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Between Ourselves

The Cover

The design of the Cover was prepared by Sufi ‘Abdul Hamid Khan, of Kabul, Afghanistan. The national flags surrounding the Ka’ba, looking at the page clockwise, are Pakistan, Trengganu, Syria, Afghanistan, Kolatan, Jorobe, Morocco, Indonesia, Yemen, Tunis, Turkey, Jordan, Iraq, Kedah, Egypt, Zanzibar-Muscat-Kuwait, Iran, Saudi Arabia.

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

The Contributors

Dr. S. M. ‘Abdullah, M.Sc., Ph.D., is Imam of the Shah Jehan Mosque, Woking, England. During the war he was Secretary-General of the Society for the Propagation of Islam (Ahmadiyya Anjuman-i-Isha’at-i-Islam), Lahore, Pakistan.

Dr. Ahmed Emin Yalman, Ph.D., one of the foremost Turkish publicists, is Editor-in-chief of the daily Vatan, Istanbul, Turkey.

Dr. J. Hans, Ph.D., an Austrian student of the economic problems of Eastern countries, is the author of Gold and Gold in Asia (1930), Waehrungsverhältnisse im Orient (1933), Aus der Finanzwelt des Islam (1938), which embody his studies.

John Newton, educated at Epsom College and Clare College, Cambridge, is secretary of the Bank of England Art Society. His two works were exhibited at the City of London Art Exhibition at the Guildhall, London, early this year.

Dr. S. ‘Abdul ‘Aziz Khulusi, Ph.D., is a lecturer in Arabic, the School of Oriental and African Studies, the University of London.

C. A. Soorma, B.L., LL.M. (Lond.), Barrister-at-Law, is the author of Islam’s Attitude Towards Women and Orphans (1929) and several articles on legal aspects of Islam.

Mustafa Kamil Ibrahim, an Egyptian, is a graduate of Azhar University of Cairo, Egypt.

Dr. Isma‘il Ba‘ie, Ph.D., is a lecturer in the University of Vienna, Austria. He has recently published a book in German on Jugoslavonian Muslim.

Zahra Dickson was brought up in Kuwait where her father, Lt.-Col. H. R. P. Dickson, was British Political Agent. She speaks Arabic and maintains her interest in, and love for, the people of Kuwait. She was in Kuwait in 1946-47, and is now assistant to the London Correspondent of Al-Ahram, Cairo.

Manfred Halpern is a Fellow in Training at the Middle East Institute, Washington, D.C., U.S.A.

Cassim Isma‘il Evans, M.A., an English Muslim, is Secretary of the Esperanto-Language Islamic Correspondence Circle, London.

Muhammad Rif‘at Bey is one of the foremost journalists of Egypt and author of several books in English and Arabic on Egyptian problems.

His Royal Highness Prince ‘Abdul Majid Haydar is Jordan Minister at the Court of St. James’s, London.

JULY 1949
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*July 1949*

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EDITORIAL . . .

SEGREGATION AND THE CHURCH

A friend of mine wrote to me in respect of the recent South African pogroms, asking a pertinent and searching question: "I wonder what the Christian Church is doing in South Africa?" The question forcibly presents itself to everyone. I would like to make a few observations, not in spirit of satire or denunciation, but in the higher, nobler aspect of humanitarianism and mercy. Faith, hope and charity have been preached as the three cardinal and fundamental virtues of the Christian Church. And I believe that they have been promulgated, incalculated and preached from every pulpit where the Christian missionaries have got a footing as a civilizing force in evolution. Islam a Completed Form of Christianity.

To begin with, racialism and segregation ought to be, and I presume are, abhorrent to Christianity as they are to Islam, because Islam is nothing but completed Christianity according to the Muslim belief. Muslims believe in Jesus Christ as a prophet and a precursor of the Prophet Muhammad and in the continuation of the mission from the former to the latter. The pivotal teaching of Jesus was, "Forgive thy enemies, love thy neighbour and cover not his goods." Judged in the light of these teachings, the massacre, murder, arson, rape, looting and plunder are the very negation of Christianity, and if the South African natives are by any chance Christian in faith and profession, they deserve the severest condemnation of the Church that trained them and lifted them in the scale of evolution and civilization by conversion from paganism to Christianity.

One thing is certain, that the politically conscious South African natives who ostensibly envy Indians their so-called privileged position (although we know the nature of the privileges under segregation and racialism of the most repulsive type), cannot by any stretch of imagination be heathens and pagans, ignorant and unversed. They have been making statements in the Inquiry which sound as if they have been inspired or drilled into their ears by an intelligent and interested propaganda.

Either the perpetrators of the inhuman atrocities were divested of all Christian influence or they were completely under its control. If the latter be the case, we are driven to the most bewildering conclusion that the Church has been acquiescing or conniving at the misdeeds of its own votaries. But I refuse to believe that the conscience of the Church can be so dead as to shut its eyes to such happenings that will go down into history as a bankruptcy of religion, education, enlightenment and culture. It will be looked upon by historians as total failure of Christian mission in Africa. A tree is judged by its fruit and if this be the fruit, the tree is not worth planting at all. It may be argued the soil is ungenial, even then the labours of centuries have been wasted to no purpose.

"Book, Beer and Bayonet."

To my mind the real crux of the matter seems to be that the Church has always played second fiddle to "power politics" and there lies its weakness and inherent inefficiency. The Church ought to have fought against the policy of segregation from the start, a clear and obvious and in the spirit of catholicity and humanitarianism. From segregation to racialism and its concomitant evils of mass evictions, genocides and pogroms is an easy downward descent, until the very bottom of the hill is reached. Mr. George Bernard Shaw has in his characteristic style thrown out an obiter dictum that "the book, the beer and the bayonet are the three pillars of Imperialism in Africa," and we would like to know how far his caustic comment has reference to facts.

Somebody once remarked that the segregation laws of South Africa are so ridiculous that even if Jesus Christ wanted to walk on the same pavement as his worshippers, he would not be allowed to do so because he was an Asiatic. The absurdity of the policy of segregation would not be more trenchantly brought out. Now the question is, "What is the Church going to do in this matter?" Is it going to take all the present pogroms which are certainly anti-Christian in character and complexion lying down, or is it going to prove itself the Church Militant with the Sword of Spirit and fight for the fundamental rights of humanity in the face of heavy odds?

Humanity stands divided between Christianity and Communism, and if the events in South Africa remain unchallenged, it will be a victory for Communism which will one day pounce upon the very racistards and segregationists who are today content to reap the fruits of a vicarious victory. It is not too late yet to cut out the canker of racialism from South Africa in the interests of humanity, religion, Christianity and civilization, and to ensure peace of the world. Negligence, weakness, connivance or conspiracy in the other direction is a counsel of despair which will mean handing over the world to the anti-Christ of Communism and sacrificing civilization at the altar of the atom bombs. I wish and pray that the Church will choose soon and choose well before it is too late!

M. O. ABBASI.
BY THE LIGHT OF THE QUR'ĀN

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

The Commonplace the Real Source of True Knowledge.

We read in the Holy Qur'ān:
Behold in the Creation
In the alternation
Of the Night and the Day:
In the sailing of the ships
Through the ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which He gives therewith
To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth;
(Here) indeed are Signs
For a people that are wise.

Yet there are men
Who take (for worship)
Others besides God,
They love them
As they should love God.
But those of Faith are
Overflowing in their love
For God. If only
The unrighteous could see,
Behold, they would see
The Penalty: that to God
Belongs all power, and God
Will strongly enforce
The Penalty.

(2 : 164-5.)

"Say, Praise be to God and peace on His servants whom He has chosen, is God better, or what they associate (with Him)?"

"Nay, He Who created the heavens and the earth, and sent down for you water from the cloud, then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with God? Nay! they are a people who deviate."

"Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier. Is there a god with God? Nay, most of them do not know!"

"Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with God? Little is it that you mind!"

"Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds a good news before His mercy.

Is there a god with God? Exalted be God above what they associate (with Him)."

"Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth. Is there a god with God? Say: Bring your proof if you are truthful."

"Say: No one in the heavens and the earth knows the unseen but God; and they do not know when they shall be raised."

"Nay, their knowledge respecting the hereafter is slight and hasty, nay, they are in doubt about it, nay, they are quite blind to it." (27 : 59-66.)

"And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter."

"And one of His signs is that He created mates for you from yourselves that you may may find quiet of mind in them, and He put between you love and compassion, most surely there are signs in this for a people who reflect."

"And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours, most surely there are signs in this for the learned."

"And one of His signs is your sleeping and your seeking of His grace by night and by day; most surely there are signs in this for a people who would hear."

"And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand."

"And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from the earth, lo! you come forth."

"And His is whosoever is in the heavens and the earth: all are obedient to Him."

"And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His is the most exalted state in the heavens and the earth, and He is the Mighty, the Wise."

(35 : 20-7.)

The Purpose Behind Drawing Our Attention to the Glory of God.

The Holy Qur'ān often draws the attention of its readers to the forces of nature and to the manifestations of Divine power through nature. It considers religion to be the word of God and nature as the manifestation of His work and creation. The verses quoted above show the power and knowledge of God. The uniformity that is clearly observed in the diversity in nature is constantly appealed to in the Qur'ān as a sign of the Unity of the Maker and the Creator. The object in mentioning these various phenomena of nature is to blend the physical with the moral and the spiritual; to find a harmonious balance between matters mundane and things transcendental.

The Qur'ān tries to spiritualize the physical side of our life, or in other words, intertwines and knits together the worldly with the so-called religious. Every act of a Muslim is religious, no matter how worldly it may be from the point of view of a non-Muslim, provided it is performed in accordance with the will of God and to seek His pleasure. In Islam there exists no distinction between religious and mundane life. Every action of a Muslim is motivated by the desire to seek the pleasure of God. It is this motive which spiritualises the actions of a Muslim.
Islamic Tolerance as the best Guide to an Enlightened Future

By AHMED EMIN YAMAN, Ph.D.

Monopolistic View of Civilization and Islam.

One often encounters quite prominent and enlightened people in the public life of Western countries who consider it a matter of course to speak of "Christian Civilization" and "Christian ethics". Such a possessive and monopolistic view of civilization and of ethics is hardly justified by historical truth. It constitutes a discrimination which can only retard an agreement on common human issues, and lead to an unnecessary confusion in an age when a united front against forces of evil is so essential.

As the only Muslim delegate at the European Congress at the Hague, in June 1948, I was startled to hear Mr. Winston Churchill commit the error repeatedly in his otherwise excellent speeches. So also did Prof. Salvador de Madariaga, whom I greatly and affectionately esteem as one of the most liberal and tolerant minds of the present era, in his speeches delivered at the International Liberal Congress in Zurich, Switzerland, which I attended as the delegate of the Turkish "Association for propagating ideas of liberty".

Both gentlemen are perfectly free to feel devotion for their own religion, as far as its proper field is concerned, but this devotion should not have misled them to take a possessive attitude concerning civilization and ethics.

Ethical Values are the Common Field of All Religions.

Beginning with the most ancient times recorded by history, all peoples made their contributions to the development of civilization, sometimes more, sometimes less. The most essential contributions came in pre-Christian periods, and Islamic peoples acted at times as the sole guardians and transmitters of the values created by ancient civilizations, adding to them their own generous share.

The religious factor of any variety has often been abused, in the course of history, as a source of stagnant authority against reason, so that the claim of any religion to be an influence for the continuity in the development of civilization is historically unjustified.

As to ethical values, they represent the common field of all religions. A true conception of religion would require that the adherents of no religion should claim a monopoly of such values, but rather welcome, in a tolerant and charitable spirit, contributions to the common aim by other religions. The natural relationship should be one of co-operation and love, and not one of bias and pride. There should just be a friendly competition to be ahead in the attainment of common aims.

Muslims Must Become Self-Critical.

In this regard, Islamic peoples, all the world over, must become self-critical and admit that they have been undergoing a period of stagnation and even retrogression in contradiction to the broad and tolerant spirit of Islam. Ignorance, greed of influence and self-interest, camouflaged under fanaticism, have led to a sad downward movement. Many enlightened Muslims, instead of taking up the fight for a regeneration of the progressive spirit in Islam, have become entirely indifferent or have felt discouraged by the overwhelming influence of these fanatical circles who attach value to the observance of certain rules and forms and not to the supreme object for which the religion claims to be the proper instrument. This is also true of the observance of ethical rules for which Islam is a magnificent source of inspiration.

What Islam needs to usher in an era of regeneration is an assertion of the essential elements and an inspiration from the words and deeds of broad-minded masters and teachers.

Such an assertion would not only lead to a progressive age for the believers in Islam, but to a reorientation in a tolerant spirit of the common aims embodied in all religions. Islam is the only religion which can undertake such a task, because it is the only one which has stood for tolerance in word and in deed.

The elements to be asserted and relied on are the following, according to the best traditions in Islam:

1. The denial of all sorts of claims of acting as intermediaries by any form of priesthood, Islam forming a direct relationship between the Creator and the individual. The role of leadership can only concern good examples of behaviour and broad inspiration.

2. The power to judge about the behaviour of individuals being concentrated in the hands of God and every Muslim being obliged to have a good opinion of the others, even if the external marks point to the contrary, the dominating influence, and claim of absolute authority by any set of religious dignitaries is decidedly un-Islamic.

3. The brotherhood of men is to be accepted as one based upon absolute equality in right and dignity without distinctness of class, race and colour, differences in rank and position just forming a mere convenience in the distribution of labour. Esteem is only due to real merit and virtue.

4. Tolerance of other religions and their acceptance as righteous ways leading to God.

A Personal Experience.

I would like to tell about an experience I had years ago in America to illustrate the fact that many enlightened Christians are apt to display a tendency to conquer and dominate souls at any price, unconscious that their behaviour is most unethical and uncivilized.

It was at the Student Volunteer Convention, gathered in January, 1914, in Kansas City, Mo. This was an assembly of young students who were to be encouraged to become missionaries. Some of the actual missionaries who had come from the field for this purpose were men of real virtue, who went out to work in distant lands to bring the inhabitants a message of love, to be useful to them in a medical or educational way without asking their soul as a price.

Others were mere hunters of souls. They preached that the young students should have a thirst for souls, conquer them at any price, never stopping to think that the conversion of a member of a family would break down the entire family and cause sorrow to a great many people.

This category of men gave me the impression of being cannibals of souls. They certainly were fanatics and barbarians without the slightest ethical and civilized notion.

An Armenian from Gazi-Antep.

Years after this I met an old Armenian gentleman from Gazi-Antep, Southern Turkey, who had served faithfully the
Turkish Government for long years as a first-rank civil servant, and had written a wonderful book on physical and moral hygiene.

He told me the following story:

"As a young man living in Gazi-Antep, I was thirsting to enlighten my mind. I applied to Munif Elendi, a local intellectual (later Munif Pasha, Minister of Education in 1875) with the request to give me moral and mental guidance. He referred me to Haddad Hodja, a religious teacher, of whom I became a faithful disciple. He was a saint. I was deeply impressed by his virtues. One day, I decided to embrace the sublime faith, which gave him the inspiration and the force to rise so far above earthly weaknesses. When I informed him of my intention of becoming a Muslim, he gave me the following answer:

"If you do, I shall never give you again my hand to kiss. All religions are good roads leading to salvation. You have no right to bring sorrow to your beloved ones by rejecting their religion and breaking away from them. If you intend to become a good man, your own religion is not an obstacle."

A Contrast.

Just contrast the tolerant attitude of a simple Muslim teacher, living about three quarters of a century ago in a provincial town in Turkey, with the pitiless and intolerant attitude of men whom I met thirty-five years ago in Kansas City. Does not the old good Muslim from Gazi-Antep represent the really ethical and civilized attitude? Are not men like Churchill and Prof. Madariaga who tend to represent ethics and civilization as the monopolistic possession of one religion committing an unforgivable sin of tolerance and fanaticism?

No era of love and peace can be built up with such an intolerant attitude of mind. Only tolerance, historically represented by Islam, can become the guide of an enlightened future.

It is about time for broad-minded Muslims to rediscover and reassert Islamic truth and to free the faith from the grip of fanatics who, consciously or unconsciously, are abusing Islam as an instrument of personal influence and domination. If this is done, Islam may become again a refuge for broad-minded, free-thinking men of virtue who are shivering from the chill and horror of a materialistic age.

ECONOMIC ASPECTS OF THE MIDDLE EAST

Trends and Outlook Reviewed

By Dr. J. HANS

The following article is written by a foreign non-Islamic observer who, for the past forty years or so, has spent much time and thought on modern Islamic evolution, on the Arabic language and Oriental economic developments. He was the first author who coined the term of the "Financial World of Islam" in his book written in Cairo in 1937. His arguments are to be taken as simple conclusions and suggestions of an old friend of Islam who, being an Austrian national, is far from being interested in or influenced by considerations of a political nature.—(Editor, The Islamic Review.)

The purpose of this article is to review a number of salient features of the economic and social development within the world of Islam during the past thirty years or so and to consider some lessons that may be learnt therefrom.

No other period in the history of Islam of equal duration is likely to afford so great a variety of changes covering the political, social and economic life of the Muslims who are living in the vast Middle East area.

An impressive evidence of the changes may be derived from the following comparison reflecting the situation on the eve of the First World War (1914) and conditions existing at the beginning of 1949.

Political Status

1914

The bulk of the Islamic Middle East area was divided between the Ottoman Empire in the West and British India in the East. Iran was an Anglo-Russian sphere of interest. Egypt was a British protectorate; the same applied to Southern and South Eastern Arabia.

It was Afghanistan which then enjoyed the maximum extent of sovereignty in the whole area under review.

1949

Both the Ottoman and the British Indian Empires have disappeared from the map. Apart from the British Crown Colony of Aden and a number of British protectorates in the Arabian Peninsula, the whole Islamic Middle East area is ruled by sovereign governments.

All the various transitional forms between a colonial and a sovereign status (protectorates, spheres of interest, mandates) have ceased to exist.

Capitations

Under a system of "capitations" European nationals enjoyed one-sided fiscal, commercial and judicial privileges.

Monetary and Banking Conditions

Apart from British India (where the Muslims were in a minority without being recognized as a separate community), national monetary legislation was practically limited to coinage affairs.

For the bulk of the Muslims the terms "saving" and "capital investment" meant "hoarding of coins and precious metals."

"Paper money was circulating in the Ottoman Empire, in Iran and in Egypt; but the issue of banknotes was the exclusive privilege of foreign banks (Ottoman Bank, Imperial Bank of Persia, National Bank of Egypt)."

All the capitulations have been abolished; first in the Turkish Republic (1923), then in Iran (1927) and finally in Egypt (1936).

Modern central banking methods with national note-issuing banks have been established in the Turkish Republic (1931), in Iran (1932), in Afghanistan (1933) and in Pakistan (1948). The renewal of the Charter of the National Bank of Egypt (1940) considerably increased Egyptian control. A central bank of Iraq is about to be established in the current year.

The foundation of the Bank Misr in Egypt (1920) with Egyptian capital and staff was a pioneer work in the domain of modern Islamic commercial banking. Government-sponsored special banks with national capital and staffs were established in Turkey and Iran.
Public Finances

Budgetary deficits, increasing indebtedness towards abroad and growing control by foreign financial centres were a feature of the last decades of the Ottoman Empire. Egypt's public finances were also under foreign control.

Development of National Resources

Apart from Egypt there was nowhere any serious attempt to improve the productivity of agriculture by irrigation and fertilizers. "Industrialization" was practically an unknown item of the economic vocabulary.

State-financed economic planning is gradually transforming the social structure of Turkey, Iran and some other countries. A similar work is achieved in Egypt by the Bank Misr on a national but more commercial basis. Pakistan has established an industrial finance corporation with a Government holding of 51 per cent. of the share capital.

Oil Industry

As compared with other oil producing countries the exploitation of Iranian oil was still in its infancy; production and sale of Oilian oil was first started in 1911.

Middle Eastern oil has become one of the decisive factors in the world oil supply. In addition to the rapidly increasing oil production in Iran the oil reserves of Iraq, Saudi Arabia, Kuwait and Egypt are being exploited at an ever-increasing scale.

The foregoing comparison is, of course, far from being exhaustive. It indicates, however, that the collapse of the Ottoman Empire has marked the end of a long period of decline in the Islamic world and the beginning of an all-round revival and release of moving forces affecting politics as well as the spiritual, social and economic life of the Muslims.

There are three very cogent arguments requiring the adjustment of the Islamic social and economic structure to the fundamentally changed and still changing general conditions within and without the world of Islam:

1. Economic and social progress provide the props and pillars on which political independence and stability may be safely built.

2. The growing population on the one hand and the necessity of raising their standard of living on the other hand are a twofold imperious urging the improvement of agriculture, the expansion of industrialization, the modernization of the transport system and — last but not least — the introduction of social welfare institutions.

3. The royalties derived from the oil concessions and the blocked settling balances resulting from the "boom" of the last war period are to be considered as "windfalls". It is a commonly accepted experience that any revenue due to a windfall ought to be spent on productive investments. If properly utilized these two sources of revenue are likely to supply the initially required funds for overdue reforms.

The results of the past thirty years or so fully justify the hope that the Islamic world will continue the road towards social and economic progress. Much has already been achieved but still more remains to be done. The most able brains among the Muslims will be called upon to suggest solutions of the social and economic problems still lying ahead.

Economic Thinking to be Subjected to the Requirements of Islamic Ideals.

An Islamic writer has recently stated: "There has been no economic thinking among the Muslims for a few centuries. This must be restarted."

In the opinion of the present writer it was chiefly "creative" economic thinking which was neglected by the Muslims through no fault of their own. The period of political weakness of Islam coincided with the technical and organizational superiority of the Western world. As was already stated above, the year 1918 marked a turning point in this respect: economic passiveness has since been followed by a remarkable and sometimes dynamic economic "risorgimento" comparable — in another sphere — with Italy's struggle for national union in the 19th century.

Reverting to the social and economic problems still lying ahead the question is to be posed: What is the gist of these problems?

One answer to this question is contained in a few, but very thoughtful, sentences of the inaugural speech delivered by Mr. Zahid Husain, Governor of the State Bank of Pakistan at the opening ceremony of the Bank in Karachi on July 1st, 1948. Though the Governor's statements chiefly refer to the sphere of banking and currency, they reflect also a line of thought applicable to the whole domain of an ideal social and economic structure in the sense of Islam. "The principle of complete equality and brotherhood is universally recognized to be the most outstanding feature of Islamic society. What is, however, not so generally recognized and appreciated is the provision made according to what is clearly a well-considered plan for preventing concentrations of wealth without killing the essential incentive to individual initiative and enterprise. It is this ideology which must inspire us in regulating our economic life. Banking practices must be subjected to careful scrutiny on scientific lines by competent economists well acquainted with the basic principles and requirements of Islam. Their object must be to find out in what manner and on what lines it would be practicable to harmonize banking practices with the requirements of Islamic ideals of social and economic life."

Students who have closely followed what has been described above as the "economic risorgimento of Islam" will be inclined to interpret Mr. Husain's conception as one being equidistant between the system of "Kemalism" and Saudi Arabia's orthodox conservatism.

And yet the very juxtaposition of widely differing ways leading to economic and social revival in harmony with present conditions is both a feature and an encouraging sign of the evolutionary moving forces inherent in the world of Islam of our days. It is, in addition, a striking evidence of the power of vision the Muslim political leaders are displaying in their governmental business.

The Revision of Civil and Commercial Codes in Muslim countries.

The motives on which the system of Kemalism is based may be learnt from the programme of the Republican People's
Party (the governing party in the first years of the newly founded Republic) which was formulated some twenty-five years ago. One of the articles of this programme runs as follows: "In order to secure the success of the present progress of the Turkish nation all religious ideas shall be kept aloof from politics." Most people within and without the world of Islam have been sceptical about such a radical break in the continuity of the past Ottoman Empire. It is, however, not difficult to reply to these critical voices: at the beginning of its republican era the Turkish nation was verging on political annihilation and economic vassalage! Turkey's miraculous emergence as an independent sovereign state (Treaty of Lausanne, 1923) was due to her unique victory. It is, however, equally true that she would not have been able to maintain and strengthen her position as a powerful corner-stone of the Middle East area during the past quarter of a century but for the sound economic and financial structure she has created for herself in accordance with the principles of Kemalism.

In addition, Turkey's pioneer work in the economic, social and financial domains has paved the ideological way for similar reforms in Iran and Afghanistan, which have also produced similar results. To quote just a few items, it may be recalled that Iran revised her civil and commercial codes some 15 years ago, and that labour and social legislation was enacted in Turkey and Iran after the end of the last World War. The latter legislation is probably one of the most significant stages of the recent social evolution in the Middle East: for the pursuance of a policy of "planned economy" and the emergence of big industrial concerns requires that closer attention should be devoted to the increasing role the "human factor" is playing in the changing economic structure of both countries. Reduced to a very brief formula, it may be stated that the protection of labour and social welfare are necessary corollaries to industrialization. In this domain is bound to exceed the prescriptions of "zakat".

The variety of factors affecting the social and economic structure of the area under review may be gathered from a brief survey of the most recent developments.

Iran is about to start a seven-year plan to develop agriculture, industry and communications.

Iraq is engaged in constructional work for irrigation and flood control on the Tigris and Euphrates, on which the country depends for its prosperity as does Egypt on the Nile waters.

Ernst and the cultivable land under perennial irrigation Egypt recently agreed with Uganda to build a mutually useful dam at the far-distant mouth of Lake Victoria in Central Africa.

Sa'udi Arabia is creating cultivable areas in the middle of deserts through the construction of irrigation plants. Thus the Government is, in a position to settle nomad tribes.

A unique task was tackled by the Government of Pakistan after the exodus of the Hindu minority in 1947. Pakistan was then suddenly called upon to staff the existing banking industrial and commercial firms and to provide for skilled labour in the transport system with more or less untrained Muslims.

The last two examples afford an object lesson how the social structure of a country is undergoing changes which are due to technical improvements as well as to the emergence of a new political map. The re-settlement of the Palestine refugees is still waiting urgently for its solution.

Oil Royalties and Sterling Balances.

Viewed from a higher level, the above-mentioned tasks to be tackled within the realm of Islam are liabilities of the respective Governments towards their populations. Fortunately the Islamic Near East has at its disposal also two great assets: the oil royalties and the sterling balances. Though brief reference has already been made to these items, it is necessary to go a little deeper into the matter.

Iran, Iraq, Sa'udi Arabia, Kuwait and Egypt are the chief recipients of oil royalties.

Pakistan, Egypt, Iraq, Transjordan and the future Succession States to the ex-Mandate of Palestine are holders of sterling balances, which hitherto have been only partly released for their free disposal on the part of the holders.

The oil royalties, whose amounts are determined in accordance with the terms of the respective charters granted to foreign concerns by the actual output and sale of oil, embody a regular and increasing influx of dollar and sterling exchange, freely convertible into any foreign money.

The sterling balances are the financial counterpart of the strain on Middle Eastern resources during the World War 1939-1945 due to the presence of several hundred thousand allied soldiers. These balances lack free convertibility, as they are— in principle—subjected to the restrictions of the sterling area system, unless bilateral agreements concluded hitherto between the creditor and debtor nations have provided for partial releases.

Both sources of revenue are, however, linked by the common criterion of their "windfall" qualities. It is quite possible that the oil reserves of the Middle Eastern countries will have been drained away before the expiry of the concessions; it is also possible that some other technical invention may out the present importance of oil as a fuel.

Similar considerations may also be applied to the future of the sterling balances. Britain's successful export drive, coupled with accelerated European recovery (Marshall-Plan) may result in a complete release of the sterling balances at an earlier date than can be anticipated nowadays.

Therefore the recipients of oil royalties and the holders of sterling balances are enjoying for some time to come a breathing space, in which the required adjustments of their social and economic structures can be accomplished more gradually than would otherwise be possible.

Some warning lessons may be drawn in this respect from the experience of the economic aftermath, which was produced by the influx of huge amounts of foreign exchange spent by the allied armies in the Middle East during the last war. The sudden increase in the carrying capacity was responsible for an all-round inflation of prices and consequently for a maladjustment between wages and the cost of living.

Iran and Foreign Capital.

Discussions as to whether it might have been possible to apply effective brakes against the unfavourable reaction of the influx of foreign capital on the internal level of prices and wages, are out of place nowadays, four years after the evacuation of the foreign armies. Egypt, Syria, The Lebanon, Iraq, Palestine and Transjordan are the chief sufferers from the above-mentioned maladjustment between prices and wages during the war period.

