty at Sakkara.

The approach was made down a 75-foot shaft. Through an opening in a side wall caused by a rockfall, it was possible to see three wooden coffins side by side on the floor. Clustered before them were some 200 tiny statuettes called usheps — servants of the dead. These statuettes were made of light blue glazed pottery. Hieroglyphs on them gave archeologists a clue to the name, parentage and period of one of the tomb's occupants, Kanufeir, whose name means "beautiful personality" or "beautiful soul."

It is believed that Kanufeir was a scribe in the temple of Ptah, god of Memphis. He presumably lived about 600 B.C.

**Egyptian Women Demand Election to Parliament.**

The feminist movement in Egypt has gained further momentum. Although in a recent debate in the University on the subject of whether women should be elected to the Parliament the votes were against them, its defeat has not daunted them. The New York Times correspondent reports: "Contrary to the ideas held by the people outside the Islamic world, Muhammad (peace be upon him!) had a great respect for women and in Islam they are not regarded as inferiors."

**Harnessing The Nile.**

It is known that much Nile water runs to the Mediterranean Sea without being used. Some attempts have been tried to stop this waste. The latest of these projects is the Victoria Reservoir, which will be the largest reservoir in the world. It is undoubtedly the greatest and most important combination ever planned for irrigation and the regulation of a large river. It will store a volume of 64 billion cubic metres of water. At the same time it will provide power for the development of Uganda. It is estimated that the cost will be 4 million pounds to Egypt and 7 1/2 to Uganda.

The great Victoria Reservoir will work on an entirely new principle which has been called "Century Storage." This is like the storage of Joseph, who stored the corn of the seven good years and used it in the seven bad ones. In these days, we have no Joseph who can tell us when the bad years are coming.

The idea of building a dam at Lake Victoria dates back to 1898 following extensive studies made by Sir William Garstang. The new dam will mean to Egypt two more million of cultivable acres.

**Morocco**

**The 30th of March, 1949, in Morocco.**

On the occasion of the thirty-seventh anniversary of the establishment of the Protectorate régime of France in Morocco, the Istiqlal Party (the Party of Independence), of Morocco, whose headquarters are at Rabat, issued a statement which denounces the Protectorate, for it, under the pretext of coming to the assistance of people whom the imperialists classify as minor and backward, began by attacking the national, political, economic, cultural and social institutions of Morocco with the purpose of assimilating and exploiting it. The statement proceeds to give in detail the consequences of the Protectorate Treaty, which was imposed on Morocco, a country which had for thirteen centuries defended her own territory against the foreign invaders, on the 13th of March, 1912. As a result of this treaty the country was broken up into zones of foreign influence and the exercising of its prerogative of external sovereignty was curtailed.

The national government of Morocco was stripped of its powers in favour of foreign organisations, either in the form of casual control or of technical advice, which had as their purpose the weakening of the political, economic, cultural and social aspects of the country in order to assure foreign domination.

This state of affairs brought about the resistance of the Moroccan people, and it culminated in the Manifesto of the 11th January, 1944, issued by the Istiqlal Party. In this the Moroccan people, having decided to regain independence, proclaimed their inviolable right to life, justice and liberty.
After the war Morocco had the right to expect her liberation, particularly so as colonialism, the cause of war, was condemned by the world conscience. But instead one saw, especially during the recent years, the continuation of the colonial policy, which was accompanied by the tightening of the methods of oppression.

This policy openly destroyed what was left of the Moroccan sovereignty and personality. For instance, the person of the Sovereign of Morocco himself was not respected. In contravention of the Treaty of 1912, elementary principles of justice and decency, authors of tracts who were guilty of insulting the sovereign and his family, although denounced, were never brought to book.

**Political Life of the Country.**

In the political life of the country can be seen the most serious encroachments by the French Resident-General on what is left of Cherifian Government. For instance, the creation by legislative decree, without official sanction of administrative organisations, as well as political and judicial; the nomination and dismissal of Moroccan functionaries of the Makhzen (Kaidis and Khalifs); interference in the nomination of religious magistrates (Kadis), many posts remaining vacant on account of the opposition of the Resident, and the opposition of the Resident to the nomination of the Mendoub, representative of His Majesty the Sultan at Tangier. In fact this post has now been vacant for over a year.

The Resident has opposed the composition of a private Cabinet for the Sovereign, in spite of the provision made for this in the Cherifian budget during the last two years.

**Reforms of 1947.**

In the light of this policy it is easy to form judgement on the famous Reforms of 1947, which, it was said, would permit Moroccans to participate in the management of the affairs of their country. In fact, the Moroccans regard them merely as a manoeuvre designed to create a cloak to disguise still better the hand placed at the helm of all public affairs by the French administration.

**Disintegration of National Culture.**

The manifesto points out that the work of disintegrating cultural national institutions can be seen in the cultural policy planned. The Residency for the last two years has vigorously hindered the development of traditional private schools which teach Moroccan culture and contribute with their resources to the fight against illiteracy. Although the Makhzen had authorised the opening of traditional schools, the Residency refused to give its consent. This was particularly notable in the course of the scholastic year 1947-1948 at Mielet, Figuig, El-Harram, Zerhoun, Tifelt and El-Ayoun. Some of the schools were closed arbitrarily during the same year in Ouezzan and Oujda. The Resident also opposed the building of schools at Kaniutra and at Marrakech.

**Serious Interference with Economic and Social Life.**

The social and economic structure of the country is no less affected by the policy of the Protectorate. Here are some facts, as given in the statement of the Istiqal Party:

(a) The wealth of the country has been monopolised and exploited during the last few years by French capitalists.
(b) Parity between the Moroccan and French francs to the detriment of Moroccan economy is maintained.
(c) The restriction of Moroccan foreign trade.
(d) The influx of French capital into Morocco with a view to speculation. This is due to the facilities to this end by the Resident.
(e) Discriminatory treatment in the matter of social legislation, Moroccan labouring classes being deprived of the right of forming trade unions.

**The Most Sacred Liberties are Trampled Down.**

It need hardly be emphasized that in an arbitrary and violent system of government such as that of the French Protectorate, public and individual liberties of the most elementary kind have no place. And this is all the graver in that neither penal code nor public prosecution exists. The "sweet pleasure" of the French police is law.

Sentences of imprisonment given to Moroccans for having sung national songs and having shouted "Long live free and independent Morocco," or for having worn scout's uniform on the occasion of public or private festivals. During 1948 such sentences were given at Marrakech, Safi, Kenitra, Khemisset, Oujda, Berkane and Mazagan.

Proceedings have been taken against and sentences given to Moroccans who had prayed in mosques on the occasion of the celebration of Indian and Pakistani independence. This happened at Mogador, Sale, Rabat and Mazagan.

The celebration of the birthday of the Prophet was considered to be an act against public order at Safi, where five religious men were sentenced last January to from two to three months' imprisonment.

Arbitrary measures to confine to their house many merchants, artisans and labourers of Oujda in June, 1948.

More than one-half of Morocco is still under military government, and in order to move about in these zones Moroccans must procure a permit from the French authorities.

Liberty of expression is no more respected than is individual liberty. A censorship is still maintained. The few independent publications allowed to appear are mutilated by the censorship service of the Resident, which does not even spare to communiqués issuing from the Cherifian Control.

Freedom of assembly is still subject to restrictions, imposed by the administration. As for scouting and scouts associations, these are to all intents and purposes prohibited to Moroccans in that the French administration permits them only on condition they are affiliated to French federations.

