BOOKS
by some leading authors

MUHAMMAD IN WORLD SCRIPTURES
By MAULANA 'ABDUL HAQUE VIDYARTHI
Price 8s.6d.

- APOSTACY AND THE MUSLIM MARRIAGE
By S. 'ABDUL HAQUE
Price 2s.6d.

- A COMPLETE ENGLISH TRANSLATION OF FUTUH-AL-GHAIB—THE COLLECTION OF THE UTTERANCES OF SHAIKH MUHYUD-DIN 'ABDUL QADIR JILANI
By MAULAVI AFTAB-UD-DIN AHMAD
Price 6s.

- STUDIES IN ISLAM AND CHRISTIANITY
By DUDLEY WRIGHT (MUHAMMAD SADIQ)
Price 6s.6d.

- A NEW WORLD
By WILLIAM B. BASHYR-PICKARD, B.A., (Cantab.)
Price 6s.

- THE AFFINITY BETWEEN THE ORIGINAL CHURCH OF JESUS CHRIST AND ISLAM
By LORD HEADLEY
Price 3s.

- THE PREACHING OF ISLAM
By THOS. ARNOLD
Price 18s.

ALL PRICES POST FREE

CAN BE OBTAINED FROM

THE WOKING MUSLIM MISSION
& LITERARY TRUST
WOKING, SURREY, ENGLAND

EXCEPTIONAL steps are taken to ensure the highest standards of quality and purity for 'Ovaltine'. Only the best is considered good enough for this delicious food beverage which has been, for many years, a valuable factor in the health of countless thousands of people.

By this insistence on quality, 'Ovaltine' has achieved universal popularity and is widely used in Hospitals and Nursing Homes throughout the world.

Children and adults, invalids and convalescents—all derive benefit from 'Ovaltine'. A cup of 'Ovaltine', taken just before retiring, assists in bringing deep, peaceful rest; while you sleep 'Ovaltine's' nutritive food elements help to build up fresh reserves of strength and vitality, in the morning you awake cheerful and refreshed, and ready for a new day's work.

At the 'Ovaltine' Factory in a country garden every care is taken to perfect the safeguards of purity and hygienic efficiency, and in the famous 'Ovaltine' Research Laboratories, fully qualified scientists check and test at every stage of manufacture.
To Our Subscribers and Contributors

The Islamic Review, the official organ of the Woking Muslim Mission and Literary Trust, of The Shah Jehan Mosque, Woking, Surrey, England, and of Azeez Manzil, Brandreth Road, Lahore, Pakistan, is published monthly. In conformity with the objects of its publishers the Islamic Review is a cultural, non-political journal which takes no stand on the political policies of the various Muslim countries. In publishing such articles as deal with the world of Islam, its sole aim is to acquaint the component parts of the Islamic world with those problems and difficulties. Its aim in presenting political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of the Islamic Review, or its publishers.

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

Orders for subscriptions may be sent to

British Guiana :  H. B. Gaibri, Esq., 13, Water Street, George Town. 20/-, post free.
British West Indies :  Maulavi Ameer ‘Ali, “The Gem,” 64, Charlotte Street, Port of Spain, Trinidad. 20/-, post free.
Ceylon :  Victory Trading Company, General Merchants and Suppliers, 51, First Cross Street, Coombo, 20/-, post free.
Egypt :  H. H. Khan, Esq., P.O.B. 678, Cairo, £E.1/-, post free.

Pakistan and India :  “The Islamic Review,” Azeez Manzil, Brandreth Road, Lahore, Pakistan.
International Muslim Society, Inc., P.O. Box 37, Station J, New York, New York, $4.25, post free.

Subscriptions may begin with any desired number.

Kindly quote your subscriber’s number when corresponding.

Between Ourselves

The Cover

The cover depicts the national flags of some of the Muslim countries of the world. The flags surrounding the Ka’ba, looking at the page clockwise, are those of Pakistan, Trenagannu, Syria, Afghanistan, Kelantan, Johore, Morocco, Indoneisa, the Yemen, Tunis, Turkey, Jordan, Irak, Keleah, Egypt, Zanzibar-Muscat-Kuwait, Iran, Sa’udi Arabia.

The Contributors

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.”

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

Professor Muhammad ‘Abdur Rahman Khan, A.R.S.C., B.Sc., President, Hyderabad Academy, was Principal and Professor of Physics, ‘Osmania University College, Hyderabad-Deccan, India. He is a Fellow of various learned societies and has written various treatises on scientific subjects.

Ahmed Benzadi is Editor-in-Chief of La Republique Algérienne, Algiers, Algeria, an organ of Hizb al-Bayan (Democratic Union of the Algerian Manifesto).

‘Abdus Subhan, M.A. (Alig.), B.Litt. (Oxon.), is lecturer in Arabic and Islamic Studies, the University of Dacca, Eastern Pakistan.

‘Abdul Wahhab Khalaf is Lecturer, Dar al-Hikmat, Cairo, Egypt.

Dr. Hurusiati Subandrio, a lady Doctor of Medicine, is Cultural Officer, Indonesian Republican Office in London.

Maulavi Muhammad Ya’qub Khan, B.A., is Editor of the English weekly, The Light, Lahore, Pakistan.
| CONTENTS |
|-----------------|--------|--------|
| Editorial       | 3      |
| By the Light of the Qur'an and the Hadith | 4      |
| by Dr. S. M. 'Abdullah, M.Sc., Ph.D. |        |
| The City of Islam | 5      |
| by Muhammad Marmaduke Pickthall |        |
| City of the Dawn | 12     |
| by Dr. S. A. Khulusi, Ph.D. |        |
| Hispano — Arab Ceramics | 18     |
| by José Guillot Carratala |        |
| Why I Embraced Islam | 20     |
| by Thomas Muhammad Clayton |        |
| A Prose Version of a Modern Persian Poem | 21     |
| by Muhammad 'Abdul Rahman Khan |        |
| Sheikh 'Abd al Hamid Benbadis of Algiers | 22     |
| by Ahmed Benzadi |        |
| The Message of Islam | 25     |
| by 'Abdus Subhan, M.A.(Aliq.), B.Litt.(Oxon.) |        |
| What they think of us | 26     |
| Mixed Marriages | 26     |
| The Muslim Woman at Home | 26     |
| 'Aliya 'Umarova, Woman Deputy Minister of Public Health of Uzbekistan | 27     |
| 'Id Ul-Fitr (1368 A.H.) at Woking | 28     |
| Animals slaughtered by Non-Muslims and their consumption by Muslims | 31     |
| by 'Abdul Wahhab Khallaf |        |
| The Position of Women in a Muslim Family in Indonesia | 35     |
| by Dr. Hurustiati Subandrio |        |
| A Page for our Youth | 40     |
| by Maulavi Muhammad Ya'qub Khan, B.A. |        |
| A Glance at the World of Islam | 42     |
| Islam in America | 42     |
| Egypt | 42     |
| Iraq and Iran | 42     |
| Spanish Morocco | 42     |
| Pakistan | 44     |
| Sa'udi Arabia | 44     |
| Tunisia | 45     |
| Turkey | 45     |
| A Muslim at the World Assembly for Moral Re-armament at Caux-sur-Montreux, Switzerland (Summer, 1949) | 46     |
| Islam in England | 47     |
| The formation of the Islamic Council of the United Kingdom | 47     |
| 'Id Ul-Fitr (1368 A.H.) in England | 48     |
| The Shah Jehan Mosque, Woking | 48     |
| The Islamic Cultural Centre, London | 48     |
| The London Mosque, Putney, London | 48     |
| The East London Mosque, London | 48     |
| In Principal Cities of Great Britain | 48     |
| Islam in Germany | 49     |
| 'Id Ul-Fitr in Berlin | 49     |
| Notes and Comments | 49     |
| The Need for Closer Co-operation between the various Schools of Thought of Islam | 49     |
| Religious Reforms in Turkey | 50     |
| Cartoon | 50     |
| Book Reviews | 51     |
| Islam and Civilization, by Khwaja Kamal-ud-Din | 51     |
| The Sanusi of Cyrenaica, by E. E. Evans-Pritchard | 51     |
| The Richest Vein, by Guy Eaton | 52     |
| What our Readers say | 53     |
| M. Hamidullah—France | 53     |
| Akram Sabanovich—U.S.A. | 53     |
| The Wall of Borneo—London | 53     |
| Anees H. Ahmed—Hyderabad-Deccan | 53     |
| Peter Adami—American zone, Germany | 53     |
| E. I. Knoor—Johannesburg | 54     |
| Choudharg Rahmat 'Ali—Pakistan | 54     |

PUBLISHED BY

THE WOKING MUSLIM MISSION AND LITERARY TRUST

<table>
<thead>
<tr>
<th>s.</th>
<th>d.</th>
<th>s.</th>
<th>d.</th>
</tr>
</thead>
<tbody>
<tr>
<td>57</td>
<td>20 pages</td>
<td>65</td>
<td>Study of Islam (In Press)</td>
</tr>
<tr>
<td>58</td>
<td>46</td>
<td>66</td>
<td>Five Pillars of Islam</td>
</tr>
<tr>
<td>60</td>
<td>28</td>
<td>68</td>
<td>Re-Incararnation of Souls (In Press)</td>
</tr>
<tr>
<td>61</td>
<td>40</td>
<td>69</td>
<td>Islam on Slavery (In Press)</td>
</tr>
<tr>
<td>62</td>
<td>7</td>
<td>70</td>
<td>Muslim Prayer and its Text (In Press)</td>
</tr>
<tr>
<td>63</td>
<td>12 Pages</td>
<td>71</td>
<td>The Excellent Names of Allah</td>
</tr>
<tr>
<td>64</td>
<td>6</td>
<td>72</td>
<td>Divorce in Islam</td>
</tr>
<tr>
<td>73</td>
<td>The Prophet's Marriages</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To be had from

2. The Woking Muslim Mission and Literary Trust, Azeeg Manzil, Brandreth Road, Lahore, Pakistan.
3. B. A. Minto, Esq., The Moslem Society of the U.S.A., 519, Grant Buildings, 1095, Market Street, San Francisco, U.S.A.
EDITORIAL

Citizenship in a Communist State

Resemblance Between Islam and Communism.

The recent Papal denunciation of Communism is of deep significance for the world of Islam. It was never before so urgent to ask: Is Islam opposed to Communism? This question calls for deep thinking, for, in a clarification of this issue will lie the future social and political development of Muslims. Perhaps the issue is not as simple as implied by the question. Clearly, there are two distinct aspects of Communism, economic and philosophic; and this will have to be taken into account when considering the Islamic attitude to it.

Economically speaking, the Qur'anic injunctions such as abolition of usury, insistence on the circulation of money, and the law of inheritance which amounts to depriving the individual of the right to dispose of his property as he chooses, display a marked bias in favour of Communism. Indeed, there are schools of thought among Muslims who advocate complete nationalization of land on the ground that its possession is forbidden by the Holy Qur'an. It is conceivable, therefore, that if all the economic directions of the Holy Qur'an are followed and given their concrete translation in modern times, the two systems may very much resemble each other.

Real Difference Between Two Systems.

It is, however, in the second aspect, namely the philosophic, that the real difference between the two emerges. Philosophically, Communism is materialistic. It is based on a view of life which does not believe in seeking an outside explanation of our world of matter. Matter is all sufficient: our ideas, actions, philosophy, indeed our very personality flow from it. There is no God who has created this earth and the heavens and caused food to grow for our sustenance. This outlook rejects the religious comprehension of life. It has been suggested that now Soviet Communism tolerates religions. But this is not the point we are considering. Communism is the child of materialist philosophy and its understanding of the Universe is its own, sharply conflicting with the religious one, and it is this outlook which will be — whether other thoughts are tolerated or not — supreme in the lands where Communism is in power.

Simply stated, the inevitable consequence of a denial of God's authority is to create man's authority instead. Perhaps it may not appear a matter for concern whether a man believes in God or not, but it becomes a vital issue the moment a particular individual amongst us assumes power to rule over us. It is then at once pertinent to ask: what guidance will that ruler or rulers follow in the governance of his people? Are his prejudices and fancies checked by some overriding consideration? Does he acknowledge any authority higher than himself before whom he regards himself answerable? No sooner is this question put than the importance of belief in God becomes manifest.

How Islam Prevents Dangerous Consequences of Modern Concentration of Power.

Under modern conditions power is being concentrated more and more into fewer hands; even in democracies higher over-all policy is decided by the very few. It is much more so in the case of the Soviet State where the higher executive is not even refreshed by a general expression of public opinion. At any rate, it is the accident of power alone which gives title to rulers in both the systems to govern the entire life of their people. It is of the utmost importance that we should know the principles in whose light policies are determined. It is here that the materialist outlook of the Soviet rulers holds our dangerous prospects for their people. According to it, not only are the day-to-day economic issues to be handled by them but the whole direction of people's lives, their ends and purposes given by this small set of people. It is their opinions and prejudices which define the very basis of existence for mankind. This is too great a power to be entrusted to human hands. But this is precisely...
the role which they have assumed; their materialist philosophy forbids them to seek any super-natural source of guidance which can provide a total view of life, an unalterable yard-stick of right and wrong.

This is a situation which is impossible in Islam. Our conception of Authority or the State is that of an agency to enforce the clear and defined laws of Islam. The Holy Qur'an exhorts every individual Muslim to perform his duty to God and Man in a certain specific manner; a collective effort in that direction brings into being the State. No Muslim State can place obligations on its citizens which are inconsistent with the provisions of the Holy Qur'an, nor can it take away from its citizens the rights conferred upon him by God. In this clear statement of rights and duties is enshrined the freedom of man. When an Authority becomes free and rules according to its own light, unchecked by any consideration outside its own ambit of understanding and interest, the best of intentions will not be able to control the monster of tyranny which such a system is bound to release.

Islam does not contemplate human beings to be ruled by the prejudices of fellow human beings. 'The Authority which guarantees freedom to man against tyranny of all description, issues from God. Muslims cannot, therefore, accept the self-sufficiency of materialism or any system of thought based on it. It is this vital consciousness that there is One above them that gives us rulers a sense of humility (moreover public opinion can always refer them to the directives of the Holy Qur'an); and it is this living faith in God that gives the meanest of us a sense of dignity.'

By the Light of the Qur'an and the Hadith

Compiled and Annotated by Dr. S. M. 'Abdullah, M.Sc., Ph.D.

Business Transactions in Islam Rooted in Responsibility to God.