Iran, however, presents an interesting illustration that there were ways to neutralize the undesirable effects of the stream of foreign capital. Apart from being a recipient of oil royalties, Iran received additional foreign exchange for her services rendered to the allied transports in transit to Russia during the war period. It is certainly interesting to note that Iran was the only country of the Middle East area which managed to retain its currency during the war: in two stages (1941 and 1942) the Iranian monetary authorities raised the rate of the rial from 174

1 Z. A. Suleri, "Whither Pakistan?", London, 1940.
to 129 to the pound sterling. Thereby inflationary effects were
banned or at least reduced, imports from abroad were facilitated
and exports handicapped. It may be added that the rial rate as
fixed in May 1942 was recognized as the "initial par value"
(1 U.S. $ = 32.25 rials) by the International Monetary Fund
in Washington. The construction of the Trans-Iranian Railway
in the inter-war period was partly financed out of the proceeds
of the oil royalties.

Middle East economic conditions are by no means a
matter of only regional importance, as may be gathered from a
report published by a Committee, which was set up by the
United Nations Economic and Social Committee (UNESCO) in
March 1948. This committee has made a study of urgent Middle
Eastern problems; it arrived at the conclusion that the region
could make an important contribution to world recovery on
account of its great mineral and other resources. The creation
of a Commission is recommended to raise the level of economic
activity and improve the standard of living of the Middle
Eastern peoples. Membership of the suggested Commission is
recommended for the following countries: Afghanistan, Egypt,
Ethiopia, Greece, Iran, Iraq, The Lebanon, Saudi Arabia, Syria,
Turkey and the Yemen.

DEMOCRACY IN ISLAM

"The word of the people is final, and I must submit to it," said Talha to 'Usman, one of his rivals for the Caliphate.

Talha was a proud asset to Arabia, and naturally his
individuality functioned to claim no small influence on the
executive, legislative and social side of the Caliphate. The
people looked at him with a reverential eye, and his glorious
past had certainly crystallized him as one of the few living speci-
mens of the unshaken pillars of Islam. Undoubtedly, he stood
in the field of rivalry as far as the political aspect of his relation
with 'Usman was concerned, but he disdained to create dissen-
sion among people to further his cause by mobilizing the store
of his influence against 'Usman.

'Umar (may his memory be sanctified!), the preceding
Caliph, on his death had evinced his intention that the Caliph
should be chosen from among the six prominent and ablest
men in his judgment, of whom the two were 'Usman and Talha.
The people assembled together in the Mosque of the Prophet
to decide which one to select as the fittest man to rule over their
destinies. The choice of the people fell on 'Usman, and the
Muslim commonwealth was loud in its praise of 'Usman.

Talha was detained by an urgent piece of business, and
he arrived at Medina only to find that 'Usman had been elected
and the people had taken the oath of allegiance. Talha, how-
ever, took the oath of allegiance as well; which he could have
refused and brought the unanimity of the election to question.

Formidable as he was to work out his schemes if he cared to
give way to his passions, he directly went to the successful can-
didate and said: "The people, I hear, have taken the oath of
allegiance to you." 'Usman was quick enough to see the under-
laying current of thoughts which possibly might be raging in
the breast of Talha. "If you refuse to take the oath," he declared,
"I am willing to vacate the office." No, came the instantan-
eous reply from the noble Talha, "the word of the people is
final; you deserve their confidence, and I must submit to it."

This sane conduct of Talha was not without parallel in
Islamic history, which in alliance with legend has brought down
to us quite a number of interesting events during the early
period of the Caliphate. The welfare of the people, over whom
the early Muslims were called upon to rule both temporally and
spiritually, was to them a stern reality which was to be faced
through its manifold vicissitudes.

A governor of Kufa was alleged of drink by the floating
rumour. One morning he happened to lead the early prayers.
At the end of the two rak'ats, he showed the signs of the previous
night's indulgence. People approached the Caliph with this
complaint, to which he could not give satisfactory explanation.
'Usman had him punished publicly for the crime, and dismissed
him from the office. This is somewhat a radiant contrast to
the modern sight where tyrants, in the disguised garb of adminis-
trators, butcher the people in cold blood, with some pretence
in the form of a "menace to the State." In Islam the man who
does wrong meets an equivalent punishment, regardless of his
position or status.

THE VOICE OF ISLAM

"Allahu akbar," "Great is God" — the cry
Swells from the minaret its deathless tone
That rings through hidden spaces of the bone,
To the last precinct of the secret "I".
How oft I heard the truth-entranced voice
Send forth its call of courage, faith, and joy,
Whose living strength no ages can destroy,
Whose cadence makes the very stones rejoice!
As I look up beside the gracious dome,
The vast simplicity of white Islam
Uplifts my spirit to its native home,
Beyond all power of modern dithyramb
The pinnacles, God's spear-heads, pierce the skies
With rapture, as the echo lives and dies.

YORKE CROMPTON.

JULY 1949
THE INFLUENCE OF ISLAM ON WESTERN ART

By J. NEWSON

In dealing with a precise science, such as mathematics, or with matters of fact, it is possible, and even desirable, to be authoritative and positive; with art this is impossible and undesirable. In this article it is to be understood that, except as regards facts, the statements are of my own opinions or those of the authorities upon whom I have drawn; it is necessary to make this clear as there are critics and writers who present their personal prejudices as unquestionable truths.

Painting and Calligraphy.

When Islam started its vigorous expansion which, in a fan-wise sweep, was to include Syria, Mesopotamia, Egypt, Persia and, later, India and Southern Spain, there was little, if any, indigenous Islamic art; however, in all the countries previously mentioned there was a flourishing, highly developed, native art and this was encouraged and adapted by the Muslims to serve their needs and accord with their principles. It is the effect on the West of the art of these countries, following their conversion to and influence by Islam, that it is proposed to study in this article, although it is obvious that the limitations of space make more than the most cursory examination impossible.

Painting and calligraphy have always been very closely linked in the East, calligraphy sometimes being held in higher esteem than painting. This led many Persian and Indian artists to combine calligraphy and book illustration, or pictures, and in consequence their paintings often show the calligraphist’s profound feeling for line. The aversion of a part of Islam to the representation of living forms undoubtedly hindered the development of a truly Islamic school of painting but, as against this, the Sufi’s identification of beauty as the signal of God’s presence and his striving to pierce the veil of appearance to reach the ultimate reality, helped to create an appreciative audience for the more metaphysical Persian artists. Blake was influenced by Persian art and Gustave Soulíer, in his Les Influences Orientales dans la Peinture Toscane, traces a definite relationship between Persian and Tuscan painting. Rembrandt, as would be expected of a draughtsman with such calligraphic qualities, was attracted by Indian art and there are copies by him of Indian pictures and miniatures in the British Museum, the Louvre and at Basle, all made between 1654 and 1656 when he had reached his full stature as an artist. So much for particular cases. Now the bias against representing living forms, even where there was no absolute prohibition, tended to produce the typical Persian, or Indian, picture which is flat, decorative, abstract in feeling, lacking depth or atmospheric perspective, having no realism or shadows and only very slight modelling; the colours being contrasted and, realism being eschewed, serving to create animated polychromatic compositions. Is it forcing the facts to fit the theory to suggest that some or all of these qualities are to be found in a great number of pictures exhibited by Western artists in London to-day? The early introduction of printing in the West virtually prohibited any chance of progress in, or appreciation of, calligraphy; the chances being further diminished by the substitution of the relatively insensitive steel pen for the flexible and sensitive quill or reed.

The Currency of Eastern Decorative Motifs in Europe.

From painting, illustration and calligraphy to book binding is an easy step. There is here a very close link between Islam and the West, in this case Venice, in the 15th and 16th centuries. Near Eastern book binding was freely imitated in Venice thus rendering current in Europe many Eastern decorative motifs. The introduction of morocco and the use of gold cooling in the decoration of book covers is directly attributable to Italian trading with the Near East.

The Islamic influence on Persian metalwork exemplified by incised, sometimes pierced, patterns of great beauty was directly exhibited to the West by the establishment in the 15th century of a shop in Venice by a group of Persian metal workers, following the opening of a shop in Tabriz by the Venetians. The best of the bronzes from this workshop bear the inscription "Mahammad el-Kindi"—an inscription which renders comment unnecessary. Persian influence in Scandinavia is a reasonable assumption, recent excavations having brought to light over 50,000 Persian coins and some metal cups: it is thought that these articles found their way to Scandinavia by way of Niñi Novgorod where the Swedes maintained a trading station in the 10th century. In Spain iron was not used by the Muslims for artistic purposes but the Spaniards themselves incorporated many Moorish details into the design of their iron work. The Moors in Spain were fond of working bronze on iron, silver or gold and their use of bronze for the adornment of the great doors of public buildings has been copied, especially as to technique, throughout the West. The beautiful silver filigree
Glass, Woodwork, Ceramics and Textiles.

Spain shows strong Islamic influence in respect of glass and woodwork. In the case of glass that of Almeria shows a direct link with the Syrian coast towns and none but Islam could have inspired its decorations. With regard to woodwork, Moorish methods were used in Spain with only the slightest deviations even after the influence of the Italian Renaissance had swept the country. Ceilings and doors still show Moorish influence in Spain and the insistence by Islam on simplicity of furnishing was directly responsible for the Spanish chest which functioned as a seat by day, a bed by night and a trunk when journeying; this simplicity had the further effect that much domestic furniture common to the rest of the West is not found to-day in Spain. Whilst on the subject of furniture it is of interest to note that the vargueno, a species of cabinet indigenous to Spain and like a writing bureau, was influenced greatly in design and arrangement by the Moors.

Ceramics in the West seem to have been especially susceptible to Islamic influence. The faience of Spain and Persia of the 10th century are almost indistinguishable and much of the pottery for which Spain is famous directly stems from Islamic sources. There is evidence also that the Gibril pottery of Western Persia found its way, probably via Byzantium, to Italy, where it had a direct influence on the Orvieto ware of the 13th and 14th centuries. As a result to this article I have copied ceramics from Persia of the 12th and 13th century (on the left and the right) and from Egypt of the 12th century (in the centre); the decorative element spans the distance between Persia and Egypt as it spans the centuries to the West of to-day. None of this pottery would look amiss in a Western shop or home and designs of a similar, albeit inferior, nature are frequently seen.

Textiles, like ceramics, are potent vehicles for the transfer of Islamic influence. All over a few Western carpet designs are based on Persian originals and the pattern books of the Renaissance are often frankly adopted Persian models. In particular, brocade from Lucca shows very evident Seljuk antecedents, and in Spain a brocade mantle removed from the tomb of the Infante Don Felipe, who died in 1274, is of undisputed Muslim design. The patterns of Spanish textiles show the Islamic calligraphic style and the ease with which the Spanish weaver represents the complicated interlaced ornaments indicates the continuity of craftsmanship instilled by the Moors. Long after the Moors had left Spain, textiles showed traces of formal arabesques and Arabic inscriptions, while even to this day many designs are in the Moorish tradition. The Islamic influence persists in Spanish embroidery as it does in textiles and the hieratic styles of Sasanian silks were copied all over Europe.

Sculpture and Architecture.

The casual observer might be tempted to overlook sculpture as a field of influence and yet the high altar of Seville shows a Moorish treatment of Gothic decorative motifs which is notable, while at the opposite end of Europe, the carving on certain baptismal fonts in Sweden shows definite Persian influences.

Influences in architecture are perhaps more subtle than in the other arts. There are certain obvious features such as the Persian pointed arch which was carried via Syria and Egypt to Sicily, where the bridge of Don Giorgio of Antioch furnishes an excellent example, and thence to Norman France and England: Russell Sturgis, in his History of Architecture, gives it as his opinion that certain types of Persian architecture influenced mediaeval European building almost as much as did Roman architecture. In Spain, also, there are obvious traces of influence in the churches of the South, including Toledo cathedral, and especially in the dwelling houses. To this day there persists in Andalusia a typically Moorish house with a central courtyard wainscored with tiles; in Aragon there is a local style of brick architecture related to the Moorish. Probably the most notable architectural influence exemplified in Spain is the beautiful use of plaster; the Moors excelled in this and handed on their skill by training and example to the Spanish builders. It is, of course, obvious that Islamic influences should be more visible architecturally in Spain than elsewhere when it is realised that in Toledo the architects of all the buildings erected in the 12th, 13th and 14th centuries were Moorish. In spite of the examples cited above it is probably true to say that the most potent influence has been that exercised by the simple yet beautiful proportions, the sense of space and light, and the absence of "fuss" which is the hallmark of Islam.

There remain two fascinating fields for conjecture. For the first, it is known that Haroun ar-Raschid and Charlemagne exchanged gifts and embassies; the bare facts are known but no details. What were the gifts and how did they influence those who saw and admired them? Very strange they must have seemed in their gracious simplicity to a people prone to elaboration. For the second, to speculate on the tales told by William of Tyre following his visit to the palace of a Fatimid Sultan of Cairo in the 12th century. In his description of it he writes: "The ambassadors passed through courts and passages, through colonnades and marble porciles with gilded ceilings and many coloured floors; so that the whole was marked there with royal splendour. The material and workmanship were so precious that the two envoys could hardly cease to contemplate the sight, the perfection of which surpassed anything that they had seen before. There were fish pools of marble filled with purest water, birds of all kinds, unknown to us, with strange voices, shapes and hues, and of marvellous appearance. Thence they were led by eunuchs into other halls exceeding the first in beauty. They saw a multitude of quadrupeds such as the countries of the East and South alone produce, which the West never sees and of which it hears only rarely." After this experience William must have viewed the courts of the West with a somewhat jaundiced eye.

The time has come to try to pull these scattered observations into some coherence. Imitation and influence, which are as appearance to reality, are always in danger of being confused. In its early stages influence is often shown by imitation, but as the influence extends the imitation sloughs off, leaving the artist apparently untouched until the deepening and widening of his emotional outlook is perceived. This article, in the main, has dealt with the easily observed early stages of the influence of Islam on Western art, the top third of the floating iceberg. Less apparent but far more real is the influence wielded by Islam in its insistence on simplicity, fine craftsmanship and, above all, in its realisation that true beauty is the path to God.

Bibliography.

THE PEARL OF ANDALUSIA

By Dr. S. A. KHULUSI

"He who has not seen Seville, has not seen a marvel."

Situated on the left bank of the Guadalquivir, amidst olive groves and orange gardens, is the pearl of Andalusia, which has a more modern outlook than any other Andalusian town. It is Paris in miniature. The beauty of its squares, the gaiety of its fiestas, and the charm of its people are proverbial. It is, therefore, no idle talk when the Spaniard says "He who has not seen Seville has not seen a marvel."

Seville was captured by the Arab General Musa ibn Nusair in 712 C.E. On the rise of the Omayyad Caliphate in Cordova it formed an integral part of their domains. In the eleventh century, however, it severed its relations with the Caliphs of Cordova, and was proclaimed an independent kingdom under the rule of the Abbadids (1031-1091), descendants of the kings of ancient Hira, in Iraq.

The Abbadids were overthrown in 1091 by the Almoravides (Arabic: Murabit, a devotee living in a hospice), under whose rule a number of illustrious Muslim scholars flourished, e.g., al-Bakri and al-Idrisi, the geographers, and Ibn Zuhri, the physician.

The Almoravides, in their turn, were ousted by the Almohades (Arabic: Mawwabid — Unitarian) in 1147 C.E. Their rule is marked by the rise of a number of renowned philosophers whose like is not seen even in Cordova at its zenith. They were men who left their permanent stamp on medieval philosophy, such as Averroes, Ibn Tufayl and Avempace.

Apart from the philosophers, there appeared mystics like Ibn al-'Arabi and travellers like Ibn Jubayr. Famous amongst the rulers of the Almoravides was Ya'qub al-Mansur, who fought against the Portugese and defeated them at the battle of Alarcos, 1195 C.E. He was a contemporary of Saladin.

At the time of the Arabs, Seville was famous for its cotton and cane sugar. Two Yamanite families seems to have acquired influence, wealth and fame in the city, the Hajjajis and the Khaldunis. So gay was Seville at the time of the Arabs that it was said when a scholar died in Spain his books were sold in Cordova, but when a musician died his instruments were sold in Seville!

The Giralda.

The most striking monument here is the ancient Arab minaret built in 1196 known as the Giralda. The mosque to which it served as a minaret was demolished and a cathedral was erected on its site. The Giralda is one of the three or four great towers of the world and stands as a remarkable monument to the piety of the Almohades. It was built by order of the Sultan Yusuf ibn 'Abd al-Rahman, the son of the founder of the dynasty. The mosque was rectangular in shape. It contained a Mihrab (a prayer niche indicating the direction of Mecca), a Maqsura (a recess for the Imam or religious leader), and a mimbar (pulpit). In the northern section was the court of ablutions, crowded with orange and palm trees.

The Giralda withstood the earthquake of 1395 C.E. Only the crowning four brazen balls fell down. They were cast by Abu Layth, a Sicilian Arab. In 1568, the top part was rebuilt in a different style. The quadrangular area on which it stands is 13.60 square metres. The thickness of the wall increases as one goes upwards. It is made of two parts, the upper is of brick, the lower of stone. Its height is 95 metres. Only the lower 70 metres are from the time of the Arabs.

The thirty-five vaulted inclined planes by which one ascends the minaret are so wide that one can reach the top on horseback comfortably — a feat which Ferdinand VII is reported to have achieved! The external decorations begin from a height of 15 metres from the base. On each side there are four vertically placed balcony windows. With the exception of one pair of pointed arches all the rest are horse-shoe shaped. Stone tracery decorates either side of the windows. Apart from the separate arches, each pair of windows has an additional common arch of beautiful design. The Giralda is surmounted by the statue of faith, a bronze figure holding in one hand the banner of Constantine and in the other a palm branch as a token of victory, which is commonly known as the Giraldillo, "the van," whence comes the name of this formidable tower.

The architect of the minaret was Jabir, of the twelfth century. The Christian additions were undertaken by the architect Hernandez Ruiz, of the sixteenth century. Unless accompanied by a friend or a guide, no one is allowed to go to the top of the tower — a precaution against possible suicides! From the top you can have a wide range of view which extends on a fine day to the Sierra de Ronda, at a distance of twenty leagues. It is best enjoyed towards sunset.

Like any other Andalusian city, Seville is white-washed. As you stand there you can see the beautiful Guadalquivir, spanned by bridges leading to the picturesque quarters of the gypsies. On the left bank is the twelve-sided Barj ad-Dahab, the Tower of Gold, another legacy from the Almohades, the pious sultans of Andalusia, built in 1220. Next to the Giralda in height is the tower of the Gothic church, San Marcos, which was considered by Cervantes high enough to look from the top of it for his beloved Isabella.

Alcazar of Seville.

I devoted a whole day to the visit of Alcazar and its gardens. It stands on the very site where the palace of the Almohade sultans once stood, of which only the patio del yeyo, "the gymnasium court," remains. The architects who directed the work were Mudejar Arabs. It was probably founded by the Abbadids in the Xth century; certain parts are in close imitation of the Alhambra. In fact, the hall of the Ambassadors in Alcazar is more beautiful than that of the Alhambra and in a better state of preservation.

Kufic inscriptions are here common, notable amongst which are the oft-quoted phrases, "There is no conqueror but God," "There is but one God; He is eternal; He was not begotten; and He has no equal" and "Eternal glory to God."
The most fascinating part is the Hall of the Ambassadors, which is 33 feet square. Its doors seem to have been constructed by Arab carpenters from Toledo. The hall itself is a happy combination of Arabic, Gothic and Renaissance styles. The ceiling is dome-shaped and made of carved wood, below which is a continuous belt of Arabic inscription in Kufic style on a blue ground. That is followed by a number of busts of the kings of Spain.

It was in this hall that the Red Sultan Abu Sa'id of Granada was received by Pedro the Cruel who acted as a treacherous host and murdered him to gain possession of his jewels, one of which was sent to Edward the Black Prince. It rests today in the British crown.

The Hall of the Ambassadors has balconies on three sides. It gives on to the spacious *patio* and the adjacent halls. The entrances have three horse-shoe arches embraced by a common semi-circular arch.

An arch in the *patio* opposite the entrance leads into the narrow dining-room. This is where the Comtesse de Paris was born in 1848 C.E.

Another apartment of interest is the dormitory of the Sultans. On either side of the door there are twin windows with columns from the time of the Arabs.

The upper apartments are attractive and decorated with pictures. In one place, however, there are gruesome symbols. They are said to refer to the execution of four judges who were found by the king to be dividing a bribe.

By far the most pleasant part of the Alcazar is the garden which abounds with orange, lemon and citron trees. Behind a screen of such trees the ladies of the court used to bathe at the time of Maria de Padilla, the mistress of Pedro the Cruel. The atmosphere in the garden is cool and fragrant. It is made more pleasant by the sight of the fountains.

The old quarter close by is of interest. The name of Ibn 'Abbad, the poet-king of Seville, has been commemorated in Calle de los Abades. There are several houses in this quarter that are modelled in the Mudejar style.

An interesting place to be seen in Seville (which has no parallel elsewhere) is the Sterpes, the Serpent, a narrow pedestrian road with shops and cafes on both sides, where people stroll up and down in the hope of meeting their friends. It is a living museum of Seville's costumes, dresses and manners. The pavement has the design of a serpent's skin. Here I passed a few hours studying the social life of the Sevillanos.

I spent the evening with my worthy friends Dawud Cowan and Zain al-'Abidin in a cafe amidst orange groves, then we went for a walk along the embankment of the Guadalquivir. As I crossed the bridge, I saw the breeze rippling the surface of the water. That immediately recalled to my mind the famous story of Ibn 'Abbad, who, as he was on the bridge one evening with his vizier, Ibn 'Ammar, improvised the following hemistich:

"Behold the winds weaving the waves into mail;"

His vizier failing to supply the antiphony, a young lady, who

"According to Conreras, the Giralda is regarded as the most expressive monument of the Mohammedan dominions; and, despite all that has been said of its Moorish structure and primitive African style, it is in his opinion a perfect work of art" (Albert F. Calvert, Moorish Remains in Spain, London, 1906)
was washing laundry at the time, raised her head and said:

"Oh, were it but frozen—no knight would it fail."

The king was so very pleased with the reply that he made her his queen.

"Poor, unfortunate Ibn 'Abbad!" I muttered to myself as the whole picture of his miserable end crossed my mind. And as I retired to bed late that night the following verses, composed by him at the time of his captivity, presented themselves to my mind:

"And forth they went imploring God for rain;
'My tears,' I said, 'could serve you for a flood.'
'In truth,' they cried, 'your tears might well contain
Sufficiency; but they are dyed with blood."

I meet Aurora Again.

The next day I went back to the "Palace of Dreams" and had some repose in the gardens. At the sound of the beautiful fountains casting their pearly drops of water I was lulled to sleep. When I awoke I found myself covered with petals and leaves, and beside me stood a Moorish damsel of the palmy days of the Caliphat attired in a magnificent dress with pearls sparkling round her neck, trying in vain to outshine her own personal splendour. I rubbed my eyes hard to convince myself that I was not dreaming, and looked carefully at the towering statue of beauty that was gazing at me with a pair of shining eyes. The careful disguise could not keep her unknown to me for long. It was Bint as-Sarraj—Aurora (Subh)!

"Whatever brings you here?" was my first question the moment my lips were able to form a few words.

"I am here on a short journey with my mother to visit a sick relative of ours."

"But how did you know that I was in the Alcazar?"

"It is simple enough! A stranger who is visiting Seville for the first time must be either at the Giralda or the Alcazar. At least for a few days such a stranger would not be able to break away from the attractions of the palace. As a matter of fact I looked all around the Alcazar before coming to the gardens where I found you fast asleep. I did not like to wake you up, so I went for another round."

I was so happy to retrieve my charming friend whom I had thought I would not be able to see for the rest of my life.

As we were in the Alcazar, Aurora observed that however hard the Christian monarchs had tried to change the Islamic outlook of the Alcazar, they had not succeeded. "Look," she added, "they have only managed to remove the section of the Haram, the part reserved for prayer, and the baths. Still it remains like a magic palace, spellbound by some Moorish magician."

"Seville," she added, "always reminded me of the brave Yusuf ibn Tashfin, who secured the fortunes of Islam in the battle of a-Zallaqa on October 23rd, 1086 C.E."

"It was a feat," I replied, "the Muslims routed the whole army of Alfonso VI, which comprised no less than 40,000 horse. With difficulty did the king and a few of his followers escape with their lives. Thus Ibn Tashfin's statement, 'What will happen you will see,' in answer to Alfonso's threatening letter, was fully vindicated. As a result of this memorable battle the kingdom of Valencia was liberated from the Castilian rule and the siege of Zaragoza was raised."

The Siege of Aledo Repeated in Current History of Muslims.

"But the siege of Aledo," remarked Subh, "by seven Arab princes in Spain, reminds me of an exactly similar event in current history. The siege failed because, instead of giving full support to Ibn Tashfin, the princes began to intrigue against one another and indeed one of them, viz. Ibn Rashiq, the prince of Murcia, was even secretly in league with the enemy. He was supplying Alfonso with all sorts of information and help. Yet historians say that history does not repeat itself!

"Nevertheless, the progress of events in Andalusia was even better than now. Thanks to the resoluteness and vigilance of Ibn Tashfin, Ibn Rashiq was soon arrested and put in chains, and step by step all the princes were deprived of their petty kingdoms, and Islam was once again united in the fair province of Andalusia under one sceptre."

I maintained silence all the time, listening to the emotional voice of the zealous daughter of Abencerragus. "But," I put in at last, "all my emotions are with Ibn 'Abbad, the courageous poet-king who defended his kingdom stoutly to the last. I can picture him now sallying forth on horseback, sword in hand, reciting his famous verses:

'When my tears cease to flow,
And a calm steals over my troubled heart,
I hear voices crying, 'Yield! that is true wisdom!"
But I reply, 'Poison would be a sweeter draught To me than such a cup of shame!'
Though the Barbarians wrest from me my realm,
And my soldiers forsake me,
My courage and my pride remain steadfast.
When I fell upon the foe, I scorned a breastplate,
I encountered them unarmed;
Hoping for death, I flung myself into the fray;
But, alas, my hour had not yet come!"

"You are," rejoined Subh, "too sentimental, you let your heart rule your head and you forget that the common weal of Islam demanded the crushing of such a dissipated romantic prince . . ."

"I pray you, Aurora," I interrupted, "don't be so cruel, say a word of sympathy in favour of Ibn 'Abbad and his fair queen al-Rumaykiyya, the mother of so many heroes who either perished under the sword of Ibn Tashfin's general, Sir ibn Abi Bakr, or were sent in chains to Africa."

"Besides, I think Ibn Tashfin acted with partiality concerning the fate of the dethroned princes. His treatment of the two grandsons of Badis was far better than that of the others, for the simple reason that they were Berbers like himself."

At this juncture Subh looked as though she had changed some of her views concerning the Shelley of the Arabs. So, when we were strolling along the Guadalquivir in the afternoon, when the embankment of the river is usually crowded with people of all walks of life, she said, "It seems as if those people have
come out to bid farewell to Ibn 'Abbad on his way to exile. I can even hear Ibn al-Labbana describing the scene:

Overcome after a brave resistance,
The princes were dragged to the vessel,
Multitudes thronged the banks of the river;
The women were unveiled,
And their countenances were masked with grief.
At the moment of parting what cries were uttered,
What tears were shed!
What now remains to us? Depart hence, O stranger!
Collect thy chattels, and make provision
For the journey, for the abode of generosity
Is deserted! Ye who would fain sojourn
In this valley, be warned that the family you seek
Hath departed, and that drought hath destroyed our harvest.3

"But tell me," she demanded, "all about his last days, I am so eager to hear."

"It is so nice," I replied earnestly, "to recollect the whole story of this generous king in his own capital, while one is feeling the soft breeze of Seville." Then I went on to tell her every sad detail about Ibn 'Abbad's last days. Amongst other things I related to her, as we retraced our steps to the ancient quarter, how on his arrival at Tangier, a poet sent him a panegyric. Having only 36 ducats which he had hidden in his shoes, Ibn 'Abbad scrat them all to the poet — the last and greatest act of generosity of a fallen monarch!

"And once, while in his prison in Aghmat, noticing through the narrow window a flock of patridges, he burst into tears and improvised the following lines:

I shed tears when I saw fleeing across the sky
A covey of kuta; they were free, they knew not prisons
And fetters. It was not for envy that I wept;
It was because I desired to be free as they.
Happy birds; They are not separated from one another;
They know not the grief of being torn from their family
God careth for their little ones; as for mine, they perish of thirst and lack of shelter.4

"If," observed Subh, "al-Mu'tamid had not killed his own sagacious counsellor Ibn 'Ammar, he would not have found himself in a perilous position to seek the aid of Ibn Tashfin. Remember how the crafty vizier averted the danger of an invasion of Sevillian territory, by a game of chess with Alfonso VI."