**The Destruction of Moroccan Personality.**

The policy of the Protectorate reveals itself, therefore, as a work aiming at the destruction of Moroccan personality and at the annexation pure and simple of Morocco to a colonial system, so as to maintain the country subservient to the French minority which has seized all powers. After experiencing thirty seven years of the Protectorate Government, the Moroccan people feel stronger in their determination to denounce this régime which has maintained itself and can only continue to do so by brute force.

The manifesto ends with the following words:

France, which proclaimed her participation in the Charter of the United Nations, must end such a régime and must give back to the Moroccan nation her independence and permit her to exercise sovereignty over her own affairs.

**Iran**

**Iranian Women Demand Political Rights.**

The Association of Iranian Women has sent a letter to the Constituent Assembly and the Majlis requesting that political rights be granted to women. The Association specifically demands the granting of rights for elections to the Majlis and Senate, stressing that Iranian women "will not permit that they be treated as in medieval ages."
Pakistan

An All-Pakistan Women’s Association was formed at the All-
Pakistan’s Women’s Conference, which met in Karachi on Febru-
ary 22, 1949, under the lead of Begum Liaquat Ali Khan, wife
of Pakistan’s Prime Minister.

The Association will work for the general welfare, social
uplift, educational progress and cultural development of the
women of Pakistan, irrespective of caste, creed or colour.

Addressing the Conference, Begum Liaquat Ali Khan said :
"It is as the citizens of Pakistan that we have associated our-
selves together to fight the evils of ignorance, poverty and disease,
so that this land, which belongs to all of us and to our children,
may become a happier, healthier and better place."

Begum Liaquat Ali Khan suggested a four-point programme
for immediate action by individual members:
(1) A literacy, social and cultural drive in your own home and
immediate neighbourhood.
(2) A similar drive in our clubs and social gatherings.
(3) A drive against our own personal ignorance and deficiencies.
(4) A pledge by each member to do at least one or two hours'
voluntary work a day in camps, hospitals, social welfare
centres, etc.

The Conference elected Her Excellency Begum Khwaja
Nazimuddin and Miss Fatima Jinnah as Patrons of the Associa-
tion and Begum Liaquat Ali Khan was unanimously elected
President.

Turkey

Foreign Capital and Turkey.

The Minister of Economy and Commerce, Cemil Sait
Barlas, in answer to a question in the Grand National Assembly,
said that the door was open to foreign capital on an equal foot-
ing with domestic enterprise. The Government have no inten-
tion of discriminating between Turkish and foreign firms whose
plans were in accordance with the Turkish national interests and
were calculated to promote economic recovery.

The Minister pointed out that his statement was in keeping
with the Turkish government’s policy to encourage foreign
capital investment. Article 31 of a decree effective since May
1947 reads as follows: “In connection with capital brought into
the country from foreign countries in the form of foreign
exchange, or in the form of installations to be used in industrial,
agricultural, constructional and commercial fields leading to an
increase in activities considered useful for the development of
the country, the Ministry of Finance may guarantee in advance
that the necessary permission will be given investors for the
partial or total transfer of the income as well as of the assets
of such enterprises.”

Agriculture.

Turkey’s grain crop is provisionally estimated to be about
25% smaller than last year’s. This is due to the exceptionally
severe winter which has prevailed in almost every region of the
country. It is pointed out, however, that favourable conditions
in early spring may yet produce a much larger crop.

The cotton yield this year is expected to exceed by 150,000
bales the 1948 total of 205,000 bales. Some 2,500 tons of
selected cotton seed will be sold at cost to farmers in the Cukurova
region and another 7000 tons will be made available against
payment after the new crop is in. This measure will ensure the
sowing of an acreage 30% larger than in 1948, thus making
possible the increase in production.

Industry and Mining.

Deposits of good quality manganese have been found at
the village of Birgi, near Trabzon, on the Black Sea. Despite
severe winter conditions, one thousand tons have already been
mined, and half of this amount has been transported to the
coast some three miles away.

The Karabuk Steel and Iron Works produced 4,000 tons of
iron ties and 2,500 tons of rails for Turkish railways in 1948.
Production of these items is geared to total 9,000 tons in 1949.

The Sumer Bank will construct a textile mill at Halkapinar,
near Izmir. The new factory will require an initial outlay
estimated at more than two million dollars.

The installation of equipment has been completed in the
30,000-KW electric power station built at Istanbul by a Swiss
firm. Scheduled to begin operation in April, the new generating
plant will provide additional electric current for Istanbul’s fast-
expanding industrial and household needs.

The production of sulphurous lignite (brown coal) is to be
stepped up to meet steadily increasing demand.

Music and Theatre.

The Municipality of Istanbul will spend over two million
dollars to complete the new theatre at Taksim, Istanbul, with
a seating capacity of 2,600.

Preparations are proceeding for the music festival planned
to take place in Ankara in April. Sponsored jointly by the
Turkish Ministry of Education and the British Council who
organized a similar festival last year, the programme will give
Turkish and British musicians an opportunity to play and con-
duct their own works at the Ankara Opera House. Offerings
will include several examples of modern Turkish music and old
Turkish motifs rearranged to fit western rhythms.

Children’s Day in Turkey.

April 23rd, which marks the anniversary of the first opening
of the Grand National Assembly, was an annual holiday devoted
to children. This year, as before, delegations of children from
different schools called on the President at his home; and Mrs.
Inonu, the President’s wife, presented each child with a packet
of sweets. Parties and children’s balls were held during the whole
week, with taxis giving the youngsters free rides and movie
theatres open to them without charge. The Children’s Holiday
is celebrated in recognition of the fact that the future of the
new Turkey lies in their hands, and that they too would soon
have a more active part to play in their country’s development.

BIGGEST WATER RESERVOIR IN CENTRAL ASIA

A dam has been completed for the biggest water reservoir
in Central Asia, located in the Turkmenian Republic. The dam
will raise the level of the River Tadjinka so as to form a lake
having a surface area of 46 square kilometres and containing 150
million cubic metres of water. This will make it possible to
reclaim 125,000 acres of the Kara-Kum Desert for cotton planta-
tions, grain fields, orchards and vineyards; it will also solve the
problem of water supply to the Turkmenian capital, Ashkhabad.

TRIBUTE TO UZBEK MATHEMATICIAN

The scientific circles of the Uzbek capital honoured the out-
standing Uzbek mathematician, Professor Tash-Muhamed Kary
Nyazov, on the occasion of his 50th birthday and the 30th anni-
versary of his scientific and pedagogical activity. The occasion
was marked by a meeting in the Scientists’ Club in Tashkent,
at which a speech was delivered by Professor Vsevolod
Romanovsky, the well-known Soviet mathematician.
Russia

Industrial Progress in Kazakhstan.

Kazakhstan, which till comparatively recently was a country of pastures and deserts, has now become highly industrialized. Between 1940 and 1948 the basic resources of the Kazakh Republic have increased by 170% and the volume of production almost doubled. Complete new branches of industry, such as iron, steel, zinc, oil refining, agricultural fertilizers have been created.

Kazakhstan is a country of colossal natural wealth and extremely favourable climatic conditions. The authorities there are concentrating upon increasing the fuel and power resources of the country in the shortest possible time, and great importance is being attached to the furthering of animal husbandry. It is expected that within the next few years the Republic will become the most important base for the animal husbandry in the Soviet Union. The enormous territory of the Kazakh Republic, being 2.7 million square kilometres, largely consists of natural, all the year round pasture and makes it possible to establish economically cattle ranching on a large scale.

Cultural Construction Work of Azerbaijan Farmers.