We read in the Qur'an:

"O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down and let a scribe write it down between you with fairness; and the scribe should not refuse to write as God has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) God, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of God and assures greater accuracy in testimony, and the surest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it), then surely it will be a transgression in you, and be careful of (your duty to) God, and God teaches you and God knows all things.

"And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) God his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and God knows what you do." (2 : 282-3.)

The Importance of Written Documents.

The above-quoted verses give us guidance in matters dealing with contracts, evidence, law of deposit and trusteeship. The first half of the verse 282 deals with transactions involving future payments, the second half with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future or if cash is paid now and delivery is contracted for at a fixed time and place in the future. In all such cases a written document is recommended. Examples of the latter kind, cash payment and delivery on the spot, require no evidence in writing. This verse furthermore forms the basis of the guardian and ward law and a guardian may be appointed not only for minors but for all such persons who, on account of unsound mind, etc., cannot manage their property themselves.

The Woman's Evidence.

The reason for having two women in place of one may best be given in the words of M. Muhammad 'Ali, the world-famous translator and commentator of the Qur'an: "Ordinarily the sphere of woman's activities being the home, she takes very little part in the transactions of business and trade, etc., and she is also more likely to lose her mental balance under the severe test of cross-examination than a man." It may be noted that it is only in matters dealing with trade, business and economic affairs that such a distinction is made. On the other hand in the case of adultery or birth or matters relating to sex, etc., the woman's evidence is equal to that of a man. The verse 283 deals with the law of deposit and implies great trust in the depositary on the part of the depositor. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back property and account when required according to the terms of the trust. It may, however, be remembered that all the laws of Islam are linked to the sanction of religion, which requires a higher standard than Law and a Muslim is always required to remember that after all he is responsible to God for all his actions and deeds.
THE CITY OF ISLAM

By Muhammad Marmaduke Pickthall

Prince Sai'd Halim's Conception of the Constitution of a Muslim State

The Progress of Western Nations is due to the Partial Adoption of the Sacred Law of Islam.

In this lecture, I wish to focus your attention chiefly on the present. I have shown that the standard of Islam in every sphere of human action, human intercourse, is certainly not lower than the highest standards of to-day. It is the Muslims who to-day fall short of the Islamic standard. I have explained the reasons, as I understand them, for the downfall of the Muslim empire and decay of Muslim civilisation and I have told you how that downfall and decay, far from shaking the faith of Muslims in the Shari'ah or Sacred Law, have strongly confirmed it. For they now see clearly that the cause of their humiliation has been neglect of some of the injunctions of the Sacred Law:

"To obtain education is a religious duty for every Muslim, male and female."

"Seek knowledge even though it be in China."

"An hour's contemplation and study of God's creation is worth a year of adoration."

"Trust in God but tie up your camel,"

and many other sensible and plain commands. And Muslims now see clearly that the material success of Western nations is due to their adoption of that part of the Shari'ah or Sacred Law of Islam which guards material progress and prosperity, and which the Muslims of the decadence so foolishly neglected. Ideas and axioms that are most abhorrent to the mind of Christendom when it was Christendom — I mean when the Christian Church dictated the ideas and practice of the Western peoples — but which were present in Islam from the beginning, and are embodied in the Sacred Law — have one by one, and gradually, become accepted by the people of the West. The duty of free thought and free inquiry; the duty of religious tolerance; the idea that conduct and not creed or class distinction must be the test of a man's worth in law and social intercourse; woman's right to full equality with man before the law, her right to property; the right to divorce and remarriage; the duty of personal cleanliness; the prohibition of strong drink — all these were derived from the Muslims of a bygone day. But they were, of course, adopted by the Europeans in the strength of the al-Dalil al-'Aqli (argument of reason) alone, not on the al-Dalil as-Shari' (the argument of divine sanction); which alone commended them at first to Muslims. The Muslims, from belief in their divine sanction, proceeded to a knowledge of the arguments of reason in favour of these ordinances. Is it possible that the West, having accepted them on the evidence of reason, may come eventually to belief in their divine sanction? I hardly think so, until the West can come to recognise the divine sanction which is behind human reason; until the peoples come to know that all these things, which for the Christian rank as "secular," but which are of such vast importance to the welfare of mankind, form part, the only part, of an existing code of religious law, claiming to be of divine revelation; until they come to realise their need of the remaining portion of the Shari'ah, the part which Muslims still hold fast, the part which guards political and social ability and progress. This the Muslims have held fast on the strength of the al-Dalil as-Shari' only for the past two or three centuries; but the al-Dalil al-'Aqli alone can bring non-Muslims to adopt it, and the al-Dalil al-'Aqli to-day is lacking in the only form in which it could appeal to the materially-minded is a bright example of the whole Islamic polity in practice, upon modern lines.

Some of the Achievements of the Social System of Islam.

We can show some notable achievements — the largest and most comprehensive human brotherhood the world has ever known, a society quite free from the internal strife and jealousy which threaten the existence of the Western social order; a practicable code of international law; a social code in which the claims of capital and labour, landlord and peasant, the rights of property and those of enterprise — nay, the very theories of monarchy, constitutionalism, socialism, communism, aristocracy and democracy — are all quite happily reconciled. Yet, while there is no bright example of Islam in practice, in the shape of a successful and progressive modern state, while the Muslim nations seem to be behind the Western nations in material well-being, the latter will inevitably turn away with the idea that the guiding principles of such backward, unsuccessful peoples must of necessity be inferior to their own. And they have every right to do so, seeing what they see. The fault is ours, not theirs if the light of Islam is invisible to them.

1 Being the text of the eighth of a series of lectures delivered at Madras, India, in 1907.
Yet another thing which has confirmed the faith of thinking Muslims in the Shari'ah is the failure of Western civilisation in the sphere of political and social science in contrast to its wonderful success in natural science—it is utter failure so far to solve problems which were settled centuries ago in Islam. We all agree that it is desirable that the truths of Islam should be made known and, as far as possible, commended to the modern world. But some among us seem to think that the way so to commend them is to disregard the Shari'ah as something antiquated; and to present Islam as a religion without a Law—a mere matter of personal belief, of abstract thought and of detached opinion. Some Muslims, rendered stupid by the onslaught of modern technical efficiency, would be willing to accept not only the scientific knowledge and achievements of the West—which Muslims do most urgently require in order to complete the Shari'ah which has too long been mutilated—but also all the social and political ideals and institutions of the West. That is suicidal madness, as the Shahed Sa'id Halim Pasha warned the Muslims of the world in his remarkable work in Turkish, Islamişlavmi (Islamism); for the political and social science of the West is, unlike the natural science of the West, of haphazard growth and is based mainly not on demonstrable truths but on demonstrable fallacies. It is only the common sense of the English, their natural gift for making things unreasonable a success in practice, the mental energy and hardness their climate gives them which have enabled them to avoid a collapse, which has already come to other European countries, France (more than once), Russia and Italy. If the Muslims have declined through their neglect of certain portions of the Shari'ah, that is no reason for discarding the remaining portions, but rather for restoring the whole and observing it with more intelligence. We want a clear code of the main principles and injunctions which can be placed in the hands of every Muslim, every Muslimah. At present, in existing works on Fiqh (Islamic Jurisprudence), we are confronted with the manifest absurdity that personal matters like the position in which the believer stands to pray, are made of equal importance with first principles, like the law forbidding murder. We have to distinguish once for all between that which is essential and of permanent homage value and that which was the currency of a particular historical period. Otherwise we are likely, most of us, to remain in the ignorant and bewildered state of men who cannot see the forest for the trees, who are so bothered with the emphasis on small particulars that they lose sight altogether of the motive and the goal. Muslims have everything to learn from Europe in the matter of natural science. They have nothing whatever to learn from Europe in the regions of political and social science. In such matters Islam found the way of peace thirteen centuries ago. Christendom has not yet found it. The work before us is not, therefore, to discard Islamic institutions, putting Western institutions in their place, but to modernise Islamic institutions and uplift them to the present standard of efficiency.

Prince Sa'id Halim of Turkey.

Prince Sa'id Halim, whom I knew well, was a man with practical experience of statesmanship in troublous times, well versed in modern European politics; a reformer and the son of a reformer; who had been forced by circumstances all his life to give much thought to problems concerning the future of Islam and of the Muslims; a man acquainted with the thought of England, France and Germany, as well as with the teaching of the Qur'an and of the Prophet, and the commentaries of the learned on that teaching. He was thus well qualified to advise the Muslim world as to its future policy, and his advice was not Aropadashmaq (Europeanise) but Islamişlavmi (Islamise). He had in mind an independent Muslim country which still retained some of the prestige of the historic Muslim Empire, and was still the seat of the Caliphate. He, like the great majority of members of the Committee of Union and Progress, was a Khilafatist—supporter of the institutions of the Caliphate. So, in his book, his aim was, first and foremost, to depict the true Islamic State in modern terms, and to contrast it with existing forms of Government.

Prince Sa'id Halim, in his task, had to overcome difficulties which we shall not have to face, for it is no easy business to translate the theory of Islamic Government as it existed in the time of the first four Caliphs into modern terminology. The first four Caliphs, though they ruled a mighty empire and though their armies and their officers in all parts of the world paid absolute obedience to their orders, had nothing in common with despots, least of all with military despots. They led a simple private life in Medina, not interfering at all in the local government of the place, not interfering at all with any local government so long as it did right. Their words were absolute commands for all the Muslims; but, except to the armies and to the officers entrusted with the peaceful organisation of conquered regions, they issued very few commands. They gave a plain account of events and of their own executive actions in the Khatiba (Sermon) every Friday in the Prophet's Mosque, and were the ultimate appeal in all matters of religion, law and government, and that was all. They were surrounded by no pomp of an imperial court; they claimed no royal reverence. Their private relations with the people of Medina and with all the Muslims who approached them were quite frank and brotherly. When a poor old woman rather rudely charged 'Umar ibn-ul-Khattab with some slight wrong to her, the people wished to put her away but the Caliph ordered them to let her speak, saying: “It is the duty of every Muslim and every Musilmah to speak the truth to the ruler.” All the Muslims knew the Sacred Law and obeyed it; if they were in doubt they went to the Caliph or his representative who solved their difficulties for them in the simplest way. There was no police, and no need of one. The liberties and self-governing institutions of the people were secured, and the Caliph's care was but to see that they enjoyed them.

The Umayyads transgressed the limits of God imposed on personal ambition when they changed elective sovereignty into hereditary sovereignty.

A change came with the accession of Mu'awiya but it was not so great as has been generally represented, for the principle of election was still respected in theory. We find Mu'awiya the Second on his death-bed expressly charging the people to elect the best among the Muslims to succeed him—and the simplicity of the Arabs was still maintained to some extent. If Bani Umayyah had given proof of their sincerity by refusing the succession after Mu'awiya's death—it must be remembered that they had a standing majority in Syria, Egypt, Northern Arabia and North Africa and so could do as they liked—and electing the best of the Muslims from the point of view of public service to succeed him, in the true Islamic way, there could be no two opinions to-day as to the service which they rendered to Islam, despite the crimes which marked their rise to power. But after making ruthless war on the dynastic party because of their desire to found a dynasty—against the Prophet's will, as Sunnis hold—they themselves set up a dynasty, and thus defaced for us the outline of the perfect City of Islam. There have been dynasties of the Caliphate of Islam since then until when the last, inoffensive Caliph of the illustrious House of 'Usman, was ordered out of Turkey at a moment's notice.

There have been many good Muslims in the long line of Caliphs, and Islam has often flourished under them with something of its pristine brilliance, for the Shari'ah was always there
to guide them in good Government. But one of the limits of God imposed on personal ambition was transgressed when the elective sovereignty for life was changed into hereditary sovereignty; and one of the safeguards of the pure theocracy was set aside. If the elective life-sovereignty of a peculiar kind, in conjunction with free local institutions and self-government (which I shall come to later) had endured till now, developed in accordance with the needs of the successive centuries, the task of reconstructing the Islamic State on modern lines would have been comparatively simple, a mere question of reforms. As it is, there is a mighty gulf to bridge, from now to then, and Sa‘id Halim Pasha does his best to bridge it for us. After this long digression, I now come to his ideas.

The majority is always right is a fallacy — Islam has no belief in the collective infallibility of those who are individually incompetent.

In the West to-day the chief position in the State is open to two sorts of persons only: one who steps calmly into it by right of birth, whether fitted or unfitted to perform its duties, or one who is elected to it by the public voice. There would be nothing to say against the latter course, from our theocratic standpoint, if the election were made deliberately from among the best, tried servants of the nation by a council of the wisest heads, and if the term of election were for life or for so long as the elected one governed rightly. But it is made haphazard by the fallacy that the majority is always right, and the vote is given to a multitude incompetent to judge aright in such a case. The persons from whom election is made are generally precisely those who, in wisdom, ought to be excluded altogether from the field of choice — men personally ambitious who are straining every nerve to rise to place and power. Among the early Muslims personal ambition — the desire of power for its own sake — was an absolute disqualification. Lest you should think that this old Islamic ideal of giving power to men who, like our Prophet, have no lust for power — the only men who really ought to be allowed to hold it — is altogether lost among the Muslims of to-day, let me tell you that, in the first great organised movement for the revival of Islam on modern lines, that ideal was religiously observed. In the constitution of the Committee of Union and Progress of Turkey, it was laid down that personal ambition must be always in the servant’s place. The chief executive power was confided to men who never came at all before the public, and the chief ostensible power to men who, already before the public, were the most indifferent to power, the most averse to pomp and ceremony; first to the martyr Mahmud Shevkner Pasha, and then to the martyr Sa‘id Halim Pasha.

In the Muslim East to-day you will see that the dictators who have been elected are the men who have done greatest service to the nation, not men who have merely crushed a rival faction by the weight of an ephemeral majority. Contested elections form no part of Islamic institutions, for Islam has no belief in the collective infallibility of those who are individually incompetent, and it has no faith in the majority of the ignorant. Choice of the ruler is a serious matter which is entrusted only to wise heads acquainted with the personalities concerned. The Muslims, as a whole, have no part in the election. They simply ratify the choice or they denounce it. The head of the Muslim State is elected not for a short term only, but for life. He is invested with all powers of Government. In relation to the people he is an absolute monarch, but in relation to the Shari‘ab he is on a level with his poorest subject; he is merely a Muslim among Muslims, looking forward to the Day of Judgment when he will have to render an account of all his works. The people have no authority to get rid of him so long as he does right; but if he does wrong, the Shari‘ab itself gives them the right to call him to account and, if need be, depose him. In Western democratic States the vote of the people can depose a President who has done right — nay, can depose him even because he has done right and they prefer wrong. That would be quite impossible in the Islamic State, where there is a Law for ruler and for people in such matters.