"Yes, I know," I said, "but he changed his attitude towards Ibn 'Abbad in the end. He lampooned him, his wife and his children and started acting on his own initiative in Murcia without consulting his Royal master."

At this juncture I noticed my fair companion pause before a beautiful house with an entrance porch, an iron gate and windows protected by iron gratings. "There is in Spanish," she said with a smile and rather a shy look, "a saying, viz. Comer Hierro, to live on iron, because audacious lovers for love of their ladies spend hours glued to the iron bars."

The courtyard looked strikingly attractive with a central fountain and corredores on the sides supported by graceful pillars. In summer, the hot sun rays are cut off by a toldo (Arabic: dulla, awning) which keeps the courtyard cool and fresh.

"There is one thing," I said, "I wanted to ask you about: it is this knot carved everywhere, which seems to be a symbol of Seville, but I can't see what it signifies."

"Oh! no madeja do," she exclaimed with a laugh, "it means is has not betrayed us, a saying attributed to Alfonso X, concerning the faithfulness of Seville to him during the revolt of his son Sancho."

The following morning we visited the Gothic cathedral which was built on the site of the mosque. The latter, according to Sifat Jazirat al-Andalus (the description of the Andalusian peninsula) of al-Himyari, who wrote in 1461 C.E., was magnificent in the extreme.

After the annexation of Seville to the Christian dominion in 1248 C.E., the mosque which was built by Yusuf al-Mansur in 1171 C.E. was converted into a cathedral; but was pulled down in 1001 C.E. On the oblong site, the building of a massive cathedral with gigantic pillars was started, which took more than a century to finish. Nevertheless, the building was not so strong as some of the monumental buildings of the Arabs. Twice (in 1511 and 1889) the central part of the new cathedral collapsed, whereas the Giralda next door to it remained unmoved!

The Largest Gothic Cathedral in the World Lacks the Grace of the Mosque of Cordova.

The cathedral is interesting in that it is the largest Gothic cathedral in the world, and the resting-place of the discoverer of America. Though magnificent, it lacks the grace and simplicity of the Mosque of Cordova.

The interior is sombre and gloomy. At one of the entrances there is a stuffed crocodile hanging from the ceiling. It is supposed to have been presented in 1260 to Alfonso the Wise by the Sultan of Egypt, who sought the Spanish King's daughter in marriage.

At the farthest side is the coffin of Christopher Columbus (d. 1500) carried by four figures representing the four important provinces of Spain. His remains were brought to the cathedral in 1898. The tomb of Fernando Colon his son (1488-1539), level with the ground, is in another part of the Cathedral. Though a renowned man of letters and a great bibliophile (which fact is attested by the magnificent library he left and which is named after him), his fame was overshadowed by that of his father. This is the penalty one pays for being the son of a too famous father!

"It is time," remarked Subh at last, "that we went to Triana on the other side of the river." I agreed heartily. So, crossing the Great River (to give the English translation of Guadalcquivir), we found ourselves in the middle of an Arab district, with the usual narrow roads and Oriental-looking houses. At a distance we saw crowds of gipsy girls dancing.

3 Dozy's "Spanish Islam," p. 728 "f.n."
300,000 Arabs Driven Out of their Homes.

The Moorish style of the houses and the roads reminded us of the tragedy of the Arab population of the city at the hands of Ferdinand II. "300,000 Arabs," said Subh, "were driven out of their homes in Seville in 1248 and their houses and belongings were divided amongst the king's followers. Now isn't this exactly what happened to the Arabs of Haifa, Jaffa, Tiberias and Lydda just recently? Yet you say that history does not repeat itself." Her voice seemed to be coming from a distance, as I was thinking of a number of other things, and was distracted by the view of the left bank.

"Triana," I said last, "was very famous for its lovely glazed tiles, azulejos, which remain to the present day a legacy from the Muslim Arabs."

"Yes," answered Subh, "but behold! yonder is a stupendous view!" As I turned round, I saw the rays of the setting sun focussed on the Tower. It appeared as a cylindrical mass of pure gold.

We continued our ramble in the Gitanu quarters while the setting sun was right in our eyes.

On the train there were a number of Americans and people of other nationalities. They were all proceeding to the Red Palace to perform some sort of international pilgrimage, which pilgrimage seems to be performed by Easterns and Westerns, Christians and Muslims alike, ever since the collapse of the Arab kingdom in Spain on the 2nd of January, 1492!

"In those mountains," she exclaimed jovially, "the Spaniards believe that Bobbidi and his army are enchanted. One day the magic spell will be broken and the Red Sultan will march on Granada, where he will be proclaimed king of Andalusia in the magnificent palace of the Banu-Nasrid."

My eyes flashed with light as I listened to this legend—

but, I said to myself, the legend of to-day may be the reality of to-morrow, and this tale is only symbolic of the possible resurrection and unity of Islam. Happy is the day when 400 million Muslims unite as a solid mass armed with the latest weapons of science. They will be the greatest power in the world, next only to God! As we were passing through hills and mountains I felt I was transformed into another man, strong and rebellious.

"Certainly this land," said Subh, "makes one feel discontented with the present condition of things, and a thorough study of the last episode of the Arabs in this land shows a close parallel between the fate of Arab-Andalusia and Palestine, yet if you ask me, I think the lot of the Spanish Arabs was not as bad as that of the Palestinians."

I was listening to her words and watching the passing scenery at the same time. "The kingdom of Granada," she remarked, "to which we are now proceeding, looks like a gigantic citadel composed of an enormous number of crags and mountains, with Granada as a well-protected fair damsel!"

"Look!" she went on, while the dimple on her cheek became deeper as her ruby lips parted further apart to give way to a bigger smile. "There is an eternal struggle between desert and cultivation. It is as though a masterly magician is forcing those solid rocks to yield fruits and flowers." As she was leaning against the window, the breeze ruffled her hair. Beautiful silky locks touched my face. I started — but when I looked at her I thought to myself "It certainly makes a great living picture when a beautiful sympathetic face is framed in a profusion of wavy hair." The sun peeped with all its splendour and majesty behind a cloud. "Rays of fine gold began to pour through the glass panes. She muttered to herself, "I think I had better sit down." As she sat down she looked very excited. Her eyes were restless. Every now and then she would call my attention to an ancient Arab tower or citadel perched like a hawk on a lofty summit almost touching the deep blue sky!''

Proprietary and Personal Rights of Woman in Islam

By C. A. SOORMA

"O you who believe, do not devour your property among yourselves falsely, except that it be by trading by your mutual consent, and do not kill your people; surely God is Merciful to you."

Though the words are general, the verse is especially directed to guard women's rights to property, for usually it was the woman whose property was usurped, and this unjust aggression is forbidden, as is also clear from the following verses:

"And whoever does this aggressively and unjustly, We will soon cast him into the fire; and this is easy to God."

"And do not cover that by which God has made some of you excel others. Men shall have the benefit of what they earn; and women shall have the benefit of what they earn; and ask God of His grace; surely God knows all things."

These verses clearly entitle women, whether married or not, to separate ownership of property, and men are enjoined not to deal unfairly with their property. If unmarried, her relatives or guardians must preserve it for her and, if married, the husband should not regard her property as his own. If by her property the husband or the guardian is enabled to make a profit, such profit should go to her, after deducting a reasonable sum for the management or conduct of such business. Again, should the woman, whether single or married, earn any money either by her skill or by adopting a profession or trade or by other lawful means, then such income is exclusively hers. We have seen that in this respect Islam treats woman as a femme sole. Abdur Rahim says:

"Under the Muhammadan law, the husband does not acquire any right to, or control over, his wife's property by the fact of marriage. Whatever property she had at the time of marriage remains absolutely her own and at her disposal, and she is under no disability to acquire property by reason of coverture. That is to say, a woman's legal capacity is in no way affected by marriage except as regards contracting conjugal relations with others."
That the position of the wife and the mother has been greatly raised by Islam is also clear from the following rights which she possesses:

**Right of the Mother to Custody of Infant Children.**

"The mother is entitled to the custody of her male child until he has completed the age of seven years, and of a female child until she has attained puberty, and the right is not lost, though she may have been divorced by her husband." 9

**Right of Maintenance.**

"The wife has a right, corresponding to that of the husband, to demand the fulfilment of his marital duties towards her. She is also entitled to be provided with proper accommodation, separate from the husband's relations, and to be maintained in a way suitable to his own means and to the position in life of both. If he refuses or neglects to maintain her, she can pledge his credit. She has also a right, if the husband has more than one wife, to be treated on terms of strict equality with the others." 8

**Dower—a Debt.**

"She is further entitled to the payment of her dower. If such portion of her dower as is payable before dissolution of marriage has not been paid, and she has not yet surrendered her person, she may refuse her conjugal society and, according to Abu Hanifa, she may do this even after surrender. . . . Mahr, or dower, is either a sum of money or other form of property to which the wife becomes entitled by marriage. It is not a consideration proceeding from the husband for the contract of marriage, but it is an obligation imposed by the law on the husband as a mark of respect for the wife, as is evident from the fact that the non-specification of the dower at the time of marriage does not affect the validity of the marriage. She or her guardian may stipulate at the time of marriage for any sum, however large, as dower. If no sum has been specified, she is entitled to her proper dower, that is, the dower which is customarily fixed for the females of her family . . . . The wife's right to dower becomes complete on the consummation of marriage either in fact or what the law regards as such, namely, by valid retirement, or on the death either of the husband or the wife. In the case of dissolution of marriage by the husband or of separation for some cause imputable to the husband before there has been consummation or valid retirement, the wife becomes entitled to half the specified dower and, if no dower has been specified, to a present called *mutāl.* 7

"In case the separation was due to some cause imputable to the wife herself, she will not be entitled to any dower or present, if there has been no consummation of the marriage. If a marriage has been annulled on the ground of invalidity, the wife will not be entitled to more than her proper dower." 10

"The widow's claim for dower is a debt payable out of the estate of her husband, and it must, like all other debts, be paid before legacies and before distribution of the inheritance." 9

And when:

"She is in possession of the property of her deceased husband, having obtained such possession lawfully and without force or fraud, and her dower or any part of it is due and unpaid, she is entitled, as against the other heirs of her husband, to retain that possession until her dower is paid . . . . If she is dispossessed of such property, then she may institute a suit for recovery of possession." 10

"And for the divorced women (too) provision must be made according to usage (this is) a duty on those who guard (against evil)."

It seems that the Holy Qur'ān also allows maintenance to widows for a year, besides their right to inherit, as is shown from the following verse:

"And those of you who die and leave wives behind (making) a bequest in favour of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds, and God is Mighty, Wise." 12

In British India, this right of the widow to maintenance was not recognized, as the courts regarded it as having been abrogated by subsequent verses. Muhammad 'Ali, however, is of the opinion that the above verse has not been abrogated by any other verse in the Holy Qur'ān. On the contrary, he believes that this verse is in the nature of an additional provision for the widows.

**Remarriage of Widows and Divorcees in Islam.**

The following verse enables divorced women to remarry:

"And when you have divorced women and they have ended their term (of waiting), then do not prevent them from marrying their (prospective) husbands when they agree among themselves in a lawful manner." 15

The right of maintenance of a divorced woman, during her *‘iddat* (waiting period), is a recognized and well-defined rule of the marriage laws of Islam and will be dealt with later on.

The permission for widows to remarry is contained in the following verses:

And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner, and God is aware of what you do." 14

"And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds." 13

The permission for widows to remarry was denied, as of right, in the days of ignorance. The heirs of the deceased man inherited his widows. All this Islam reforms by giving to the widow the right to choose her own spouse without interference from the heirs. Her rights of inheritance constitute another recognized rule and will be discussed later.

The reason for the waiting is that the divorced woman or the widow may be pregnant, in which case the period is extended to the time of delivery. There should be no doubt as to who is the real father of the child, which is necessary in determining questions of inheritance and other rights of personal succession.

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1 The Holy Qur'ān, 4 : 29.
2 Ibid., 4 : 96.
3 Ibid., 4 : 32.
6 Abdul Rahim, "op. cit.", p. 334; and Mullo, "op. cit.", p. 174.
7 This is expressly based on the Qur'ān in Ch. ii, p. 238-39.
8 Abdul Rahim, "op. cit.", pp. 334-35.
9 Mullo, "op. cit.", pp. 179, 181-82.
10 The Holy Qur'ān, 2 : 241.
14 Ibid., 2 : 234.
15 Ibid., 2 : 334.
The House of The Prophet and His Mosque in Medina

By MUSTAFA KAMIL IBRAHIM

The Prophet's Emigration to Medina.

When the Prophet emigrated in the cause of God to Yathrib, later to be known as Medina, he did not take with him on his urgent and turbulent journey anything except the most light and valuable of his possessions which would be of use to him in his new abode.

The convoy of camels reached some vultures near Yathrib, and there the Prophet stayed a few scores of nights, and prayers were held at their proper times. In one of these vultures was the first mosque in Islam, and it was concerning this mosque that the passage in the Holy Qur'an said: "Certainly a mosque built on piety from the first day is more deserving that you should stand in it; and in it are men who seek to purify themselves and God loves the pure." Mecca, therefore, was not the place where the Prophet could set up a mosque, and he also could not take his companions to the Ka'ba to pray there.

On the fifth day, according to one narration (and the tenth day according to another), the procession of the Prophet, surrounded by immigrants and supporters, set forth under God's guidance and protection heading for Yathrib. The people of Yathrib were very anxious to see the noble new visitor and they saw in him a man who commanded the admiration of the eyes, ears and hearts of everyone, a man who is the ideal of perfection and reverence.

His camel carried him forward to the place where God ordered it to stop and that place was a place for drying dates owned by two orphans from the town of the Najjar family. The Prophet asked, "To whom does this place belong?" and Mu'az bin 'Afra responded: "It belongs to Sahl and Suheil, the sons of 'Amar. They are orphans." Muhammad asked permission to use the place as a Mosque, and he sent for a group of the Najjar family and said to them: "Will you trust me with this wall of yours?" and they replied: "No, by God, we will not ask for its price except from Him." Muhammad then insisted on buying it and he paid for it ten dinars. He ordered his house to be built in this place. During the time when it was being built he stayed in the house of Abi Ayoub Khalid bin Zaid Al-Ansari. The Muslims amongst the immigrants and supporters of the Prophet co-operated with him in building it until it was finished. The building of the house was no great trouble to anyone as it was very simple and modest in its design and in conformity with the teaching of the Prophet.

The Description of the House.

The house of the Prophet was like the rest of the houses of the poor Arabs and of the same type of house which can still be seen in many parts of the Arabian Peninsula and in the villages of Syria and Iraq. The house was comprised of several small rooms adjoining each other with a courtyard in the centre of them.

First were built the two rooms adjoining each other in the south eastern part of the house. These two rooms were built for 'Ayesha and her servant, and were so placed as to be near to the sitting room of the Prophet and his company, which was in the northern part. The area of each room was 3 1/2 x 3 1/2 metres. The rooms were built of clay. The ceiling was not very high, and could be touched by a stretch of the arm. More rooms were added to the northern part when the members of the Prophet's family increased, until at the end there were nine rooms in all.

All these rooms were similar in their simplicity of design and in the absence in them of any show of wealth or luxury, except for the room of 'Ayesha, as we shall see later. What the rooms contained in the way of furniture was mainly straw carpets used for sleeping and jars of honey or milk hanging on the walls. The rooms were partitioned by curtains made from black wool hanging on the doorways that opened on to the courtyard in the centre. The courtyard was of square shape, and the length of one side was 51 metres. Its walls were built with stone to the height of 1 1/2 metres, and thence completed with clay to the height of some 3 1/2 metres. There were four gates in it — the gate of the Prophet in the north, the gate of the Believers in the south, the gate of Gabriel ('Uthman) in the east and the gate of 'Ayeeka, the Gate of Mercy, in the west. The building was completed in the year 2 A.H. (623 C.E.).

The courtyard was used for the domestic purposes of the Prophet's family, e.g., cooking, washing, the rearing of cattle and similar uses. There was nothing, in logic or reason, to prevent the Prophet and his wives and the believers from using the northern part of the courtyard facing Ba'tt Al-Maqdis for religious purposes such as the holding of prayer meetings at their times, or for the holding of Councils by the Prophet when he used to talk to the people about religious matters and answer their questions and adjudicate on their differences and disputes. This courtyard also served another humanitarian purpose by giving shelter to the Muslim poor under a roof built in the south western part. These poor Muslims who took shelter there were called "the people of the Saffa" — place of rest near a mosque — and they were fed and looked after until special houses were built for them.

The Muslims complained to the Prophet about the great heat of the sun at the time of prayers, and as a result of that an awning covered with palm leaves was built in the northern part of the courtyard to shade the believers from the sun during prayers. This awning was later covered with clay and supported by pillars from the trunks of palm trees. This lasted for 16 months.

When the Jews tricked the Prophet and the following verse in the Qur'an was revealed to him, he was at prayers amongst the people: "We see you turning your face to the sky and we shall set for you a direction which you will accept; direct your face towards the Sacred Mosque, and wherever you may be set your face in its direction," he read the verse to the believers then present and then turned to the south, the believers following him in this action of his.

The roofing was transported to the southern part which faced the Ka'ba and the Saffa was also moved to the north western part, and the Gate of the Believers in the south was closed. The courtyard was not lit at night except during the hours of prayer, light being provided by the burning of straw.

2 They received this appellation because they passed their day and night near the mosque.
in the centre of the yard. This practice continued for nine years until lamps were provided and were hung on the trunks of the palm trees which supported the roof.

When the Prophet joined his Creator on the 13th of Rabi' Al-Awwal in the year 11 A.H. (632 C.E.), he was buried in the room of 'Ayesha, which was the room in which he spent his last days.

When Abu Bakr As-Siddeeq became Caliph, and took his place in the Prophet's house, he kept the house in the same condition in which it was during the life of the Prophet, and made no addition or variation to it. When he died he was buried beside the grave of the Prophet in the room of 'Ayesha his daughter, which was the first from the south.

**Additions to the house during the days of ‘Umar.**

It was imperative on ‘Umar to increase the space in the Mosque to enable it to accommodate the greater number of Muslims who came to the seat of the Caliphate from all parts of the country. In the year 17 A.H. (638 C.E.) he ordered the demolition of the walls of the courtyard (the house of the Widows was not touched) and he increased the length of the courtyard by 15 metres from the north, 5 metres from the south, and 10 metres from the west, so that the courtyard assumed a rectangular shape of 70 metres by 60 metres. The height of the wall around the courtyard was not more than a man's height.

‘Umar also increased the number of Gates of the courtyard to six: the Gate of Marwan, the Gate of ‘Ayya, the Gate of the Prophet, the Gate of the Courtyard, and two other Gates in the northern wall. When ‘Umar noticed that the Muslims used to shake the dust off their hands after every kneel, thus making noises during the reading of the Qur'an, he decided to do away with this disturbance, and ordered that the floor be covered with straw mats from Wadi ‘Aqeeq. When ‘Umar died he was buried beside the Prophet and Abu Bakr.

**Additions to the house in the time of ‘Uthman.**

It is said that ‘Uthman was a man who did not hesitate to allow the use of luxury and relaxation, and that he disregarded that form of privation and self-imposed poverty and modesty which ‘Umar practised. ‘Uthman organized the seat of the Caliphate in a way which was in keeping with the high dignity and reverence which it assumed and was relative to the increase in the size and might of the kingdom which it covered. It is also known that ‘Uthman's agents in the provinces, especially the Omayyads, had great liking for the ostentatiousness of the Caliph and gathered round him. ‘Uthman ordered the demolition of the walls of the courtyard in the year 24 A.H. (644 C.E.) and he expanded the size of the courtyard by about 10 metres in the north and by 15 metres in the west; the size of the building thus became 80 metres by 75 metres. The House of the Widows was left untouched and no addition was made in the qibla. The new walls were built of cut stone and the roof was made of timber.

When ‘Uthman was killed in the year 35 A.H. (655 C.E.), he was buried in the room adjoining that in which the Prophet and the two Caliphs were buried. The Caliphate came to ‘Ali
bin Abi Talib, who, upon his becoming Caliph, transferred his seat of office to Al-Kufa in the year 36 A.H. (656 C.E. By this change the house of the Prophet as well as the town lost the contemporary official significance that it had.

The people of Yathrib were uneasy about this change in the seat of the Caliphate, which remained in Yathrib all through the days of Abu Bakr, 'Umar and 'Uthman; and they were sorry that the dignity and reverence which attached to their town and its people ever since the first day that the Prophet came to their humble town, should disappear. They felt deeply and affectionately to the Mosque of the Prophet, because in it was his grave and the graves of Abu Bakr, 'Umar and 'Uthman bin 'Affan, and because that Mosque was an everlasting memorial and reminder of the Prophet. They made it their Ka'ba and they enveloped it with their care and reverence. They constantly held prayers in it and made it the meeting-place of their jurists and learned to discuss all important religious matters. All the believers in the wide and diverse parts of the world came to the house of the Prophet to visit it and seek a blessing according to the pronouncement of the Prophet: "You aim in your travel for three places only: Al-Masjid Al-Haram, Al-Masjid Al-Aqsa and my Mosque."

**Commemoration of the Hijra for the first time in 673 C.E.**

In the year 54 A.H. (673 C.E.) was held for the first time in the courtyard an anniversary of the Hijra. The ceremonies in remembrance of the Hajj used to be held in Kabaa. It is from that day that this mosque has come to be called officially the Mosque of Kabaa.

**The Rebuilding of the Mosque.**

Ibn Sa'd says that 'Abdullah bin Yazeed saw the houses of the Widows in the year 91 A.H. (709 C.E.), and that they were nine from the house of 'Ayeshah to the house of Asma bint Hassän, adding that he was present when the Umayyad Caliph, Al-Waleed bin 'Abdul Malik, ordered his agent in Medina, 'Umar bin 'Abdul 'Azeez, to demolish the houses and to annex the ground on which they stood to the Mosque. He also relates the touching scenes of the grief and great misery of the people for this removal of the last relic of the house which the Prophet built, and how the people there wished that the house should remain so that posterity could see the modest and simple way of life of the Prophet.

The Caliph sent to Medina the necessary funds, marble, mosaics and timber and eighty Roman and Coptic labourers from Syria and Egypt, and what remained of the old rooms of the wives of the Prophet and some adjoining houses was removed. Under the direction of Saleh bin Keesan they erected the new mosque in cut stone. The roof of this mosque was supported by six pillars in the east-west side, fourteen pillars in the north, ten of which overlooked the courtyard, and four pillars in the front. The area of the mosque was 100 metres by 100 metres.

**The Call to Prayer.**

The believers used to gather round the Prophet for prayers at the fixed times without being invited or reminded to do so, and when all were present the prayers were held. But with many of the believers being occupied in earning their living at their trades and professions, it was possible that some of them would be delayed from coming to time or forget the time of the prayers, and there was nothing better in this respect than someone summoning the believers to the prayers when the fixed times drew near. This ensured the believers coming to the mosque without fail from all places. It was suggested that a horn be used for this purpose similar to the horn which the Jews used to announce their prayer meetings, but the Caliph did not agree to the idea and he ordered the use of a bell similar to that which the Christians used in their churches. But it is said that the Caliph later changed his mind about the use of bells upon the advice of 'Umar and other believers, as one version of the story has it, and upon a revelation from God according to another. The call to the prayers by the human voice (called Azan) thus came to be used. He said to 'Abdullah bin Zaid, "Go to Bilal and tell him about it so that he will cry it aloud, for his voice is stronger than yours." Bilal then stood on the roof of a high house adjoining the mosque which belonged to a woman from the Najjar family and from there he sent the message in his loud voice in the changing direction of the wind. And so the Azan became a necessary antecedent to congregational prayers. But it was necessary that the Callers should stand on a high part of the Mosque so that his call be heard in wider areas more audibly.

When the Muslims took the pagan temple in Damascus and held prayers in it they found that the high towers on its four corners could be used for calling the believers to prayers. Mua'wiya ordered that these towers be used for this purpose, and they thus became the first minarets.

**The Niche (Mihrab) of the Qibla.**

The mosque of the Prophet had no niche to indicate the Qibla (the direction of Mecca). The niche in Muslim mosques appeared only after the Muslims had come into contact with the Christians and started to adopt from their arts. Rounded niches are to be seen in Christian churches before the advent of Islam, but the flattened niche is most probably an Islamic invention. The Muslims were always very careful that their mosques should not look in any way like pagan temples, Jewish synagogues or Christian churches, or that the forms of their rites should appear similar to those of other religions in any shape or form. That is why Islam has preserved special and marked characteristics of its own not only in the essence of its rites but also in their appearance. Some Arab historians who discovered that the niche was adopted from the Christian church have attributed to the Prophet the words: "The appearance of the niches which make the mosques look similar to the churches is a sign of the day of judgment."

As-Suyuti wrote an essay entitled "Alam Al-Areeb bi Hudoodh Bid'at Al-Mabareeb", and many archaeologists are inclined to believe that the first niche in Islam was built by the Roman and Coptic workmen who were sent by 'Abdul Malik bin Marwaaan to Medina to help rebuild the Mosque of the Prophet, or that which was built by Kurra bin Shuraik, the agent of Waleed, in Egypt in the year 89—96 A.H. (709—715 C.E.).

**The Platform (Pulpit) of the Prophet.**

The Prophet used to address the people while he was standing and leaning on one of the trunks of the palm trees which formed the pillars for the roof of the mosque. Before long a wooden platform with three steps was built for him and was put in front of the wall of the Qibla. The Prophet while giving his sermon used to sit on the third step and put his feet on the second step. Abu Bakr used to sit on the second and put his feet on the first, and he did this as a sign to the people that he was lower in dignity than his predecessor, and also as a form of reverence and respect to the Prophet, who, he wished the people to know, was much higher than himself and he (Abu Bakr) could never aspire to his position. It would appear that Abu Bakr had a significant idea and purpose in this behaviour of his. It was the time when the drifting away from Islam was strong, and when many men were appearing in various parts of the world to claim that they were prophets and to preach
against the religion of Islam. Abu Bakr was afraid that the people would look to him as yet another prophet and would confront him with questions and demands to do things which he was incapable of performing in the way the Prophet Muhammad could. Abu Bakr may have had a political motive for his action, for the people knew that the Prophet when he delivered to them the Qur’an or made pronouncements on jurisprudence, was not acting on his own volition but was directed by his Creator. It is for this reason Abu Bakr wanted them to know that he should not be compared to the Prophet in any way, and that he was acting only as an ordinary human being capable of committing errors and making mistakes just like any one of them.

This humility and wisdom of Abu Bakr was also a characteristic of ‘Umar bin Al-Khattab, who used to address the believers sitting on the first step and with his feet on the floor. But ‘Uthman bin ‘Affan did not find any reason for sitting in the place of ‘Umar or that of Abu Bakr, and he could not see any purpose to prevent him from sitting in the very place which the Prophet occupied. There is no doubt that his disregard of the custom initiated by his predecessors and his ascension, in front of the people, to the third step which the Prophet used, caused great emotional indignation amongst the people at the time, which explains the turbulent course which events took during his caliphate.

The platform of the Prophet is mentioned in one of his traditions: “Between my platform and myself there is a garden of the gardens of heaven.”

The platform was simply a high chair which was installed in the mosque to relieve the Prophet from standing up while he was delivering his sermon. The pulpit was known in Christian buildings, and many were to be found in Roman and Coptic churches, where they were used by the priests to sit on while giving a sermon. In the Christian churches the altar later took the place of the pulpit. The form and shape of the pulpit was varied and modified by the Muslims in the course of time and later assumed a special and a marked Islamic character. Islamic art has devoted great attention to the design and building of Muslim pulpits, many of which were great masterpieces of art and craftsmanship.

The Room of ‘Ayesha.