Collective farms of the Azerbaijan Republic will invest 200 million rubles this year in the construction of cultural institutions and public buildings.

Approximately 500 villages will be completely reconstructed on the basis of master plans drawn up by Azerbaijan architects. In the village of Karadagly, for example, 370 houses will be built, and two power stations are under construction, as are a brick kiln and two club-houses. The village will have several big public gardens, four bridges and a number of artesian wells.

Since the war collective farms in Soviet Azerbaijan have built 760 clubhouses and libraries, 283 schools, more than 50 power stations, hundreds of medical institutions and thousands of colleges for farmers.

The Academy of Sciences of Azerbaijan.

Twenty-nine years ago Azerbaijan was a country where literacy was unknown. For every one hundred persons, there were three who were literate, but now Azerbaijan has free and universal education and its Academy of Science has been functioning fruitfully for the last four years. The Academy has four departments, fourteen institutes, three museums, three branches in outlying areas and several other scientific institutions. It is staffed by forty-four doctors of science and professors, one hundred and seventy-six assistant professors and masters of science and two hundred and ten junior scientific workers.

A special institute of the Academy is engaged in the study of theoretical problems connected with the exploitation of the oil-fields, for which this Republic is famous. The composition and properties of the oil are being analysed, and new methods of refining intended to increase production introduced.

The Academy is giving special attention to the development of agriculture. In the middle of February 1949 the Council of Ministers of the Republic adopted a decision for planting forest-shelter-belts in the Republic. The state plan for radical transformation of nature in the steppe and foothill districts of Azerbaijan during the next fifteen years is of true historical importance.

In order to overcome the destructive influence of drought, dry, hot winds and storms on the harvest, to protect the soil against erosion and floods, to improve the water regime and climatic conditions, the Republic will have ten large shelter-belts, stretching over a total distance of 625 miles.

His Majesty King Feisal II

Iraq celebrated on April 6th, 1949, the accession anniversary to the throne of its king, who was born on May 2nd, 1935. He is the only son of late King Ghazi of Iraq, and grandson of late King Feisal I, founder and master builder of Iraq, son of King Husain of the Hijaz, leader, guide and inspiration of the Arab regeneration.

His Majesty King Feisal II succeeded his father in 1939 at the age of 4. After receiving preliminary training in religion and Arabic, he went to England to complete his studies at Harrow. He is now under the guidance of his uncle, His Royal Highness Abd al Ihab, the Regent and Crown Prince, who has led and is leading the Iraqi Nation with great wisdom and forethought.
Pakistan and the British Commonwealth of Nations

By THE HONOURABLE MR. LIAQAT ‘ALI KHAN

The basic conception underlying the whole idea of the Commonwealth of Nations is that it is an association of free, equal and independent Nations. This association is both elastic and dynamic. In 1926 an attempt was made to put on paper the outstanding characteristics of this association and some of them were subsequently translated into statutory form in the shape of the Statute of Westminster of 1931. Common allegiance to The Crown had hitherto been understood and accepted as the principal link binding the member Nations of the Commonwealth together. The decision of the people of India to adopt a Constitution which would convert India into a Republic presented all the Nations of the Commonwealth with a fresh problem. The meeting of the Prime Ministers of the Commonwealth which has just concluded its deliberations was called together and explored methods of resolving this problem which, stated in its bare form, amounted to this: Could a member Nation of the Commonwealth continue its full membership after it had decided to become a Republic and to renounce its allegiance to The King, and if so, under what conditions? This problem has been carefully and anxiously considered by the representatives of the various Nations of the Commonwealth and the conclusion reached by them has been announced in the shape of a formal declaration.

India’s unqualified affirmation of her desire to continue as a full member of the Commonwealth and her willingness to accept The King as the symbol of the association of the free Nations of the Commonwealth and as such Head of the Commonwealth has enabled the other members of the Commonwealth to accept the continuation of India as a full member of the Commonwealth.

One obvious change that has occurred and has been recognised and given effect to, is that allegiance to The King no longer constitutes the essential requirement of membership of the Commonwealth. On the coming into force of India’s new Constitution, India will become a Republic and The King will cease to be the King of India. On the other hand, India has declared its acceptance of The King as Head of the Commonwealth and the symbol of the free association of the Nations of the Commonwealth. The new position that The King will henceforth occupy in this relationship is a purely symbolic one and does not confer or imply any new function or authority upon The Crown or The King.

The freedom of association and the equality of status between the various members of the Commonwealth continues as the basis of Commonwealth membership. The declaration that has been agreed upon between the different members of the Commonwealth as embodying their conclusion with regard to the problem that they had met to consider, does not, by itself, affect the relationship between each member of the Commonwealth, other than India, and The Crown, and for it is India alone that has, at this stage, intimated its intention to alter that relationship. The very doctrine of the equality of members of the Commonwealth, however, predicates that if any other member of the Commonwealth chooses henceforth to frame a Constitution for itself which involves an alteration of its relationship with The Crown, of a character similar to that which India has chosen to make and decides, nevertheless, to continue its full membership of the Commonwealth on the same terms as have been accepted on behalf of India, it would be open to it to do so.

This is a remarkable development in the Commonwealth conception and constitutes an important landmark in the process of its development. It also emphasises both aspects of its elastic and dynamic character. The members of the Commonwealth are pledged to free co-operation in the pursuit of peace, liberty and progress, and we feel sure that if the Commonwealth remains true to its ideals it will prove a potent and effective instrument for the attainment of these ends.

Pakistan’s position in the Commonwealth remains unaffected as a result of the deliberations of the meeting of the Prime Ministers. It continues to retain full freedom with regard to the shape of its Constitution which is in the process of being framed, and with regard to whether it shall freely choose to continue its membership of the Commonwealth on the existing basis or shall substitute in its place full membership on the basis adopted by India, or shall, if it so decides, go out of the Commonwealth altogether.

The Honourable Mr. Liaqat ‘Ali Khan, Prime Minister of Pakistan, with his wife

THE ISLAMIC REVIEW
ISLAM IN ENGLAND

The Shah Jehan Mosque, Woking.

The normal activities of the Woking Muslim Mission and Literary Trust, at the Shah Jehan Mosque, Woking, continue, as heretofore, in the form of lectures, interviews with enquirers about Islam, Saturday evening classes, correspondence and Friday prayers.

Besides these activities, which are mainly literary and intellectual, the Shah Jehan Mosque at Woking looks after the social needs and welfare of the Muslims in England. Accordingly it has to attend to the marriage ceremonies and burial obsequies of Muslims. On the 1st of April, 1949, a marriage tie between an English Muslim, Mr. B. H. Gutteridge, and an Egyptian Muslim lady, Miss Farah Halim, was solemnised by the Imam of the Shah Jehan Mosque, Woking, in the presence of a gathering of friends consisting of Muslims and non-Muslims, when Mr. Hassan Sabry and Mr. F. H. Saker, both of Egypt, were the requisite minimum number of witnesses who affixed their signatures to a Muslim certificate of marriage. The ceremony, as usual, was preceded by a short sermon in which the learned Imam, Dr. S. M. Abdullah, M.Sc. Ph.D., emphasized the sacredness of the marriage contract in Islam, despite the fact that it was a civil contract, pure and simple.

On the 10th of May, 1949, a very brilliant Indian Muslim doctor, Syed Abdul Latif, who was in England in connection with his medical studies, passed away. The funeral arrangements were ably looked after by the representatives of the High Commission for India and the Imam of the Shah Jehan Mosque conducted the funeral service (salat ul-janaiz) at the Muslim cemetery at Brookwood.