According to Prince Sa‘id Halim, Islam recognizes no rights of man as man; majority and minority are unknown in the Islamic State.

Islam recognised no inherent rights of man as man. Rights are attached to functions, to duties properly performed, to knowledge and experience. That is to say, there is no political or social right apart from competence. In the West, rights are recognised apart from competence. The most important rights of all, the right to vote on public questions, the right to legislate, the right to rule, are conceded to the utterly incompetent. Questions of the most delicate national importance are decided by the rough and tumble method of majority. The minority is in the position of a defeated enemy. It has no rights whatever, though it be composed of thoughtful men, against the majority, though it be composed of men intensely ignorant.

Majority and minority, in that sense, are unknown in the Islamic State. Here the popular assembly is not elected as in the West by constituencies which include all sorts of different interests, on the ground of party opinion; it is elected by constituencies composed of groups, such as trades, occupations, tribes and communities — which have essentially the same interests — on the ground of representative competence. Thus there is no opening for the tyrannising of majorities over minorities. And supposing that a majority holding a particular point of view did dominate the popular Assembly, they could never tyrannise even the minority and their supporters throughout the country in the way in which majorities in power are wont to tyrannise in Europe — I mean, by legislation hostile to the minority’s interest. For the popular Assembly, in the Muslim State, has no legislative function, or executive function. The executive function is vested solely in the ruler of the State, who appoints his delegates, and is responsible only to the Shari‘ab as represented by the Council of the Jurists, in whom the legislative function is entirely vested. New laws are made only by men learned in the guiding principles of law, men chosen by the popular assembly from among the multitude of those learned in the law on account of their enlightenment and understanding of the nation’s needs. And legislation is a rare thing, not a daily occurrence. The laws of Islam are not passed in a heated assembly by men who ardently desire the legislation, in their interests, against men who as ardently oppose it, in their interests. The laws of Islam are firmly based upon the Shari‘ab and are therefore in the interests of the people as a whole. They are not the work of warriors, but of sober jurists. And they are not concerned with small matters of detail. The smaller matters, which in Europe go to Parliament, are here regulated by an order of the Executive.

In Europe oppression by the majority of the minority is because its political and social order is “without divine authority.”

We have seen revolutions in Europe. They result in the oppression of one sort of people by another, the only change being that it is a different sort of people who play the part of the oppressors after the revolution than that which played the part before. That is because the aim of one class or political party is not to enjoy equal rights with another, but to supplant and crush the other succeeding to all its privileges, including that of tyrannising; and because the goal pointed out to Man’s
ambition by the social and political text-books to the great
equalities of modern European history is that of irresponsible
wealth and irresponsible power. In the same manner, we see
nations seeking to ruin and destroy, or to enslave, each other.
That is because the social and political order in Christendom is
"Without divine authority." It is devoid of an authority which
all men recognise. It has behind it no effective sanction, such
as the Sharia'ab provides for the Muslim social and political order.
There is no general acknowledgment of a Higher Authority, a
Higher Law, than those which man's ambition and brute force
are able to establish temporarily. There are no generally res-
ppected limits except those imposed by force of circumstances;
therefore there are no real safeguards for the social and political
regime; nor can there be where folk are still in ignorance of
the divine and natural laws on which the social and political
structure must be based in order to acquire stability.

Europe was more advanced in this respect under the pre-
Christian Roman Empire than it has ever been since Christianity
prevailed, because the pagan Romans were concerned with this
world, and the Church was not. The Romans cultivated some
humanity and did not allow the doctrine of irresponsible power
to go unchallenged practically, as the Church has done. They
had a high official called Tribunus Plebis — The Tribune of the
Common People — who had authority, and often used it to call
the government to account on behalf of the people, even on
behalf of individuals. Something of the Roman tradition revived
in the Italian mediaeval republics, mixed with the free tradition
of the younger races from the East which overran the Empire in
the period of its decline. But it was often as not opposed by the
Christian Church, which, having taken to its heart the doctrine
that the aim and object of religion is located in another world,
far from establishing the ideal of God's actual Kingdom in this
world — as Islam established it — often supported the doctrine
of irresponsible power in the sphere which it regarded as
"secular," and punished men who, like Savonarola, made bold to
speak of the Kingdom of God as actual. The greatest thing
that the Church ever did, that I can remember, to restrain the
irresponsible ambitions of the Christians was the institution of
Trève Dieu — the truce of God — causing warfare to be stopped
on certain days of each year, which reminds us of a similar
institution among the Arabs of the time of Ignorance; and that
it forbade usury as strictly as Islam forbids it.

The part of the Church in the wake of European political
systems.

Do not misunderstand me. The Christian Church did much
for the relief of misery and for the healing of the wounds of
Europe. It preached peace, but it preached it at a distance from
men's daily life, and pointed always to the cloister as the road
to heaven. It was thus remote from life and frowned on life,
an attitude which prevented it from exercising an effectual check
on the doctrine of irresponsible power, even when some saintly
men arose who sought to do so. The Mediaeval Church, in
general, went with the times, and more often than not supported
the doctrine of irresponsible power. It was a son of the Church
in an especial sense, a natural son of Pope Alexander VI, Cesare
Borgia, who became, curiously enough, the pattern of the
Irrepressibles. This Cesare or Caesar Borgia was the greatest
tyrant of his time. He was absolutely ruthless, but efficient.
During his ruthless pacification of the Abruzzi, part of the States
of the Church, he happened to be accompanied for some time
by an emissary of the Florentine Republic, one Niccolo
Macchiavelli who, disguised with the disorders which prevailed
in his own free republic, was so struck by the success of the
fire-and-sword methods which he saw employed by Cesare, that
he beheld in utter ruthlessness the best weapon of Government.
Cesare is in fact the hero of Macchiavelli's famous book Il
Principe (the Prince) which afterwards became the text-book of
State Government for modern Europe — not only for despotic
governments but democratic governments as well. The late Mr.
Gladstone, reputed a great democrat and a religious man, accepts
Macchiavelli's "Prince" as his pattern in politics no less than
does Frederick William of Prussia, or Catherine the Great.
"The Prince" is the direct negation of Theocracy, for it acknowledges
no power above the might of human government.

Similarly, there has been no steadfast ideal as a guide for
social conduct and relations, the Christian Church upholding an
ideil remote from actual life. Wealth and property have been,
and are, held and administered without the limitations which a
practical theocracy imposes. Generally, the down-trodden,
evious of the privileges which the rich enjoy, aim at themselves
attaining such wealth and privileges rather than at adjusting the
balance. Thus there is no equilibrium, and the philosophical
politician, to soothe his conscience, talks of the swing of the
pendulum, as if it were a regulated movement of a necessary
part of a machine; whereas it is the machine itself, the very
structure of society, which is swaying dangerously to and fro.

As for the Balance of Power, the famous European equili-
brum, so often vaunted in Victorian days, it is altogether gone;
now Central Europe lies in ruins. Is there anything in all this for
anyone to copy? least of all, people who have stable institu-
tions of their own, covering the whole ground of sociology and
politics?

The terrific object-lesson of the last great war has led some
thinkers to foresee that Western culture may destroy itself within
a century by mere persistence in a course which has been proved
disastrous. That the danger is realised by many people in Europe
may be seen from the attempts to obviate it both before the war
and after, by founding first a Hague Convention, then a League
of Nations (and now the United Nations Organisation — Ed.,
I.R.), and from the Labour Bureaux and Conciliation Board,
which have sprung up so suddenly in every Western country.
But the League of Nations, the Hague Tribunal (and the United
Nations Organisation — Ed., I.R.) are incapable of dealing
effectively with the big sinners. They can only bring to book
the sinners who are small and weak. Nothing really useful can
be done without a complete change of ideal, without the recogni-
tion of a Higher Power and Authority than any which is founded
on brute force. As a witty Frenchman once remarked: "Si dieu
n'existait pas il faudrait bien l'inventer" (If God did not exist
it would be necessary to invent Him). Western statesmen may
have no belief in God, but they will have to act as if they
believed in Him; they will have to accept the principles of
Theocracy — the notion of a Higher Law than man's ambition,
the unpalatable notion of a Day of Judgment — if they wish
to rescue Europe and the world from a condition of perpetual
danger.

The difference between the social and political structure
of Islam and other systems lies in its determining "The limits
of God" — Hudud Allah.

In the social and political structure of Islam there is
Authority which all must recognise. Behind every one of its
institutions and ordinances there is a Sanction which all must
revere. To man's ambitions and devices real limits are
imposed — Hudud Allah (the limits of God), as they are called
— boundaries which every Muslim must respect and admit
himself in the wrong if he transgresses one of them. These are the
safeguards of the rights of men and nations. In the Islamic

THE ISLAMIC REVIEW
polity there are no such ideas as irresponsible power, or irresponsible wealth, or irresponsible government, or irresponsibility of any kind. Power and wealth are limited by man's admitted and accepted responsibility to God, and the manner of their use is prescribed in the Sacred Law. In commercial dealings there are limits: the respect for contracts and a man's pledged word, the prohibition of usury and gambling. On private dealings there are limits, and on individual conduct, such as the prohibition of intoxicants, the laws concerning kind and equitable treatment of women, justice to servants, charity to poor relations and the strict law governing inheritance: "No testament to the detriment of heirs is lawful." There are very salutary limits to the relations of capital and labour or employer and employed. "Wealth properly employed," said the Prophet (may God bless and keep him!) — that is, wealth spent in strict accordance with the Shari'ab — "is a blessing (to the world at large); and a person may lawfully endeavour to increase it by honourable means" (i.e., not by usury or any kind of oppression).

"A tax must be taken from the rich and distributed among the poor."

"He is no true Muslim, who eateth his fill, and leaveth his neighbour hungry."

"Pay the labourer his hire before his sweat drieth."

There are limits imposed on warfare, such as respect for treaties, the order not to destroy the enemy's means of subsistence, respect of non-combatants, the order to show mercy to the surrendered enemy, and so on, as I have already shown. There are limits imposed on diplomacy, and on every form of national aggression:

"He is not one of us who sides with his tribe in oppression, nor is he one of us who calls others to assist him in injustice, nor is he one of us who dies while assisting his tribe in tyranny."

Total disappearance of aggressive nationalism in all Islamic countries.

That was a limit which resulted in the total disappearance of aggressive nationalism in all the countries which profess Islam. You may think it odd that I should say this at a time when nationalism appears to be rampant in the Muslim world, when we read of Turkish nationalism, Egyptian nationalism, Syrian nationalism, Mesopotamian nationalism. The nationalism to be found in Muslim lands to-day is all defensive or protective as against European aggressive nationalism — or imperialism, which is merely aggressive nationalism fully grown — not against other Islamic nationalisms. Indeed it is marked by a new warmth of Muslim brotherhood. This abolition of aggressive nationalism, with the brotherhood of every race and class and colour in the body of Islam, is perhaps the greatest actual achievement we can show to-day, when the limits are no longer perfectly observed, when the bulwarks of the theocracy are in places broken down, though not irreparably.

It was those limits which preserved Islamic civilisation intact through revolutions such as marked the rise and fall of Bani Umayyah and the passing of the Caliphate from one great Muslim racial group to another; through catastrophes like the invasion of Chenghiz Khan, down even to the present day. For it is still essentially intact: make no mistake about that. The Shari'ab is still the Sacred Law for all the nations who profess Islam. The Turks, in their reforms, appeal to it at every step, and the reactionaries here in India appeal to it when opposing all reforms. The Muslim Bolsheviks (so called) of Russia claim no more for Bolshevism than that, as they conceive and experience it, it is not against the Shari'ab. The aim of every Muslim is to restore the Shari'ab in its first purity, translated into terms of modern life. We differ only as to details of interpretation and as to the methods which should be employed.

It was those limits — though occasionally far from perfectly observed — which caused millions of Christians, Jews, Zoroastrians, Hindus, Buddhists and Confucians to be tolerated and protected, often honoured, in the Muslim Empire through all the centuries when Europe thought it a religious duty to destroy non-Christians. It was those limits which made the Turks, when fighting for the bare existence of their country at Gallipoli, refuse to use the poison gas the Germans offered them. It is those limits which have kept the Muslims, even under most despotic governments, the ideal of universal human brotherhood; and have preserved the Muslim polity from the evils of aristocracy, plutocracy and democracy, while diffusing aristocratic virtues and democratic freedom of intercourse throughout the whole community.

It is wonderful that we Muslims still believe, and believe more firmly than ever, in our theocratic institutions; and that we see in them the way of escape from the perilous social and political confusion and uncertainty which co-exists with material well-being in the modern civilisation of the West; the only way to get rid of the hatred between classes and nations, to soften the clash of diverse aims and traditions, by bringing the Monarchist, the Constitutionalist, the Socialist, the Syndicalist and the Communist into the same world of ideas — in other words, to save modern civilisation (which after all belongs to all of us, as being the highest civilisation of the age in which we live) from the destruction from within which plainly threatens it. In Islam it is of no very great importance whether the Government is elected sovereignty for life, or a hereditary sovereignty, despotic or constitutional, or a republic, or even a Soviet republic, provided that the Shari'ab remains supreme.

Where God is King, the secular becomes religious; the principal points of the modern Islamic State according to Prince Sa'id Halim.

The principal points of Prince Sa'id Halim's presentation of the modern Islamic state may be thus summarised. The distinction between secular and religious in matters of administration, education, policy and general dealing has no right whatever to exist in the Islamic State. Where God is King the secular becomes religious. All that would remain would be persons specially learned in matters of religion, the reverence paid to whom would be entirely owing to their knowledge as displayed in actual work; from among their number the members of the Legislative body would be elected by the people's representatives. In short, the first thing to be done is to get rid altogether of that "pseudo-priesthood" to which Sa'id Halim refers as the Chief Misleader of the Muslim World. The State itself, having been "Islamised" and organised upon the lines I have already indicated, and having the advice of experts in Islamic ethics, politics and sociology, who alone possess the right (due to their competence) to frame new laws, will proceed on lines consistent with the basic principles of the Shari'ab such as:

Equality of all individuals male and female, before the law.

Universal education both of males and females.

Absolute religious tolerance.

Prohibition of usury (which means that it is unlawful for a Muslim to derive or seek to derive profit from the misfortune of a fellow-man). Thus in the Islamic State, measures would be taken to stop profiteering in the necessities of life, as well as usury properly so called.

Prohibition of the sale of alcoholic drink.
Prohibition of gambling.
The institutions of Zakat and the Bait al-Mal, which secure a fair distribution of wealth throughout the community.