Yathrib was not so bedouin in character. For, because of the presence in it of Jews, who are proficient people and very clever at making money, it is probable that it had many arts and crafts. In the room of ‘Ayesha there were a few small dolls and statuettes, which were used for amusement by the young Arab girls, and curtains decorated with pictures and drawings. Of these we know from the words of ‘Ayesha when she said: “The Prophet returned from a journey and the women covered the shelf which contained statuettes and dolls with a figured curtain of red wool, but when the Prophet saw that, his face changed colour and he said, ‘Ayesha! The people who will be tormented most in hell in the life hereafter are those who try to imitate God’s creations’; ‘Ayesha says that they then cut the curtain into pieces and made one or two pillows from it.” In Rabi’ Al-Abras, by Al-Zamakhshari, ‘Ayesha is also reported to have said: “The Prophet returned home from the battle of Tabuk, and in my shelf was a decorated curtain, the wind blew the curtain, uncovering small statuettes belonging to me hidden in the shelf. The Prophet, seeing these, said: ‘What are these?’ and I replied ‘They are my statuettes,’ and he saw amongst these statuettes a horse with two wings, and said: ‘A horse with two wings?’ and I replied, ‘Yes . . . haven’t you heard that Solomon had winged horses?’; then he burst into laughter.”

The sources of this article are the following:

The Holy Qur’an and the Writings on the Life of the Prophet, by Cresswell.
Tabaqat, by Ibn Sa’d.
The History of Nations and Kings, by At-Tabari.
Masalik Al-Abras, by Al-Ummari.
Islamic Art in Egypt, by Dr. Zaki Muhammad Hassan.
Drawing and the Arabs, by Taymoor Pasha and Dr. Zaki Muhammad Hassan.
Khattat, by Al-Makrize.
The Life of Muhammad, by Dr. Haikal Pasha.

A view of the eastern part of the Prophet’s Mosque as it is to-day. This part is known as “The Garden of Fatima,” Fatima being the name of the Prophet’s daughter
The Present Position of The Muslims of Bosnia and Herzegovina

By Dr. ISMA'IL BALIC, Ph.D.

A Glimpse of the Background of Their History.

As the Austro-Hungarian troops, in accordance with the terms of the Berlin Congress, entered the Turkish province of Bosnia and Herzegovina in 1878, they encountered very strong resistance from the Muslim population. Although the Turkish military forces had already been withdrawn and the Turkish administration, which had remained in the country, took action against every armed movement, the fighting went on for nearly six months before peace and order could be restored in the whole country. The Bosnian Muslims carried out at that time, as they frequently did throughout their history, a double task: on the one hand they acted as pioneers of Islam, and on the other as the protectors of native Bosnian interests. That is why the southwestern corner of the Bosnian highlands is still called Sarhad Islām, or Sirliat-Krajina, which signifies the main boundary of Islam, whereas the most southern part of Herzegovina, the district above the mouth of the river Neretva near the Turkish forts of Pocitelj and Gabela, where formerly so much fighting had taken place, is called by the important name of "Sadd Islam" — Antemurale Islamitatis.

The Bosnian Muslims demonstrated their unruly nature mainly at the beginning of the 19th century, when they revolted against the reforms planned by the central government. As they opposed the compulsory labour service levied by the Turks, they came into conflict with the Sultan’s armies, even having recourse to force of arms. At that time, the barriers between the Turkish state and Bosnian patriotism were particularly in evidence. After the Bosnian Muslims had routed the Turkish army of Rashad Pascha, they attempted to found an independent state, the independent "Ejlir Bosna", which only lasted one year. This Bosnian separatist movement did not result in the weakening of the proverbial faith of the Bosnian Muslims; on the contrary, it brought about its strengthening, because nationalist feelings mainly served to intensify the already existing impetus which determined the deeds of these Diaspora peoples. And thus, the leader of the independence movement believed himself to be "the Staff of the Prophet" and dreamt of marching to Istanbul, where the "Gaur Sultan" (Unbelieving Sultan) was undermining the power of Islam. The "Staff of the Prophet" wanted to teach the sultan a lesson. Only by means of a large number of troops, as well as by placing the area under a series of cruel and intriguing governors who exterminated a large part of the native aristocracy, were the Turks able to bring the rebellious Bosnians to their knees.

Austro-Hungary and the Bosnian Muslims.

The Bosnian Muslims later opposed the Austro-Hungarian rule when they managed to organize a revolt in 1882 in Eastern Herzegovina together with their pro-Slav fellow-citizens. As this undertaking was not successful, their resistance gradually weakened and was limited to a more or less harmless struggle for autonomy in religious affairs. The tactful attitude of the Austro-Hungarian occupation authorities, which respected the Muslim faith, promoted Bosnian patriotism to the disadvantage of the growing Serbian nationalism, with a resulting lessening of Croat nationalism, and granted generous religious and cultural autonomy (in 1909), which showed the Austro-Hungarian authorities to be capable not only of doing away with the incipient hatred of the Muslims, but even of receiving from them a considerable measure of loyalty. And so in the First World War the Bosnian Muslims fought with acknowledged loyalty and bravery for the Austro-Hungarian cause.

Muslims Under the Serb Rule.

It is well known that the eastern neighbours of the Bosnians, namely the Serbs, played the leading role in the South Slav states which included Bosnia and were founded after the Central Authority had broken down. In the course of time, these Serbs proved themselves to be rather poor successors to the previous foreign rulers. Although they spoke the same language and were of the same blood, they made themselves unpopular in Bosnia, not only with the Muslims, but also with the Catholics and even with the Bosnian Serbs. The Muslims had to pay dearly for the twenty years of Serb rule, mainly because of the policy of land partition, which cut into the life-interests of the Muslim population and was being carried out in a most unjust manner. Consequently, 50,000 Muslim families were bereft of property within a very short time. In the interior political provinces, the ruling Serbian classes constantly thwarted legislation which would have conduced towards the further existence of Bosnia and Herzegovina as a separate political and administrative entity. This again mainly affected the Muslims. The division of Bosnia, which could be based on no historical or economic reason whatever, was only meant to make possible a complete ousting of the Muslim elements and to worsen their economic position. It is true that in the first Yugoslav state Muslim institutions remained untouched, but Muslim religious feelings did not remain unaffected. The Muslims were provoked by the constant statement that their ancestors had had a different religion from Islam, and that official Yugoslav nationalism had been welded together by a number of purely Serbian religious sentiments. The latter statement was decisively responsible for the weakening resistance of the Islamic masses.

For Bosnian Islam took, just as its predecessor — popular religion of Bosnia Bogumilism — its right of existence chiefly from the hostile attitude of the neighbouring religions, which were from the beginning somehow unsuitable for Bosnian psychology. Islam, therefore, followed a policy of negotiation and has remained to a stressed "Faith-in-Contrast" until the present day. The more aggressive the neighbouring religions became, the more impulsive became Bosnian Islam and the more defiant its adherents. This fact must be borne in mind when the present position of the Muslim is more closely examined. At the same time, the two motives mentioned at the beginning must also be remembered.
Muslims in Post-War Yugoslavia.

As is known, the new post-second-war Yugoslavia has banished religion and the church from public life. Thus any possibility of rivalry between the various religions has been removed, and is to that extent advantageous to Yugoslavia. For the confessional contrasts, which usually go hand-in-hand with national provocations, but did add to the dimming of good-neighbourly relations within the various nationalities. Especially for the Muslims, a life under these conditions meant daily strain and numerous sacrifices. The population of Krajina has rightly expressed this in the statement “S krvi rucak, s krvi vecera,” that means “Blood for lunch, blood for supper.”

The new Yugoslavia found for the Muslims a satisfactory solution in the interior political province as well. Bosnia and Herzegovina became a republic and the capital received a state-government again as once before when incorporated in Austria-Hungary. In the judgement of the masses, it naturally makes no difference from what reflections this so-longed-for development originates. That the separation of the church from the state is somehow connected with the Communist aspect of religion, is presumably pretty well-known amongst all classes of the people. It is less well-known, however, than it should be, that the second part of the development, which went so surprisingly according to the people’s wishes, also originated from Marxist teachings. For the federation which the five historical states of the Yugoslav confederate Republic — among them Bosnia and Herzegovina — enjoy, is in reality nothing less than a district autonomy, drawn up from the Soviet example. According to Communist teachings, the specific purpose of this autonomy is to pull down national barriers and to unite the population in order to “clear the way for a different sort of barrier — the class-barrier” (see Josef Stalin’s Marxism and National Frage (Marxism and the National Question), German edition, Berlin 1946, page 65). Furthermore, it should enable “to make the riches of nature of the district in question more accessible and develop the production capacity without first having to await the decisions of the combined central authority” (op. cit., page 65): The district autonomy is by no means permanent and can be removed in case of corresponding alterations in the structure of the population as well as in their political dispositions in order to amalgamate the district with another autonomous or non-autonomous district (cf. Marxism and National Frage). This latter fact received special importance in the case of Bosnia, as the Bosnian “People’s Front Movement” does not lack a certain Serbian nationalism as an influential factor. This nationalism, however, has always shown itself to be very exclusive, even hostile, towards Islam. Characteristic of it are certain conservative medieval views on the Turkish beliefs, which are revived time after time through national myth and primitive half-religious, half-mysterious sensations, and which do not let sensible reasoning seriously interfere with it.

If the fact is considered that the Communist-ruled “People’s Front” government carried out a new partitioning of all estates (large land ownerships), through which the Muslims were promised a revision of the agrarian reform which had been executed in the kingdom, and that the government offered the working Muslim masses jobs in industry and on public buildings, it follows that in the Islamic part of the population there were great hopes of a warm welcome for the new régime. At this point it is appropriate to mention that the Bosnian Muslims are quite uncritical en masse and capable of believing the most impossible things, as the famous Serbian ethnologist Jovan Cvijić said. This makes them easily susceptible to clever propaganda. (See Cvijić, Clanci i rasprave, Article on the Muslims, Belgrade, 1928.)

Why Muslims Joined Tito.

Of great importance in respect of the uncritical and tolerant attitude of the Muslims, however, was and is an uncommon fact, in itself tragic and, for the Yugoslav people, inglorious and a bad testimonial to the at present so generally glorified “Voice” of every people and of every primitive man: namely, the fact that, under the late foreign occupation, the Bosnian Muslims were exposed to big massacres, to such an extent, indeed, that their further biological existence at times seemed doubtful. The massacres were executed by not exactly unpopular Yugoslav Organizations. This tragic fact brought Tito’s Partisan Movement numerous adherents among the Muslim population. It would be a too extensive task for this article, if the reasons leading to this tragic development for the Muslims were to be dealt with in detail. At the moment it is sufficient to state that, according to statistics which we have received, the Tschetniks alone, an extremist Serbian organization which had become notorious through its gruesome war-conduct, was responsible for the loss of no less than 148,000 Muslims, among them numerous women and children. The deaths resulting from the Italian and
German exploitation politics and owing to eviction from their own lands, are not included in this number. The Communists made capital for themselves out of this situation. To their advantage was the partly justified assumption of the simpler people that the Partisans had hindered the annihilation of Bosnian Islam during the last war. The newly-appointed Raisul Ulema (religious head, former Burgomaster of Mostar, Ibrahim Effendi Fejic, expressed himself in this sense as he explained in a welcome speech on the occasion of a reception by Marshal Tito in the autumn of 1947. "The representatives of the Islamic Religious Community which are present here, strive on the assumption that the People's Liberation Movement has saved the Muslim element from total destruction. We are proud of the fact that Muslim men and women have also participated in the glorious People's Liberation struggles."

Reasons for Muslim Reaction.

Leaving the above explanations on one side of our topic, we want to turn to those factors which have led to the origin and— as the latest "Spy trials" prove—to the growing intensity of Muslim reaction. Significant for the understanding of these factors are above all the following two events: (1) The convening of the main assembly of the leading Muslim Confederation "Preporod" in which (probably because the Communists have gained a slight leadership and owing to a stricter control through these) all the more important Muslim Organizations were amalgamated and the discussion after an assembly of the delegates, on which occasion the Muslim reaction was sharply condemned, and (2) the proceedings against the Muslim intellectuals in Sarajevo from September 18th—27th, 1947, in the course of which several hitherto unknown details about the position of the Muslims reached foreign countries. I have a report before me which appeared in Novo-Doba for December 10th, 1946, the organ of the main board of the Muslims belonging to the "People's Party," and also a number of reports from the Sarajevo newspaper Oslobodjenje, of the Belgrade Politika, and the Croatian Opposition newspaper Hrvatski Glas, which is published in Canada. My main sources are from information from the Oslobodjenje for October 19th, 1947 (No. 280).

Towards the end of 1946, the Muslim Reaction, upon the criticism raised by the Preporod, is supposed to have very thoroughly made use of religion as an instrument in its struggle against the People's Front. One blamed them for the inspiration of the noticeable growing religious revival and of staging numerous religious ceremonies which were supposed to have been intended as demonstrations and provocation. (As is known, individual Muslims were able to organize themselves through their business ability into very good positions in the commercial field during the last decades; now their undertakings have been put under state control.) The Reaction is to have stated that the Muslims would be put to a disadvantage in the new state as well. According to that, much severer measures are supposed to have been applied to the collaborators coming from the midst of the Muslims than to the collaborators from among the Serbs and the Kroats. And anyway, so the Reaction argues, the "People's Government" has replaced the capitalistic principles of the exploitation of man through man by their own principle of the destruction of man through man. The members of the Muslim Reaction make use of the facts (1) that one had taken land away from pious bequests (waqfs) and that some partly obsolete Muslim religious schools were closed down; (2) that the Muslim judicature had been abolished because of the fact that the number of practising judges was far too large and really unproductive and had thus become a burden upon the Islamic community and that the Islamic newspapers and periodicals, with one exception (the People's Front organ, Novo Doba) were not allowed to be published. They state that the People's régime has degraded the Muslim woman by leading her on to the streets and by involving her in the economic process. "As if this," so a delegate remarks, "isn't better than if our women are ravished by the Tschechins. By the way," he said, "our community has at last started to fight with the second hand as well, which in no way contradicts Islam."

The lawsuit on which I base my article was staged hardly two weeks after the above-mentioned reception of the Muslim authorities by Tito. Twelve prominent intellectuals were accused, mostly imams, among them were Kasim effendi Dobraca, professor and tutor at the Muslim religious school, Ghazi Khorosweg Medresa, prominent author and probable candidate for the chair of the Rais ul-Ulama, Dervis Effendi Korkut, the former Mufidi, Dr. Jusuf Tanovic, lawyer and poet, Dr. Kasim Turkovic, formerly professor at the Muslim Judges' school, and Abdullah Effendi Dervisic, professor at the Grand Khorosweg Medresa. All of the accused were found guilty and received sentences up to fifteen years' penal servitude. During the proceedings, the activities of the Muslim Underground Movement, which was composed of the two fighting groups "The Young Muslims" and the "Green Cadre," were disclosed. These rebels, who are under the leadership of two officers, Djul Djulago and Usman Rasidkadic, attack, according to the statements of one of the accused, all those who agree with the present order. One of the accused, the librarian of the Ghazi Khorosweg Library, Mahmud Traljic, made up a report which was intended for abroad. In it he states, among other facts, that the régime had gassed 6,000 Muslims from Southern Yugoslavia in Ragusa, and had liquidated 15,000 Muslims from Tuzla and 3,000 from Sarajevo in some other manner. Traljic stuck to this testimony even during the trial and said, "It is in accordance with the facts."

In conclusion, I would like to mention the names of some of the prominent executed Muslims: Dr. Atif Hadzoldadic, surgeon-master of Sarajevo; Mustafa Effendi Busulsadic, professor and author as well as president of the organization "Young Muslims"; Ismet Mufidi, Mufidi of Zagreb; engineer Ibrahim Bajraktarevic, forest-inspector in Tesanj; engineer Suleman Denisic, director of the City's Savings Bank in Sarajevo; Asim Uglijan, president of the Assizes Court; Dr. Mehmed Alajbegovic, formerly Kroat Foreign Minister, and Dr. Usman Kulenic, formerly Kroat vice-Prime Minister.

The following were sentenced to jail or penal servitude: Hafiz Muhamad Effendi Pandza, member of the 'Ulema-meddzis (the leading Council of the 'Ulama) and the former partisan leader (18 years); Hadij Ali Aganovic, member of the 'Ulama-meddzis (life sentence); Prof. Alija Nemetak, prominent author and editor-in-chief of the Courier of the Islamic Community (17 years); Dr. Hazim Mufidi, Waqf director (8 years); engineer Junus Mehmedagic, bank director (8 years); Dr. Halid Cusevic, publicist and son of the great Raisul Ulama Mulauna Cusevic (12 years); Mehbo Sahinagic, formerly People's delegate of Sarajevo; Hamid Kurbegovic, formerly People's delegate of Travnik and editor-in-chief of the Pravda (8 years); Resad Kadic, prominent journalist (20 years), etc., etc. An old assistant of the deceased Muslim leader Mehmed Spaho, Dr. Sekfija Behmen, lives in exile in the little middle-Bosnian town of Jajce. In this spring, a new wave of arrests started, of which the rector of the Islamic High School in Sarajevo, Dr. Shahir Effendi Sikic, and the university professor Muhamed Kantardzic, are also supposed to be victims.
Emigration of Yugoslav Muslims.

Finally, a large emigration of Yugoslav Muslims, approximately 7,000 persons, is characteristic of the present situation of the Bosnian Muslims. These emigrants have found a temporary refuge in the refugee-camps of Austria, Germany, Italy and Greece. They live under exceedingly difficult circumstances. A short while ago Turkey opened its gates to them and it is assumed that most of them will settle there, where, by the way, they are being expected by a large group of former Bosnian emigrants. Of all the other Islamic countries, it is mainly Syria, which has come to the help of these unfortunate persons. Egypt has also sent them a large shipment of food-parcels.

As can be seen from the above-mentioned facts, the Muslim reaction draws its recruits mainly from representatives of the "High Islam" in contrast to the Islam of the masses. Although these people are not very strong in number, they constitute a notable danger to the régime in consequence of their enormously strong influence on the population. Accordingly, the régime devotes itself earnestly to the question of making these people innocuous. (For information on the role that the Muslim intellectuals played in Bosnia, see the facts which Svetozar Pribivec stated in his book *La dictature du roi Alexandre*, Paris 1931.)

From the statements set forth in this article, it is clear that Bosnia and Herzegovina and the Bosnian Muslims are really far from having their problem solved in the humanitarian sense. Efforts are still being made towards this end. Under present circumstances, it naturally does not lie in the power of the Bosnian Muslims, nor even in the power of all the Yugoslav peoples, to bring about such a solution. It can only be found in a world compass. It is also the problem of the whole civilized world to lay the task of humanizing in this area in the hands of such native elements as are really qualified therefore by their way of thinking and their moral qualities. Namely, all types of nationalistic hot-heads must be excluded from this task, for their activities have always proved themselves to be fatal in every respect. Especially, Bosnia and Herzegovina set an eloquent example to prove that nothing can sprout more exuberantly out of the nationalistic chauvinistic trash than Communism, which is no more meant to fulfil a really humanitarian task than the former. The Bosnian and Herzegovian Muslims expect that the Islamic World will take its share in solving the aforesaid tasks.

**KUWAIT AND ITS PEOPLE**

By ZAHRA DICKSON

Oil in Kuwait.

In Kuwait to-day colonics of white prefabricated houses have grown up in the wilderness where once the bedawin camped; desert tribesmen with slung rifles stand guard over oil-derricks; Arab sailors trained in the pearl fisheries bring to port barges laden with oil-company machinery and equipment.

Twelve years ago the town knew nothing of the industrial civilization of the West, but since then oil has been discovered in the domain of Shaikh Sir Ahmad al Jabir al Sabah, and Kuwait has achieved a new importance in the economy and politics of the Middle East. To-day the signs of material progress are apparent in town and desert, for since the end of the war Kuwait has begun to export oil in increasing quantities; but the past twelve years have wrought in the people of Kuwait a change which, though less obvious than the external signs of Western

*A scene of the Bedawin market in Kuwait*
influence, is of far greater importance. The leaders among the
townspeople now have wider interests, and a vision which
stretches beyond the boundaries of their state. The war in Europe
aroused the interest of educated Kuwaitis in the outside world
to a far greater extent than ever before, and awakened them
to the importance of oil to the great world powers. Since the
advent of the oil company a leavening of Western ideas has
spread among the merchants and businessmen, and from them
the ordinary man has assimilated new ideas which are imper-
ceptibly altering the traditional conservative outlook of the
Kuwaiti people.

The Town of Kuwait.

Sunnis and Shi’as.

But the shrewd nature of the Arab accepts new ideas
cautiously and with mistrust, and to all outward appearances life
in Kuwait has changed little from its age-old pattern. The
background against which the Kuwait Oil Company has begun
its work remains almost mediaeval in its picturesqueness.
Kuwait is an Arab town, and its buildings, markets, shipyards,
and the customs and dress of its inhabitants are predominandy
Arab. Such an observation might seem unnecessary, but in com-
parison with Basra, the nearest neighbouring town, where a
modern port and airport, modern European houses, and the
Western dress of many Iraqis serve to disguise the natural
character of the place, the orthodox Arabness of the Kuwait
scene is its most striking and attractive feature.

The oil company has wisely chosen for its new settlement
a site in the desert thirty miles south of Kuwait, so that the
peculiar charm of the Arab town has not suffered greatly by
the arrival of the new community of British and American
company employees. The town of Kuwait seems to cling to the
simple austere life to which it has been accustomed through the
centuries, and shows little sign of adapting itself to the alien
habits which the West will inevitably impose upon it. Motor
traffic is now abundant in the town, but cars still have to use
the twisting unsurfaced streets, and though some thoroughfares
are wide enough for three cars, others will barely allow the
passage of one. In the oldest part of the town where the
stranger rarely penetrates there are streets so narrow that you
can touch the walls on either side by lifting outstretched arms.
Some of the buildings in this quarter still show the elegant
forms of native Arab architecture, now, alas, superseded by new
and purely utilitarian designs devoid of ornament, or by
ambitious imitations of Western styles. Here down the twisting
shaded lanes one may find a gracefully ornamented pointed arch,
or an example of tracery in mortar over a doorway.

The houses of Kuwait are mostly mud-built, with high
windowless walls surrounding the inner courtyards where the
women may sit in the open air safe from the eyes of the outside
world. Everywhere in the town the small pointed minarets of
the mosques rise above the surrounding houses. The Kuwaiti
mosques are characterised by their plain unpretentious sim-
plicity, for the Sunnis of Kuwait have been strongly influenced
by the puritanism of the Wahhabis, and scorn all richness or
ornamentation in their places of worship.

The true Kuwaitis of bedawin stock are all of the Sunni
sect, but there is in Kuwait a Persian Shi‘ah community as well
as several hundred families of Shi‘ah Arabs, known as the
Baharna. These latter are the shipwrights of Kuwait, who for

One of the stately Kuwaiti ships with its proud graceful lines for which Kuwait is justly famed

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centuries have practised this craft and do no other work. They form a close conservative guild, bound together by a strong clan spirit which keeps them off from association with the other townfolk. They will not intermarry with the Sunnis, and will not admit outsiders to the practice of their trade. When a Baharna shipwright dies every man of the community stops work for a day in expression of communal grief.

In the shipyards and harbours of Kuwait one finds to-day the same craft which have for centuries sailed the Persian Gulf, the lovely sailing-ships with their proud graceful lines, for which Kuwait is justly famed. There are many kinds of craft, each with its special name and special purpose, and in the Kuwait harbours small fishing-boats and pearl-fishing-boats lie side by side with ocean-going bounis. The bounis are the largest ships built in Kuwait, and every year they make the long trading-voyage to the Indian Ocean, leaving Kuwait in late August to sail to Bombay, and thence on the North East monsoon to Zanzibar whence they bring timber, cloth and foodstuffs to the markets of Kuwait. These ships may be an anachronism in the world of to-day, but something would surely be lost if they were to be replaced by modern engine-driven vessels, and if the ancient craft of the Gulf shipwrights were to die out.

The Bedawin.

Although Kuwait was originally colonised by bedawin settlers, the townsmen of to-day, even those who have not mixed with the foreign elements which have settled there since its growth as a seaport, have deviated considerably in manners and outlook from their desert ancestors. To-day the educated town Arab of good family is proud of his bedawin ancestry and holds in respect the tribal aristocracy of Arabia who have not forsaken the desert life. Nevertheless his respect is somewhat tinged with condescension, for he considers that by virtue of his literacy and his greater acquaintance with the outside world he has raised himself above the level of the noble but illiterate bedawin chieftain.

The true bedawin, for his part, considers his life in the desert the only honourable existence for a man of pride, and despises the hybrid community of the town, excepting only the sheikhs and powerful families whose patronage he enjoys.

The Bedu are a people who live close to nature and who depend for their existence upon favourable climatic conditions; their life is one of hardship and poverty, and yet they possess great virtues of hospitality and courtesy, high standards of morality and a natural unshakeable faith in God. Their comfortless existence in the desert has led them to an understanding of the hard realities of life, and in their appreciation of true values they uphold the finest traditions of Islam.

The more cynical townsman has lost much of the bedawin sense of morality and honour, and there is a danger that in contact with the material civilization of the West the younger generation may be tempted to cast aside completely the traditions and religious beliefs in which they were reared. The desert-dwelling bedawin is to some extent preserved from those Western influences from which now on, with the growth of the oil company, must condition and change the ways of the townsman. Many bedawin will leave their traditional pursuits and find work in the oil industry, but as long as the climatic and economic conditions which have shaped their life prevail in Arabia, the nomad tribes will wander with their flocks and herds in the deserts which will support no other form of human existence.

It is in the towns like Kuwait that the West will change the life of the Arab. The Kuwaitis, in common with the rest of Arabia, have a religion and a code of manners which are based on the finest principles of humanity. They have much to learn from the West, but let them not in learning new ways abandon what is best in their ancient traditions.
The Festival of Youth

By \( \text{Meh} \)

The Historical Significance of the 19th of May

At the close of the World War, Turkey and her allies were defeated. As a consequence, territories were occupied in different parts of the world by the armies of Great Britain, France, and Russia, thereby weakening the Ottoman Empire.

Unquestionably, the occupation of Constantinople, the capital of Turkey, transferred the influence of the Ottoman Empire to the powers which had just defeated Turkey. The Turkish government had to pass the censorship of the British Army of Occupation, which was totally inefficient.

Below—Mustafa Kemal Ataturk, who played a momentous role in the formation of the modern Turkish Republic. The 19th of May is therefore considered by all Turks as the first step to the Turkish Independence and as a harbinger of the Turkish Republic. The day has been proclaimed as the Festival of Youth and Sports.
The 30th Anniversary.

The 30th Anniversary of this happy date was celebrated all over Turkey with mass gymnastics and competitions in the stadiums.

In Istanbul the Festival was celebrated in İnönü and Fenerbahçe Stadiums with similar programmes. Preceding the Ceremony of the Opening, the Stadium was filled to capacity and very many people were seen standing. There was a general spirit of congenial cheerfulness.

At 10 a.m. the Ceremony commenced with the playing of the National Anthem (Independence March), followed by the Deputy Governor’s speech opening the Ceremony. The meaning of this day was explained by him and he congratulated the public and the youth on account of the 30th Anniversary of the 19th May.

The Girls’ Colleges, Boys’ Colleges, Military and Naval Colleges, paraded before the Deputy Governor, Mayor and military commanders.

The girl students performed rhythmical dances and shows with balls and rings. The boy students did mass gymnastics and drill, and there were also some athletic events. The Military and Naval Colleges did mass gymnastics to their own bands.

The combined Naval and Military students also formed a map of Turkey in the field, which was indeed very successful. On this map the students dramatized the landing of Atatürk at Samsun, the various meetings with the people in Anatolia, the final battle and the ousting of the enemies from Turkey. These were very much applauded, and the spectators were high spirited during the entire show.

The students also performed some daring feats, such as jumping through a ring aflame, jumping off a running horse, and there was also a hurdle race.

The Festival at Fenerbahçe stadium came to an end at 3 p.m. after the trophies had been distributed among the winners of the competitions.
Above—Turkish Boy Scouts are performing national dances on the day of the Festival of Youth

Below—The Turkish Girls' Colleges are parading in the Constantinople Fenerbahçe Stadium
Recent Books on Muslim-French Relations in Algeria

By MANFRED HALPERN

France's Policy Towards Algeria Follows the Usual Colonial Pattern of Neglect.

Some fifteen years ago, in the mid-1930's, a chafing, bitter self-awareness began to spread among the Muslims of North Africa. Its growth was more rapid than its perception by European students and publicists. Knowledge and understanding began to fall behind the chain of events, and have not caught up since.

This lag is especially true of Algeria, legally a part of the indivisible French Republic, and administered by a Governor General under instructions from the Ministry of the Interior. The two protectorates of Morocco and Tunisia, objects of international concern during their more recent acquisition by France, have received relatively more careful attention: politicians and the French public — in so far as the public gives any thought to colonial policy — are more willing to do their reading chores upon a subject which involves the attitude of foreign powers. But Algeria, more than a century in French hands, has not until very lately again excited equal concern.