Of late there seems to have developed all over the world of Islam a consciousness of defending its faith against the inroads of laicism and anti-Islamic propaganda. The Woking Muslim Mission and Literary Trust has been receiving a number of letters from all the four corners of the Muslim and Christian world, in which it is being urged upon it to open Muslim missions or some kind of Islamic centres in those countries. In this respect special interest is being shown by the Muslims of South Africa. The Imam has also received applications asking for arrangements to be made for the training of Muslim missionaries at the Mosque, Woking. There are some scholars who are anxious to come all the way from South Africa to Woking to receive missionary training. Similar requests have been received from Muslims in Holland.

Owing to travel and other disabilities, the Imam of the Shah Jehan Mosque at Woking, in addition to his normal duties, has by special arrangement also been looking after the affairs of the Mosque at Berlin, Germany. Dr. Abdullah went on a short visit to induct a German Muslim, Mr. Muhammad Aman Hobohm, as assistant Imam of the Mosque at Berlin. On his way back he availed himself of the opportunity of visiting Muslim friends in Holland to talk over the matter of establishing a mission there.

As usual there have been visitors to the Mosque from all over the world. Prominent among them have been an old Muslim family, the Saggus, Mrs. Saader Cagatay from Turkey, Mr. B. M. Shahid and Mr. Abdull Wahhab from Pakistan, and Mr. H. Shibeika from Khartoum, the Sudan.

The Muslim Society in Great Britain.

On Saturday, the 23rd of April, 1949, under the auspices of the Muslim Society in Great Britain, London, Mr. and Mrs. L. V. de Yorke invited guests to hear the President of Young Egypt, Mr. Ahmad Hussein, who had come to England to present the Egyptian case to the British public. Mr. Hussein had been to this country twice before for the same purpose. He was in America two years ago, where he conducted a very successful campaign of propaganda against the British occupation of Egypt. For more than fifteen years Mr. Hussein has been carrying on this struggle for the freedom of his country from foreign interference.

The meeting was opened by the chairman of the Society, Mr. Isma'il de Yorke, who introduced Mr. Hussein to the audience. After a recitation of the Holy Qur'an by Dr. S. M. Abdullah, Mr. Hussein, whose subject was "Problems of Modern Egypt," began by a short survey of the history of Egypt, in which he touched on the glory and civilization of ancient Egypt. He pointed out that the first university in the world was at Heliopolis (near Cairo), where Moses was educated together with many of the Greek philosophers, such as Herodotus, Solon and Plato. It was a matter of pride to him to say that the glory of the University of Heliopolis had now been revived in the great university of Alexandria.

The speaker talked about Islam in Egypt, how she had adopted the new religion and become its champion and protector. He explained the role of Egypt in the Crusades, when she defeated the European aggressors and saved Jerusalem and the whole of Islam from those days.

Passing to modern Egypt, the lecturer quoted Napoleon, who described the great possibilities for Egypt becoming a very great and powerful country. He quoted from his memoirs in St. Helena, where Napoleon says: "What would be this beautiful country after fifty years of prosperity and good government? Imagination revels in the enchanting picture: A thousand sluices would master and distribute the waters of the flood all over the country. The eight or ten thousand million cubic toisegi (French measure) of water which are lost yearly in the sea would be utilized to irrigate and fertilize the desert, lowlands.

"There is no doubt that a great nation, as in the time of Sesostris and the Ptolemies, would then cover this desolate land; on her right she would lean on India and on her left touch Europe. If local circumstances were alone to decide the prosperity and greatness of cities, Alexandria more than Rome, Constantinople, Paris, London, or Amsterdam, would and should become the centre of the universe. After fifty years, civilization would spread to the interior of Africa. Many nations would enjoy the benefits of the arts, sciences and the religion of the true God. Because it is through Egypt that the centre of Africa must receive its share of light and welfare."

This programme, which was the dream of Napoleon, was later realised by Muhammad 'Ali and his grandson Isma'il, but the speaker pointed out, England, which started to plan the occupation of Egypt, was the stumbling-block. With the occupation of Egypt by England the misery of Egypt started. Mr. Hussein talked about the struggle of the Egyptians to liberate themselves from British domination, referring to the struggle of Mustapha Kamel, Farid and Said Zagloul, which culminated in a declaration of the Independence of Egypt by England in 1922. This was later followed by a Treaty of Friendship and Alliance between Great Britain and Egypt.

Mr. Hussein then dealt with the two reasons that were still the cause of friction between the two countries, namely:

(a) the occupation of the Suez Canal zone;
(b) the separation of the Sudan from Egypt.

Coming to the subject proper, Mr. Hussein stated that in dealing with the problems of modern Egypt, one had to give the occupation of Egypt the first place; for he thought that it was that which was responsible for the poverty, illiteracy and
sickness in his country. There was a further problem, which was the new menace of the Israel state.

The solution to these problems lay, in the opinion of the speaker, in raising the standard of life of the Egyptians by introducing heavy industry into the country.

The real cause of the poverty of Egypt was, in the opinion of the speaker, the density of population with insufficient food production. Egypt has a population of twenty millions, with no more than five million acres to live upon. There is no other solution to this problem but that of increasing the five million acres to ten million; and this can only be done by the help and efficiency of an industrialized Egypt.

Dr. Labib Sa'd followed Mr. Hussein and talked about the Unity of the Nile Valley. Then Mr. Hussein asked if there were any questions, and some of the audience asked about the Unity of the Arabs and its relation with modern Egypt. Mr. Hussein answered that Egypt believed in the Unity of the Arabs, and he himself preached a sort of unity on the lines of the unity that bound the various states of the United States of America.

"The Young Egypt."

The Young Egypt Party gave a dinner organized by its president, Mr. Ahmad Hussein, on Wednesday, 27th April, 1949, at 7 p.m., at the Mayfair Hotel, London, W. Members of the British Parliament, editors of journals and outstanding personalities interested in Arab and Muslim affairs were invited. Unfortunately the members of the British Parliament were unable to attend because the House was discussing that evening the Steel Bill. Notwithstanding this fact, Mr. Philips Price, M.P., was able to be present as he had promised to give a short talk at the dinner.

Representatives of almost every newspaper were present. Delegates from all Arab Legations and Embassies sat at the top table. Amongst those present were Mr. 'Abdul Majid, Dr. S. M. 'Abdullah, Mr. Sheikh Muhammad Iqbal, Mr. I. de Yorke, of the Muslim Society in Great Britain.

After the dinner, Mr. Hussein Hamdy Salem, Secretary of "The Young Egypt" delegation, after thanking the guests for accepting the invitation, introduced Mr. Ahmad Hussein to the audience. Mr. Ahmad Hussein in his turn introduced Mr. Philips Price.

Mr. Price said that the United Kingdom was the only country which sympathized with the Arab cause, although, in his opinion, the British policy in Palestine, which was the result of the American pressure, was a failure and disastrous. Mr. Price added that the Arabs must know that his country could not afford to quarrel with the U.S.A. He hoped in the future America would know her mistake in antagonizing the Arabs in the way she did and that America, along with England, would help the Arabs.

Mr. Hussein, who followed Mr. Price, thanked him for his helpful talk and in a short speech explained the Egyptian question. Talking about the Suez Canal, he showed the fallacy of its importance for the British Commonwealth, pointing out that during the war the Suez Canal was not used by the British Navy.