Respect for the rights of property within the limits laid down by the Sacred Law.
The Sanctity of all contracts.

The institution of marriage as a civil contract between free individuals, with facilities for divorce and remarriage which without undue publicity or the need for any scandal, allow to men and women in such matters the utmost liberty compatible with decency, with the welfare of both sexes, and with the rights of children.

The maintenance of a decent reserve between the sexes, for the safety of women.

The Islamic law of Inheritance, which prevents undue accumulation of wealth by individuals and secures a portion of it to the women of a family.

Respect for women’s persons, property and rights.

Respect for the rights of children, particularly of orphan children, and recognition of the State’s responsibility towards them.

Universal military training as distinct from conscription.

The Islamic regulations concerning foreign policy.
Sanctity of treaties, prohibition of aggressive nationalism and aggressive warfare.

Strict observance of the Islamic laws of war (if war unhappily should be forced on the Islamic State by the aggression of others), respect for all non-combatants and for the means of livelihood of the enemy; the use of no weapon which has not already been used against the Muslims by the enemy; mercy and forgiveness to the conquered.

I think that is what may be truly described as an “advanced” programme for any modern State.

I have been led by my interest in Prince Said Halim’s speculations to dwell, perhaps, too long upon an aspect of the question which is hardly presented to us for solution...

What Muslims must do before a Modern State can be built up.

The first thing that you have to do is to remove the curse of ignorance, which is the root cause of the degradation of the Muslims at present. Islam does not admit of ignorance, and where ignorance prevails Islam is not. It is not a religion of superstition and priestcraft which, fungus-like, can thrive in darkness and in foul surroundings. It is the religion of free air and daylight, the religion of the truth of God’s creation.
Islam, as planted in the world, needs all available light and knowledge for its growth. We have to secure to every Muslim man and woman access to all the available light and knowledge of the present day. Education must be universal, and it must be Muslim education. It must not treat all practical and material knowledge as “secular” and apart from religion, but it must do as did the Muslim universities of old, and make all learning religious; it must give to all learning “a place in the Mosque.”

There is nothing in the science of the present day that Muslims need be afraid of. It is in fact the outcome and continuation of the science of the Muslims in the great days of Islamic culture. It is not against the proper teaching of Islam, but is included in it. Your village mosques should be your village schools and your great mosques in cities should be your universities. Let the instruction given be as modern as you please; it still comes within the scope of Al-Islam, if Muslims will but awake up to perception of that fact. In the mosque, according to the ancient practice, anyone may give a course of lectures who is competent to teach the subject, and we have many educated men in the country who could not practise a more noble or more truly Muslim form of charity than this of bringing knowledge to the ignorant...

The revival of Islamic science, art and literature will follow on the liberation of men’s minds. I need not speak about it separately, for it has no separate importance.

Brotherhood of Islam, Zakat and usury.

Never forget that Muslims are brothers, and that the ordinances of our religion — I mean, our religion as the Holy Qur’an and the Prophet entrusted it to our keeping, not as it is represented by some folks to-day — are meant to bind together and preserve that brotherhood. Do not be led astray by anything of any one to regard these ordinances as meaningless or out of date. They are only meaningless if the brotherhood of Islam has become a dead letter; and they are not out of date since the need of universal human brotherhood, with a code of rules to guard it, was never more apparent than it is to-day. The five daily prayers, the pilgrimage, the fast of Ramadhan, quite apart from their benefit to the individual worshipper, are witnesses to the brotherhood of all nations and languages and classes and castes.

And if you wish to restore the Islamic community and give it vigorous growth, you must absolutely re-establish the collection and distribution of Zakat, and must confide it to the wisest and most upright men in every town and district; who would use it, as it should be used, to discourage idleness and begging and vice, and to foster the ideal of honest independence in our poorer brethren.

Avoid even the shadow of usury in all transactions between Muslims. I am aware that the financial and commercial systems of the present differ materially from those of the past. The Holy Qur’an allows trade but forbids usury. Now usury means taking an unfair advantage of a brother’s need, and trade means supplying a brother with that which he requires at a just price. That undoubtedly is the Qur’anic meaning of the terms. I think myself that much of modern commerce does not fall under the Qur’anic “trade” at all, but under usury. And I know that many Muslims hold that certain kinds of loans for interest, usual nowadays, are not usurious, because they do not injure any fellow man. It may be so, but from the point of view of human brotherhood all such transactions are undesirable. The general social influence of the present system is, upon the whole, against fraternity. Why is it that the abolition of interest is in the forefront of every Socialist programme? Why was it that when Communism came to power in Russia the first thing that it did was to abolish interest, and the whole system which admits it? It is because the capitalist order of society — already threatened with destruction everywhere in Europe after barely a century of existence — is based on usury, and because that, in the opinion of the thinkers opposed to it, is the reason why it is productive of so much social injustice. Therefore, for the sake of our fraternity I say: Avoid even the shadow of usury in transactions between Muslims. If the shadow must fall on us, let it be only in transactions with other communities with whom usury is an established institution and then let it be only what is absolutely necessary for the discharge of ordinary business. If Muslims must not receive interest, neither should they pay interest. Therefore they must not borrow from people of other communities, and the proper Muslim organisation must be re-established for helping them at times of real need. The same organisation would
serve to discourage loans for purposes of senseless ostentation or extravagance, and so check one of the chief causes of the economic weakness of the Indian Muslims. For improving the economic status of the community and at the same time safeguarding our Islamic brotherhood — the two aims would be incompatible if we blindly followed European methods — you will find everything that you require in the old Islamic system of finance, and I advise you strongly to devote some study to it.

Enforce the prohibition of strong drink and gambling with all the weight of your social and personal influence.

Be strict in observance of the Islamic Law of Inheritance.

Wage war on ignorance, keep to your Islamic duties. Re-establish regular payment of Zakat, restore the Bait al-Mal. And you will soon have a decent, prosperous, advanced, well-organised community instead of the mere rabble which we see at present.

**Fatalism and Jihad and Islam.**

I have spoken to you of the charge of fatalism as a charge unjustly brought against Islam. It is unjustly brought against Islam, but not unjustly brought against large numbers of the Muslims. In the ignorant masses there is found a blind and stupid fatalism, simply because they are ignorant and know little or nothing of Islam. It comes from the mistaken notion of Jihad — the effort every Muslim is obliged to make — as limited to war against unbelievers; whereas war against unbelievers is nowhere enjoined, but war against evil, war against aggressive wrong, war on behalf of right, war against idleness and sloth and lethargy and dirt and ignorance is everywhere enjoined and in every vocation of life even in a man's home, even in a man's own soul. Jihad is the whole life of the true Muslim, and when his whole life is illuminated and ennobled by the spirit of Jihad then indeed he has a right to be a fatalist to this extent; that, aware that he is doing his duty with all his might at all times, he has no care for anything that may befall him, he trusts to the word of God:

"There shall no fear come upon them, neither shall they suffer grief."

**The conception of a constituency in an Islamic State and its difference from modern parliamentary system.**

If Islam is to be commended to the modern world Muslims must display again the spirit of Jihad in every walk of life, must strive unceasingly for what they believe to be right against what they believe to be wrong, and so gain the respect which the Muslims of old gained. Their conduct and their conduct alone can commend Islam and its institutions to the other peoples of the earth. We cannot adopt the institutions of any other people in place of our own, though we may, after due consideration, adopt some institutions in addition to our own. The Muslims must be organised as Muslims, or, they must lose the strength of their complete theocracy which is the greatest contribution which they have to offer to the modern world.

In the Islamic State the constituency is made as small as possible in order that all the constituents may be well acquainted with the representative whom they elect from among themselves: and it is composed of people of the same, and not conflicting, opinions and interests, so that he may fairly represent all of them. You may say that in that case we should have innumerable Members of Parliament. I am not talking of members of Parliament but of the members of the lowest representative body, the council of the trade or occupation in the town, and the village council in the country. Each of these lowest representative bodies elects a representative from among its members, and those elected representatives together form the city council or the district council, which in turn elects from among its members a representative for a provincial council, and so on up to the popular Assembly.

This is quite different from the parliamentary system, but it has its manifest advantages. For instance, the whole constituency is, in each case, thoroughly competent to elect, and the men to be elected to the higher councils are only such as have proved their fitness for election, and have some experience. This is the old Oriental system of self-government — the system of shuyukh or headmen — consecrated by Islam. And, as far as I know, it has never failed to prove effective when allowed to operate with reasonable freedom in any Eastern land. It has the great advantage of affording honourable advancement to men of solid worth, men who have worked hard all their lives for public causes, without any of the claptrap of the demagogue...

**Fanaticism has no place in Islam.**

Muslims cannot adopt the institutions of other communities, but it is their duty to respect the customs and institutions of other communities, and to live with them on terms of neighbourly regard and tolerance. Intolerance and what is called fanaticism, have nothing to do with the religion of Islam. The Holy Qur'an and the example of the Prophet forbid intolerance, and even the least discourtesy to people of another faith. Intolerance in professing Muslims can only come from ignorance of Islam...

The horror and the shame of the intolerance must have been brought home lately to everyone — as it was brought home most poignantly to me — by the murder of a man whom I respect very highly. There is nothing in the teachings of Islam to justify hatred of any man for his opinions or for seeking to win others to his opinions. God forbid that I should have to say it: There is nothing in the teaching of Islam to justify murder. Islam preaches equal justice to all men, tolerance for all sincere opinions, respect for all good men, wherever found. Islam is not against the rest of the world, but for the rest of the world, striving for right wherever found against wrong wherever found. I would urge most strongly on your notice the need to preach and practice ceaselessly the virtue of Islamic tolerance. We are forbidden to upset the wine of the non-Muslim. We are forbidden to speak anything concerning his religion which could hurt his feelings. The tolerance of Islam in history is our great claim to the consideration of the world. The tolerance of Islam in the future may heal the wounds of humanity. Let that tolerance be established, and if need be, enforced among you in the present. Here again is need for organisation and for discipline.

Many professed Muslims speak today exactly as the Jews and Christians spoke in our Prophet's time, as if none but members of their own community could enter paradise.

"Verily, those who believe and those who keep the Jew's religious rules, and Christians, and Sabaeans — whoever believeth in God and the Last Day, and doeth right — Surely their reward is with their Lord, and there shall no fear come upon them, neither shall they suffer grief."

And again:

"And they say: None entereth paradise except he who is a Jew or a Christian. These are their own desires. Say: Bring your proof (of that which ye assert) if ye be truthful.

"Nay, but whosoever surrenderrth his purpose to God while doing good (to men) surely his reward is with his Lord; and there shall no fear come upon them, neither shall they suffer grief."

**S E P T E M B E R 1 9 4 9**
An Arabic inscription — "Wa la ghaliba illa 'llah" — There is no conqueror but God! This famous motto, in Kufic characters, of Muhammad I, the builder of the Alhambra, and his successors, is inscribed within the decorative designs on the walls of this palace in countless repetition.

CITY OF THE DAWN

By Dr. S. A. Khulusi, Ph.D.

He who Sevilla has not seen
Has not seen a marvel great;
Who to Granada has not been
Can have nothing to relate.

"Spanish Popular Rhyme."

The train went on speedily at times, slow at others. So did our thoughts, they were riotous and sluggish by turn. But eventually we were serenely pleased with everything — with ourselves, with nature around us and with the favourable circumstances that were leading us to the spell-bound palace of the Red Sultans of Granada!

Poor Subh! She is tired at last, the journey has sapped all her liveliness and energy. She sits now in the corner facing me, resting her chin on her right arm — with drooping eyes. She is dozing like a Persian cat in spite of all the noise that is going on around her.

"Excuse me," said an American stepping forward towards an Englishman sitting nearby, "your face seems to me quite familiar, have we met anywhere before?"

The Englishman, who looked rather intelligent, replied:
"Yes, we met at Toledo, don't you remember?"

"Of course, how stupid of me."

Saying so, he sat next to him and began to tell him how sorry he was that he did not have the chance to see the Cathedral of Maria Blanca.

"It was all the fault of my friends. They told me it was not worth seeing. But when I reached Seville the first thing people asked me, when they knew that I was proceeding from Toledo, was what did I think of Maria Blanca. To my great chagrin I told them I did not have time to see it."

Then the subject was turned to current politics. Russia was the topic. The American did not hesitate to put Communism between the hammer and anvil. He knocked it as hard as he could. "You should read Vladya Kravchenko's I Chose Freedom. It tells you clearly what merits Communism has."

Their next subject was Palestine. "The Jews," said the American, "have certainly made good progress." "Yes," replied Mr. Cowan, who was sitting opposite them, "until the American funds are exhausted, then they will find themselves naked and starving in the wilderness of Sinai."

Without uttering a syllable in answer to this remark, the American excused himself to his friend and hurried to the next compartment; then with a triumphant smile Dawud Cowan turned to me and said, "That was enough to put our gallant friend to flight."

Time was close on the early hours of the evening. Everything was clad in the golden robe of the setting sun. Far from being monotonous, the scenery was merging from one beautiful thing into another. The mounds and hillocks were all covered with trees right to the summit.

The train is now running fast like a huge snake being chased by vigilant pursuers; but behold, it suddenly cuts down its speed and goes at a snail's pace as though it is in need of a respite.

Maybe I am wrong — maybe it slowed down just to give us the chance to enjoy the beauty of the lands of our forefathers. None of the vast arid lands so characteristic of Spain was seen here. The region was mostly rugged and mountainous. For a moment, I wondered how the Spaniards managed to conquer this formidable fortress. I was not long in finding the secret. It was not so much the fact that the Spanish possessed cannons and gunpowder nor that the Spanish fleet was by then so strong and well-equipped as to prevent all aid coming from the Barbary States in Africa. No, it was something more effective which brought about the downfall of the Kingdom of Granada — it was treachery!

I could not help reiterating the word "treachery" to myself. I was overheard; the cute daughter of the saddler suddenly rose from her seat and sat next to me. Then she said:
"You seem to be miles away."
"Oh, do I?" I retorted.
"Yes, something is on your mind. What is it? Tell me."
"I was just thinking of the secret of the downfall of the Kingdom of Granada."
"Don't you know, you just said it? I couldn't agree with you more!"
"What?"
"Treachery!"
"Gosh! Did you hear me?"
"Yes. I can even hear the very thoughts that are buzzing in your head."
"But don't you agree with me?"

"I said I did, didn't I? It was all treachery from beginning to end. And the head of all the treacherous hags who gave the kingdom piecemeal to Ferdinand and Isabella was Boabdil."