Even as a part of France, Algeria has been largely neglected in the calculations of metropolitan political discussions. Native Muslim life was studied by some so that the province might be more securely administered, and by others so that the work of France might receive its due historic praise. Except during the year of the centenary of its conquest — 1930 — when it received much historical, though little practical attention, Algeria, being in fact "neither a foreign country, nor a colony, nor France," has generally been given the kind of study appropriate to a country in limbo.

From the late 1930's forward literature on French-Muslim relations in Algeria was not lacking. Desparmet, Contourn, Institutions, Croyances des Indigènes de l'Algérie (in an annotated translation by H. Péret and G. Bousquet, Algiers, 1939) presents much ethnological raw material on which to base a study of native institutions involving under the impact of France. Others, like R. Maunier (in a number of sociological analyses), M. Loew and N. d'Orient, La Question Algérienne (Paris, 1956), M. Soulah, La Société Indigène de l'Amérique du Nord (Algiers, 1937) have entered appreciatively into the feelings and problems of the people they describe. But a larger number, like P. E. Viard, Les Droits Politiques des Indigènes d'Algérie (Paris, 1937), which contains an extensive compilation of the most useful documents pertaining to this subject, has been so impatient with natives eager to modify French rule that they would grant political equality only to those who have assimilated themselves to French ways. Most of the time, students have joined men of affairs in being more concerned with justifying French domination and with strengthening it by discovering the weaknesses of Muslim society, than with trying to fathom without preconceptions the nature and direction of the currents that had begun to surge up among the Algerians. A new and sound premise — that the realization of strategic and economic values is impossible unless the relations between two different peoples are first honestly faced, understood, and reconciled — began, indeed to appear in the introduction to many a book, but without affecting their contents.

The Establishment of the Centre de Studies of Foreign Policies at Paris in 1937.

Concerned with this lack of adequate studies, the Centre d'Etudes de Politique Étrangère in Paris started in 1937 to sponsor a series of inquiries into the evolution of the Arab countries. But French Islamic scholars, like their colleagues elsewhere, tended to neglect North Africa. Besides, the times were soon not to be propitious either for quiet contemplation or the acceptance of new formulas. The fall of the Popular Front government and the increasing threat of Hitler concentrated all attention on Central European problems, and those concerned with colonial affairs now devoted themselves with earnestness, if not always with imagination, to girding up the Empire for the approaching crisis.

As the war and the years of French suffering were coming to an end, appreciation for the contribution the colonies, and especially North Africa, were making toward victory, together with the optimistic liberalism of the time, gave rise to a new French attitude toward colonialism. Though the perpetuation of colonialism as an institution seemed more essential than ever for the prestige of France, its spirit, it was acknowledged, would have to be different. Governor-General Felix Eboue's Circular on Native Policies, of November 8th, 1941 (reprinted in Free France, Special Issue No. 2, September, 1944), though primarily concerned with Equatorial Africa, set the tone for much of the discussion that was to follow. Sounding the death knell for exclusive reliance upon assimilation, he made the new keynote respect for the traditions of native peoples of Algeria and the creation of opportunities for their evolution.

American Interest in North Africa.

But Algeria continued, and large, to be neglected. The United States was unwilling, and certainly unprepared, to deal with internal problems during the invasion of North Africa. Since most of those having any acquaintance with the area were in one way or another connected with the armed services, published material was confined to little more than an excellent annotated bibliography on French Colonies in Africa, including Algeria, prepared by the Library of Congress in 1942, and a precise, illuminating, exposition of the administrative and legal organization of The Government of French North Africa (Univ. of Pennsylvania, 1943) by Herbert J. Liebeson, a handbook only partially outdated by recent governmental reforms. The war in North Africa ultimately inspired a large number of books, but they dealt with our Vichy policy and our military campaign. The only wartime document co-authored by an American that was interpreted by Algerian Muslims to have direct reference to their relations with France was the Atlantic Charter. It has stimulated more frequent comment of various kinds than any other literary document cited in this essay.

The interest briefly aroused in America by the North African campaign produced Guido Rosa, North Africa Speaks (New York, 1946), a travel book written in the warm friendly glow of postwar hopes. Two British travellers reached home with many keen political observations: Alan H. Brodricck, Paris of Barbary (London, 1943), and Robin Maugham, North African Notebook (London, 1948). Most recently, an American woman, Miss Galbraith Welch, has given us the first history in English of North Africa. But its attitude — "il n'a pas de l'histoire, il n'a que des histoires" — and its concern, which is but little


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for this century, make *North African Prelude: The First 7,000 Years* (New-York, 1949) much more of a delightful book for the fireside than a guide to the problems of the day.

Though the news, however much censored, of the Algerian riots in the spring of 1945 had made their impression upon France, parliamentary discussion of Algerian problems during subsequent years invariably emptied vast rows of benches in the Chamber. In the face of such lack of interest, the publication of analytical studies frequently became possible only through subventions from the Gouvernement Général. Yet from a careful study of Algeria, France could reap many a valid generalization useful for meeting problems along the southern and eastern rim of the Mediterranean. Here, where nearly a million Frenchmen live side by side with seven million Muslims, not only the restless striving of a few intellectuals but the requirements of daily living demand that the two cultures meet each other with comprehension and respect. Daily contact, as in our own South, is no guarantee that members of either group will have a fair notion of the other. Nor is the remedy most often suggested — improving the material lot of the natives — a substitute for understanding their real aspirations. Independent students must therefore inquire beyond the history, theology and language of the Berbers and reach the people of Algeria, to discover the well-springs of their discontent, and to what extent these are fully explained by the stirrings of Arabism, the defence of Islamic traditions, or else the urge for the adoption of Western ways. It may be that to the peasant and seminomad who make up most of Algeria’s population, a central government is either a matter of indifference and unreaity or else of tyranny and despair, and any political solution is therefore without meaning to him. But on the other hand, it may be that ways can be found to alleviate the sad results of a policy that has helped to bring into the cities a new nomad, without bonds or fixed allegiance — a spiritual as well as an economic proletariat.

That admirable compendium of scholarly accomplishments, Alazard, *Histoire et Historiens de l’Algérie* (Paris, 1931), tells us that a hundred years after the conquest, there still were no pertinent answers to these problems, nor, indeed, very much interest in them. By that time, Stéphane Gsell and E.-F. Gauthier, in their numerous publications, had made a remarkable contribution toward illuminating one approach to these questions by a painstaking and imaginative reconstruction of the past. The sturdy and detailed account of the conquest and French colonization in A. Bernard, *L’Algérie* (Paris, 1929), and the Algerian chapters in Charles-André Julien’s humanistic, scholarly synthesis, *Histoire de l’Afrique du Nord* (Paris, 1931), unlike most such discussions, reveal the author’s consciousness of some of the problems created by this enforced contact between two different cultures, and touch upon the resulting difficulties with honesty and perception. These historical works still stand unequaled after nineteen years.

Algeria, unfortunately, has also not had the kind of attention from social scientists that men like Cline, Coon, Montagne, and Westermarck have given to Morocco, although some of their contributions are of course pertinent to North Africa as a whole. In general, the Berbers, possessing the fascination of being the earlier inhabitants of the country and of showing greater readiness than the Arabs to respond to Western influence, have received more attention than the latter from French administrators and Western scholars. A contribution to this field by an American missionary, Glorë Wymer, *The Kabylie People* (privately printed, 1945), is unnecessarily footnote-bound, especially to that monumental study by A. Hanootee and A. Letourneau, *La Kabylie et les coutumes Kabyles*, written between 1859 and 1868. More descriptive than analytical, her book nonetheless makes a vital point: no Western influence will be meaningful unless it is freely accepted and becomes part of the core of traditional culture.

**French Strategic Interests Stand in the Way of Economic and Political Freedom of the Muslim Population.**

One difficulty confronting all students of Algerian affairs is that the most searching, reasonable answers to the fundamental questions must shrink to an academic stammer when confronted with the demands of the power situation in the Mediterranean. For in spite of the near inadventure of the conquest of 1830 and the unpremeditated development of policy which followed, Algeria to-day, together with Morocco and Tunisia, are so essential to French strategic interests that France cannot suffer grants of economic and political freedom to the Muslim population which would endanger its own position. That is why, in the face of increasing tension between the two populations, basic solutions — for fear of what they might imply — have not been entertained, and students of the area have followed the example of its chief architect, Marshal Lyautey, in confining their suggestions to ad hoc measures, as most indicating the spirit in which they ought to be applied. But studies which, though aware of these present realities, still dare to ask the larger questions, are nonetheless vital. Only thus can the scope of opportunities for peaceful development become revealed and so make a healthier, more conscious growth of policy feasible.

Such studies could not have been expected to appear under the Vichy régime. But Muslim demands continued to make themselves heard, opportunistically adopting new words to an old tune. Thus, the Algerian Mohamed el-Maati, in *L’Afrique du Nord* (Paris, 1943), by blaming all French injustice up to 1940 upon the Jews, was in a position to restate all grievances sharply and freely. Demanding the expulsion, and the confiscation, of the property of all Frenchmen in North Africa who were hostile to Vichy, he was in fact advocating a form of Muslim home rule. He proclaimed the Muslims of North Africa to be the “whites” most capable of inheriting the position of the French, and offered their services as agents of European capital for the exploitation of inner Africa. The same racist imperialism provided the logic for ends exactly the opposite in Henri Mausset, *France et Afrique du Nord*, a book written during the Vichy régime but inexplicably published in liberated Paris in 1945. Dismissing Arab nationalism as lacking any historical basis, but supposing the aim of making France again into a world power to be “the only ideal capable of imposing the ardour of youth,” he favoured sending a million Europeans to North Africa and the Muslim to the African interior, where they were to be kept segregated from other natives lest trouble arise.

“Native policy,” Mausset wrote, “is a simple enough art if one considers that its constants are almost invariable in time and space. The primitive mentality of a North African has changed little since Carthage, Rome and Byzantium.”

**Signs of France’s Awakening to Her Responsibilities.**

To the Algerian riots that had broken out on VE Day, the novelist and former Algerian journalist, Albert Camus, responded with a series of articles in *Combat*. He opened the series on May 13th, 1945, with the words, “This inquiry . . . has no other ambition than to diminish somewhat the unbelievable ignorance of metropolitan France in what concerns North Africa.” His remarks began the first serious discussion of the Algerian situation in the postwar French press. During that same year, Pierre Jalabert’s well-written, romantic popularization, *Histoire de l’Afrique du Nord* (Paris, 1945) supplied few facts but much
optimism, and Alphonse Gouilly, in *Islam devant le Monde Moderne* (Paris, 1945), acknowledged that after more than a century of French colonization, the two societies had remained closed one to the other, but insisted that the loyalty of the masses of North Africa was "irreproachable." Camus was less assured. "The French will have to conquer Algeria for a second time," he wrote. "This second conquest will be less easy than the first."

Toward that end, France sought to unite, through the device of a new legal framework, the 100 million people of the empire, including those of Algeria, into a great and permanent union of common sentiments and purposes. In Algeria itself, a new principle of law, permitting certain categories of Muslims to become full French citizens without dropping their allegiance to Koranic law, found acceptance with the decree of March 7th; 1944. A similar reliance upon legal formula is found in Georges Surdon, *La France en Afrique du Nord* (Algiers, 1946). Demonstrating a thorough acquaintance with both French and Muslim jurisprudence, and a fine appreciation both of Muslim status and French needs, Surdon, the President of the Chamber of the Algiers Court of Appeals, is also aware of the failures of the past. "It is to be noted," he writes, "that all the books which have been devoted to the study of the implantation of the French in Algeria have given a fanciful or insufficient sketch of the native population." More so than Arthur Girault, whose scholarly exposition of Algerian law, *Principes de Colonisation et de Legislation Coloniale* (Paris, 1958) has, however, great merits of its own, Surdon has perceived the urgency of the problem. He tells us, in a footnote possibly added after the war, since the body of the book was finished in 1959, that "one can even assert to-day that if the present order of things is maintained, a divorce between North Africa and France will soon be decreed." His solution is to use Muslim law as a point of departure for the development, under French guidance, of an occidental society in Algeria. But too extreme a concentration upon law is evidenced by one of Surdon's basic arguments, that since Arab rule and authority is traditionally based on the tribe rather than on any geographical unit, Arab nationalism in North Africa stems from invalid assumptions. The author does not question whether the evolution of the spirit of independence can be met by legal or rational argument.

The quest for greater knowledge of this area continues. In 1946, the British Parliament made a grant to the Oxford Institute of Colonial Studies for research on French colonial administration in the Maghreb. The work now in progress there promises soon to show good fruit. In 1947, the University of Algiers created a Centre d'Etudes Politiques which is to devote itself especially to Algerian and North African problems. In 1948, a number of French scholars, many of them connected with the Centre de Hautes Etudes d'Administration Musulmane, organized an exchange of research investigations, documents, and views centering in a new review established in Paris, *L'Afrique et L'Asie*. Their purpose, a worthy one indeed, is to comprehend the true nature of the political, social and economic crisis of such countries as Algeria in the light of the movements and currents of thought now affecting every part of the world.

This is an immense task, even if the time were not so short, and the helpers not so few.

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

**THE CAUSES OF THE SPREAD OF ISLAM**

*One Side of the Picture as seen by a Missionary*

Mr. E. Kellerhal's, Director of the Society of Evangelical Missions, Basle, Switzerland, has written an article "The Reformed Theology as Against Islam" in *Le Semeur*, Paris, France. *Le Semeur* is the organ of the French Federation of the Christian Associations of Students and is published nine times every year, from November to July. The editor has devoted the whole of one of its most recent issues to a study of the problems of North Africa and Islam.

**The Success of Islam Due to Biblical Inspiration**

We print below the views of Mr. Kellerhal's on the reasons for the success of Islam:

"Professor Hendrick Kraemer has described Islam as a double enigma, both from the religious and the missionary points of view. Therefore it is simply essential to know in what lie the spiritual forces of this extraordinary religion, which has power to attract both the literate and the illiterate, the pagan and even the Christian of the Occident, and the immense mass of 260 millions of those adherents which it holds under its charm.

**Absolute Sovereignty of God—a Biblical Thought!**

"First of all the fact must be emphasized that Islam does take seriously the great thought which is authentically biblical: the absolute sovereignty of God.

"It is not the meaning of the Bible that God wishes to reign over a part of our life. From the beginning the Bible has taken upon itself the task to demonstrate to us that God wishes..."

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The Demands of Islam: High but Limited!

The second reason is to be found in the manner in which Islam has ordered the religious and moral life. Islam in this case also bases itself on the Old Testament. What Muhammad demands from his followers by all his ordinances is not very little: Prayer five times a day, for example, with all its bodily fatigue, but a small effort in itself. Muhammad understood that man will do much voluntarily for God, if he could by it assure himself of salvation. He also saw to it that the path to paradise must not be made too easy, because that which costs nothing is not worthwhile.

On the other hand, it is very clearly that one could not assign to any very heavy task with which he is not capable of concerning himself, when one at the same time could assure him that he had accomplished all that is necessary to obtain salvation: the demands of Islam are high but limited. There are no unreasonable commandments, absolute commandments, as those of the Sermon on the Mount, which one could never sufficiently accomplish. Muhammad says in the Qur'an, with great profundity, "God desires to make your salvation easy and not difficult." As a matter of fact, the greatest effort becomes easy to one when one knows that after having accomplished it, one is absolved of what one had to do, and it is in this that lies one of the greatest and most efficacious attractions of Islam. Here we have, as a matter of fact, a religion which every unsophisticated, plain human being would require: the religion which demands much of him, but does not torment him much with its unlimited absolute unreasonable ideals, and does not put him in the sorrowful tension and the fear of the consciousness whether he has done enough or if he must still do more.

Islam Makes Concessions to Paganism!

Now we pass to the third secret of Islam, in which resides its proper power of attraction. It is easy to see how pagan remnants still exist in the religion of Islam. From its biblical heritage and its strict monotheism, Islam had to reject idolatry and superstitions as firmly as was done by the Old and New Testaments. Because the belief in superstitions—in the same way as the Muhammadan Saints— is nothing more than the human desire to receive the help of other powers than those of God. But in our own place we do not want to forget that in the domain of Christianity, the same things have far from disappeared.

Above all, in this, the difference between Islam and the Church is well marked. In Christianity one notices at least the contrast between the remnants of Paganism and the beliefs of the Church. A pagan element is publicly denounced as such and the Church fights against these remnants. Islam makes an effort, to include and receive these pagan tendencies benevolently. (Italics are ours—Ed., I.R.) It knows that the common man has then nor the power to content himself with a faith which is purely spiritual and strictly monotheistic. This is why Islam accords graciously the small compliment which it takes from paganism.

"Islam is a religion which could not admit this and that... but could one say in the matter of religion "Yes" and "No" simultaneously? By the cleverness of this method, Islam has gained infinitely more men than the Evangel, but one has the right to demand of oneself if this power of attraction, based upon the clever concession to the wishes and the needs of the plain man, is really a spiritual power. One also asks oneself if the true spiritual forces have not been suppressed in the Church rather than in the Church triumphant, with the Church under the Cross..."

The Other Side

The Spread of Islam: Due to the Simplicity of the Muslim Creed.

We have seen one side of the picture as seen by a Christian missionary. We now present the other side of the same picture as seen by another European Orientalist, the late Sir Thomas Arnold, in his book The Preaching of Islam, London, 1935, pp. 413 et seq.

Such being the missionary zeal of the Muslims, that they are ready to speak in season and out of season —as Doughty, with fine insight, says, "Their talk is continually (without hypocrisy) of religion, which is of genial devout remembrance to them"—let us now consider some of the causes that have contributed to their success.

"Foremost among these is the simplicity of the Muslim creed. There is no god but God; Muhammad is the Apostle of God. Asent to these two simple doctrines is all that is demanded of the convert; and the whole history of Muslim dogmatics fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith, arouses as a rule no particular intellectual difficulties and is within the compass of the meanest intelligence. Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expression. The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally wide-spread, viz., that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of inspired prophets. This, the rationalistic character of the Muslim creed, and the advantage it reaps therefrom in its missionary efforts, have nowhere been more admirably brought out than in the following sentences of Professor Monet:

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. The definition of rationalism as a system that bases religious beliefs on principles furnished by the reason, applies to it exactly. It is true that Muhammad, who was an enthusiastic and possessed, too, the ardour of faith and the fire of conviction, that precious quality he transmitted to so many of his disciples—brought forward his reform as a revelation; but this kind of revelation is only one form of exposition and his religion has all the marks of a collection of doctrines founded on the data of reason. To believers, the Muhammadan creed is summed up in belief in the unity of God and in the mission of His Prophet, and to ourselves who coldly analyse his doctrines, to belief in God and a future life; these two dogmas, the minimum of religious belief, statements that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Qur'an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. It cannot be denied that many doctrines and systems of theology and also many superstitions, from the worship of saints to the use of rosaries and amulets, have become grafted on to the main trunk of the Muslim..."
A PAGE FOR OUR YOUTH

The Man appointed to change the World

By CASSIM ISMA'IL COLIN EVANS

"The Wrapped Up."

Over-awed at the appearance and voice of the Great Angel who brought him the command of God to "Read", to proclaim to mankind the essential elements of the principles of God's plan of the universe and of life, cowed by the terrible responsibility of the greatest of all missions, shivering with the peculiar sensation of cold that he commonly experienced, when the Spiritual Power worked on and in him, Muhammad had retired to his bed, wrapped round closely in his blanket or robe.

This, perhaps, was a symbol of the state of man's spirit on earth. Real things, real happenings, in the world of matter, are often symbols, at the same time, of things not belonging to the material world but to the world of spirit. See a ruined, bombed, town or building; it is not a mere creation of the mind, but a tangible and solid, real, material reality. Yet at the same time it is a symbol of something not material, of the spiritual injury caused by hatred and weakness and the clash of opposing wills.

Even so, we may see in the Prophet wrapped round in blankets and mantles, head hidden, as if to shut out the Vision or Sight of the Great Spirit, the Angel, a symbol of man's real immortal self, his spirit, wrapped in the blanket or mantle of flesh, shut in by his body, by the earth of which his body is made. To man thus shut in by the body of flesh, hiding away from the higher Spirit world, there comes, sooner or later — always, in fact, though not always realised — the call of God to rise, to be active at the prompting of His angels, to aim at something higher, and to help and reach others, and to escape from the uncleanness that so easily comes from the earth and the earthly body (though these in themselves are good and beautiful parts of God's planned world) if we let ourselves be too completely "wrapped up" in them, if we let them too much shut out the Vision and the Voice.

The Second Call.

And thus to Muhammad as he lay there came that second call:

"O, thou, wrapped up in thy blanket! Arise! Warn men! Declare the greatness of thy Lord! Make thy clothing pure! Escape from what is foul! Do no favours for the sake of gain! Persevere in goodness only for the sake of thy Lord!"


The seven-fold order of God to man, as well as of the Sender to the Sent — the Lord of the Worlds to the Messenger of God:

"Wake up — arise! — Get up, be active!" first of all.

And secondly, "Warn your neighbours! Spread the knowledge and the faith, the truth of the religion of God, that you have been made to perceive! Pass it on to others!"

And thirdly, "Do it so that God's greatness will be seen and known, so that you will be the proclaimer of His greatness!"

And fourthly, "Keep your body pure, keep your clothing clean! — and your flesh, what is it but clothing, the covering worn for a time, while you are down here on earth, by your real, undying, spirit? Cleanse it, purify it!"
The Story of El Faluje

By MUHAMMAD RIF'AT BEY, M.A.

El Faluje, a small town in the Gaza District of Palestine, has lately acquired fame and renown during the latter phase of the Palestine campaign, when its Egyptian garrison of 3,000 men was beleaguered by the Zionists for 150 days. The siege was raised towards the end of last February after the conclusion of the Rhodes Armistice.

The Meaning of El Faluje.

On Thursday, March 10th, 1949, the inhabitants of Cairo turned out to a man to give the men of the Faluje garrison a memorable reception worthy of the officers and men who by their heroic stand at El Faluje in Palestine upheld the best traditions of the Egyptian Army. It is now nearly a century since Egyptians have had the opportunity of welcoming home their valiant soldiers fighting abroad.

Perhaps the last occasion was the return from the Crimean War, about ninety years ago, of the Egyptian contingent of nearly 20,000 men, who then fought victoriously against Russia side by side with Turkey and her Western European Allies. But at that time the Egyptians were fighting the battle of their suzerain Turkey, and had little reason to quarrel with either Russia or any other foreign power. This time the Egyptian forces returning from El Faluje symbolized the sovereign independence of modern Egypt. They represent a new idea, and usher in a new era in the history of modern Egypt. The idea they represent is Egypt's strong antipathy towards alien aggression and imperialistic tendencies, especially when these vices are being practised near her doors and threaten her own interests.

It was on these grounds and on no other that the Egyptian forces marched northwards in May 1948 to give succour and security to the Arabs of Palestine, so much harassed, persecuted and victimized by the Zionists. No personal interests or territorial ambition of any nature ever influenced Egypt in her spontaneous resolve to help martyred Palestine. As to the new era ushered in by the Faluje garrison, it is to be remembered that hitherto the full independence of Egypt was only recognized in so far as its international status is concerned; but its military worth and
war potentialities were denied by all and sundry. Even the defence of her own frontiers along the Suez Canal zone was, according to the treaty of 1936, shared by the British forces. But now, thanks to the exploits of our men at El Falujah and all along the coastal strip of Palestine up to Isud, Egypt has emerged as a power with full military honours. Our Egyptian land, sea and air forces have successfully conducted their operations in Palestine without any foreign aid and against enormous odds, thus commanding the admiration and respect of all, and deserving well of their King and country. No foreign power could dare in future to question Egypt’s competence to shoulder her military responsibilities either towards herself, her friends or in response to an international mandate.

Of all the episodes experienced by our forces in Palestine nothing can transcend the gallantry, endurance and sacrifices shown by the Falujah garrison during the siege of that hitherto unknown village now raised in military history to the rank of “Akka, Tobruk, Stalingrad and Mafeking.

The Siege of El Falujah.

The memorable siege lasted for a hundred and thirty days and began in consequence of that dastardly move perpetrated by the Zionists on October 14th, 1948, in contravention of the truce proclaimed by the Security Council and in opposition to the warnings of the United Nations observers. While the Egyptians held fast to their pledge to observe and respect the terms of the truce, the Jews were amassing openly and surreptitiously enormous quantities of aircraft and war material. Flying Fortresses and Skymasters were smuggled in from the United States; tanks, armoured cars and other weapons were secretly hustled in from Czechoslovakia, Hungary and other European countries. Pilots, officers, recruits and money were flowing in to Tel Aviv from all corners of the earth, and it was inconceivable that with all that vast material at their disposal, the Jews would show any respect to pledges, truce or international obligations. They therefore decided to launch their villainous offensive and chose as their target the Southern Egyptian front, leaving quiet and undisturbed the other neighbouring fronts. Of special importance to the Egyptians was the Arab front to the right, covering their north-eastern approaches. It was expected that the Arab legionaries would join hands with Egypt in frustrating the Jewish onslaught. The Arabs, however, would not budge from their posts. Ramleh and Lydd, previously in Transjordanian hands, were now held by the Jews. The magazine for the shortage of food and material. When the grinding-mill was smashed by a bomb, they resorted to mill-stones turned by hand. When tobacco and cigarettes were no longer available, they smoked dried herbs from the neighbourhood; and when vegetables could not be secured, they found consolation in preparing different dishes from wheat-grains and flour.

Most serious of all was the shortage of medical supplies, and the hard work which the remaining doctor of the garrison

Not only is he the hero of El Falujah, Palestine, he also symbolises the unity of the Nile Valley, for in his blood runs the Egyptian-Sudanese blood.
The Shah Jehan Mosque, Woking, Surrey.

The activities of the Woking Muslim Mission and The Shah Jehan Mosque, Woking, continued as usual. The attendance at the Friday prayers and the social-cum-educational classes on Saturdays, held at the London Muslim House, 18, Eccleston Square, London, S.W.1, are very satisfactory. At present arrangements for two classes to impart religious instruction to Muslim children between the ages of 8 and 15, and two classes to coach people in the study of the Qur’an and the Hadith, with an interval for prayers and a cup of tea. These classes are conducted by Mr. Abdullah, Imam of the Shah Jehan Mosque, Woking.

The Imam of the Mosque at Woking in Berlin and Amsterdam.

Dr. S. M. ‘Abdullah, Imam of the Woking Mosque, left England on a short visit to Germany and Holland on the 6th of May, 1949. He arrived in Hamburg on the evening of the 7th, where he was met by Mr. Muhammad Aman Hobohm. Later in the evening they met Mr. Omar Schulbert, an old German Muslim who is residing in Hamburg with his family. They were very happy to see Dr. ‘Abdullah after about 12 years. While there the learned Imam gave interviews to the German Press, the report of which appeared in some of the local papers.

On the 10th of May, Dr. ‘Abdullah, accompanied by Mr. and Mrs. Hobohm, left Hamburg for Berlin by air, where they were received by a Muslim German lady, Mrs. Amina Mosler, who will be remembered by many because of her untiring efforts to protect the interests of this Mosque during and after the war. Dr. Abdullah inducted Mr. Muhammad Aman Hobohm into the office of Assistant Imam of the Berlin Mosque before a fairly large and representative gathering of Muslims on Friday, May 13, and then on Sunday, the 15th of May, 1949. The Friday prayers were conducted by Dr. ‘Abdullah, where he emphasised upon the audience the particular ideology of Islam and the wonderful brotherhood brought into existence by it.

During his stay in Berlin, besides visiting officials of the Control Commission in Germany regarding the repairs to the Berlin Mosque and other relative matters, the Imam had several interviews with the German and foreign Press. Reports of his interviews appeared in the Middle East and the Far Eastern Press.

While in Berlin, the learned Imam discussed the future programme of the Berlin Muslim Mission with many members of the German community. It was decided that the work should be started in right earnest as it was before the war. It is hoped to commence soon the publication of various pamphlets on Islam and publish a reprint of the German translation of the Holy Qur’an and restart the German magazine Moslemische Revue.