He then talked about the importance of the Middle East as a whole. He expressed his view that the best way to defend the Middle East was not by keeping British garrisons there, but by befriending the Egyptians, who could mobilize an army of 1,000,000 and, if supplied by American equipment through Marshall Aid, could be the shield of all the Middle East. The only way to win the friendship and collaboration of the Egyptians was by immediate evacuation from the whole of the Nile Valley. Speaking of the British Government in the Sudan, he criticized it bitterly and vigorously. Mr. Hussein spoke on the same subject at Oxford at the Taylor Institution, when he addressed the Anglo-Arab Society on Tuesday, 3rd May, 1949. His subject was "The Future of Egypt in the Light of the Past." Egypt, he said, wanted to be a country worthy of her past and of her tradition and civilization.

She had a mission to fulfill towards Central Africa, and wanted to take her full share in the progress of humanity, nor by force, domination and subjugation, but by co-operation and in brotherhood with other nations.
NOTES AND COMMENTS

INDO-PAKISTAN SITUATION

The Problem of the Muslims in India.

The 40 million or so of Muslims still left behind in the Indian Dominion constitute the most baffling and most pathetic conundrum of political philosophy. These people in the Hindu majority Provinces were the most vociferous in proclaiming the 'two-nation' theory and demanding the establishment of Pakistan. But now that Pakistan has been established they find that this Muslim state is of practically no use to them. To find accommodation for these heretogenous millions in Pakistan is, of course, out of the question. What makes their lot all the more pitiable is that Pakistan has ceased to take any interest in them. Even if it would like to interest itself in the well-being of its brethren in faith in India, it is not open to it to do so under the international law. So there they are, a round peg in a square hole. They find that geography in their case has proved too strong for religion and whether they like it or not, their lot is cast, for good or for evil, with their Hindu companions in the Indian Dominion. Pakistan, though the largest Muslim state in the world, means no more to them than just a spectator—and an indifferent spectator at that.

Pandit Nehru and the Muslims in India.

This precarious predicament of these Muslims, however, is not without some measure of compensation which nature imposes in such cases to restore the balance. The very desperation of their position has roused the saner sections of Hindu society to a sense of responsibility towards these Muslim minorities. And Pandit Jawaharlal Nehru, the Indian Premier, is the central figure in this new attitude towards Muslims. Pandit Nehru has never been anti-Muslim. Even in the midst of most bitter conflicts in pre-partition days, Nehru did not altogether lose the confidence and respect of Muslims. Now that the whole aspect of things has changed and as Premier of the Indian Dominion it is his job to safeguard the Muslims against the bullying attitude of militant Hinduism, he is not the man who would shirk this call of duty. He is doing everything he can to see that no injustice is done to Muslims simply because they happen to be Muslims, that Muslims are given a sense of security and that, ultimately, Hindus and Muslims learn to look upon each other as integral parts of the common body-politic of India. Nehru has always stood for a secular state. Any discrimination against Muslims on the score of their religion cannot be very well fit in with this theory. Be it said to his credit that he is doing his best to live up to this avowed political creed. The changed attitude towards Muslims in India is the outcome mainly of his bold stand for this principle. When the Sikhs demanded a separate Sikh Province in the East Punjab, Nehru's Government firmly put its foot down. India had thrice times more of Muslims than Sikhs. If the Sikhs were to have a Province of their own, why not Muslims? The Sikhs were told point-blank that India would have nothing to do with communalism. And when the transient Akalis tried to flout the authority of the state on this issue by their usual rowdy tactics, Nehru was not the man to be cowed down. He clapped their leader, Tara Singh, behind prison bars. The lesson went home to the Sikhs. There was a rift in the Panth. The saner elements disapproved of Tara Singh's force-philosophy and Sikh-state ideology. The net result has been that in the East Punjab Ministry, which has been recently constituted, all the Sikh ministers are non-Akalis.

Urdu versus Hindi.

Another very burning question which has always proved a bone of contention between Hindus and Muslims has been that of Urdu versus Hindi. Jawaharlal Nehru, who is himself the product of Urdu culture, has never been an anti-Urdu. But now that the tension of communal tug-of-war on this issue has also considerably toned down, he put up a regular fight for Urdu. Speaking at a conference in New Delhi, he exploded the myth that Urdu was the creation of Muslims. It was the product of the fusion of the Hindu and Muslim cultures and as such the indigenous product of the soil of India. He raised quite a ripple of laughter among the audience when he observed that in adopting Urdu as its national language, Pakistan had adopted a foreign language. He said that Urdu was the language of none of the Provinces of Pakistan. In the Punjab they spoke Panjabi, the Pathans spoke Pushto, Sindhis had their own Sindhi language, whereas East Pakistan had Bengali for its language. Urdu was the product of the soil of India and hence all the prejudice against it was unjustified.

All these are happy signs of the time. This gesture of goodwill on the part of the Nehru school of thought has had a wholesome repercussion among Muslims in India. This can be judged from the fact that at the Jamat-ul-Ulama conference held in Lucknow, Maulana Hussain Ahmad Madani called upon the Muslims to cultivate the Devnagri side by side with the Persian script of Urdu. Recognition of Urdu on the part of Hindus and that of the Hindu script of Devnagri by Muslims is an indication of the fact that the two peoples, Hindus and Muslims, are exploring ways and means to reorient and realign their attitudes towards each other. This cannot but have very salutary reactions in Pakistan. Whatever the international laws or obligations, the fact remains that Pakistan has a very natural feeling of affinity towards Muslims in India. People of Pakistan feel happy when their brethren across the border are treated fairly and justly. And Nehru has proved himself a very good student of human psychology in this respect. His stand for the oppressed Muslims of Indonesia and his sympathies towards the Muslims in the Middle East could not but win him the respect of Pakistan Muslims. The 40 million Muslims in India may thus prove a bridge of goodwill between India and Pakistan and bring the two Dominions much closer to each other.

The Future of Muslims in India.

Let us not, however, be over-optimistic. India with its teeming masses presents the spectacle of a veritable sea of humanity. And Nehru is but one drop in this ocean. For a people's security to hang on just one man is like building a castle on the foundations of sand. Just now Nehru is practically the sole centre of the hopes of Muslims in India. That has been the impression of the Egyptian journalists who recently visited and went round India, at the invitation of that Dominion, to see at first hand the life of Indian Muslims. They were taken to Muslim institutions. They met prominent Muslims. But wherever they went they felt Muslims were living under a constant sense of fear and insecurity, notwithstanding their implicit faith and confidence in the humanity of Pandit Nehru. This is quite understandable. Wounds caused by a whole century of mistrust and ill will will take some time to heal.

Communism in India.

Next to communalism, perhaps even before that, it is communism which Nehru's government is not prepared to give any quarter to. Moscow, which had pinned high hopes on Nehru, is not very happy over it. But it comes as an additional proof of Nehru's sound statesmanship. If India is to grow into a strong and stable country, it cannot allow chaotic conditions to prevail in the country, whether as a result of the activities of
anti-Muslim communists or those of anti-Socialist Communists. These just now seem to be the two corner stones of India’s policy — internal as well as external. A third factor is yet unfolding itself. India is bent on discarding the status of a mere Dominion and declaring itself an independent Republic. At the same time it wants to retain some sort of link with the Commonwealth. It was difficult to understand how this apparently impossible task could be at all done. But Nehru, on whose shoulders Maharma Gandhi’s mantle has fallen, was always trusted, as subsequent events have shown, to find a way out of this seeming inconsistency.

Pakistan and Kashmir.