"Oh, do you think so? Then you should read Washington Irving's Conquest of Granada to see how loud he is in his praise of him. He thinks that his only shortcoming was lack of decision and that once he had made up his mind — which was by no means easy for him — he proved a gallant warrior."

"I don't think Irving is right. Boabdil was the cause of all the misfortunes that befell Islam during the last years of Arab domination in Granada. Wasn't he the man who turned against his father? Didn't he go and live at the court of Ferdinand and Isabella at Cordova when he was angry with his own people? Didn't he send a force to fight the troops which his uncle Abdullah al-Zaghal sent to help the Arabs of Malaga against Ferdinand? And when Malaga was forced to surrender, wasn't Boabdil the first man to send a message of congratulation to Ferdinand, along with costly presents? He himself admitted afterwards, when it was too late, that he should not have fought against his father and that he had committed a fatal mistake by doing so. Could any conscientious honest historian defend such a traitor? All the facts are against him and his equally treacherous Vizier Ibn Comixa."

While we were still in the middle of the argument we arrived at the Red City, the last stronghold of our ancestors!

"Granada!" a cry of joy intermingled with sighs was made by both of us.

At the station there were some of Subh's relatives waiting to take her home. Her cable had just arrived. The usual Spanish courtesy made them say that their house was mine and that it was completely at my disposal. The expected answer in face of such a courtesy was not wanting on my part, for I politely declined, offering some lame excuses!

"Then let us take you to a decent hotel," they said. The offer was accepted with gratitude.

On our way to the "Hotel Universal," I said to Subh in a whisper: "You seem to have relatives practically in every Andalusian town." "Yes," she replied, "remember that many members of my family migrated to Granada after the fall of Cordova."

Granada and the Abencerrages! What a felicitous combination. How many legends and romantic stories were woven round these two names! The romance of the Red Princess Fahima and one of the Sarracs sprang to my mind. I tried hard to suppress it. It was no time to think of romances; I was very tired.

But was I really? Didn't I leave the hotel just half an hour after my arrival, feeling impatient to see the Alhambra, the Acropolis of Granada, at least from without? Yes, I must confess that I was like an infatuated lover who was restlessly counting the minutes to meet his mistress. So I went out, on my own, after studying the map of Granada for a few minutes. I could not have missed my way to the Alhambra. It was in a straight line from the Hotel Universal. Besides, I did not feel that I was in a strange town that I had not been to before. On the contrary, I had an inner feeling that it was my native town and that I should find my way about instinctively just as I did at Cordova.

I walked straight until I reached the gorge where the Darro separates the Alhambra from al-Bayacin (Arabic: al-Bayazin — the Hawkers). I stood for a while listening to the murmurings of the Darro, and watching the high towers of the Alhambra, on one side, and the bee-hive caves of the gipsies and the irregular precipitous roads of al-Bayacin on the other.
There was a time, I said to myself, when there were three kings in this unfortunate city of factions and dissensions: Abu Sa'id, the king of the aristocrats in the Alhambra, Bosabili, the king of the proletariat in al-Bayacin, and az-Zaghali, the king of Malaga, who entered the town later on to be crowned as a third royal master of Granada!

In the long drawn contest, throughout the centuries, between al-Bayacin and the Alhambra, the former won, for there it stands to the present day with its tortuous roads and poverty-stricken people, not much different from what it was at the time of the Moors. But where are the nobles and aristocrats of the Alhambra? They have vanished in the fathomless depth of time, kings, princes and al-Cayids alike, leaving behind them a monumental shrine betokening their fallen grandeur.

I leaned against the wall on the embankment of the Datro — pictures of the chivalry of Islam passed before my eyes. Above all and before all was that of the great Andalusian hero Musa ibn Abi 'l-Ghassan. I can imagine him now passing through the halls of the Alhambra in great indignation against Bosabili's decision to capitulate to Ferdinand. There he goes to his home, arms himself at all points, mounts his steed and rallies forth through the gate of Alvira where he encounters a group of Spanish knights — he rushes on them and cuts half of them down without taking the least notice of the wounds covering him and his favourite horse. At last, he is wounded beyond hope. He is incapable of fighting on, but he must not fall captive into the hands of his detected enemies. Suddenly and with great effort he throws himself with his full armour into the river Xenil, so that he should not see Granada profaned by the enemy. What a touching heroic end!

Thus, the episode of Muslim domination in Spain begins with a great hero, Tariq ibn Ziyad, and ends with even a greater one, Musa ibn Abi 'l-Ghassan.

If only this man had been born a little earlier the fortunes of Muslim Spain would have been different.

I don't know how long I spent dreaming on the Datro, but when I woke up a cool breeze blew and the whole view of al-Cazaba appeared picturesquely. The night was dark, but the shimmering light of the street-lamps further enhanced the beauty of the scene. Where is the saddler's daughter now? She must be fast asleep. I wish she were with me to feel as I felt and witness the scenes I enjoyed seeing. Maybe we will come to this place together some other night.

I returned to the hotel at a slow pace. When? I don't remember! The only thing I remember is that Aurora knocked me up in the morning. I must have overslept because I usually got up very early to read a little about the places I was going to visit that day. Aurora was cheerful that morning. "I shall be waiting for you downstairs," she said in a beautiful musical tone, "but don't make it too long, we are already late.

I dressed hurriedly and went to the parlour, but when I saw Aurora this time she was gloomy and dejected. What can be the matter with her? There must be bad news concerning Palestine in the paper she is reading.

"What is the matter, Subh? You were in high spirits only a few minutes ago." She did not utter a syllable. She just showed me the front page of the paper. Noqashi Pasha has been assassinated. There is nothing in this unfortunate city but tragedies and tragic news. I skimmed the paper hurriedly, then we left the Hotel to have our breakfast — if you can call it that — at a café round the corner.

Like the French, the Spanish do not take breakfast. A cup of coffee in the morning is deemed sufficient.

"Now, my dear Subh, let us hurry to the Alhambra. I can tell you which is the shortest cut to it; I discovered it last night." "No, not to-day, we must rather see the Cathedral and the Capilla Real first and leave the Alhambra the last thing we see, so that its picture is not marred in our mind by other things we see in this town."

"A brilliant suggestion, but let's go down town first." So we spent some time looking round the shops and roaming in the streets, then we made for the Cathedral. It was of fair size but inferior to the one we saw in Seville. In the Royal Chapel were the coffins of Ferdinand and Isabella in an underground vault, together with those of other personages. The pictures displayed there were gruesome. They represented either Muslims being executed, or baptized by the thousands. In an adjacent chamber were the sword of Ferdinand X and the key of Granada, deposited in a glass case.

We left by the door that led us to a narrow road called Qasariyya with shops of jewellers and souvenir-dealers on both sides.

"We can still go to the Alhambra to-day," I suggested. Aurora looked at her watch and said, "But we can't see everything to-day."

"I am not intending to do that in one day," I said. "We can leave part of the Alhambra and the whole of the Generalife till tomorrow."

On this understanding we made our way to the enchanted palace of the Red Sultans of Granada. The journey was long. We passed through many sloping and irregular roads, discarding the short and regular one I discovered the previous day.

We entered by the gate of Justice. But before seeing the palace itself we saw the various towers. There were quite a few choked wells and subterranean passages like a rabbit's burrow. I suppose those were a device for escape in times of revolution in the subjacent town.

Then we went into the Palace. At last the golden dream of my childhood had come true. No one in any language can describe this magical abode of the Moorish kings.

I expected to see a wondrous palace that kept growing in magnificence and beauty, in my imagination ever since my childhood. But what I saw was far superior to the most fantastic flights of imagination.

Muslims of the world! what happened to you? How is it that you built this marvel of marvels and you are quite helpless to-day? Wake up, long has been your slumber and for long you have been made mean tools in the hands of greedy imperialist foreign powers. Come to yourselves. If you do so, you will only lose your chains. You will build a shrine greater than the Mosque of Cordova and a palace brighter than the Alhambra. If you don't, then there is only one thing awaiting you: annihilation!

Your continued leniency only encourages the western powers. Remember when you did not take drastic measures to stop the partitioning of an unarmed helpless Muslim country like Palestine the western powers were encouraged by your incapacity, apathy and disunion and decided to partition Libya: another Muslim country! It is an intrigue against the Muslim world. Europe wants to convert the whole Middle East into a European territory inhabited solely by the so-called white man.

The Jews are only handy tools in their hands. Let the Western powers give them an inch of the vast uninhabited territories of Canada or Australia if they are so kind to them. They won't, because they are lands that should be inhabited by Europeans only. Once the Jews have served the purpose of the Western powers, they will not have much favour with them. They will follow us to the same doom.

Muslims of the World! Here I am in the Alhambra, come with me to see with your own eyes what you did in the past.

"Wretched were the people who lost all this!"

Here in the court of Myrles, with its fish pond and myrtle hedges, I see the graceful arcade with stalactite vaulting. Let us pass on to the Hall of the Ambassadors, which is the largest chamber in the Alhambra, built at the time of Yusuf I. It com-
mands on three sides a lovely view. The half-orange ceiling is 75 feet high.

I turned round; the audience chamber looked desolate. I trembled and began to talk like one in delirium, and asked repeatedly: ‘Where is the royal throne? It was in this hall facing the entrance, but where is it now? Has it gone for ever? Compassionate Muslims, come and mix your tears with mine!’

In this hall the fate of Spanish Islam was sealed; capitulation was signed! I can still hear the protesting speeches of Ibn Abi l-Ghassan ringing in my ears:

“It is yet too early to talk of a surrender... we have yet one source of strength remaining, terrible in its effects, and which often has achieved the most signal victories — it is our despair. Let us rouse the mass of the people — let us put weapons in their hands — let us fight the enemy to the very utmost; until we rush upon the points of their lances. I am ready to lead the way into the thickness of their squadrons; and much rather would I be numbered among those who fell in the defence of Granada, than of those who survived to capitulate for her surrender.”

As I was standing as an immovable statue in the hall, recalling the words of the idol of the defeated Granadians, Aurora stepped in. Slowly and gently, she came closer and closer, until I felt the warmth of her breath on my face.

“Still dreaming?” she asked.

“No, I am not dreaming,” I said, “those people are real. They are immortal. They are still living here. Listen, it is Ibn Abi l-Ghassan protesting most vehemently.”

“Do not deceive yourselves, nor think the Christian will be faithful to their promises, or their king as magnanimous in conquest as he has been victorious in war. Death is the least we have to fear. It is the plundering and sacking of our city, the profanation of our mosques, the ruin of our homes, the violation of our wives and daughters, cruel oppression, bigoted intolerance, whips and chains, the dungeon, the faggot, and the stake — such are the miseries and indignities we shall see and suffer; at least, those grovelling souls will see and suffer them, who now shrink from an honourable death. For my part, by God, I will never witness them.”

“You’re right,” said Aurora, “I can hear him clearly and distinctly. This place must be haunted by his spirit, then after a pause she added, “isn’t it curious that the fortunes of Islam in Spain should begin with Musa (ibn Nussair) and end with Musa (ibn Abi l-Ghassan)? Maybe you’re right about what you told me in Cordova, concerning the transmigration of souls. I am now inclined to believe that it was the soul of Musa ibn Nussair that dwelt in the body of the brave knight of down-trodhen Granada. It came back after eight centuries to save Spain from its impending ruin, but alas! it was too late.”

With sorrows and sighs we dragged ourselves out of the Hall of the Ambassadors, making for the suite of baths. It is all decorated with glazed tiles. Especially attractive was the glazed vaulted stone bench where the sultan and the sultana used to have a rest after a bath. The bath itself was comfortably large. A fountain in the courtyard added to the attraction of the place.

Thence a tunnel-like passage led us to the patio del Cuarto Dorado and back to the Court of the Myrtles. On the south side a door gave on to the Sala de los Mozarabes, which serves as an ante-chamber to the Court of the Lions. The latter dates from Muhammad V. The arcade of stilted arches running round the court is supported by graceful slender pillars. The centre is adorned with the far-famed fountain resting on twelve lions jetting limpid water out of their mouths.

Gently but with a sad smile, Aurora caressed the head of one of the grey-marble lions. For a moment the lion looked real and seemed very pleased. I suddenly held my head. It is all my imagination. Or may be he recognized the descendant of the Abencerrages who were mercilessly butchered in the opposite apartment. He was certainly looking in the direction of the fountain basin which bore the brownish red mark said to be the stain of the blood of the thirty-six beheaded leaders, as if he was trying to recall to mind Lord Byron’s famous verses addressed to the King of Granada: “By thee were slain, in evil hour, the Abencerrages, Granada’s flower.”

I moved my eyes from the historical marble basin only to fix them on the wondrous stalactite roof.

“Aurora, do come here and leave the lions alone.”

“I cannot enter that apartment. It strikes me with sad reminiscences.”

“Don’t be silly. It is only a legend; it has not a grain of truth in it.”

“No, I beg to differ. The story is quite authentic. We have it written down in one of our old manuscripts at home in Cordova. My ancestors were great supporters of ungrateful Boabdil. That was not the way to reward them for a mere insane suspicion.”

Her demeanour had changed. She was casting furtive angry looks at the blood-stained basin from a distance. To save the uneasy situation I held her by the arm and led her silently through the end of the Lion’s Court to the Sala de la Justicia.

“Here!” I said, changing the subject, “how do you like this half-orange vaulting and the elegant stalactite arches?”

Just like a woman! She was quickly transformed from tears into smiles. How moody and changeable women are! I had my bitterest experiences at their hands. They almost made me a misogynist. Still, this one may prove to be different to the others.

“Aurora...”

“Yes, what is it?”

“I would just like to draw your attention to the ceiling painting of the central alcove.”

“Oh yes, you mean the picture of the ten bearded Arabs sitting at a divan, don’t you?”

“Exactly.”

“But those others representing scenes of hunting, chivalry and romance are of no less beauty; did you see them?”

“I did.”

Next our attention was drawn to the exquisite fountain basin carved of one solid piece of marble, in the central alcove. Subh particularly admired the bas-relief representing lions preying on other animals, embellishing the basin.

We proceeded thence to the apartment of the two sisters, which takes its name from the twin slabs of marble forming the pavement. The decoration was fanciful; the ceiling was a wonderful honeycomb dome consisting of five thousand cells. It is perhaps the largest of its kind in the world.

Later we stepped into the so-called palace of Charles V. If there is anything cruel and spiritless, it is this ludicrous unfinished amphitheatrical building which occupies the site where once the section of the harem stood. The latter was pitilessly torn down to make room for this roofless palace — an insane idea of a fanatical king!