After a week’s stay in Berlin, the Imam left for Amsterdam (Holland), where he was invited by certain Muslims, especially the Indonesian Muslims, residing in Holland. During his stay in Amsterdam he had lengthy talks and discussions regarding the foundation of a Muslim Mission in Holland. It was suggested that a stall should be made in the form of the translation of Islamic writings into the Dutch language and their dissemination throughout Holland. Further, it was proposed that a monthly letter should be printed to keep the Muslims in Holland in contact with each other and also to give them necessary and important information concerning Islam and the activities of the Muslims.

Prominent among those who are specially interested in this work are Mr. Abduraham Koppe, Ja’afar bin Talib, Hussein Al’atas, Ch. I. M. Tjokrobadikusumo.

Amongst those who visited the Shah Jehan Mosque at Woking and had tea with the Imam were the Honourable Sir Muhammad Zafar Ullah Khan, Pakistan’s Foreign Minister, and some of his colleagues, on their return from the United States, and Ch. Nasarullah Khan and Rana Abdul Hamid Khan from Pakistan.

The Imam and the Muslim Society in Great Britain Entertain the Prime Minister of Pakistan.

A joint reception by all the Muslim Societies, institutions and organizations of London was accorded to The Honourable Mr. Liaqat ‘Ali Khan, the Prime Minister of Pakistan, who had come to attend the Conference of the Prime Ministers of the Commonwealth of Nations. The Imam of the Shah Jehan Mosque and the members of the Muslim Society in Great Britain were among the hosts. This function, on which the
Prime Minister delivered a very informative speech, was a great success.

Free Literature on Islam.

The demand for free literature on Islam is fast increasing. To give an idea to our readers about the nature of demand we reproduce hereunder a part from a letter:

"The books have been received by me in good condition. I am busy now distributing them amongst those students first who as far as I know are in true need of them. The small quantity compared with the number of students wanting them forces me to make a list of priorities. After reading these books, I have come to the conclusion that the cause of Islam will be much furthered if everybody could place on his or her bookshelf the following four books:

What is Islam? by Lovegrove (a beautiful book);
Sayings of Muhammad, by the Khwaja Kamal-ul-din;
New World Order, by Muhammad 'Ali; and
The Prophet Muhammad Foretold in Ancient Scriptures, by Qassim 'Ali Jairazbhoy.

"I estimate that we would require eighty copies of each of these books. At the present this large number seems to be beyond the purse of our movement. Meanwhile we will endeavour to make our comrades conscious about Islam as the true religion for humanity."

A group photo taken on the occasion of an At-Home given in honour of the Prime Minister of Pakistan, The Honourable Mr. Liaquat 'Ali Khan, by the Imam of the Shah Jehan Mosque, Woking, and the members of the Muslim Society in Great Britain, at the Islamic Cultural Centre, London, on the 4th of May, 1949

In the second row, seated from left to right, are: Mr. 'Abdul Majid, Editor, The Islamic Review, The Honourable Mr. Liaquat 'Ali Khan, The High Commissioner for Pakistan in London, His Excellency Mr. Habib Rahimtoola, and Sheikh Muhammad Iqbal, Secretary of the Muslim Society in Great Britain, London, while in the second row standing from left to right are: Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque at Woking (second from left), Mrs. Page, Mrs. Zobra Iqbal, Mrs. Zobra Williams and Mrs. Anwar al-Islam, all members of the Muslim Society in Great Britain.
Some of the books on Islam are fairly expensive, and it tells very heavily on the limited resources of the Woking Muslim Mission and Literary Trust to supply all these books free of charge, but on the other hand there are many deserving cases the Imam would very much like to help. The burden is straining the slender resources of the Trust of the Mission. We would like to draw the attention of all well-wishers and sympathisers to this important aspect of the activities of the Mission. Any donation sent for this purpose will be gratefully acknowledged by the Trustees.

THE MUSLIM SOCIETY IN GREAT BRITAIN

The Chairman of the Muslim Society in Egypt.

On Sunday, the 15th of May, 1949, Sheikh Muhammad Iqbal and Mrs. Iqbal gave an at-home under the auspices of the Muslim Society in Great Britain. The Director of the Islamic Cultural Centre, Sheikh 'Ali 'Abd el-Kadir, Ph.D., had kindly loaned the Centre to the Society for the afternoon, when a large number of guests was expected. These in fact did make their appearance, and after tea they filled the lecture room of the Centre to hear a talk by Mr. Isma'il de Yorke, Chairman of the Society, on his recent visit to Egypt.

Dr. 'Ali 'Abd el-Kadir was asked to take the chair. The Chairman, after a few introductory remarks, proceeded by a recitation from the Qur'an, with which the meeting opened, by Mr. 'Abd el-'Aal, of the School of the Oriental Studies, London, called upon the speaker to begin his talk. Mr. Isma'il de Yorke dealt with his subject from the point of view of a Muslim from Great Britain visiting a great Muslim country. He began by describing how he was made aware of Muslim brotherhood soon after he had set his foot on the soil of Egypt. The face of the passport official lit up with a friendly smile no sooner than did he realise that the newcomer to Egypt was a Muslim. This same spirit of kindly welcome persisted throughout Mr. Isma'il de Yorke's visit and was evident, not only when he visited the Sheikh ul-Azhar and the Grand Mufti of Egypt, but was also present in the welcome he received from the officials and employees of the Egyptian State Broadcasting system when he gave two talks on the Muslims in England and their problems. Many Egyptians were not aware of the existence of a Muslim community in Great Britain, and were very pleased to hear of their activities, particularly so when Mr. Isma'il de Yorke told them of the Islamic Cultural Centre, which had been started some years ago during the war by the then Ambassador of Egypt to Great Britain, Hassan Nasser Pacha, and which is now supported by His Majesty King Farouk, and when he further told them of the good work being put in by the Woking Muslim Mission and Literary Trust in the Mosque, Woking, and the Jama'at al-Muslimin at the East London Mosque, London, E.1.

As chairman of the Muslim Society, Mr. de Yorke was officially conducted round the principal mosques. What struck him most was their great cleanliness and the large congregations attending them. In fact, on one Friday he saw the police diverting the traffic from one of the main streets of Cairo, in order that the overflow congregation from a nearby mosque might offer the prayers on mats spread on the roadway.

Mr. Isma'il de Yorke in his talk did not keep only to the religious side. He also described the efforts being made in Egypt to develop roads and industry and gave the great agricultural and industrial exhibition recently held in Cairo as a material example of the trend of affairs. Finally the audience put several questions to the speaker. Sheikh 'Ali 'Abd el-Kadir thanked him for his interesting talk and Sheikh Muhammad Iqbal and Mrs. Iqbal for their kindness in having arranged so pleasant a meeting.

The Muslims of Sierra Leone.

On Sunday, the 5th June, 1949, Mr. Mustapha Sanussi, of Sierra Leone, gave an interesting talk at 18, Eccleston Square, London, S.W.1, on "The Muslims of Sierra Leone." On this occasion the members and guests of the society were entertained by Dr. and Mrs. Mazhar.

After tea proceedings were opened, as usual, with a recitation from the Holy Qur'an by the Imam of the Shah Jehan Mosque at Woking, Dr. S. M. 'Abdullah, and with a few introductory remarks from the chair, Mr. Mustapha Sanussi gave his interesting talk. The speaker, in dealing with shortly the way Islam had come to Sierra Leone, spoke on the actual condition of the Muslims and their special problems. Mr. Mustapha said that the populations of Sierra Leone consisted of 40 per cent of either Muslims and Christians, whereas the religion of the semi-pagan Sierra Leoneese was based upon a belief in God. In the view of the speaker this facilitated the spread of Islam among them. But Sierra Leone, the speaker pointed out, suffered from two handicaps in this respect. One was the apathy of the rich Muslims there and secondly the Christian missionaries were very active in Sierra Leone. Mr. Mustapha said that the only Muslim missionaries in Sierra Leone were the Qadisians, whose work, although tolerated and even appreciated by the Muslims of Sierra Leone, was even to-day, despite their long standing in that country, at best second-best to the Muslims of Sierra Leone, who are members of the Maliki school of thought. The speaker then paid a warm and glowing tribute to the work of the Woking Muslim Mission and Literary Trust at the Mosque, Woking, and its founder, the late Khwaja Kamal ud-Din, observing that had it not been for the literature of this organization, he shuddered to think what the future of the Muslims in his country would have been. The literature produced by the Woking Mission created confidence, as also it enabled the Muslims to hold their own against such efforts as were being made to wean them away from Islam. He hoped earnestly that this literature would soon be followed up by a mission to his country to counteract the work of the Christian missionaries and to teach his countrymen an authentic version of Islam. Mr. Mustapha stated that some students from his country were at the Azhar University and it was hoped to send some more. A fund was needed for this, and the target was £10,000. The speaker appealed for more co-operation from the more advanced Muslim countries in order that schools could be opened in his country with a resulting growth of the Muslim population. The lecture was followed by questions to the speaker. The meeting came to a close after a vote of thanks to the speaker and the hosts.

The Young Egypt Party.

On the 3rd June, 1949, the "Young Egypt" Party called a public meeting at the Caxton Hall, London, S.W.1. On the platform were Mr. Ahmed Hussein, President of the Party, who was on a visit to England, and members of the Pan-African Society, under whose auspices this meeting was convened.

Mr. Ahmed Hussein opened the speeches by giving the audience the reasons why he and his party in Egypt believed that England should evacuate the Suez Canal and the Sudan. He emphasized that his Party advocated closer relations between Egypt and other African countries with an ultimate aim of ridding the continent of non-African influence. Mr. Ahmed Hussein was followed by Mr. Labib Sall, who briefly outlined the activities of the "Young Egypt" Party in England and its
future programme. He announced that henceforth the Party's name would be changed from the "Young Egypt" to the "Socialist Democratic". The remaining speakers were the leading members of the African Community in England, and their speeches all followed the line of "Africa for the Africans."

**Jami'at ul-Muslimin, London.**

The members of the Jami'at ul-Muslimin and their friends held a meeting, under the chairmanship of Mr. I. I. Kazi, Barrister-at-Law, to pay their tribute to the great poet, philosopher and political seer of Pakistan, Sir Muhammad Iqbal, on the 22nd of May, 1949.

In the hall adjoining the East London Mosque, close upon two hundred Pakistanis and others assembled, to listen to discourses from such eminent men as 'Allama Yusuf 'Ali, Major Hashmi of Bahawalpur and Mr. Bilgrami, of the School of Oriental Studies, London. On being called to address the meeting by Mr. Kazi, Mr. Hashmi surveyed the entire field of Urdu literature and its development, in a fashion that gladdened the heart of many who enjoy reading Azad's inimitable Ab-i-Hayat. Major Hashmi's purpose in laying a background before he spoke of Iqbal and his work was twofold: firstly, he wished to show the literary progress of Urdu literature throughout the ages, and secondly, to show the influence of Sir Muhammad Iqbal's inspiration to that literature from the poetical aspects of which at any rate rose such lofty ideals as the meaning and purpose of Pakistan.

'Allama Yusuf 'Ali's interpretation of Iqbal was unique in the sense that he described the poet-philosopher in the light of practical usefulness to the individual and mankind; for Mr. Yusuf 'Ali emphasised that the keynote of Iqbal's message lay in preaching and practising on the simplicity of life that is, the greater the man, the humbler his tastes. Mr. Bilgrami, who has already distinguished himself as a careful student of Iqbal's work, read a thought-out speech in Urdu.

The remarks of the chairman were made in the characteristically analytical style; and although he spoke in English and did not see eye to eye with one or two speakers on certain points about Sir Muhammad Iqbal, there was no denying the fact that his exposition of Sir Muhammad Iqbal was refreshing and characteristically in keeping with Mr. Kazi's style and purpose.

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**Nuri Pasha Killigil, A Great Son of Turkey**

*By HIS ROYAL HIGHNESS PRINCE 'ABDUL MAJID HAYDAR*

**Brother of Enver Pasha.**

In Istanbul, on the Golden Horn, Nuri Pasha Killigil perished on the 2nd March, 1949, in an explosion in a munitions factory.

He vanished without trace in a catastrophe which overtook his pioneer work in the war industry, founded and directed by him. He lost his life in an attempt to save his fellow-workers and employees. In spite of his high social position, domestic happiness, and the devotion to him of his trusted friends, he did not hesitate to make the supreme sacrifice to fulfil his duty as a man.

He was killed like a soldier in action. This terrible death wiped him out of existence, leaving a tragic gap for all who had to survive him. But by his death the number of those heroic figures who serve as an example for generations to come was increased. Not in vain had he heroic blood in his veins, like his brother Enver Pasha, who died a soldier's death in Turkey in 1924 in a struggle for a sacred cause.

When still a young man Nuri Killigil took part in the war for Triopolitania against the Italian invaders. Immediately afterwards he participated in the Balkan war and defended the threatened capital. In 1918, as Commanding General of a Turkish army, he took part in the Caucasian campaign, in which the fate of the freedom of the Caucasian peoples was at stake.

**The Ideals of Islam and Nuri Pasha.**

Nuri Pasha was one of those men who show their mettle by the spell of their own personality, and are shaped also by the historical epoch with which they are so closely associated. Nuri Pasha lived and fought in a crucial period, when a new chapter was starting in the history of the states and peoples of the Near and Middle East, as well as in the history of the Muslim world. He took an active part in the transformations of this epoch, deserving the gratitude and appreciation of his countrymen and co-religionists.

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*All Muslims are brothers,* says the 46th chapter of the Qur'an. Nuri Pasha lived up to these sentiments. The spiritual and intellectual unity of sister-nations was the true essence of his spirit and of his life. There was in him a feeling of moral solidarity among peoples belonging to different countries. In his eyes the unity of Islam was not a political conception, but political considerations did not limit his feelings of solidarity. It embraced all Muslims, and all who were sorely tried by fate were especially close to his great heart.

There were no emigres from Azerbaijan or the Crimea, Northern Caucasus, Turkistan or Idel Ural, no Muslims from the nearest or farthest corners of Asia, who were not either morally comforted or assisted financially by him. In his industrial enterprises one could meet representatives of almost every Muslim people: Balkan Muslims, Arabs, Caucasians, Tartars from the Crimea and Volga, men from Turkistan, and even from Chinese Turkistan.

**The Problem of the World of Islam.**

There is no doubt that one of the weaknesses of the Muslim world is the lack of links between peoples of the same faith, whose believers constitute one fifth of the population of the world. There is a lack of the necessary feeling of unity and of true solidarity, and these people do not even know much about one another. It is difficult to understand this state of things, as the Muslim peoples are not scattered all over the world, but occupy vast, it is true, but compact territories, and many common problems should unite them amongst themselves. The most encouraging feature of recent times is that some personalities and groups are emerging to make efforts to bring together the Islamic world and peoples united by a common Muslim civilization. For this reason these men and groups are prominent, and the Muslim communities are right to feel deep respect for them.

Nuri Pasha Killigil was one of the most prominent champions of this cause, and his tragic death took off one of

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1 Being the text of the tribute paid to the memory of the late Nuri Pasha Killigil at a memorial meeting held at the Islamic Cultural Centre, London, N.W.8, on the 15th April, 1949.
the best of them.

The fundamental changes occurring in the Near and Middle East in our time are marked by the revival of national conscience and a thorough reshaping of political, social and economic life. Since the second half of the last century, men have appeared in different Muslim countries who have preached the necessity of raising the material standards of countries and populations, and creating a condition of economic independence from countries abroad. Political independence cannot exist without an economic basis of its own. In India, Sayyid Ahmed Khan founded at Aligarh a college which later became an imposing cultural centre. In the Crimea Isma'il Bey Gasprinski was a great reformer at the time of the collapse of Tsarist authority. In Egypt Sheikh Mohammed 'Abdu and his disciple Sheikh Rashid Ridha were active. The tenets preached by them of the general development of social and material resources are in agreement with the Divine Law of making full use of the forces and gifts of nature intended to serve mankind.

Nuri Pasha did a pioneer's work in carrying out this principle in Turkey.

After the First World War he withdrew from military service and devoted himself to building up a war industry in Turkey. He understood perfectly that the independence of a country is correlated to the degree of development of its industry.

He did not start his work by dilatory methods. He studied, he worked constantly for a long time in order to master new fields of activity. He went to Europe, worked in many factories, and only came home after having acquired a thorough knowledge of the methods of labour and organization of modern industry.

Nuri Pasha Establishes a Factory.

Almost without means he established a factory which at the beginning possessed only a few lathes. In a dozen years he scored great achievements owing to his strenuous work and organizing gifts. His factory achieved a sound financial position and prospered. During the Second World War this factory was able to fulfil important orders for Turkey's national defence, and Nuri Pasha put at the disposal of his mother country some notable discoveries of his own design relating to war weapons.

Having put production on a proper footing for the benefit of his country, he started to operate in a wider field, installing a branch of his factory in Egypt, with which his country is connected by so many links of great state affairs.

The great heart of Nuri Pasha, his excellent brain and his outstanding gifts, embraced vast horizons. He saw things in their true light and had visions of things to come. He well knew what paths should be trodden and how to prepare a better future. Deeply loving his own country he went beyond its boundaries. He visited other Muslim countries and entered into relations with their political and social leaders. He tried to find in them the allies of his great concepts and plans.

The Realistic Nature of Nuri Pasha.

Nuri Pasha knew the Western countries. He appreciated their cultural and technical achievements in all fields. He was one of those who, within his own sphere of activity, tried to adopt these achievements for his own country and for the countries close to it. But this appreciation of the achievements of the West and his understanding of sensible collaboration did not obscure his critical sense and true judgment, as his penetrating brain was aware of its errors, short-sightedness and failures. At the time when the Hitler régime was at the peak of its success after a visit to Berlin, Nuri Pasha expressed an opinion of it which was astonishing in its boldness and originality. Returning to Turkey he concluded that Hitlerite Germany was bound to be defeated.

The same realistic judgment allowed him to see a lower standard of technical development in the Near and Middle East countries than in Europe, but to be fully aware at the same time that these countries preserved a higher standard of spiritual and moral values. It happened because these countries have never had racial prejudices regarding men and peoples, have never betrayed the principles of tolerance, of universal brotherhood and the equality of men before God. They never worshipped reason and never denied the supremacy of spiritual over material forces.

This great son of Turkey, who not long ago had to fight for her own political independence, directed his inmost feelings and his heart towards these sisterly nations who are still fighting for the place due to them amongst the nations of the world.

Nuri Pasha was fully aware of the dangers which threaten to overwhelm the Muslims, and he knew the source of the evil which poisons souls.

But his death is not a victory of evil. The explosions which tore his body started an inextinguishable flame, hallowing the figure of Nuri Pasha.

A GLANCE AT THE WORLD OF ISLAM

Algiers

THE 8th OF MAY IN ALGERIA

Almost four years ago, a savage act of cruelty and repression was perpetrated against the Algerian people, with a resulting death roll of forty thousand in the Setif and Guelma areas.

This tragic day will remain for ever graven in the minds of Algerians — not only on account of the bravery of the martyrs, but also because of the costly cruelty of the Imperialist barbarism.

This tragedy coincided with the victory over Nazi tyranny, a victory in the winning of which the Algerians had shed their blood in defence of France.

The burst of colonisers' hatred took place as Algerians were preparing to fete their victory over Nazi barbarism. Several thousand people were assembled in the streets of Setif, manifesting their love of liberty, when the French soldiers mowed down the helpless multitude with machine gun and cannon fire. Repressive measures of the grossest nature followed, and the French, till imbued with the crusaders' spirit, let themselves loose on the defenceless masses, whose only fault was their love of liberty.

COMMEMORATION IN PARIS OF THE TRAGEDY

The Algerians on the 8th of May in Paris.

On 7th May, 1949, the Algerians residing in Paris were to have commemorated the anniversary of the tragedy of the 8th May, 1945, that dreadful day of persecution. The commemoration was to have taken place at the Salle Wagram on account of the very large number of Algerians in Paris and the suburbs, but
an order of the Prefect of police prevented them from using the hall. Undaunted, they were still more determined because of this set-back to commemorate the anniversary. Then, in perfect order and maintaining perfect discipline, all concerned marched to another hall, where the names of those who had sacrificed their lives in the struggle against French imperialism were brought to the memory of the audience by various speakers who traced the sombre train of events leading to the bloodstained tragedy at a time when the world was celebrating the victory of justice over the Nazi beast.

During all the proceedings the hall was surrounded by the police, and it was only due to the admirable discipline and control of the Algerians that no grave incidents took place.

THE PRESIDENT OF THE FRENCH REPUBLIC
AND ALGERIA

On the 29th of May, 1949, the President of the French Republic landed in Algiers for an official visit to the three "Departments" of Algeria. His visit was the first by a President of the Republic to Algeria since 1950, and was acclaimed by the French press as having a great constitutional significance since, it was said, Algeria now enjoyed a larger measure of legislative and financial autonomy than before the war. The opening ceremony of the President's visit was the award to the city of Algiers of the Croix de Guerre in recognition of the city's part during the war years and the courage of its inhabitants during the fighting and bombing which accompanied and followed its liberation. In subsequent banquets and receptions given in honour of the President, he spoke of France's revived claims to leadership with other powers and of the efforts and good intentions of the French Government which resulted in a greater measure of prosperity and freedom for the Algerian people. "The President, warm and eloquent, asked if there was another country in the world that elected representatives of overseas territories to an equal place in her legislative assemblies without discrimination of race, religion or colour. He condemned as madmen those in Algeria who thought that their country could dispense with French sovereignty and said that those people failed to realise that their country would then become the prey of interests, ambitions and conflicts that were not really concerned with her welfare.

The reaction to these statements of the President and the true feelings of the Algerian people on the matter was reflected in three open letters addressed by the leaders of the major political and religious parties in Algeria to the President. We print here for the benefit of our readers short extracts and résumés of these letters.

Muhammad Bashir Al-Ibrahimi, the leading figure in the Jamaat el-Ulama (the Society of the learned men), writing in the Society's journal, Al Basaair, for 30th May, 1949, welcomed the President to Algeria but anticipated with regret that in his visit he was sure to see "everything but the real and genuine Algeria... 

of the Muslim Algerian youth from the elementary right to learn and study their religion..." Of Education, the letter says, "The learning of Arabic is a criminal offence here and the prisons are crowded with 'convict' teachers... there are two million Algerians at the present moment who have no school to go to... We know that this policy is directed towards obliterating the Arab character of the country and its people and thus paving the way to an ultimate complete absorption of the Algerian Arabs in the French Empire..." Of the Algerian Government the writer said: "A government that expands its prisons and decreases the size and number of its schools has, quite obviously, vicious and malignant intentions..." Of the French Union, the letter says: "The word 'union' in this case is a mockery... there can never be a real and genuine union between a tyrant master and a helpless slave." The letter concluded with a mention of the aims of the Algerian peoples, which are "to maintain their Algerian individuality, their Arab nationality, their

Mr. Ferhat Abbas, Secretary-General of the Democratic Union of the Algerian Manifeste (U.D.M.A.), and Political Director of the weekly La Republique Algerienne, Algiers. He is also a member of the Metropolitan Chamber of Deputies—the French Parliament at Paris.

Unlike the leader of the Movement for the Triumph of Democratic Liberties (M.T.L.D.), Hadj Massali, he believes in the independence of Algeria within the French Republic.
Arabic language and their Islamic faith... and they are prepared to fight till the end to achieve and preserve these ideals.

The other letter was written by Messali Hadj, the leader of the M.T.L.D. (Movement for the Triumph of Democratic Liberties) Party of Algeria. M.T.L.D. is uncompromising in its demands for complete freedom outside the Republic of France. He said that there would have been a great manifestation of honest joy had the President come to Algeria to announce its complete independence and liberty. The people of Algeria are accustomed to visits by past Emperors and Presidents of France and remember that such visits were always followed by a tightening of the rope round the neck of Algeria... those Algerians who will applaud the President and his government are only the traitors and are as true representatives of the Algerian people as the Vichyites were of the French people during the Nazi occupation... The letter then condemns the government's prejudice against Islam, the persecution of the Muslims and the repression of education. In talking of the proposed "Union", it says: "We are promised fraternity and equality in a 'union' with France, but what type of fraternity and equality will there be when the one million French in Algeria will continue to enslave the ten million Arabs of its inhabitants?... The letter concludes: "The Fourth Republic must come to its senses... and it will be well advised to follow Great Britain's example when it gave independence to its former colonies — India, Pakistan, Burma and Ceylon... Force will not maintain a tyrant régime for ever... It must be known by now that the Algerian people are determined to throw the yoke or die...

The third letter was written by Mr. Farhat Abbas, Political Director of La République Algérienne and Secretary-General of the Democratic Union of the Algerian Manifeste (U.D.M.A.), a party of moderates. Mr. Farhat Abbas, writing in La République Algérienne for 27th May, 1949, also hoped that during his visit the President would take the opportunity to acquaint himself with the misery of the Algerian people and impress on the French Government his return the need for drastic and speedy reform. He warned the President of the danger of confining his tour to the "official Algeria," the paradise of happiness, prosperity and wealth, which the officials of the Administration had set up for his benefit, and would take him to see: "They have taken great pains to present to you a happy Algeria... You will no doubt be impressed when you will be conducted in pleasant weather to a tour of large modern buildings, model schools and hospitals and to beautiful gardens and rich vineyards... You will not be told that these are owned by the very few rich, and that the great masses of the people have a different story to tell — a story of oppression, misery, disease and starvation... The real Algerian people are without shelter and are disease stricken... In the streets of Algeria during the bitter winter nights sleep many children clothed in scanty rags huddled together for warmth... Let the President of the Republic remember the famished multitudes when he sits at the rich tables and lavish banquets of the privileged few..." The Algerian Assembly, the letter says, "is a facade in all respects... there is no true democratic representation in Algeria... the people are deprived of their rights... their voice cannot be heard in complaint because they have no one to represent them... the Assembly should be dissolved and a general amnesty granted to political prisoners..." The letter also asks that Arabic be made an official language and concludes by saying: "The Algerian people believe it is right time that their legitimate cry is heard... they are growing impatient!...

These letters do not seem to commend the "reform" and "prosperity" of which the President of the French Republic boasted in his speeches in Algeria.

China

The Struggle for Power in Sinkiang.

In the present struggle between the Chinese and Nationalist forces, the importance of the Muslim forces of the Chinese Provinces of Ningshia and Tsinghai, and the strategic value of Sinkiang, is becoming apparent more than ever before. Things

The 59 year-old Chinese Muslim Governor of the Province of Ningshia, General Ma Hung Kwei

of great strategic importance are happening in Central Asia, Outer China and the Pamir Plateaux, and the Turki Muslim populated areas of the Soviet Union. The Muslims of Ningshia, Tsinghai and Sinkiang are anti-Communist.

Sinkiang has a population of 4,055,000. In 1945 the Moscow authorities allowed the Chinese Nationalist Government to establish an administration there on the understanding that the Soviet Union would be given a highly privileged position for air traffic in and over Sinkiang, although the people of Sinkiang are anti-Communist.

Because of the Communists' struggle for power at present there is a civil war in progress in Sinkiang between the Communists and the Muslims of Sinkiang under the leadership of a deeply religious Muslim leader named Usman Bator. It is said that Usman Bator keeps himself fully informed of the world events and that his ultimate aim is to unite his own people and the whole of Turkestan in a revolt against the Soviet Union.

The Muslims of Sinkiang are fighting an unequal fight. For they are not well equipped; they have no artillery, and not all their troops have even rifles. But they are extremely mobile and their morale is very high.

Bator was driven southward by the Communists last year but succeeded in recapturing his capital of Chenghua for a few days. At present he has withdrawn into the areas of Daungaria on the northern slopes of the Bogdo Ulan mountains. He controls an area extending from the Mongolian border in Daungaria

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southwards to a point south-west of Urumchi and thence south-south-east to the Tibetan frontier.

This gives the forces of the 59 year-old Muslim Chinese General Ma Hung Kwei, Governor of Ninghsia, protection for their rear and keeps the way open for a withdrawal into Tibet. Bator, who has about 5,000 men on the northern slopes of the Bogdo Ulan mountains, keeps contact with General Ma Hung Kwei.

General Ma Hung Kwei proudly claims that no Communist agents dare penetrate his camp. General Ma’s troops are regarded as among the best in China. His Muslim armies guard the gateway to north-west China.

In Sinkiang the Russians are conducting very active propaganda by means of films in the Turki and Kazakh languages which they take round in film trucks. They also maintain powerful broadcasting stations at Alma-Ata and Bachty, from which they send out music and propaganda in Kazakh and other languages.

India

The Muslims of India.

The Jami’at ul-Ulema-i-Hind (the association of Muslim divines) has been transformed into a non-political body and will in future concentrate on the religious and cultural uplift of the Muslim masses of India. A resolution to this effect was passed by the Jami’at’s annual session at Lucknow on April 18th, 1949. More than 10,000 Muslims, including 2,000 delegates, were present.