Coming to Pakistan, Kashmir as usual strikes one as the most burning topic of the day. The outlook here is no longer as bright as it appeared to be at the outset when “cease fire” was so readily agreed to by both India and Pakistan. The spirit of goodwill is giving way once more to misgivings, charges and counter-charges. India has raised the questions of the disbandment of Azad Forces and the extension of Abdullah régime to Azad territory. Pakistan obviously cannot concede either of these without giving away the whole of its case for a free and fair plebiscite. The administrator, Admiral Nimitz, according to the terms of the truce, is to derive his authority, not from the U.N.O., but from the Government of Sheikh Muhammad 'Abdullah, the Premier of the Maharaja-ruled Kashmir. Abdullah has announced that he is not going to appoint Admiral Nimitz as administrator until the “cease fire” conditions have been settled between India and Pakistan to his satisfaction. So here is a regular vicious circle again. The whole thing hangs upon Abdullah, who is shouting from house-tops that Kashmir must go to India.

Afghanistan and Pakistan.

Afghanistan’s sudden change of attitude towards Pakistan is proving another headache for Pakistan just now. Not exactly headache, for Pakistan has faith in the good sense of the people of Afghanistan who have nothing to do with this anti-Pakistan move on the part of the ruling party in that country. Kabul radio and Kabul press have once more started harping upon the theme of Pathanistan. Nobody in Pakistan is very much perturbed over it. There is a feeling of resentment, no doubt, that the next-door Muslim country should create difficulties for Pakistan at a time when this largest Muslim state in the world is looking up to the whole of the world of Islam for sympathy and support. It is alleged that there is a good bit of Indian money behind it — something to the tune of 30 crores. It may be a loan. But loans also count. Why India all of a sudden discovered such a soft corner for Afghanistan as to advance it such a big loan looks very fishy. Such an act, if true, amounts to the formation of anti-Pakistan bloc and does not augur well for the future of Indo-Pakistan relations.

Pakistan’s Reconstruction Programme.

In the meantime Pakistan is forging ahead full blast with its reconstruction programme. A very largely-attended Science Conference was held in Lahore, the capital of the Punjab, to consider ways and means for the advancement of science in Pakistan. An Economic Conference soon followed in the same town to consider the industrialization of Pakistan. The New Education Fellowship held a Conference earlier to introduce up-to-date scientific methods of teaching in Pakistan. On the cultural front, Iqbal Day was celebrated on a nation-wide scale to pay homage to the great poet and philosopher and focus attention on his message. If Jinnah was the architect of Pakistan, the idea of the independent Muslim Sovereign state in the Indian sub-continent originated with Iqbal. He was the man who dreamed of Pakistan. Pakistan people are therefore very naturally devoted to Iqbal as the man who fired their imagina-

tion with the burning glowing ideal of nationhood. They very often forget, however, that Iqbal wanted Pakistan so that Muslims can mould their life in the light and glow of Islamic ideals. There are signs to show that this has been very conveniently thrown into the background. Pakistan can become great only if it lives up to the ideals of Islam for which Pakistan came into being.

ARAB COUNTRIES AND THEIR ECONOMIC FUTURE

Foreign observers are following with attention the phases of a struggle, practically unnoticed by the general public, but none the less implacable, between the Zionists and the Arab Countries in the economic sphere. The Zionists have obtained a loan of one hundred thousand dollars from America to develop their industry to such an extent that the number of workers employed should reach 845,000 in 1962. The Jews, in execution of their plan, are calling for foreign capital, to which they are giving great facilities, notably to American capital. However, according to this plan, it is not intended to develop Zionist industry in Palestine to cater for the needs of the population, but to form a phase of the struggle against the Arabs, with the object that Israel may extend her geographical frontiers, or at least her influence, to the territories included in the initial plan for the Zionist state. However, is this in fact the goal in view? Might not American capital be seeking to spread its influence through Zion? The capitalists of Wall Street wish the markets of the Middle East to become tributary to the industrial production in which American capital is interested either directly or indirectly. It is this fact that explains the firm opposition being encountered by several Arab countries in putting forward schemes to develop and perfect their industrial equipment, although they can get all the help they require when it comes to the advancement of agriculture and light industries which are so limited in scope as to be insufficient even for local requirements.

It is along these lines that the most implacable struggle so far experienced is developing. The Governments of the Arab countries, conscious of the danger menacing their territories and peoples, are also seeking the assistance of foreign capital, but they meet with formal refusal when the matter concerns anything other than land irrigation, agriculture or transport.

The capitalists of Wall Street have definitely classified the Arab countries among those limited to agriculture and to whom they propose selling manufactured goods of all kinds either directly from America or through their agents in Israel, this being the means by which they hope to keep the Arab countries under their influence.

The Arab League Decides to Issue Forth from its Isolation.

It is believed in Arab League circles that the Secretary-General has reached the conviction after the events of the last few months that the Arab countries at present remaining separate or as members of a bloc, but in complete isolation, can never realize their aspirations and that they will always be the victims of their political policies, which have only succeeded in obtaining for them moral support, whereas in the Palestine dispute they were in need of material help.

It is said that having reached these conclusions, 'Azzam Pasha proposes to cause the Arab countries to emerge from their isolation by organizing their co-operation with foreign countries. But collaboration with the Western powers is contrary to the general line of policy and is unpopular, while co-operation with the South American countries would be limited to severe platonic manifestations of friendships.

The Secretary-General of the League has, therefore, turned towards the East and has addressed himself to the head of the greatest Eastern power, Nehru, in a recent communication
expressing a desire to bring about close relations between the Arab countries and Eastern Asia. 'Azzam Pasha calls for the immediate establishment of co-operation in the various walks of life of the peoples concerned.

This proposition is looked upon by Arab Centres in Cairo as an advance made to the Indian Government for the setting up of an Asiatic bloc to which the Arab League would adhere.

Co-operation Between India and the Arab League.

The Secretariat of the Arab League has received from Pandit Nehru information to the effect that India is desirous of co-operating with the League in accordance with the proposal made by 'Azzam Pasha, the Secretary-General of the League, as a result of the resolutions adopted by the Asiatic conference held recently in Delhi.

Pandit Nehru stated that his Government wished to take part in a new conference with representatives of the Arab countries, the Middle East and South Eastern Asia, to establish a charter for the purpose of defending the interests of those states, and with the primary object of harmonizing their defence tactics respecting Palestine and Indonesia.

A spokesman of the secretariat of the League saw in this proposal an attempt to set up a bloc which could co-operate with the world powers in accordance with a predetermined policy. In fact, neither the countries of the Middle East, nor India and Pakistan, wish to co-operate with the bellicose countries of either the East or the West. He stated that the Arab League was genuinely desirous of co-operating with non-Arab nations, but was opposed to the Mediterranean Pact and to the Pacific Pact. The Arab countries wish to unite their efforts in such a manner as to be able to influence the international policies of the great powers of either the East or the West in order to impose or to reinforce the peace of the world.

It is no longer a secret that contact has been made for this purpose between the Secretariat of the League and European countries not members of the United Nations for the purpose of co-operation to this end. The Spanish Government has assured the League of its complete collaboration and the Italian Government has made certain proposals. Co-operation with these countries and others will tend to diminish the threat of war.
BOOK REVIEWS

MOHAMMEDANISM. By Professor H. A. R. Gibb, Oxford University Press. Price 5/- net.

Communism is the great challenge of modern times; it has not only evolved a new pattern of economic relationship, but what is more fundamental, it has rejected the traditional view that any outside agency that people call God ordains our world. Communists believe in materialism, that is to say, in the concept that there is nothing outside the scope of our material environment and, indeed, we are merely its reflection. While it has been possible for the non-Communist world to respond to the economic challenge by reorientating their economic values in the light of Marxism, religions still remain on the defensive.