How right was Washington Irving when he described it as an “arrogant intrusion!” Perhaps it is one of the ironies of fate that this palace which was meant to surpass the Alhambra is falling to pieces. There will be a day when it will pass into oblivion, while the Alhambra will still be standing there as strong and defiant as ever. To assure the reader of this prophesy, let Albert Calvert speak to him:

---

2 Ibid., p. 424-5.
"It is falling rapidly to decay. The walls are crumbling, the woodwork is rotten, and the splendid apartments — all that resulted from an intention to eclipse the palace of the Muslim kings — are given up to bats and owls."

Aurora was no less indignant than myself at the sight of such an unjustifiable encroachment on the legacy of a brave, refined and intelligent people.

We could not stay any longer in the Alhambra — we were both hurt; so, we left it to seek solace elsewhere.

As we descended the precipitous slope of the hill on which the Acropolis of Granada stood majestically, our eyes — to put it in a poetical phrase — drank cups of celestial beauty. How dear are those high cypresses which throng both sides of the way down the hill. I almost stopped to embrace and kiss each one of them. Up and down this way the valiant Muslim knights, the chivalry of Granada, used to ride!

"Aurora, image of the dear beloved past, I am tired, I cannot go any further. Let us sit down for a while on this stone bench near the fountain on the side of the hill."

"All right; but I am thirsty, let us make cups of our palms and drink of this soft silvery water."

"Like Adam and Eve who were driven out of heavenly paradise, our ancestors were driven out of this earthly paradise for their sins and evil doings. Let us now proceed." As we reached the foot of the hill I raised my glance to the magical palace and with tears in my eyes, I could not help reciting the following verses:

"Is asked once the abode of a people who were exterminated:

'Where are your inhabitants who were so dear to us?'"

"Here they stayed," it replied, "for a short while; thence they departed. I know not whither."

The next morning saw us at the Generalife (Arabic: Jannat al-'Arif — the garden of the Monitor). If I remember rightly, it was so called because the land, on which it stands to-day, was originally owned by an inspector of public works. Having bought the land for a considerable sum of money, Isma'il ibn Faraj, one of the Sultans of Granada, built this delightful garden which makes one forget that he is in this world. As for myself, I felt transferred to heaven. I particularly liked the two rows of myrtle designed in a beautiful pattern, enclosing two rows of fountains splashing their water high up in the air.

---

You can see here nothing but lofty cypresses, fragrant myrtle and a gush of water which spouts everywhere. Where does it come from, to such a high altitude? No one knows.

Arm in arm we walked gayly and happily to our Generalife. The pleasant views brought happy smiles to our faces. Our happiness lasted until we met the aristocratic looking Senorita D. Aurora introduced us. I must admit I was not gracious to her; I was cold and indifferent. She leaned towards Aurora; I heard her say quietly: "Your friend has taken a dislike to me. I am sure he thinks that I am the descendant of a renegade traitor." Aurora shook her head as a sign of denial and with an audible voice she said: "It was not your fault that your great-grandfather abused his faith, four centuries ago."

Now I found the opportunity to say something. So I said:

"It cannot be denied that Cid Yahya, the Red Prince, was a renegade and a traitor. Immediately after surrendering Baza (Arabic: Bādha — White) he consented to be baptized and promised to exert all his influence with his cousin 'Abdulla az-Zaghal to secure the capitulation of Guadix and Almeria to the Christian Sovereigns without further hostilities. He even tried hard to persuade az-Zaghal to abjure his faith, but the latter had a more stable character — he lived and died as a Muslim."

Afterwards, this same Cid Yahya was responsible for capturing, in the name of Ferdinand, an important stronghold belonging to the gallant Arabs of Granada, by a base piece of roguery.

What a strong contrast such a character offers when compared with that of 'Ali ibn Fahar, whose name should be written with pure light on the heart of every sincere Muslim. His story is related by Washington Irving on the authority of "Tray Antonio Agapida." As luck would have it, I had the little interesting book in my pocket: so I read the following lines aloud:

"With several of these mercenary chieftains came one named 'Ali Aben Fahar, a seasoned warrior, who had held many important commands. He was a Moor of a lofty, stern and melancholy aspect, and stood silent and apart, while his companions surrendered their several fortresses and retired laden with treasure. When it came to his turn to speak, he addressed the sovereigns with the frankness of a soldier but with the tone of dejection and despair.

"I am a Moor," said he, "and of Moorish lineage, and am alcazay of the fair towns and castles of Purehana and Patera. These were entrusted to me to defend; but those who should have stood by me have lost all strength and courage, and seek only for security..."

Large sums of gold were immediately ordered by Ferdinand to be delivered to the alcazay, as a recompense for so important a surrender. The Moor, however, put back the gift with a firm and dignified demeanour. "I came not," said he, "to sell what is not mine, but to yield what fortune has made yours; and your majesties may rest assured that, had I been properly seconded, death would have been the price at which I would have sold my fortresses, and not the gold you offer me!"

The Castilian Monarchs were struck with the lofty and loyal spirit of the Moor, and desired to engage a man of such fidelity in their service; but the proud Muslim could not be induced to serve the enemies of his nation and his faith.

"Is there nothing, then," said Queen Isabella, "that we can do to gratify thee, and to prove to thee our regard?"

"Yes," replied the Moor, "I have left behind me, in the towns and valleys which I have surrendered, many of my unhappy countrymen with their wives and children, who cannot bear themselves from their native abodes. Give me royal word that they shall be protected in the peaceful enjoyment of their religion and their homes." "We promise it," said Isabella, "they shall dwell in peace and security. But for thyself, what does thou ask for thyself?" "Nothing," replied Ali, "but permission to pass unmolested, with my horses and effects, into Africa."

The Castilian monarchs would have forced upon him gold and silver, and superb horses richly caparisoned, not as rewards, but as marks of personal esteem; but Ali Aben Fahar declined all presents and distinctions, as if he thought it criminal to flourish individually during a time of public distress; and disclaimed all prosperity, that seemed to grow out of the ruins of his country.

Having received a royal passport, he gathered together his horses and servants, his armour and weapons, and all his warlike effects, bade adieu to his weeping countrymen with a brow stamped with anguish, but without shedding a tear; and, mounting his Barbary steed, turned his back upon the delightful valleys of his conquered country departing on his lonely way, to seek a soldier's fortune amidst the burning sands of Africa.4

By the time I finished this brilliant page of heroism and nobility, which should be memorized by every Muslim all over the world, I found the two girls covered with tears. At their pathetic sight I could not help shedding some myself.

Senorita D., filled with admiration for the glorious and sincere Muslim, stepped forward and made a solemn profession of Islam. I kissed her hand with respect, and said, "We are proud to have our daughter back to the bosom of our faith, which is also the faith of her ancestors." I told Aurora to take good care of her and instruct her in the precepts of Islam. On my part I promised to send her some books on the Arabs and their civilization, a promise which I have since fulfilled.

With all sincerity and cordial feelings we bade farewell to Senorita D. As we parted, I saw a new light in her eyes — there was something like a halo round her radiant face. I remarked about it afterwards to Subh. She said it was the "light of Muhammad" that is on every Muslim's face. A few more steps brought us to the historical cypress tree known as the Cypreses de la Salubrane where, according to the Spanish legend, Boabdil's queen used to meet her lover, Hamid as-Srraj. It was a cosy trystring place shut away from all inquisitive eyes.

Aurora leaned against the cypress. A dreamy smile was gracefully embellishing her rose-red lips. Her eyes were wandering far away — both in distance and time.

I was transported with joy to see such a wonderful historical person in such a wonderful historical spot. For a moment, I wished, just as Jean Jacques Rousseau once wished with regard to Madame de Warens, that the spot where she was standing "be surrounded with railings of gold and that the homage of the whole world be drawn to it."

"Do you love me?" in a quivering whispering voice she asked.

"I'd rather leave that question unanswered."

"Can't you just say maybe?"

"Maybe," I said with half-articulate voice.

"I am just wondering," she added, without looking at my face, "what happens if a Baghdad marries a Cordovan, would their son be the man who would unite Islam under one sceptre, would he be the long-awaited hero who could restore the Mosque of Cordova to the Muslims?"

Tenderly I held her hand, and gently I whispered into her ear: "Maybe", to which she replied with a sonorous voice that seemed to be rolling down the historical ages: "I shall always wait for you; there will never be a question of faithfulness."

---

HISPANO-ARAB CERAMICS
By José Guillot Carratala
SPAIN’S ARAB HERITAGE

The Hispano-Arab arts have nothing of greater interest to offer us than the exquisite patterns, especially the ceramics with metallic reflection, which occasioned so much study on the part of the Spaniards, seeking for the technical secrets, following the loss of Granada by Boabdil’s Moors. The influence which this Arabian ceramic art exercised in Spain after the Moors settled in our country is well known, and its zenith, which dates from the time of the Cordovan Caliphate, offers us the most interesting part for our study. We stress for preference the presence of Hispano-Arab pottery in our country from the X11th century, when this ware was produced in Cordova and was a useful ornament of great beauty.

Intuition for the Creation of Beauty in the Muslims in Spain.

Muslim Spain in the X11th century was a blessed country, where one did not travel the roads without finding water, cheese, oil, figs and raisins, which were offered in abundance. Geographic studies, medicine, agriculture and astronomy flourished in conjunction with the architectural and majestic arts. The revival of the ceramic industries occurred at this time, as is proved by the remains of the buildings of Moroccan style. The tiles of metallic reflection are later than the X10th century, and the secret of their manufacture came from the Orient. All the models of this gilt ceramic were brought to Morocco, probably from Spain, where it seems that this typical production appeared for the first time; although Carvajal Cazorla states that the first period dates from the period of the Caliphate of Cordova with a continuity and uniformity of production up to the X11th century, and this may be termed “Caliphal”; while the second period, which we may call “Granadine,” begins in the X11th century and its peak prolongs itself in a series of survivals up to the X14th and X15th centuries.

A Granadine jar (14th century). This jar was found in the Alhambra and is preserved in the National Museum of Madrid. Its rich decoration, finely executed, is exceptional. Its adornment in gold and blue is distributed in various vertical lines, at the side of its entire body, full of repeated decorations simultaneously, departing on each side from the central line, the pattern of which is blue.

A plate of metallic reflection (16th century)

1 Courtesy, the Editor, “Africa,” Madrid, Spain, No. 85, for 1949.
decorative procedure was copied from mediaeval Byzantinism, as we can observe in the XVith century Granadine plate, with inscriptions in the centre, which we see in the illustration. During the Caliphate period, the ceramic of current use manifests a great variety of forms, and extraordinary skill on the part of the potter. The objects are generally made with iron glaze which gives a more or less intense red tone to the paste, and are glazed within completely and without, sometimes only partially, with lead or copper, which gives them a bay or green tone. The forms preferred are bottles with a spherical base, wide neck, and a single handle between it and the base; large fat jars, single-handed, and with a trefoil-shaped mouth; and the short-necked wide-based pots, sometimes with two or three small handles beside the neck. These pieces are not rare, especially in the museums of Madrid, Cordova, Granada, and the Alcasaba of Malaga. The great heritage of Arabic ceramic art was taken up by our Cordovan and Granadine artists later, once the Moorish kingdoms had been conquered by the Reyes Catholics. In XIth century Andalusia, it was the oriental potters who taught the technique to the natives, manufacturing articles with their style and our materials. The gilt pottery also reached its zenith in Malaga in a period which covers the XIIth and part of the XIVth centuries. This manufacture was praised by the Granadine Ibn Sa'id, who said: “In Malaga rare glaze, and gilt-glazed porcelain are manufactured.” Other opinions of interest have been preserved from that period, with respect of the Malaga pottery, for Ahmad b. Yahya al-Umari, in his geographical compilation, written in Cairo in 1357, states that in Malaga is made gilt pottery which is unequalled. Ibn al-Khatib, secretary of the Granadines Yusuf I and Muhammad V, states: “The gilt of the pottery articles is such that all towns dispute over it, as far as the city of Tebriz.” Those articles which appear clearly of Malaga origin, on account of their characteristics of paste, decoration in gold alone, milky tone at the bottom, are to be found in the Instituto de Valencia de Don Juan, the Museum of Palermo, the National Archaeological Museum, and the museums of Berlin, Leningrad and Stockholm.

The Granadine Pottery.

The Granadine pottery was first manufactured in the XIVth century, and lasted until the XVth, declining with the decomposition of the Nazari kingdom, which also was the decline of the Hispano-Arab arts. The large jar which we show, of Granadine manufacture, with one of its handles broken, belongs to the XIVth century, being that which was found in the Room of the Two Sisters in the Alhambra. No other piece remains than this, preserved in the National Museum. Its rich decoration, finely executed, is exceptional. Its adornment in gold and blue is distributed in various vertical lines, at the side of its entire body, full of repeated decorations simultaneously, departing on each side from the central line, the pattern of which is blue. At the base of the neck is a long poetical inscription in cursive charac-
ters. The Granadine architectural decorations of the time of Muhammad V are well known. We may thus unreservedly admire the Gate of Justice, built in 1348, and the Wine Gate, bordered in ungilt tiles in relief, with white, blue, yellow, ochre, green, violet, and in some cases even red and pink.

The best of this gilt pottery is found in Manises, the locality of the East Coast Muslim Renaissance. Perhaps the town of Manises is only one of the region or kingdom of Valencia which conserved the secret of manufacture. From Manises, it went to Paterna, where even in the XIXth century decorative ceramic paste reached a peak. The Manises ceramic covered an enormous area, reaching to the farthest parts of Europe, and was appreciated in Italy by Alfonso V, of Aragon, and later by the Borgias; and their manufacture is represented in primitive Flemish bas-reliefs, since such were the most popular motives of that time.

In the times of the Reyes Catholics, large-size pottery is conspicuous. Their decoration, entirely in gold, with a more olive tone and strong reflections, on a cream base, with motives of tracey, with diminutive stylised leaves, is of incomparable beauty. As the progress of these arts invented new styles, with the taste of the entire Arab heritage, the jars reached an unequalled beauty. A clear proof of this Hispano-Arab remembrance was the later work of the great Madrid master Daniel Zuloago, established in Segovia in the old convent of San Juan de los Caballeros, in which he moulded special jars in this style, and those of Arab-Persian type, which we show in our illustrations, improving their decoration further with forests and figures of animals. The Segovian workshop was the only one which knew how to retain the Moorish procedure of the Spanish Muslims, and this class of pottery reached right into our century, and appears to have died out with the death of this Spanich master.

WHY I EMBRACED ISLAM

By THOMAS MUHAMMAD CLAYTON

My Awakening to Islam.