Speakers supporting the resolution referred to the political role of the Jami’at for over a century said that its object had been fulfilled after the achievement of India’s freedom, and that Jami’at should, therefore, divert its activities in spheres other than politics.

Maulana Hussain Ahmad Madani, presiding, reiterated the resolve of the Jami’at to fight communalism in the political field and to instil the conception of a united Indian nation in the heart of every Indian, particularly a Muslim.

Prime Minister Nehru, in a message to the Jami’at, said: “During our struggle for freedom the Jami’at took a prominent part in it and shared to the full the adventures and sacrifices of that struggle. It is right, therefore, that old comradeship should continue in the new order of things.”

“I am convinced the measure of India’s progress will be the measure of our giving full effect to what has been called a secular state. That, of course, does not mean people lacking morals or religion. It means that while religion is completely free, the state, including in its wide fold various religions and cultures, gives protection and opportunities to all and thus brings about an atmosphere of tolerance and co-operation.”

“India belongs to each one of its citizens, whatever faith he may adhere to, and each one has rights and obligations attaching to citizenship.”

Indonesia

A Review of the Indonesian Situation.

When the Dutch Government attacked the Republic of Indonesia for the second time on the 18th December, 1949, and took her President and other high-ranking authorities prisoners, the Dutch thought that soon after they could master the situation, they announced that they had attacked the Republic because it was headed by Sukarno and Hatta, who “enjoyed life” while the people were “suffering”, and that they wanted to rescue the people from the “bad men”. To the outside world they announced that they had crushed all resistance and that the country was practically in their hands. Then they set to plan to rule the country by some treacherous men whom they would find among the Indonesians. They thought that if there was any protest from the world opinion against the use of force in Indonesia, it would fade away in the presence of an accomplished fact and the production and export of raw materials needed by the world.

But all the Dutch calculations went awry. They were based on the claim that the Indonesian people had not changed and continued to be the same as during the colonial rule.

The first result of the Dutch attack was not the extinction of the Republic of Indonesia. Not only did the Republic continue to function, the Republican forces also penetrated into such places as, prior to 18th of December, 1948, were occupied by the Dutch.

Realizing their lack of heavy and modern weapons, the Indonesians adopted guerilla warfare methods to continue their struggle. This made the position of the Dutch soldiers very difficult and untenable.

Besides, no Indonesian agreed to co-operate with the Dutch. The civil administration ceased to function completely.

Thirdly, it became clear that Sukarno and Hatta did not become discredited in the eyes of the people as the Dutch had desired. On the contrary, the Republican leaders gained more in popularity and confidence with the people. The public realized more than ever before that they were the true leaders.

The outside world opinion veered round more and more in favour of the Indonesian Republic, for the Dutch never showed any sincerity or respect either for the human or the international law.

The recommendations made by the New Delhi Conference, initiated by the Government of India on the 21st January, 1949, to the Security Council which published its decisions on the 28th January, were both in favour of Indonesia.

But even in face of all this, the Dutch still wanted to continue their colonial policy. They made a counter-proposal to the Security Council which consisted of holding a round table conference at the Hague between the Netherlands and Indonesia. They styled it “an acceleration of the transfer of sovereignty,” instead of returning the Government of the Republic of Indonesia to Jogjakarta, establishing a federal Government for all Indonesia and transferring sovereignty in July 1950.

This abortive effort of the Dutch was followed by the Canadian resolution of the 23rd March, 1949, which required that a preliminary discussion should be held between the Dutch and the Indonesians to find the best way for the realization of the Security Council’s resolution of the 28th January and for holding the round table conference as proposed by the Dutch.

When the preliminary conference began on 14th April at Djakarta (Batavia), there was a great divergence of opinion between the Indonesian and the Dutch delegations. The Indonesian delegation wanted in the first place to restrict the discussions to the return of the Government of the Republic of Indonesia to Jogjakarta and the “cease-fire” order and the holding of the round table conference to be postponed until after the return of the Republican Government. The Dutch delegation, however, insisted that the three subjects could not be separated from one another.

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At long last it was announced on 8th May, 1949, that an agreement had been reached between the Indonesians and the Dutch, which may be summed up as follows:

1. The return of the Republic of Indonesia to Jogjakarta.
2. The Republican Government agree to issue a cease-fire order to the guerilla forces and will co-operate in the observation of peace and order.
3. The Netherlands Government agree that the Government of the Republic of Indonesia function freely in the areas covering Jogjakarta and other Republican territories.
4. The Netherlands Government agree to release all Republican leaders unconditionally.
5. The Republic of Indonesia will be a member-state in the proposed United States of Indonesia, her representatives in the USI Government being half of all the members.
6. The two parties agree to hold a Round Table Conference in the Hague at the earliest possible time, after the return of the Republic of Indonesia to Jogjakarta. The purpose of the conference is to discuss the transfer of sovereignty to the United States of Indonesia.
7. The UNCI committees have the right to supervise the execution of the agreement.

Libya

In the last session of the United Nations' General Assembly at Flushing Meadows, the principal item in which the world of Islam was interested was the one about the disposal of the former Italian colonies. It will be recalled that though they formed part of the agenda of the Paris session in 1948, no agreement was reached then. After a prolonged debate at Flushing Meadows, during which many proposals were put forward by various countries, an agreement was reached in the Political Committee on the adoption of a plan for the former Italian colonies drawn up in London by the British Foreign Minister, Mr. Bevin, and the Italian Foreign Minister, Count Sforza. The plan failed, however, narrowly to obtain the requisite two-thirds majority in the plenary session of the Assembly, the whole question of the Italian colonies accordingly being held over for a further consideration by the fourth session of the General Assembly in the autumn.

The representative of Pakistan, Sir Muhammad Zafrullah Khan, spoke in general support of the Soviet proposal made by the Soviet representative in 1948 at Paris, when he said that all Italian colonies be placed under the United Nations' trusteeship with a view to eventual independence. Sir Muhammad Zafrullah expressed strong opposition to Italy's return to Africa, declaring that the Italian record, particularly in North Africa, "would not bear favourable comparison," and recapitulating the excesses perpetrated against the Senusi in Cyrenaica by the Fascist régime. The Pakistani proposals were specifically for the preservation of the unity of Cyrenaica, Tripolitania and the Fezzan under a five-year United Nations' trusteeship, after which Libya should be independent as a whole. He believed that the British trusteeship over Cyrenaica would be justified during the interim period as being in accord with the wishes of the Senusi, but opposed French trusteeship over the Fezzan on the grounds that "no rapid preparations for independence" were observable in Algeria and Tunisia. As regards Eritrea, Sir Muhammad Zafrullah declared that if Ethiopia claimed to incorporate the Coptic areas of the territory, it should also be prepared to accept the application of the same principle to the Ogoon Province and its neighbouring areas inhabited by the Somalis, urging in the latter connection that after a period of the United Nations' trusteeship, all territories inhabited by the Somalis should be united in a single independent Somali State. Sir Muhammad Zafrullah was supported by the Egyptian representative, Ahmed Pasha Khashaba, who said that the three areas of Libya were united by racial and religious ties and were economically interdependent and should be dealt with as a whole, declaring that Italy's return to Africa would be "a violation of all the principles of the United Nations' Charter," and that any United Nations' trusteeship should be as short as possible pending complete Libyan independence.

Self-Government for Cyrenaica proclaimed by the British Government.

Mr. de Candole, the British Chief Administrator in Cyrenaica, made a declaration to the National Congress in Benghazi on the 1st June, 1949, on the future status of Cyrenaica.

After observing that the Congress contained representatives of the urban, rural and tribal sections of the community from all parts of the territory, and that it was the body appointed by the Emir Idris el Senusi to advise on the affairs of the people, Mr. de Candole said he was authorized by the British Government to make the following statement:

"That they (the British Government) recognize the Emir, who is the freely chosen leader of his people, as the head of the Cyrenaican Government;" "That they formally recognize the desire of Cyrenaicans..."
Mauritius

AN EMINENT PAKISTANI MUSLIM THEOLOGIAN IN MAURITIUS

The international Muslim savant His Eminence Maulana ‘Abdul ‘Aleem Siddiqi arrived in Mauritius on Friday, the 6th May, 1949, when the Plaisance Aerodrome was full of Muslims from all parts of the island to receive him. As soon as the Maulana descended from the plane, he was warmly welcomed by the notables present and garlanded.

The Maulana has delivered a series of lectures all over the island. He presided over the Boy Scouts’ Meeting, which was attended by His Excellency the Governor of Mauritius, the Mayor of Port Louis, the Indian Commissioner, the Island Commissioner, the Financial Secretary, the Imam of the Jumu’a Mosque, Maulana A. R. Nawab, founder of the Muslim High School, etc. His Excellency the Governor, after having congratulated the Scouts on their achievements, said that he appreciated the efforts of his Eminence to bring goodwill to all the communities, which was badly needed at that juncture.

His Eminence has stated that his life’s mission was to serve mankind, as a humble follower of Islam. In explaining the beauties of Islam to the Boy Scouts, he pointed out that the fundamentals of the Scout Movement were based on the ideals of Islam such as brotherhood, equality and service to mankind.

His Eminence is now busy organizing the Muslim Central Board, which he had founded during his previous visit to the island, in order to keep unity amongst the Muslims and to lay down a concrete programme for the welfare of the local Muslims.

Pakistan

Pakistan Governor General’s Address to Karachi Chamber of Commerce.

His Excellency Khwaja Nazimuddin, Governor-General of Pakistan, addressing the 89th annual meeting of the Karachi Chamber of Commerce recently, declared that while the Government considered the association of Pakistan nationals in trade
essential, it did not intend, and never had intended, to discriminate against foreign firms established in Pakistan.

Referring to the various Development Schemes he said: "You will be glad to know that out of some 143 schemes so far submitted to the Development Board of my Government, more than half related to Agriculture, Irrigation and Animal Husbandry. A majority of these schemes have been sanctioned and put into operation and the rest are under examination."

Discussing the development of the Chittagong Port, he pointed out that most of the works covered by the "immediate" plan had been completed and the tonnage handled per month during the past six months was more than double the average for the six months immediately after partition.

Regarding Pakistan airports, the Governor General said that the Ministry of Defence, who were responsible for Civil Aviation now, were fully alive to the necessity of keeping the airports in Pakistan up to the highest technical standards, and a great deal of improvement at these airports had already been planned, and that at the Karachi Airport the new runway lighting system was shortly to be installed, and with the improved communication services and navigation aids at the airport Karachi would provide bad-weather approach facilities to the incoming aircraft, the like of which exists at very few other airports in the world. He added that the passenger lounges and the restaurant and the hotel had been greatly improved, and that it was proposed also to provide a first-class hotel with about 400 beds at the Airport.

Pakistan Advocates a Conference of Muslim States.

It is reported that the holding of a conference of the Muslim States of the Middle East this winter is being sponsored by the Government of Pakistan. The President of the Pakistan Muslim League, Chaudhari Khaliquzzaman, in supporting the idea, emphasized the need for the building up of an alliance between Pakistan and the Muslim states of the Middle East on sure foundations of a Muslim people's organization as distinct from an alliance between the governments of the various States. He pointed out that experience had shown how the Sa'dabad Pact brought about by the Ataturk Ghazi Mustafa Kamal Pasha was torn to pieces during the course of the Second World War and the member-States in the absence of any people's backing split themselves to follow their own line of action. Further, more recently the failure of the Arab League to keep the Arab States united was a sure indication that a people's organization is sine qua non to the success of any movement for the achievement of regional re-grouping of the Middle East States.

The President of the Pakistan Muslim League expressed himself on the advantages that will accrue to all the Muslim countries thus:

"The recent Press report regarding the conference of Muslim States' representatives to be held at Karachi in winter may or may not have a basis in fact but there is no doubt that in political circles in the Middle East countries including Pakistan a desire for a more closer co-operation in economic and political spheres is progressively increasing and before long positive steps may be taken for the achievement of that end.

"The mutual benefits to the member-States of this regional grouping are bound to be enormous if by a common consent, a solid and lasting basis could be evolved for the advancement of common economic and political objects.

"But whatever form the association of these States may take it is obvious that without a people's organization to strengthen and lend weight to the bonds of unity between them there can be no hope for its success in times of stress or conflict."

Russia

TURKMENIA

Progress on Great Central Asian Canal.

The major stage in the preparatory work along the course of the Karakum Canal, now under construction in Central Asia, has ended. Hydro-geological explorations over the territory ranging from Hejrun to Archan have been completed. Hundreds of wells, sometimes up to 558 feet deep, have been drilled here, and soil surveys of the sandy expanses along the course of the canal from the Amu-Darya to the Murghab have been completed. Over 250 miles of the canal's course have been surveyed.

Soil research and land reclamation expeditions are studying over 124,000 acres of land in the Murghab River basin through which irrigation canals will feed the waters of the Amu-Darya to the collective farm fields of the Mari Region. Special groups of engineers and workers are planting trees to reclaim wasteland, and putting up barriers and dykes to stem the shifting sands over huge sections of semi-desert.

The completion of the Karakum Canal will realize an ancient dream of the peoples, whose disunited efforts were incapable of carrying out this work and bringing life to the arid Karakum Semi-Desert.

AZERBAIJAN

Azerbaijan's 29th Anniversary.

Azerbaijan has just entered on its thirtieth year as a Soviet Socialist Republic. One of the smaller republics, it is none the less a very important one, for it is the chief oil centre of the U.S.S.R.—the name of its capital, Baku, is synonymous with oil the world over.

During the last 29 years Azerbaijan has developed many other branches of industry such as textile, food, canning and other manufactures. In the post-war period more than two hundred new enterprises have opened up.

Most spectacular perhaps is the increase in the number of tractors, combines, mowers and other agricultural machinery manufactured in Azerbaijan and now in use on the republic's collective farms, gardens and vineyards. To bring fertility to the land systems of irrigation canals are built throughout the waterless steppe, vastly increasing the area which it is possible to sow to crops.

Agriculture as a whole is going ahead with still greater strides, for the Government of the republic are determined to electrify the rural areas in the shortest time possible.

Besides, the great afforestation plan, scheduled to be completed in fifteen years, is expected now to be finished in ten. By this autumn thirty million young trees will be available for planting out as shelter belts.

Turkey

Marshall Plan Anniversary Observed.

The second anniversary of General George C. Marshall's commencement-day address at Harvard University in 1947, expressing U.S. willingness to help those European countries which were willing to help themselves, was observed in Ankara on June 5th. General Marshall's speech was the first step toward the European Recovery Programme, financed and administered through the Economic Co-operation Administration.
The Foreign Minister, Necmeddin Sadak, reaffirmed that Turkish foreign policy had always been based on the conviction that prosperity was an essential condition to world peace. He remarked that Turkey was a determined and industrious supporter of the European Economic Administration, and it was his plausurable duty to express the appreciation and gratitude of the Turkish nation to that great soldier, great statesman and great humanitarian, General Marshall, as well as to the American nation of its unselfish acceptance of the sacrifices occasioned by the ERP.

Mr. Russell H. Dorr, head of the ECA’s special mission in Ankara, in a statement stressed that the success of the Marshall Plan depended on a spirit of integrity, an attitude of friendly co-operation and careful planning on the part of co-operating nations, declaring that the members of the ECA mission were certain the Turkish people possessed these qualities. "Turkey is an active and profitable partner in this programme, and has much to gain and much to contribute."

Airways.

The Egyptian State Airways’ regular service between Cairo and Istanbul was inaugurated some time ago. Passengers on the first flight included many prominent Egyptians who were guests at a reception held at Istanbul’s Yesilkoy airport.

Turkish State Airways’ flights serving Ankara-Istanbul- Athens now continue on to Rome in order to acquaint operational personnel with air routes and airport conditions. Returning from conversation with Italian authorities in Rome, Director General of the Turkish State Airways Osman Nuri Boykal told newspapermen that he believed regular scheduled flights to Rome would begin "very soon".

Emigrants to Israel.

The total number of Jews of Turkish citizenship who have emigrated to Israel since October 1948 is now estimated to have reached 29,000. Passport authorities continue to issue visas to emigrants, another 1,000 of whom sailed from Istanbul and Izmir this week on board the Turkish passenger vessel "Errusk".

President Inonu Stresses Turkish Unity.

In a message addressed to the youth of Turkey, President Ismet Inonu told the Turkish nation that the world was once again faced with the possibility of a great calamity.

Speaking at the annual May 19th celebration of the anniversary of Atatürk’s landing at Samsun to begin the War of Independence in 1919, Inonu reminded a large audience that the joy which attended the cessation of hostilities nearly four years ago was but short-lived. "A merciless campaign has been opened against us," he said, "and in this war of nerves, or cold war, there is present every destructive element of actual warfare except loss of life." He added that the Turkish people were standing firm in the face of this test, and their success in this respect had been great indeed. The President pointed out that there are two conditions necessary to meet every threat to the nation: (1) full confidence in the fact that the Turkish nation would arise as one man to deal with any danger from without, and (2) the ability of the national structure to withstand the impact of internal changes brought about by ever-increasing democratic developments.

Oil.

The oil wells drilled at Ramandag in south-eastern Turkey last year have an estimated reserve of 50 million tons. In a speech before the Grand National Assembly, Cemil Sait Barlas, Minister of Commerce and Economy, said there could be no question of Turkish oil fields being turned over to foreign concerns for exploitation, and that every legal facility would be extended to those wishing to put up the necessary capital.

Book Publishing Figures.

Nearly 24,000 new books were published in Turkey between 1939 and 1948, as against 16,063 between 1929 and 1938. From 1929 (when the old Arabic script was replaced by the Latin alphabet) to 1948, a total of 40,000 titles were published, as compared with only 30,000 during the two centuries between the opening of the first printing plant in Ottoman Turkey and the changing of the alphabet by the Republican government in 1929.

NOTES AND COMMENTS

ALL-RELIGIONS CONFERENCE

An All-Religions Conference held at Bombay from 24th April, 1949 to 28th April, 1949, prepared a manifesto urging all members of the United Nations to adopt and enforce the International Charter of Fundamental Rights relating to the freedom of religion.

Hindus, Muslims, Christians, Jews, Parsis, Buddhists, Jains, Zoroastrians and Sikhs participated in the Conference, which was presided over by the well-known Indian philosopher and educator, Dr. S. Radhakrishnan. The Conference opened with prayers offered by representatives of the different religions. Messages of goodwill from India’s Governor-General and Prime Minister were read. The American and Chinese consuls at Bombay brought to the Conference the good wishes of their countries.

The Conference manifesto viewed with apprehension the “spread all over the world of materialism of which fascism and communism are sinister manifestations,” and affirmed that “faith in God and a moral order are fundamentals on which alone a happy and progressive society can be built and maintained.”

The President, Dr. Radhakrishnan, said rapid progress in the means of communication had brought together different peoples, cultures and religions, adding it was possible for them to arrive at a basic understanding of all religions by interpreting religion in a scientific, humanistic and social sense.

As a result of the rapid means of communication, the world is, so to say, shrinking fast. The leaders of thought, even those whose religious beliefs and outlooks demand from them a parochial behaviour towards others than their own, are being forced to think and act in terms of the world. That is why we read and hear a good deal about all these religious conferences every now and then. Mostly these conferences spring into existence in the congenial atmosphere of the United States of America, where the populace is not so hidebound nor so custom or tradition-ridden as in the Old World.

Such efforts as make people international in their outlook and behaviour are to be welcomed, and no one welcomes them more than the Muslim, who is supra-territorial in his beliefs and behaviour. But despite this the Muslim could be excused if he could not feel easy about the intentions of those who sponsor, and participate in, such conferences. He knows the religious background of their sponsors and the speakers from their platforms. When he analyses their religious beliefs, he begins to wonder if each one of them is not merely performing some sort of mental jugglery — a thing being so much practised nowadays in our dealings with others. He knows it for certain that in their religious systems there is no room for an outsider.

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With the exception of Islam and Christianity, each one of the other world religions is a protagonist of race exclusiveness. Only Islam and Christianity recognize the dignity of the individual in the eyes of God and the immortality of the human soul. The Muslim when he attends these conferences is left wondering if he is not right in concluding that it is merely the desire to appear modern and liberal and cosmopolitan in outlook which in its last analysis is the result of liberal education that one receives nowadays and which makes them sponsor and take part in these conferences. In their own religious systems there is no room for these conferences. Their participation in them is not because of their religious convictions. No wonder that these conferences never go beyond the stage of a pious wish.

WOMEN'S RIGHTS IN ARAB LANDS

Beirut, the capital of the Lebanon, was recently the centre of a unique occasion for the feminist movement of the Arab world. It witnessed three international and regional feminist conventions: a meeting of the Board of the International Women's Federation, the annual meeting of the Middle East Women's Conference, and a periodical conference of the Arab Women Federation.

The Arab Women Federation demanded the recognition of the political, economic and social rights for the women by the Arab Government. This fight has gained momentum because of the forthcoming parliamentary elections in Egypt.

In Egypt the Feminist movement, supported by some influential circles close to the Royal Family and by some prominent writers and thinkers, has occupied the Press with their campaign for full political rights to be conceded early enough to allow women to elect and be elected in forthcoming November elections to the Egyptian parliament.

This campaign is facing criticism from some conservative circles mostly connected with al-Azhar, Islam's principal centre of higher learning.

Sheikh Hussain Makkhouf, the Grand Mufti of Egypt, has argued that women's participation in political controversies and campaigning in party politics is likely to be detrimental to her basic duty as mother and mistress of her home. Such political activities and economic competition on the part of women would be harmful to the very social structure of the communities and lead to many social ills from which, according to Sheikh Makkhouf, the Western society suffers.

On the other hand, the Arab world leading personalities like Dr. Taha Hussain, assure the Feminist Movements that their sufferage is imminent, and argue that since the Arab countries have accepted the Declaration of the United Nations on the Universal Declaration of Human Rights, it implies full equality for both the sexes. The Feminist Movements, according to him, have a legal point to stick to and accelerate the already overdue full emancipation of Arab women. Farid Wajdi Bey, the well-known Egyptian writer on Islam, has also supported the demand of the Feminist Movements for the granting of voting rights to the women of Egypt.

The Lebanese premier, Riyad as-Sulh, in opening the conference of Arab women Federation, predicted that Lebanese women would be able to participate fully in the next election for the Lebanese Parliament.

First Economic Conference of Muslim Countries.

The business community of Pakistan has taken the initiative in inviting all Muslim countries to Karachi to attend a conference to be held therein in November, 1949, to discuss their economic problems. Invitations have been issued to twenty-two Muslim countries including Spanish Morocco, Cyrenaica, Jordan and the Yemen. The Convener of the Organizing Committee of the Conference says: "We find that our problems and the economic problems of the entire Middle East are identical. Pakistan's businessmen and industrialists feel that closer commercial relationship between all Muslim States of the world would be the surest safeguard against economic exploitation of industrially backward Asia generally and the Middle East in particular." He added: "The economic mission of Pakistan is to raise the standard of living of the common man by bringing about better and fairer distribution of wealth."

One of the aims of the Conference is to organize simultaneously an international, commercial and industrial exhibition at which Muslim states and Muslim majority countries would have an opportunity to exhibit their products. It will also collect commercial and industrial statistics and other data pertaining to all Muslim states and Muslim majority countries.


The Christian Committee for Franco-Islamic Friendship, whose presiding genius is the eminent Orientalist Prof. Louis Massignon, of Paris University, met in March 1949 to hear the report of one of its members who had recently returned from the Middle East and Palestine on the condition of the 700,000 Muslim and Christian Arab refugees who, after months of marauding, the risk of being the political hostages of a charitable movement which is devoid of supra-national justice.

The committee in its deliberations affirmed that the question of the Holy Land had become fundamental to the future of humanity; that it could not be solved by partition; that it required a common agreement, which might be sustained by religious reconciliation between Muslims, Christians and Jews on a basis of international equality.

It also recalled that the decision of the 29th November, 1947, on partition had, in the first place, provoked bloodshed in the Holy City, a sacrilege in the perpetration of which the three faiths were guilty, and secondly, the rupture of the pact of hospitality between the descendants of Abraham, on the Holy Land, which constituted a further social sin. It had thereby further brought about the violent reduction of the Arab population in Jewish zones, followed by reprisals consisting of the eviction of Jews from Arab zones and even from Arab countries.

The committee considered the solution of dividing Jerusalem into two zones to be a solution born of despair, which would ruin the so much desirable internationalization of the Holy Places, which was the sole guarantee for the future of the two parts of the City, which could not exist one without the other and that internationalization was workable, as had been shown for a number of years in the case of Muslim Tangier.

The Committee asked its friends to show to their enemies, their elder brothers in the God of Abraham, that neither the Holy Land, which was promised to Abraham for all his descendants, nor even the name of Israel given to his grandson Jacob, but made universal by the liturgy of the Psalms to all men of heart who thirsted for justice, had remained the exclusive property of the Jewish race. Both the Land and the Name belonged to the Christians, as had been strongly recalled by the leaders of the Greek Orthodox Church; and also the Muslims, who venerate Jacob at Hebron, Moses at Nebi and Jesus near Jerusalem.

The Committee wished to place on record the effort of justice which the first Israeliite Parliament has made in establishing a linguistic equality between Hebrew and Arabic and cited this as an example to the French administration in Algeria, which has not got this equality. But this must end in the entry into the Jewish zone of the Arab refugees who have been expelled.
BOOK REVIEWS

VISAGES DE L’ISLAM (Facets of Islam) by Haidar Bammate, Librairie Payot, Lausanne, 1946.

A recent American review of this book in French accused the author of re-hashing a tale already told many times and, moreover, of telling it in a manner inferior to that of those who had told it before.

A more misleading statement could hardly be made, for while it is true that to those who have made a particular study of the history of Islam the story of the birth and growth of Islamic culture is not new, how many people in Europe have made this study? It was not so very long ago that to the man in the street the world of Islam was an almost legendary region peopled by potentates with exotic harem from which they took time off to spread Islam by the sword. Another popular misconception was that the Muslims worshipped the Prophet.

Now, thanks to the efforts of Muslim missionaries and to the fact that a series of world crises have focussed the attention of the West upon Islam, these popular misconceptions have almost completely disappeared and the result of centuries of anti-Islamic propaganda, in these respects at any rate, brought to nought.

Needless to say, in this great achievement books played a most important part. Hitherto such books as there have been have tended to be either above the heads of ordinary folk or to have been written unsympathetically by non-Muslim authors concerned only with the academic aspect of Islam. Thus a well-written readable book such as "Visages de l’Islam" has great advantages in this age of popular reading. The book has another great advantage in that it is written by a man who is a Muslim and who writes with great sincerity. He seems to have approached his work not only in a spirit of academic interest but also with a desire to spread the knowledge of what Islam is.

The book itself is well named as it does indeed present the various "faces" of Islam. In its 587 pages it covers many aspects of the religious, cultural and political developments of Islam and has several interesting illustrations of mosques which afford visual evidence of the glories of Islamic architecture.

The author very properly deals in the early stages of the book with the spiritual aspect of Islam and in opening the relevant chapter he quotes Goethe's words "If such be Islam, are we not all Muslims?" This appears to be in complete agreement with the author's attitude throughout. By first giving us a description of the beliefs of Islam, in which he stresses the universality of the One God, and dwells on the liberal attitude of Islam to the followers of other revealed religions, he prepares the reader for what is to follow. He goes on to unfold logically the cultural development of Islam dealing with its expansion and its relationship with western Christianity. He also deals at length with Muslim civilisation pointing out that the shelter given to a number of the world's great scholars at the courts of Muslim rulers was instrumental in preserving for the West a great measure of the civilisation she enjoys to-day and that, at a time when the West had sunk into chaotic barbarism. There are detailed chapters, each one forming by itself a complete miniature work on the subject covered, on literature, art and poetry. The reader is also made acquainted with the decadent tendencies in the Muslim world and the consequent revivalist movements.

By the time the reader approaches the end of the book he has been made well aware, not only of the fact that the whole of the Islamic way of life is based upon religion but that with this religious background the Islamic world has made immense contributions not only to the civilisation of the East but to that of the West as well. In his conclusion the author emphasises the basic similarity in the ways of thought of Muslim and Christian peoples and reminds them of their common spiritual patrimony. This attitude of the author gives great value to the book and it may be well to reproduce a translation of the relevant passages. This may be particularly apt at the moment, in view of certain remarks made by the Archbishop of Canterbury at the last Lambeth conference to the effect that there was great danger to Christianity from Islam, Communism and Hinduism.