Since Communism is the product of European climate of thought, Christianity was its foremost target. By the number of books on Christianity which have appeared in post-war years, it is clear that its apologists are acutely aware of the gravity of the situation and are ready to meet it by whatever means at their disposal. The Communist challenge is, however, not local; its sweep is world-wide. Indeed its spread in the east and particularly in the poor Muslim lands is greatly to be feared. It was therefore high time that a restatement of Islamic beliefs and values was presented. "Mohammedanism" may not be such a restatement by the very nature of the fact that Professor Gibb is not a Muslim, but it cannot be denied that this book is a very sympathetic study and will be useful to anyone who wishes to improve his knowledge of the history of Islamic thought.

The basic fact about Islam which stands out after its tempestuous history of fourteen hundred years is the wonderful unifying force it possesses. Indeed, there is no room for revolt in Islam. Based on an uncompromising belief in the unity of God and in the prophethood of Mohammad, Islam has always checked any centrifugal tendencies which might develop within its body-social. Perhaps the most illuminating chapter in the history of Islam is the bitter two-hundred year battle which was waged between the Mu'tazilites — the exponents of Islamic beliefs in Greek formulations — on the one hand, and the orthodox school on the other. Greek philosophy has been a common factor both to Christianity and Islam. Both came into contact with it. But while Catholic theology became wholly Greek, Islam totally rejected the speculative mode of Greek thoughts as represented by the Mu'tazilites and stuck fast to the positive attitude of the Qur'an. (The chapter in the book on "Orthodoxy and Schism" can be read with great benefit.)

This point of dissimilar reaction to the Greek impact by the two religions is very important because it is the acceptance of Greek philosophy which is responsible for later developments of thought in Christianity. Thus started a long chain of action and reaction as characterised by emphasis on Aristotle — St. Augustine — or on Plato — Thomas Aquinas — or the Stoics. Greek idealism permeated Christian thought and it is against this idealism that arose the powerful reaction of our own times, namely, materialism. The whole force of Islam lies in its ability to make the idea of an absolute God operative in the ordinary life of its believers. Through certain simple fundamental principles and laws, it has succeeded, imprinting on the minds of Muslims the unity of God, and has thus given them that unity of outlook by which they naturally rejected the dualism of the Greeks, a dualism which greatly deepened the split in European minds. A perpetual conflict arose between the spirit and the body, this world and the other world, temporal and spiritual, the church and the state. For Islam there is no split in the human mind. It takes as full an account of the world of matter as that of spirit. "He who is blind in this world will arise blind in the next."—Al-Qur'an.

Another most important factor which has secured the unity of Islam is the absence of church and clergy. Professor Gibb has described it as the "boast" of Islam, but does not, I am afraid, seem to attach to this fact quite the importance it deserves. Indeed, he goes on to say that although no such class has been instituted in Islam, there grew up a body of people who are known 'ulemas. Quite true, there are 'ulemas in the world of Islam, but their position is no higher than, shall we say, that of modern intellectuals. Intellectuals do influence the thoughts of the community but have no right to dictate them. There is no institutional basis for them; and that is the main point. It was claimed that there could be no Christianity outside the Catholic world. It was against this rigidity that Luther lodged his protest and was forced to make a complete departure from the Church of Rome. Were there such an institution as the church in Islam, the schism between Shi'as and Sunnis would have developed into two totally different religions. That this deep political conflict has not divided Muslims into two separate species is, as Professor Gibb himself admits, solely due to the healing and unifying influence of the Quran, which is in the possession of every individual Muslim, thus establishing his relations with God without the need of an intermediary.

Let me make a further assertion. Islam will not be hurt in the least if the whole body of 'ulemas were somehow to disappear. In the recent Muslim struggle in India which has now crystallized into the state of Pakistan, the so-called learned classes, 'ulemas, were almost to the last man against the Movement. Mr. Jinnah was said to know very little of Islam. Yet it was he who was followed by the bulk of Indian Muslims and not the 'ulemas, who passed resolutions and issued fatwas in opposition to Pakistan. This is an important historical fact which shows beyond any shadow of doubt that the right to interpret the Quran is the monopoly of none. Muslims will follow anyone whom they deem fit to lead them along the Islamic path. It is because of this fact that, as I asserted before, there is no room for revolt in Islam. So long as Muslims continue to stick to the fundamentals of the Quran, every interpretative difference will be resolved by or accommodated within the body-social of Islam. Thus, in the disintegrating world of to-day, Islam alone stands as an unifying factor, not only for the Muslims but for the whole humanity.

This criticism does not in the least detract from the importance of the book; it only underlines the imperative need for an authoritative statement of Islamic principles by some Muslim who would not only know but feel. I hope some such effort will soon be made to meet the challenge of our times.
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.)

PAKISTAN, THE BRITISH COMMONWEALTH OF NATIONS AND THE MUSLIM COUNTRIES

London.
14th May, 1949.

Sir,

Permit me to make a few remarks on the recent Commonwealth Conference. What is the significance of a Republican India's membership and her recognition of the King as the 'head of the Commonwealth'? I was discussing this question the other day with some eminent British journalists and when I doubted its value by asking: 'Doesn't the United States recognise the King as the 'head of the Commonwealth'?' they burst into laughter, admitting the question was indeed pertinent and there did not appear much difference between the United States outside the Commonwealth and India within it. The conclusion is therefore inescapable that the formula does not amount to much but is a measure of the pains Britain has taken to accommodate India. This fact is not hidden even by the amount of publicity given to the goodwill and ingenuity that underlies the formula. All serious observers know that the formula is merely a play with words and the reality is that India has got away with it all.

But the real question is: could it be different? India may boast of being great and strong, but none knows better than Nehru and Patel of her utter dependence on the British Navy for the defence of the Indian Ocean and for capital goods and other scientific and technical help. The United States may be in a position to come to the aid of India but there are two hitches: firstly, India has not the dollars to buy all the needs and secondly, the strings which the United States may attach to free help might be irksome. On the contrary, Britain has a genuine interest in keeping the Indian Ocean safe for her imperial trade and her communications with the dominions in the Pacific. British and Indian interests are thus interwoven. The problem was how to co-ordinate them.

There could be a treaty between the two; but the weakness of treaty relations is that you have to put into black and white all the obligations, economic and military, that you wish to exist between the two countries. This can prove, however, both difficult and dangerous. On the contrary, there can be an undefined friendly relation, subject to each others' interests. Any question can be broached and if it is in the interests of both, it can be settled to their mutual advantage. This is indeed what Commonwealth relationship signifies. This relationship is strictly bilateral in the sense that it will vary between one pair and another. The mutual accord between Australia and Britain will certainly not be the same as between India and Britain or any other. The elasticity inherent in such gentlemanly understanding is found convenient and can cover a large field, but must always express the degree of friendship that sustains any two countries within the Commonwealth. India has found it to her advantage to continue this type of relationship.

Our relations with Britain, or for that matter any other country, we must frankly admit, depend entirely on the amount of interests involved. If we are strong — strength meaning not only industrial and military strength but also moral and intellectual distinction — we will command greater respect from every quarter. It is indeed for us a moment for deep reflection. We have to have relations with the outside world in one form or another. It is now for us to see whether treaty relations with Britain suit us better or the present undefined Commonwealth relationship. India has not chosen the latter course out of love for Britain. Her choice is wholly governed by her own interests. A similar course would also be to our advantage.