It has, strangely enough, been my conviction since I was old enough to go to Sunday School, that Christianity was not all that it claimed, nor was it the Will of God in its entirety. Sunday after Sunday I paraded to Sunday School and was given the usual necessary quota of religious knowledge, which, although interesting, did not exactly seem to be what the man Jesus would have taught us had he been on the earth. For a period of six or seven years the Episcopal Church of England taught me what to think, and not how to think. After so much of this ceremonious complexity, I was confirmed a member of the Church, and after that I became typically American. I ceased to be interested in religion, and spent my time with foolish occupations, or at least comparatively so, when one thinks of submitting to God's Will.

After a considerable period of religious dormancy, the day came when I was to discover something new, which, unknown to me, was going to change my entire life, completely. From a friend's library I discovered an English translation of the Koran (Qur'án) by George Sale. I sat down and started to read. It could have been only the Hand of God that was lighting the candle of religious consciousness in my brain. In spite of Sale's derisive comments on Islam and our Prophet, in spite of his black prejudices, the words of God flowed into my brain. This experience, then, was the opening of the golden door to a new world of happiness, light, and consciousness of the Divine Will.

After the advent of this Islamic knowledge, I busied myself with reading all literature having anything to do with the Religion of Islam, or with Islamic customs. Although all the books were interesting, I became aware of several facts. One, that, although there was a certain amount of truth in the books, there was a greater element of falsehood and misunderstanding. Two, that the authors did not want people to love and understand Islam, as our natural selves would do, but to hate it to unbelievable lengths. Three, even though what I saw in print might have been true, I knew it wasn't, and cultivated an even greater love for Islam.


Soon after this, I had the opportunity of attending the Boy Scout World Jamboree at Moisson, France, in the summer of 1947. The Jamboree was comprised of 40,000 Scouts representing 42 different nations. It was at the Jamboree that I met a Scout from Algeria, a Muslim, who has remained one of my dearest friends to this day, although I have not seen him for two years. This While Djanal was all that a true Muslim should be, and as a man, he was an example for all to observe. I spent the greater part of my time with him, learning from him all that our limited knowledge of each other's language would

Thomas Muhammad Clayton, an American, joined the Brotherhood of Islam recently through his contacts with Muslims and our Mission at 519, Grant Buildings, 1095, Market Street, San Francisco, U.S.A. His story of understanding Islam emphasizes the importance of the role of one individual towards another.

THE ISLAMIC REVIEW
permit, rather I might say the practically non-existing knowledge that I then had of Arabic, for in all fairness to him, I must admit he spoke good English. At the Jamboree I gained, in addition to western-published book knowledge of Islam, a quantity of first-hand knowledge of the customs and practices of true examples of the Islamic religion. It was here that the true ideals began to form definite patterns in my brain, and I knew that I must become a Muslim to insure my faith in God.

After returning to my home, I decided that I must seek foreign sources for information about Islam. After looking through various literature guides, I found the address of the Ahmadiyya Brotherhood for the Propagation of Islam (Ahmadiyya Anjuman Ishaat Islam), of Lahore, Pakistan. After receiving several books giving the true, undisputed nature of the religion of Islam, I began writing to our Muslim missionary in the United States, Mr. Bashir Ahmad Minto. It was through this great exemplar of the Muslim faith that I was unquestionably convinced of God’s Message in Islam.

The Meaning of Islam.

This is an account of how I became a Muslim. To explain why, I must discuss a few of the principles and practices of Islam. After we know what Islam really is, it is very easy to understand why one would actually be drawn into its great fold. Each and every Muslim knows that Islam means complete submission or resignation to the Will of God, therefore, when we are born, we are Muslims. It is after birth that we leave the path of God, to follow side paths to an undefinable goal. Islam is the religion of nature, and each child, until he is old enough to be forced to believe in other than God’s true Will, is a true Muslim. We may say that “rocks” and “trees” are Muslims, because we know that they follow implicitly God’s natural law. We must realize through this that to attempt to convert a Muslim to something other than Islam, is to interfere with God’s natural law. How do we know all this is true? Because it is written in the Qur’an, and the Qur’an is the Word of God.

Besides being the natural religion of humanity, Islam is based on an understanding of the nature of men created by God. Each and every detail of Islam is as logical as a solution for a geometric problem. There is nothing in the whole Islamic system which is illogical, or which has no psychological basis. Everything in it follows a pattern set down to guide man on the true path to understanding God, and proving himself worthy of the life to come, of which this life is only a shadow.

I have found that prayer in the Islamic system is arranged so that the whole of life is built around submission and devotion to God, and religion in Islam is not something which is subordinate to the carrying out of one’s duties. Instead of having a sabbath day, on each day a Muslim must pray five times. This system would be positively disregarded in any country where western material civilization is prevalent. Prayer is a means by which we may commune with God, seeking His guidance, and making ourselves more worthy in His sight.

Fasting, too, has a very substantial reason for its establishment. Fasting forces us to deny ourselves the usual superficial pleasures which we experience every day, enjoining more than the compulsory prayers on us, and making us develop our spiritual pursuits rather than frivolous material ones. There is scientific proof that our mental senses are clearer when we have not eaten for a while, since it leaves a larger quantity of blood in our heads, which would ordinarily be used for digestion. Therefore, without the hindrance of food, we can concentrate entirely on God.

Zakat also, has no equivalent in any system in the world. Zakat is that which we give in order to help those who are not able to help themselves. True, in various countries there are voluntary drives for a worthy cause, but nowhere except in Islam is this practice a compulsory action. It brings us nearer to God, by being compassionate on our fellow men.

I accepted Islam because its gospel is Truth, God’s truth; because its practices are symbols of compassion and righteousness; its principles are true, they are the Word of God. I accepted it because through it man can bring forth the true nature with which he was born.

In conclusion, may I say that Islam is the religion which reveals to us the last and complete word of God, and through Islam, and Islam alone, can the world become ultimately and completely worthy of the favours of God.

A PROSE VERSION OF A MODERN PERSIAN POEM

By Muhammad ‘Abdur Rahman Khan

A Hymn in Praise of God Almighty¹

1. O Lord, Creator of Time and Space, of the World of animate and inanimate objects, of Life itself, all that is open to Perception or hidden from it, is subject to Thy Mandate.
2. This Universe, that is beyond the comprehension of (human) Imagination, came into existence instantly by One Word of Thine, “ Be ”.
3. Everything proceeds in Evolution along the path Thou hast ordained for it by Predestination. The Laws of Nature are nothing but Thine own inviolable Commands.
4. Thou art the Beginning of Beginning and the End of End. Whatever is in this World, owes its existence to Thee alone.
5. Every vibration of the Atom, every Quantum of Action is blissly engaged in Thy service, everywhere and at all times.
6. A hundred Galaxies lie hidden in every nook and corner of the sky. Every star is a radiant Sun in the arms of the Galaxies.
7. Every Ray of Light conveys message of Thy Praise. The entire system of stars in the universe is engaged in Thy Prayer.
8. Perception and Intellect, in spite of all Investigation and Research, are at a loss to solve the mystery that surrounds Thee.
9. The Cycle of Life consists of the Past, the Future and the Present. The last is Evanescent, the first two are Riddle and Enigma.
10. It was through Thee alone that Man overcame all Creation; in spite of the fact that from his very nature and character he is weak and powerless.
11. The real object of Life is Performance of Good Deeds. Happiness and Sorrow are mental Exercise and Discipline.
12. If one secret of the World happens to be “ discovered,” O Zamir ² a Hundred others come up from behind, each more complicated than the one that is “ discovered.”

¹ First published in “Nidah-Haaran” an Urdu monthly journal formerly issued from Delhi, now from Karachi, Vol. II, No. 3, April, 1942.
² Zamir, or Conscience, is the poet’s “mon de plume”.

SEPTEMBER 1949
SHEIKH ‘ABDUL HAMID BENBADIS OF ALGIERS
By AHMED BENZADI

The Man who Roused Algeria to Self-realization

The Man.

Nine years ago, on the 16th May, 1940, Sheikh ‘Abdul Hamid Benbadis died in his prime, and was laid low by an unfailling destiny.

He lies buried in the Algerian soil he loved so much and for which he sacrificed so greatly. In reviving his memory, I cannot but join my tardy though pious homage to that paid by eight millions whose soul he had promised to revive.

I can see him now, walking alone through the tortuous and narrow streets of Constantine, with a slow and certain step, his head bowed in deep meditation. His eyes expressed a state of perpetual anguish, but when he raised his brow, so much faith and goodness shone from them that one instinctively sought the "cross" which this "Christ" of Islam had carried for forty years on his shoulders — for he suffered for twenty years in the redemption of his brothers.

He regained his serenity of soul among his pupils. Little girls and boys upon whom he lavished his solicitude, adolescents whose minds he formed, adults whom he re-educated, at times chastising them with bitter but effective denunciations, all surrounding him with love and veneration, and all attentive in their desire to follow the unfolding of a mind deep but clear, expressed in formulae the purity of which never dimmed.

At times he would reveal himself to be an incomparable orator, with incisive speech and sober gesture, gifted with an ardour which inflamed his audience, thus swaying large crowds by the magic of his eloquence into following him where he will.

Michelet wrote of Joan of Arc that she combined good sense with exaltation. So also did Sheikh ‘Abdul Hamid, who revealed enough of the former in public life to temper the innate enthusiasm of the people of North Africa. His immense popularity never went to his head. If he possessed the secret of arousing souls, he nevertheless retained the power of causing reason to predominate. Never did he exceed the limits he had imposed upon himself. Knowing he was but a pioneer, he confined himself to obscure tasks; and it was despite his wish that the fame of his name spread in the Orient.

In common with real apostles, humility in no way diminished his personality, but like the great men of his race his character and soul were proud. This he revealed above all in decisive occasions. Compromise was repellent to him although he was no stranger to concessions based on justice. Having set himself a target and decided on the path to achieving it, he would follow that path and be ready to suffer all the consequences of his decision.

It will be necessary to recall some of the traits of his great character in order to appreciate properly the magnitude of the

Algeria was Decadent when ‘Abdul Hamid Benbadis Started his Mission.

In his time Algeria was decaying wretchedly. Ghastly misery enshrouded the population and their spiritual life was ebbing away. In the land of Saint Augustine and Ibn Khaldun, the love of letters was being lost, science was forgotten and the arts abandoned. The whole country was in the last throes of an unprecedented intellectual and moral ruin. A clogging conservatism, in the most extreme form, was the foundation upon which the society of the time based its "medieval" existence. Innumerable restrictive prejudices stifled liberty, prejudices which the masses of the people submitted to with bitterness. This state of affairs retarded the evolution of Algerian Society which was going at too slow a pace and which some tried hard to make even slower. The French language was taught to fifty thousand pupils of whom half, on becoming adults, retained only a bare knowledge of the alphabet. The father, submitting to the iron rule of the marabouts, brutalised their minds by...
degraded mysticism and superstition, almost engaging in a form of idolatry. The children painfully learnt by heart the sublime verses of the Qur'an, to which, however, their ignorant teachers gave no meaning. Higher education on Islam was concentrated in the hands of a few centers of Muslim organizations, and remained unchanged for a century, and the cancer of ignorance of the Arabic language had dug its roots deep in the countryside, and education was considered to consist merely of knowing by heart a few verses of the Qur'an.

Never had the country been plunged into a night of deeper hue. In the history of nations, there comes a time when the most refractory of individuals are suddenly transformed. From the frontiers of Tunisia to those of the Maghrib, an intense desire for scholastic reform caught hold of the spirits of men. Like the gods of ancient Homer, the diffused ideas in the soul of the people took form and descended into the arena. Because they had for so long mutually nourished in silence the same desires, the people felt themselves to be at one in marching along the road to progress. Alone, in their miserable impotence at comprehension, the reactionary religious leaders remained inactive, or turned with a desperate nostalgia towards the past, a past which seemed to strive to remain for ever in the present.

It was at this juncture in 1912 that Sheikh Abdul Hamid Benbadis appeared on the scene.

**Student Days of Benbadis.**

The life of a man of such high and rich nature is perhaps more easily described on account of the strata forming it being more clearly discernible.

Let us leave aside the happy childhood of this son of rich middle class parents living in Constantine, the Cirta of antiquity, who at the Qur'anic School of the Rue des Zouaves, revealed himself as a studious, disciplined youth, much advanced for his age. Nor shall we dwell on the time when he sat at the feet of his first Master, Sheikh Hamdan Ben el Ounici, of such pure memory, in the great Mosque in the Rue Nationale.

If it is true, as has been written, that man is, first and foremost, the product of the soil and history of his country, and then, that of the material, intellectual and moral conditions with which he surrounds himself, it will be all the easier to understand the success of Benbadis.

We are now in 1908 and Abdul Hamid Benbadis is twenty years old. He is a student at the famous University, "Eezetouna," at Tunis, and already he has assonished his teachers by the maturity of his mind and the profundity of his belief as well as by his gift of oratory and by the power of his memory. It is here where he works day and night for three years that his vast intelligence will confer on him laurels, his title to which no one will dare question. On completing his studies in 1912, he undertook a long voyage to the Orient where he remained for some months. He returned enchanted, but his journey had enabled him to compare the intellectual abasement of Algeria with the striking rebirth of other Muslim countries.

He then undertook a task, the results of which are all the more astonishing when it is realized how meagre were the means at his disposal. He vowed himself to teaching the Arabic language and to religious reform. By day he taught, by night he preached. For he had grasped that no decisive impulse could come from a people devoid of understanding. Without further ado he put into practice a programme of methodical regeneration in which teaching held first place.

**The Teacher.**

He wished teaching to form an integral part of life, for, although he knew that in the past it had been possible for Muslims to enjoy a self-sufficient civilization, he saw that now this could no longer be so. To ignore modern discoveries under the false belief that they were the exclusive products of Western civilization, could only lead to a suicide of the Arab-Berber peoples. And it was in that charming little family mosque of Sidi Kammouche, Rue de France, the colours of which have been somewhat dimmed and the marbles darkened by time, that he began his first course on the famous As-shifa of the no less celebrated Cadi 'Iyadh,' launching a pitiless attack on superstition and reaction. Here, encouraged by the knowledge of their unassailable position and the purity of their goal, a handful of young and intelligent disciples sat round him, sure of ultimate success.

It goes without saying that the authority of "blind" religious leaders was shaken by these teachings, for this authority was built on true foundations. Naturally, certain privileged people raised an outcry in protest, but to do so was to reveal a lack of knowledge of the intrepid determination of the Sheikh and the almost supernatural gift he enjoyed of sensing popular sentiment. He knew the people followed him and he forged ahead.