"Remarkable similarities make us realise that across the space of time the great thinkers of the West and of Islam are but echoes of one another. By reason of his penetrating criticism and observation of the causes of human actions Ibn Khaldoun reminds one of Vico or Montesquieu. The grandiose system of Avicenna, the subtle deductions of Averroes bring to mind the majestic syntheses and some of the theological solutions of St. Thomas Aquinas. In the heart rending despair of Ghazali we recognise the tormented soul of Pascal. In the passionate hymns of Djedal ed Din Roumi or of Ibn al Farid we sense the burning tones of St. Jean de la Croix or of St. Theresa of Avila."

"The ideas and emotions expressed by the geniuses of East and West are characterised by a humanity born of a similar feeling and thought. The Hindu and Far Eastern Worlds differ often in their physical reactions. Far be it from me to underestimate great civilisations such as those of India or China, with their moral and intellectual elevation, there is, besides, no irreparable rupture between these two civilisations . . ."

Further, the author goes on to show that in spite of racial and linguistic diversity, the peoples who have drunk from the same spring of Mediterranean civilisation have, in the essentials, a similar religious sentiment. They observe the same attitude towards God and towards the fundamental problems of life and death. In spite of differences of form and interpretation they have as a common starting point a monotheistic religion and a similar individualistic yet universalistic idea. This is founded on belief in the immortality of the individual soul, this idea prolongs the life of man beyond his span on earth and affirms his dignity, liberty and responsibility. It gives man powers of self-determination and compels others to respect his personality. It is this that is the religious manifestation of Mediterranean humanism.

"These spiritual and humanist ideas similarly interpreted, are the greatest treasures possessed in common by the Western and Islamic worlds. They are the point of departure for both civilisations and it is from them that they derive to a great extent their similarity of thought and affinity of feeling.

"In spite of historical and political differences, in the superior strata of thought and ethics, the Worlds of Islam and of the West remain closely bound together. Thus, with the dark future opened by militant materialism, these two worlds have to defend a common spiritual patrimony."

THE BIRTH OF THE CHRISTIAN RELIGION (La Naissance du Christianisme), by Alfred Loisy, translation by L. P. Jacks, preface by Gilbert Murray, Allen & Unwin, 413 pages, price 18/-.

Evolution of Christian Dogma.

Of outstanding importance in the literature of Comparative Religion is the appearance of an English translation of Loisy's well-known work, La Naissance du Christianisme. Characterised by the genuine erudition and spirit of true scholarship which
makes a researcher express his conclusions in a modestly tentative manner, refreshingly different from the presumptuous dogmatic certainty of more superficial workers in the same field, most of Loisy's work is both rationalistic (in the better sense) and reverent, modernist without being fantastically iconoclastic. The translation itself is, on the whole, very excellent. If trying to find fault — a graceless thing to do, in the case of a task so great performed with such real merit — one might hint a suspicion that "edited" (page 10, second sentence) is a mistranslation of "édité" (published) and that possibly "pretended Messiah" (page 12) was a phrase used by the translator with insufficient consideration of the fact that while "pretended", in English, is commonly used in the sense of "feigned", "préteint" in French implies, more non-committally, "purporting" (compare the difference between "pretence" and "pretension"). One might regret that there is not a translator's note informing readers that the original author's views had been ascertained as to the use of small or capital letters in pronouns referring to Deity, and in pronouns referring to the Church whom official Christianity defiles, since French knows no such distinction between, e.g., "son" and "Son" as the English one between "his" and "His".

Loisy metes mercilessly but well-deserved justice to the "air-drawn fabrics" (good translation, here!?) of those hypotheses by which Dupuis, Bauer, Couchoud, Dujardin, etc., have tried to discredit the historical existence of Jesus himself. "The part played by myth in the Christian tradition concerning Jesus is as undeniable," he sums up in his Introduction, "as it was inevitable in the origins of the Christian movement; but the fact itself is not a myth"; and he adds: "While the Christian religion was not created by myth alone, nevertheless, so, certainly, it was not created by Jesus alone. "And to present, as the sole and total cause of Christianity, one human being who, considered as divine, was also the object worshipped by that religion, would only be to create another myth." The book is largely an attempt to find, from early Christian literary sources, how there evolved or was "formed, inside that religion," the "distinctively Christian myth of Jesus-God," and how the first age of that religion "elaborated" the "Christian myth of Salvation."

He is clear on the non-historicity of these documents. "The Gospels are not historical documents" (page 12) but "manuals of Christian instruction" and "catechisms" containing a "cultic legend" (ibid.) And there is nothing to make good this insufficiency" (page 13); Acts gives the legend and the myth, rather than the history, of the first Christian age (ibid.). The so-called "apostolic" Epistles have been "edited in the same spirit" and are as unlikely to be the work of their supposed authors (ibid.).

Coming to the sources available for the historian, Loisy reminds us that Christianity, at its point of departure, had no other literature than that of the Judaism from which it sprang, which it interpreted in a manner all its own... in the interests of Christian propaganda, while preserving till later the creation of its own literature. And this latter literature is "almost the only source" for history (pp. 17-18).

As against the traditional view of the "New Testament" as books "divinely authorised", Loisy points out that they were simply "canonised... for public reading in preference to others of similar character which the Church thought well, as occasion called for it, to set aside or condemn" in the same way as the "collection of the Old Testament was... derived from synagogal usage" in preference to books of which the disqualification was considered desirable. In both cases, the authenticity of the canonised writings, relative to those excluded from the canon, is artificial and based on theological convention" with authorship "falsely assigned" (p. 19). Thus Loisy, listing and describing his main sources, groups the early patristic works (the Didache, and epistles of Clement, Ignatius, Polycarp, etc.) along with the "New Testament'' books.

Loisy recognises the importance of giving full value to the sect founded by John Baptist (regarded as a Prophet subordinate to none other, precursor of the Judgment, but not of Jesus), and shows the later Christian interpolations aimed at making Johannism seem a mere preliminary to Christianity.

Loisy's view of the mission of Jesus as presented, according to Loisy's interpretation of the extant literature, by Jesus himself, is thus expressed: "It was as an Envoy of God (cf. Rusal Allad) not as a simple prophet (cf. nabi) nor as a sage and a moralist, that Jesus presented himself to his contemporaries... The Great Envoy" would be the equivalent in our language. So far as we can judge, Zoroaster, and the Buddha made similar claims; so, too, did Mani and Mahomet (sic)."

But while Loisy takes a view more particularly his own — more remote alike from that of the usual Liberal Christian Biblical Critic, and from liberally interpreted Islamic theology — while equally remote from modern official Christian dogma — in that whereas Jesus could not be the Messiah there and then, because there could be no Messiah (Prince of the Great Kingdom) till the establishment of the Kingdom of God on earth, preached as imminent in the future, Jesus "claimed, before the end of his life, the role which would involve his becoming, after his death, the Messiah whom would come with the Kingdom."

In this faith Loisy finds the original germ from which developed, aided by accretions from mythologies and other external sources, the later elaboration of the "myths" of the Incarnation, Trinity, Vicarious Atonement, etc., which have become the dogmatic system of the Christian churches.

After a well-constructed presentation of the history of the beginnings of the Church, as Loisy sees it, showing the rapid promulgation of a Gospel edited in the light of the belief referred to, and the "course of a persecution that failed to stifle it," he proceeds to the later birth of the "Mystery" of Salvation — a successor to the other Mystery Cults, with their rites of initiation, and their allegories of semi-divine heroes dying and resurrected.

The title, "The Lord," as applied to Jesus by this early Christian Mystery Cult, he shows clearly, by no means implied full deification. But the title Lord, applied by Judaeo-Christianity to Jesus as resurrected and after resurrection becoming Messiah-Elect of the future Kingdom on earth, was "big with consequences," as having for Greek speakers a cult-meaning, seeming a divine name, or, more strictly, a name tending to deify, "placing Jesus among the divinities worshipped in the mystery cults, familiar to pagans as mediators of salvation, subordinate to the Supreme being" (italics are the present reviewer's).

Thus Loisy makes sense of 1 Corinthians viii, 5-6, in which "Jesus is not God absolutely, nor even one among many gods," but a "cult-lord" (p. 222, and Note 5 on p. 397). As "Lord" in this sense, says Loisy, "he is at once below the Supreme Deity and above all other created beings" (all other, hence himself created), possessing only "the maximum of godhead compatible with his nature as created," because the fullness of the godhead belongs "only to the uncreated Supreme."

Once the general outlook which Loisy has been led to adopt — an outlook nearer to that of Islam than to that of institutional Christianity as known in modern times and all times later than its earliest, though still, naturally, not that of a Muslim — is appreciated, this study of the growth and development of a system of mythology centres round the person of a Messenger of God becomes an engrossing and an illuminating
one, very thoroughly documented, very scholarly, and very readable, for the educated man in the street to whom (among English-speaking peoples) it may be new, as well as to the specialist to whom it is already a familiar work.

Whether blame be attached to the French writer or his English translator (probably primarily to the former, but not unshared by the latter) the spelling "Mahomet" is hardly what would have been expected in a work by a scholar for scholars.

C. I. C. E.

COLOUR PREJUDICE, by Sir Alan Burns, G.C.M.G.

Colour prejudice is, unfortunately, very strong in some parts of the world to-day. It is a question in which all thinking Muslims are bound to be interested in view of Islam's strong condemnation of any such feeling. Consequently, it is with no little interest that the publication of new books on this subject will be received particularly so when the books are written by experts on the matter. In the case of Colour Prejudice there will be a feeling of welcome added to that of interest as the book has been written in condemnation of the practice.

The author, Sir Alan Burns, is an Englishman with distinguished experience in West Africa and the West Indies. He was formerly Governor and Commander-in-Chief of the Gold Coast and has come into close contact with all the problems troubling the parts of the world inhabited by mixed populations. Sir Alan analyses the history and causes of colour prejudice and has frequent recourse to quotations from the works of many writers, some condemning and some seeking to justify the existence of colour prejudice. In fact, these numerous quotations may be the one weakness in the book as persons already cursed by a feeling of prejudice may draw encouragement from the quotations from authors seeking to justify the sentiment, while ignoring the quotations of those against it. But it would seem that Sir Alan has made an honest attempt to deal with this terrible problem as fairly as possible and before drawing his conclusions, which are strongly against prejudice, he has given all points of view.

It is gratifying to realize that the author is not unaware of Islam's influence in combating prejudice and on page 35 he writes: "It has been stated that in the matter of discrimination Islam has a better record than Christianity, that it has destroyed race-prejudice and national sentiments, abolished caste and ignored colour, and broken down all barriers between man and man. What is of more importance is that it broke down the barriers between men and women of different races, the conquering Arabs mating freely with women of all nations and giving their own daughters in marriage to black Muslims." In contrast to this attitude it is curious to note some of the reasons for Christianizing the "Blacks" given in quotations from prejudiced authors. For example, on pages 42 and 43 Sir Alan reports that B. L. Putman Weale on page 257 of his book The Conflict of Colour (1910) stated, "If he (the African) is Christianized his destructive strength is stripped from him much as Samson's strength when his locks were cut. The part the white man is politically called upon to play in Africa is, then, the part of Delilah and no other." In view of this it may be apt to reproduce the remarks of an African to an European missionary quoted by Sir Alan on page 47: "When you came, sir, you had the Bible and we the land; now we have the Bible and you the land." The author continues: "However that may be, Englishman and Spaniard alike seized all the land they could in the New World without consideration of the claims of those whom they found in possession."

Sir Alan deals in detail with discriminatory laws against coloured peoples, but states his belief that what is most difficult for the African or coloured American to bear is the contemptuous attitude shown them by some whites. On page 63 he writes: "There is still an unfortunate tendency among the whites to group all Negroes in the same class, and an American State Governor is quoted to have said that he was just as much opposed to Dr. Booker Washington (a distinguished coloured American) as a voter as to the 'typical little coon . . . who blackens my shoes every morning. Neither is fit to perform the supreme function of citizenship'". Such an assertion is significant as showing the absurdity to which colour prejudice is bound to lead.

There are different classes and different levels of culture among the black as among the white races. No one would think of classing that delightful person, the cultured American, with his noisy and aggressive compatriots, and I hope that other nations do not judge Englishmen from the worst type of English tourist. It is difficult, therefore, to understand why a distinction cannot be drawn between the educated and well-mannered Afro-American gentleman and the Afro-American of a lower class.

It would be possible to continue giving quotations at length, for Sir Alan has dealt logically and intelligently with this interesting but disturbing subject. However, it will be sufficient to quote certain passages. On pages 143 and 144 to demonstrate emphatically the author's attitude to the problem. He writes: "In spite of the bitter feelings among Negroes, and especially among educated Negroes, against the white race, there is a keen desire to acquire 'white' culture and education. The fact remains, however, that in some quarters the desire of the Negro for white culture and education is resented, and the attitude of certain whites has in many cases turned the naturally cheerful, good-tempered Negro into a suspicious and embittered hater of everything white. The innate qualities of the Negro still remain, and it is not too late, by a change of attitude, to bring out these qualities and secure the co-operation of the dark races in the building up of a better civilization. That the Negro has something to contribute to such a civilization cannot be doubted. . . . The Negro is artistic and musical by nature, he is deeply religious, and his social sense is highly developed. Sir Michael Sadler has pointed out that it is 'only within the last thirty years that works by indigenous sculptors and carvers in West Africa have been acclaimed by many European artists and critics of eminent and 'indispensable authority for the masterpieces which they are'. Until he is spoilt by contact with the whites, the Negro has good manners. We would do well to abandon our self-complacency and learn from Africa what it has to teach."

It is a pity that this book has not been published in a very cheap edition, for it would undoubtedly do good if it were widely read. It must be obvious to even the most casual observer in the streets of London that the coloured population of this vast city has greatly increased of late and appears to be continuing to increase. Although there is no official colour bar in England, in fact the Government is definitely against one and frequently issues statements to this effect, making no distinction of colour or religion in government employment, a fair proportion of the white population has definite tendencies towards colour prejudice. The large influx of coloured people may tend to cause this to increase, particularly when competition in employment begins. Colour prejudice, or indeed any other form of prejudice, is born
of ignorance and stupidity. Stupidity is congenital, but ignorance can be dispelled with the aid of works such as the one under review.

I. de Y.


This is a most informative book for laymen about the present condition in Algeria, Tunis, Morocco and Madagascar, along with a historical perspective. I am tempted to call it the confessions of an enlightened French imperialist.

The author has deliberately excluded the question of the so-called French Black Africa, including the Jibuti (Somalia), as it is not so urgent. He leads us clearly through the labyrinth of the actions and reactions of the unceasing European jealousies and we get a good idea of how France succeeded in occupying each of these countries, of their political history since the occupation, of the birth, evolution and actual condition of the fervent local aspirations to independence, and the repercussions of the international situation, daily changing as it is. He vividly describes the opposing political parties in each territory, the renaissance and the growing influence of the Ulama, the tactics of the Communists and the opportunism of the local nationalists to pose as its adherents in so far as it served their purpose, and the growing revolt of the sincere Francophiles at the repeated deceptions, etc.

The author deplores in clear terms that the "modern feudalism" of 5 to 10 per cent of the European settlers in favour of the monopoly of all power and riches while the 90 per cent of the local Muslims who lead the life almost of serfs are treated as if they had no existence whatever whenever any measure is discussed. That these latter are like aliens in their own homes is borne out by the simple fact that even for municipalities they have no franchise of voting: for citizenship they must first apostatize and accept French laws for their personal status in such matters as marriage, inheritance, etc. He also sympathizes with the just claim, long overdue, of the local Muslims that the religious bequests founded by Muslims for the Muslims should no longer remain in the hands and control of the Catholic missionaries and be utilized for their purposes, but should revert to Muslim administration and for the purposes for which they were originally created. Monsieur Bénazet grumbles at, but acknowledges, the fact that the shameless repetition of unfilled promises on the part of the French Government has rightly led the local people no more to have faith in even the most formal words of the French administration.

According to our author, the first World Muslim Conference, convoked at the abolition of the Turkish Caliphate of Kemal Ataturk and which of course extended invitation to the Muslim Arab countries of North Africa, though in vain on account of the obstinacy of the French Government, was the first awakening of these countries after a long lethargic sleep. He is most terrified at the idea of the ultra-territorial brotherhood of Islam, and convulses at even the ineffective articles in the Egyptian press, not to speak of the idea of taking the case of these countries to the UNO. The Arab League is, to him, the enemy No. 1 of the Muslim territories under French yoke. He also deplores the British and American supposed intrigues in rich French North Africa where they want to replace France. He produces proof that the Algerian unrest of May, 1945, which led to massacre of 8,000 innocent local Muslims at the hand of the avenging French ships, planes and gens d'armes, was fomented by the British!

The author tries somewhat to justify the monopoly of power and wealth resting in the hands of the French settlers by saying that they have the necessary technical knowledge to exploit the natural riches; he refers to the just demand of the local people for removing the strangulating restrictions on local efforts for the spread of education; yet, strangely enough, he does not find a connection between the two and the vicious circle continues.

According to the author, if French sovereignty is effectively safeguarded — and he does not explain what he means exactly thereby — the rest of the legitimate grievances of the local people must be redressed and aspirations met. Nevertheless, he acknowledges that the unthinking obstinacy of vested interests, represented by the European settlers, is the greatest stumbling-block. He also refers to the phenomenon that the European settlers are fast evacuating the interior and liquidating their domains there in order either to cluster in big cities or even to go back to Europe, all this for fear of one day being massacred by the local nationalists in time of trouble. According to the author, at least in Tunis during these days, the domiciled Italians have made common cause with the local population against the French government, the reason being the frustration of their hopes equally to share the monopoly of the French settlers in spite of their Fascist activities during the World War II. As the Italians in Tunis number as many as the French, a hundred thousand each, in a total population of 220,000 European settlers in the country, this collusion may lead to complications in future.

The French are very quick in apprehending the danger, and they have realized the devastating effect to their prestige at their total defeat in the recent war and the secondary, even menial position, to which they were relegated, in the knowledge and sight of the local people, by the Anglo-Americans during the reconquest and driving away of the Axis hordes from North Africa. Yet the author multiplies examples to show with disgust that his countrymen are most slow in accommodating themselves with the march and exigencies of the time which is going against them with atomic rapidity. The Russians were the first to have the courage to abdicate their name by baptising the reincarnation of their heterogenous empire as the Federation of the Union of the Soviet (not Russian) Socialist Republics; the English followed suit and have at last decided to reconcile themselves with the term "Commonwealth of Nations," without the adjective "British"; yet to the French their name is more sacred than logic or expediency, and they do not realize that the word "French" to the Muslims in the French possessions has just the opposite effect from what it has to the people of European France.

The author regrets to have to acknowledge on several occasions that experience has proved that Islam is a rock on which even the most concerted proselytizing efforts of Christian missionaries have to founder; and that the very few cases of apostacy of the Muslims who have had an economically miserable lot, also do not seem to last long; they re-embrace Islam unless they are evacuated to Europe. (One must know that Paris alone has now over a hundred thousand Muslim labourers from North Africa, with as many in the rest of France and even Belgium; and the effect of the evacuation is very much neutralized.)

The book is worth translation into English and Arabic for the benefit of a much greater number of Muslim readers.

H. U.
MARRIAGE OF MUSLIM GIRLS TO NON-MUSLIMS

Harat Banafsaj,
Damascus, Syria.
3rd May, 1949.

Dear Sir,

I shall thank you if you would please give place to these few lines in your esteemed paper. It may either help people who are worried or may evoke further discussion on the subject and further light may be thrown upon it.

I refer to the letter of Mr. S. Z. Ahmad on marriage of Muslim girls to the people of the Book, in which he appears to think that there is prohibition of marrying Muslim girls to a Christian or a Jew.

In the words of the Qur’ān (6 : 15) I would say: "Bring your witness who should bear witness that God has forbidden this."

The Chapter 4 : 23-24 gives detail of forbidden marriages: "Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers’ daughters and sisters’ daughters and your mothers that had suckled you and your foster-sisters and mothers of your wives and your stepdaughters who are in your guardianship, born of your wives to whom you have sons in...and the wives of your sons...and that you should have two sisters together...and all married women...and lawful for you are (all women) besides these."

This verse places no restrictions upon marriages except that of kinship. It was perhaps because the new converts were not numerous enough to marry among themselves and could not do without the unbelievers, "And God does not impose restrictions on anyone beyond his ability" (cf. 2 : 286).

But when the number of Muslims increased and they could do without the unbelievers, the command came: "And do not marry the idolatress until they believe, and certainly a believing maid is better than an idolatrous woman even though she should please you, and do not give (believing women) in marriage to the idolators until they believe, and certainly a believing slave is better than an idolator, even though he should please you."

But the people of the Book stand upon a different footing in the Qur’ān and intermarriage with them is not forbidden. On the contrary, when the new converts in their zeal refused to interdict and intermarry with them, God advised them not to do so, and ordered "this day the good things are allowed to you and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you" (5 : 5).

That is just as good things and believing women were never forbidden, interceding and inter-marriage with the people of the Book was never forbidden or if any one from prejudice or in imitation of the unbelievers had imposed any restriction, that restriction was removed and interceding was encouraged and so was the taking of the women of the people of the Book encouraged as it would create better opportunities for the understanding of Islam and attract them towards it. But as eating the food of one without giving him food in return can-

not be practised, nor is it decent, so taking the women of the Book in marriage without giving Muslim girls to them is not practicable. The absence of instruction about marrying Muslim girls to the people of the Book may mean that it is left to the convenience and option of the Muslims and the exigencies of the time, there being neither prohibition nor encouragement. Hence, if Mr. Gland the is unable to find a Muslim husband for his daughters, he may marry them to the Christians without offending any provision of the Qur’ān.

Hoping that God may show them the right path,

I am,

Your brother in Islam,
SYUD IZMAR HUSSAIN.

* * *

THE ISLAMIC REVIEW IN TURKEY
Ankara,
Turkey.
May, 1949.

Sir,

I notice that your journal is full of news about Islamic World. Our people are eagerly interested to hear something about their brothers in faith in far-off countries. I have translated in Turkish some items from your valuable journal and publish them in our Sebiluresort, the leading religious and political journal of our country. A copy of which is being sent to you under separate cover.

Your work in connection with the establishment of various societies in London for the sake of Islam is much appreciated. What we wish to do is to subscribe to the principal Islamic magazines and to let our people know about their brothers in faith in countries beyond the frontiers of their country. I request you to favour me with some addresses of the leading journals which appear in the Islamic World, and are of the same standard as yours.

Is it possible to give us a list of persons who have been converted to Islam and whose declarations have already been published in the Islamic Review? We would like to publish these names to show here the glory of Islam.

I am yours,

ALI RIZA KURT.

* * *

New York,
U.S.A.
April 21st, 1949.

Dear Sirs,

I wish to inform you that I have sent you my subscription for The Islamic Review through the International Muslim Society Incorporated. Thank you kindly for sending us the magazine for January, February and March.

Up to now we have had inadequate leadership in our studies of Islam and we find the Islamic Review filling a large part of our needs. You see, we are converts to Islam. We have three small sons and we are hungry for knowledge, feeling keenly our responsibility towards them in their religious training. Please send us whatever free literature you have available.

Respectfully yours in Islam,

Mr. and Mrs. IZABAKA.

JULY 1949
"PEN PALS"

"Mumraez Cot.,"
67/65, Flood's Lane,
Demaragoda,
Colombo (Ceylon).

Dear Brother-in-Islam,

Assalamu alaykum!

I wish to have pen-pals of either sex who are willing to exchange stamps and views. All correspondence will be promptly answered.

Yours in Islam,

\* \* \*
A. R. M. SIDDIQ

TRIBUTES TO OUR LITERATURE
The Sierra Leone Branch of the Ahmadiyya Movement,
7, Brass Street, Freetown,
Sierra Leone, B.W.A.

April 21st, 1949.

Dear Brother in Islam,

Assalamo alaikum!

I, being the Amir and Missionary in charge and general manager of all Ahmadiyya schools in Sierra Leone, beg to request the favour of your very kindly sending me some books for our Government Assisted Ahmadiyya School Libraries as Sulha Jara.

It will be regarded as a great act of kindness if you could send The Living Thoughts of the Prophet, The Islamic Review, The Life of Muhammad, or any book published by you.

Yours brotherly,

MOHAMMAD IBRAHIM KHALIL.

\* \* \*

LANDLORDISM UNDER ISLAM

Dear Sir,

Professor Raihan Sharif in his article entitled "Islamic Socialism" makes the following statement:

"In Islam land belongs to none but God, and as such is to be treated as a state property under the decree of the Malik ul Mulk. Thus the absence of private landlordism cuts at the root of exploitation..."

Firstly and fundamentally, of course, everything in heaven and in earth belongs to God, but I should be glad of a fuller explanation of the land and property legal position in Islam and, as a concrete instance, in Pakistan itself.

Are there any regulations to prevent anyone obtaining house property or agricultural land and then subletting to someone else? If not, it seems that "private landlordism" must still exist even under Islam. If not, also, how do poor people who cannot buy their own houses or farm land manage to live in a house or to work on land?

I should welcome an elucidation of the whole land and property position as in practice under Islamic law and in Pakistan.

Your well-wisher,

\* \* \*
PHILALETHES.

THE NEED OF ISLAM IN AMERICA

92, Myrtle Avenue, Brooklyn 1,
New York, U.S.A.

Dear Sir,

I have read in the Islamic Review of the difficult struggle to bring the light of Islam to the United States. With this I can readily agree. Yet I shall try and enlighten the readers as to the cause of the trouble.

I am an American born Negro, who for many years has been seeking the Light of the true Religion of Islam. And at long last I found it through the Islamic Mission to America at 145, State Street, Brooklyn. And so I became a Muslim, and I am very happy. But in this country there is so little help for us new Muslims. Those who are here seem so far behind in following the real teachings of Islam that it is painful. We are told of laws, yet there is no way of finding out just what these signify.

Being born in an advanced country like the United States, we are a little curious. But is it not only natural that we should know why we do certain things?

I have written to various educational institutions in India and Egypt, but they have not even taken the trouble to answer my letters. This indeed was a great blow to me, for I had thought as a convert I would on inquiry receive instructions to help me become more devout. I also wrote to San Francisco quite some time ago and offered my home to any Muslim who might be passing through New York, but till now I have received no reply. On reading "Islam in England" in the current issue of the Islamic Review, I must confess I had a feeling of jealousy knowing that here in the United States we have not the opportunity of availing ourselves of such intellectual lectures and discussions.

I believe it is in this that is to be sought one of the reasons why Islam is making so little progress in the United States, although I, like many others, find this very difficult to understand. Please do not think that any of us has any regrets at having become a Muslim; what we do need is some guidance.

Fraternally yours,

OMAR ABDULLAH HARPER.

\* \* \*

PROFESSOR GIBBS MOHAMMEDANISM

School of Oriental and African Studies,
London, W.C.

16th June, 1949.

Dear Sir,

I read your review of Prof. H. A. R. Gibb's Mohammedanism with great interest. The book, apart from its sympathetic nature, which we do not often encounter in European works on Islam, is of a certain scholarly value. But I noticed that the author had made one or two errors which did by any means lessen its importance as a useful work.

First of all, he gives 1256 C.E. as the date of the end of the Caliphate in Baghdad, which should be corrected to 1258.2 Probably Prof. Gibb confused the last figure of the Christian date with that of the Hijri, which is 656.

The other thing which seemed somewhat inaccurate was his statement that the "gare of Ifisbud was closed in the third century." 3 This does not apply to all the sects of Islam.4 Indeed, one of the fundamental differences between the Sunni and the Shi'a is the fact that the latter consider the gare of Ifisbud open to the present day.5 I wish that our professor had made this clear, at least in a footnote.

I was pleased to note that the author agrees with the view expressed in my thesis Shisim and its Influence on Arabic Literature (1947), that "to give 'Ali the holy appearance of a saint, the Shi'a linked his life and pre-existence with that of Muhammad. As legends gathered round him, they were extended to include his father-in-law 7" (p. 45).

Finally, I must offer my heartiest congratulations to Prof. Gibb for such a comprehensive and informative work which I understand is being at the moment rendered into Arabic in Baghdad.

Yours sincerely,

S. A. KHULUSI.

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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. 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’ÁN.—The Gospel of the Muslim is the Qur’án. 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’án, 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 Premeasurement 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 purified of all impurities and thus to become fit for the life in the Heaven. State after death is an image of the spiritual state in this life.

The sixth article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. 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 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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