One great step which we can only postpone at our peril is to consolidate our relations with the Muslim countries in the Middle East. Apart from the fact that as Pakistan has come into being to uphold the values and principles of Islam and therefore should stand with Muslims all over the world, there are deep material benefits which can accrue to us from such an association. Ideological attachment must be cemented by economic and military bonds. It is a pity no Muslim conference on a Government level has so far been held. Such conferences are of great symbolic value and a pointer to the rest of the world. The Indonesian Conference last year in Delhi enhanced the prestige undertaken. The rigidity of relationship that a treaty imposes is of India. Our foreign policy must therefore be devoted to the development of a solid Muslim bloc. In these days of regional arrangements, it is the only positive way to build up our position. By coming together, we would not only strengthen each other, but also collectively command a better position in the world. Indeed our relationship with the non-Muslim world will depend on the amount of cohesion we achieve within the Muslim world. No power will hold in light esteem the friendship of a strong Muslim front.

Yours, etc.,

Z. A. SULERI.

A PROPOSED CONVENTION OF MUSLIM STUDENTS IN LONDON

Los Angeles 7.
California, U.S.A.
April 21st, 1949.

Dear Sir,

On the campus of the University of Southern California we have established the nucleus of a Muslim organization comprising of all Muslim students in the various universities in Los Angeles and other Muslim residences in the city of Los Angeles.

It is our desire to consolidate and expand this organization as fully as possible. We have all the apparatus and enthusiasm to make it into a worthy and outstanding organization.

The members of our Association comprise of Muslims from all over the world, and it is most imperative to exploit this unique opportunity and encourage a better understanding among members of the Islamic world and world.

At the same time, we feel that in order to have a far better understanding among Muslim students who are seeking education in Europe as well as in American universities, a convention of all Muslim students in the west is very desirable and worthy.

We therefore propose to hold a convention during this summer in London, and we shall be very happy to send our representative to the convention.

Sincerely yours,

MAHMOUD AWAD,
President, "Moslem Students' Assn."

JUNE 1949
AN APPEAL FROM THE MUSLIMS IN NORTH BORNEO

Colony of N. Borneo.
7th April, 1949.

Dear Sir,

Assalamu 'alaykum Wa rahmatullahi Wa brakatuh

May I be permitted to bring to you the news of your Muslim brethren here in faraway Borneo, and to ask through your columns for their aid.

We, the Muslims of this British Colony of North Borneo, have lately been through one of the worst periods ever endured by our people. Bombs, machine guns and all the evil machinations of war were poured on the innocent heads of our people. The saddest part of it all is that our Houses of Worship, our beloved Masjids, were also mostly either destroyed or very badly damaged. At Jesselton, the capital of the Colony, we now have only a badly damaged shack for our Mosque. The Muslims here are equal, and even exceed, the number of other religious denominations, but for the most part they are not well-to-do, which is why funds are so low and even with the greatest of efforts we are unable to obtain sufficient funds for the rebuilding of our Mosque.

Yet our Muslim community, the Khairat Jama'at Muslimin Borneo Utara, has courageously decided to try its very best to rebuild our Mosque by making an appeal to Muslims everywhere for whatever contributions they may make towards the Mosque Building Fund. For the greater glory of God and Islam I beg that Muslims who may happen to read these lines contribute a little to this Fund. Those wishing to contribute may address their contributions to Tuan Imam Suhailly bin Haji Muhammad Ya'cub, The Mosque, Jesselton, Colony of North Borneo, or The Trustees, The Mosque Building Fund, Khairat Jama'at Muslimin Borneo Utara, Post Box 190, Jesselton, Colony of North Borneo.

Yours very truly,

IMAM MD. SUHAILY.

* * *

THE USE OF THE WORD NEGRO IN OUR LITERATURE

International Muslim Society, Inc.,
P.O.B. 37 St. J.,
New York, 27.

April 20th, 1949.

Sir,

My attention has been drawn to one of your publications, "The Message of Islam to the Modern World," by Maulavi Abdul Majid, by a young woman who recently embraced Islam. She is quite an intelligent and cultured person. She protested strongly against the use of the word "Negro," observing that she had been told hundreds of times there was no prejudice nor discrimination against any race or colour in Islam and its teachings. I agreed with her that there was no such word. But she turned to the said pamphlet in which the word "Negro" occurred four times in one page, despite the fact that full recognition had been given therein to the national appellations of other Muslims, for instance, Indians, Arabs, Chinese, etc.

After discussing the matter with her I, too, am of opinion that her contention is absolutely right. The lady argued further that when the people from India were called Indians, those from China Chinese, why the "Negro" should be called Negro when there was no country or state of that name.

Sir, I submit that the use of this word is better omitted entirely from any and all publications of the Islamic faith, more especially from the Islamic Review.

In the United States of America this word is used mostly in a derogatory and insulting manner. In almost all books and magazines written by persons of European extraction, if one reads about some great statesman, educationist or inventor, precedence is always given to Europeans. If the word Negro is at all mentioned, it is always associated with something low and degrading. The use of the word has a decided psychological effect upon the mind of the reader, because he or she at once sees the so-called Negro inferior to others of the other so-called races. This is but all too common knowledge. I should also like to draw your attention to the use of this word in the Islamic Review for April, 1949.

One of the main reasons for the dislike of this word is that it is mostly associated with the evils of rape and lynchings and the many injustices that are the sad lot of peoples of African origin. These people are mostly innocent of these offences, which are unjustly imputed to them.

Yours in Islam,

RASHID ALI (President).

* * *

THE BIRTH OF JESUS

East Bengal Secretariat,
Eden Buildings, Ramna,
Dacca, East Pakistan.

Sir,

In the Islamic Review for March, 1949, His Excellency the Afghan Ambassador in his article, "The Necessity for Revelation," says, "No doubt the birth of Jesus Christ was a miracle of God." I take this as the personal view of His Excellency, and I have respect for it as such. But I must point out that Joseph of Nazareth, of the line of David, was the husband of Mary and the father of Jesus. While the first page of St. Matthew says that Joseph was the husband of Mary, it is true it does not admit that he was also the father of Jesus.

But the Holy Qur'an, in my view, on the other hand does not support anywhere the birth of Jesus Christ as being without the agency of a father. "No husband, no child" is a fundamental mubah of the Holy Qur'an in the law of procreation. The Holy Qur'an most emphatically declaresthat Jesus, his mother, his grandmother, were all human beings in every sense of the term, and as such were subject to the laws of procreation.

It is true some of the early commentators of the Holy Qur'an held the view of the immaculate conception of Jesus, but they were not infallible. The verdict of the Prophet Muhammad should be final in this. He has not said anywhere that Jesus was born of immaculate conception. On the contrary, there are two Hadiths which decisively go against the generally held view.

The words of the Hadith are:

1. Do not you know that Jesus was conceived by a woman in the same way as all women conceive?

2. Do not you know that no child is born but he resembles his father?

The conclusions drawn from the above are (a) it is a simple truth that no woman ever conceives without the agency of her husband; (b) Jesus Christ resembled a human being and his father must be a human being.

To a Muslim the birth of a child under the law of procreation, through the agency of a husband and wife, is no less miraculous. I know there are commentators of the Holy Qur'an, as well as laymen in the Muslim community who share the views I have expressed.

Yours sincerely,

M. 'ATAUR RAHMAN.

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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 other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur’an, the last Book of God, came as a recapitulation of the former Gospels.

Articles of Faith in Islam.—These are seven in number: Belief in (1) God; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Preexistence 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 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 Preexistence of 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.

Sanctity of Labour.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

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