As always happens when a new doctrine is based upon truth, the outcry raised to stifle it serves but to propagate it. Progress with the people was rapid, and he who was known simply as "the Sheikh" knew not a day of rest, nor a single hour of discouragement. On the contrary, in the humble family mosque, where he usually sat in, staving and crushing. At the pressing request of hundreds of his audience he agreed to transfer his lectures to the big mosque of Sidi Lakdar, where a particularly brilliant career awaited him, a career which he would follow with extraordinary self-control and brilliance.

**The Man of Action.**

Here we touch upon a new phase of his life. At an age when his colleagues had hardly finished their studies, Benbadis had already taught three years. He enjoyed great prestige and popularity and the subjugated peasantry began to desert their zawwiyas to rally to his method. All serious intellectuals in North Africa studied him with attention. He was not a careerist but a man with a task which he wished to perform.

And in spite of unfair opposition and criticism, he remained calm, resolute and lucid, his head held high in the teeth of a storm of enmity, ready to fight to the end. Indeed, he would fight only to defend the sumptuous patrimony of Islam threatened by the advance of a degrading paganism.

Nothing would daunt this man, frail body but gifted with a strength of will without parallel. Neither the lack of understanding of simple folk nor the selfishness of certain privileged people who had the audacity to subjugate the moral and social life of the people to their own advantages. He went straight to his goal for the sake of God, and for His greater glory. But by what road strewn with snags and obstacles would this incomparable fighter follow his task in the midst of a hostile or indifferent world? Nothing could be more simple. All that was necessary was to know how to teach.

And now, the school he wished to maintain was no longer one confined only to a few young men. It was the whole people he wished to teach, their history, their religion, their law, their philosophy, their science and their art.

And, indeed, he had the whole of Algeria as an audience. However, one man alone could not undertake this gigantic task.

Consequently, he founded numerous associations under the direction of the Association of the Ulama. Provided with a strong central administration, and with local sections spread through the three departments, these associations have attracted all the intellectual Arab minds and even the small intellectual core of the French school.

---

1 Died in Morocco in 1949 C.E.
The First Algerian Muslims Conference.

Benbadis, far from relaxing, threw himself more energetically into the struggle and when in 1936 the Algerian Muslim Congress rallied to its side the vast majority of the population, Sheikh Benbadis was, among the elected and militant representatives of all the social classes, one of the principal, if not the principal, originators of this movement which had inflamed Algerian tendencies by giving them a definite direction to follow, which they are following to this day. But his task of moral emancipation absorbed him more and more.

By addressing himself to the heart as well as to the reason, he aroused in his Muslim brothers all that is most precious and noble in human nature. He awakened in them the sentiment of dignity.

And thus, in the same mosque of Sidi Lakhdar, where thoughts can only be for the adoration of the One God, he gave his magnificent lectures on Tafsir (Commentary), lectures which he continued to deliver for nigh on twenty years.

This is the great claim to glory of Sheikh Benbadis, his undying title to the gratitude of those crowds who, although so irresponsible yet know where to direct their thanks.

Besides, popular instinct rarely makes mistakes when sentiment is involved. The people loved their Sheikh because they knew him to be capable if need be of shedding his blood for them. Indeed, this great man was nothing more nor less than a "last card" reserved by Providence to give a chance to the poor and wretched people of this land, and to allow them to win a seemingly lost battle.

However, the existence of such a strong personality necessitates a central focal point around which at a certain given moment all takes form and rallies. The work of the teacher, the humanist, the honoured sage, whose erudition had no need of pedantry to be deep, and that of the eminent sociologist who, from beyond the grave continues to serve Islam, would have been incomplete if Benbadis had not known how to project on to his plan of action his admirable teaching of as-Shifa.

An even higher task imposed itself on the conscience of the Sheikh and gathered the double solicitude of his heart and of his reason.

The fervent apostle knew how to undertake with a devotion which reached abnegation and a sacrifice which led him to a premature grave, a tremendous task of resurrection. And the resurrection came!

16th April, 1949.

On Wednesday, the 10th April, 1940, about two hundred and fifty Muslim women of all ages and conditions, were following his lectures to which he continued to devote his most noble efforts and which he refused to give up although almost at his last gasp, because he left in him the supreme urge to complete the task begun by him.

As he said farewell as usual to his listeners he arranged to lecture to them on the following Friday, which fell on the 7th day of the Muslim Festival of Mawlid (the Prophet Muhammad's Birthday), when he proposed to address them on the Life of the Prophet.

Unfortunately, three days before his next meeting with them, on Tuesday, the 16th April, at a quarter past two in the afternoon, the Sheikh, his heart uplifted, his soul at peace, fell asleep for all time in the infinite serenity of his conscience and his faith.

I cannot think of a more poignant end.
Thus succumb all precessors, thus succumb all apostles without having seen their task completed.

He went at a time when his country needed him most, and it is only now that even his adversaries have understood what loss has been suffered by the Muslim World.

But to tell the truth, death has not entirely deprived his country of him, since he has left behind him pupils and a doctrine, and, above all, the supreme example of a high and straight way of life, luminous as his look and proud as his ascetic face.

To-day, Algeria, to whose service he had vowed his entire life, begins to disengage herself from the thick darkness which has enveloped her for centuries. In many respects, she shows noticeable progress, and it is our duty to recall that the Sheikh was the principal instigator of this renaissance.

His contemporaries have already formed their opinion of him, and posterity will not fail to confirm the judgment. When passions have cooled, when the races inhabiting this world will have drawn nearer to one another, to lead, on a perfectly equal footing, a life becoming more and more one of common interest, they will agree to erect in their hearts a monument to the memory of him who in consecrating himself to the purification of a faith aimed at universalism and at the intellectual revival of his brothers, and who travelled the parallel roads of rationalism and fraternity and who struggled for the enfranchisement of all humanity.

THE MESSAGE OF ISLAM

By 'ABDUS SUBHAN, M.A.(Alig.), B.Litt.(Oxon.)

A Distinguishing Achievement by Islam.

The establishment of the "Fatherhood of God" and the "Brotherhood of man," not merely in theory but in practice also, has been the one modest aim of Islam, the latest promulgation of God on this terrestrial region of ours. That it has in every way fulfilled its mission in this regard will be admitted and as a matter of fact is admitted even by its worst critics. World history cannot adduce a more ideal and practical type of "Brotherhood of man" than that which is presented by the Islamic institutions of "One Dining Hall for all" and "One Prayer Room for all" as obtain in Islamdom from its one end to the other. True, there are so-called sections and sub-sections within the body politic of Islam. But they differ, if they differ at all, in minor and insignificant details and not in fundamentals. The difference, therefore, should not count and as a matter of fact cannot be allowed to count for all practical purposes.

The most important pillar of and the "open sesame" for Islam, that is Kalimat as-Sababata, namely, I witness that there is no god but God and that Muhammad is His servant and Apostle, establishes beyond any shred of doubt the kinship and brotherhood not only between a Muslim and a Muslim and a man and a man but also between a man and plant life and so on inasmuch as by propounding the existence of only one God in the world. It assumes, as a matter of course, that the God of the Muslims is also the God of the Hindus and the God of the Christians, that the God of the white is also the God of the non-white and that the God of the Europeans is also the God of the non-Europeans and so on and so forth. Thus, a kinship and brotherhood is established amongst all and sundry all the world over. To translate this brotherhood into actual action and practice recourse is being had to the remaining four pillars of Islam, namely, Salat (prayer), Zakat (giving away of legal alms), Sama (fasting in the month of Ramadan), and, last but not least, Hajj (making pilgrimage to the holy Ka'ba) on the part of all those Muslims who can afford it. For who does not know the absolute equality preached and practised in Muslim prayers as between a master and a servant, as between a millionaire and a pauper, as between a white man and the black African, and so on and so forth? As Iqbal, the Pakistani philosopher-poet of Islam, rightly echoes it in the following verses:

"When the time for prayer came even in the very thick of fighting, the people of the Hijaz fell prostrate on the ground, facing the Ka'ba. Mahmud1 and his servant Ayaz stood up shoulder to shoulder in one and the same row, obliterating all the vestiges of master and servant. Servants, masters, the rich and the poor, are all equal when they come to offer prayer to you, O God."

Why Islam Has Succeeded Where Others Have Failed.

To make the brotherhood still more real and concrete the Islamic institution of Zakat has been promulgated, according to which a rich brother has annually to part with one fortieth part of his property in favour of his indigent brother. But how can the rich brother be persuaded to give away a part of his wealth to his less fortunate brother unless the former realises in his heart of hearts what the pinch of hunger and the pangs of poverty mean to the latter. Hence was inaugurated the institution of fasting in Islam. Our daily congregations offer us a forum for a limited few of us, our weekly or Friday congregations a meeting ground for a yet greater assembly and our annual, or 'Iid congregations, a rendezvous for a still greater conourse of our people. Our institution of Hajj (making pilgrimage to the holy Ka'ba) has been founded to bring about a world brotherhood of Muslims. Nor merely that. Our laws, legal, social and religious and what not, all tend to, and aim at, the establishment of the universal brotherhood of man and the purging from the world of the virus of social inequalities and legal disabilities under which men are still suffering in many parts of our globe even in this twentieth century, which is generally characterized as the century of enlightenment and progress. Prior to Islam there were religions local and world, all of which dismally failed to achieve this end, namely, the establishment of a universal brotherhood. Hinduism not only failed but also raised an iron wall of castes around it. Christianity fared no better either. The colour bar, that exists in the present day Christian America as between the White and the Afro-Americans, and in Christian Africa as between the white and the non-white, speaks volumes about the utter futility of Christianity as a solvent of human ailments.

As for the colonial greed of the westerners and the inner meanings of such phraseologies as "mandates" and "white men's burdens," we are only too familiar with them and the less said about them, the better.

We know Woodrow Wilson's League of Nations which was ushered in after the first world war with much fanfare and trumpet-call ended in utter failure. So will do the present UNO, which is moved more by power-politics than by anything else. Peace of the world, therefore, lies in its acceptance both in letter and spirit of the universal brotherhood as preached and practised by Islam.

It is a happy sign of the times that the world is gradually drifting towards Islam and what it stands for. In India one finds

---

1 Mahmud was the King of Gazz, Afghanistan, in the 12th Century. Ayaz was one of his manservants.
great indications of it in the Harijan Movement started by the late Mahatma Gandhi to ameliorate the hard lot of the millions of the untouchables of India, not to speak of a host of other movements started earlier in India in the form of Sikhsim by Guru Nanak, the Arya Samaj Movement by Swami Dayanand Saraswati and the Brahma Samaj Movement by Ram Mohan Roy of Bengal in this connection.

Islam means peace; peace with God and peace with men and this peace is realized in its establishment of the fatherhood of God and the brotherhood of man. Amen!

WHAT THEY THINK OF US . . .

Mixed Marriages

A writer, writing under the pen-name of "Anglo-Egyptian" in the London weekly Truth, for July 15th, 1939, has some absurd and grotesque things to say in an article entitled "Mixed Marriages." It is not so much his subjective ideas as his audacity that astounds us. What is still more puzzling is that even responsible editors publish such articles as blacken a nation.

This excerpt is proof enough that the men at the helm of affairs in Europe have neither forgotten nor learnt anything from the two world wars to pave the way for a better world in which respect for each other is the order of the day and misrepresentation of one nation by another is unknown.

"Anglo-Egyptian," in writing of marriages between Oriental men and Western women, has the following to say:

"An acquaintance of the writer was married at the age of sixteen to a Turkish medical student in England, went back with him to the Near East shortly afterwards, and has never seen her native land since. She has probably passed through her worst conjugal storms, for when she had been married a few years she was in great distress and determined if possible to be separated from her husband. She had asked the British Consul about this, but he could do nothing because she had been legally married in England and was no longer a British subject. Conjecture would have it that she discovered another wife of her husband, who as a Moslem, is entitled to four. After that disturbing experience she settled down again, proud of her children and genuinely fond of her husband, but in the task of adapting herself to her environment — though she has not become a Moslem — her standards of truth and integrity have fallen to the low level of her adopted country.

In another capacity are Englishwomen of professional status living in the East. These, having outgrown the susceptibilities of their 'teens and early twenties, and finding opportunities of judging the Oriental in his usual surroundings and of appraising his background, are in a position to realise the unbridgeable gulf between East and West. They can blame no one but themselves if they fall into the trap of a mixed marriage. By these women the superficial Oriental charm should be discounted heavily, and so unequal alliance should be anathema. Yet examples are easy to find of Englishwomen of good family, high attainments and sound business capacity, who with their eyes open, have been caught in the toils of infatuation; the casualties are as many as the cases. Among these may be mentioned a woman of style and great social gifts who is punctiliously loyal to her husband in word, but every year takes weeks or even months of solitary holiday — surely an indication that she is not entirely happy at home. Her brilliant gifts are unavailing to give her a place in English society of her adopted country, for Englishwomen abroad will rarely tolerate their countrywomen who make light of their British nationality.

"Thus in one way or another the penalty of a foolish choice pursues hundreds of women who have forfeited their birthright. Revolt is in their hearts. Those of them, however, who marry Moslems have a veritable sword of Damocles over their heads in the Moslem law of divorce; this fills a Moslem's wife with paralysing fear, since divorce in a Moslem land is not a matter of law courts, or even for stated reasons, but an arbitrary semi-private pronouncement. Desirable as this sometimes is from the wife's point of view, it may cruelly leave her to her own resources in an alien land."

The Muslim Woman at Home

An American lady, Mrs. Norah Twitchell, who has been to Arabia no less than six times, has the following observations to make on the social status of the Muslim woman at home in an article "Arabia" which she contributed to The Arab World, New York, U.S.A., Vol. I, No. 1:

"A while ago, my husband and I camped overnight near the small town of Rabegh, some 100 miles north of Jidda on the Red Sea coast of Arabia. We dined with the Governor of Rabegh, who was also entertaining an eminent Government official. During dinner we exchanged experiences and opinions. I asked the official if he had more than one wife in accordance with the Muslim custom. Such a question would never be put from one man to another, but, being a woman, I was privileged. His reply was: 'Madame, when one loves truthly, one weds but one wife.'

'After dinner I visited the women's quarters and had coffee with the Governor's wife and her friends. The official's wife was among the group. She is the most beautiful Arab girl I have ever seen. She seemed very tired and said she suffered considerably with headaches, especially during her travels with her husband. I gave her some aspirin tablets and asked her why she had to travel so much especially as she was obviously not robust.

"'My husband has to travel a great deal from one city to another and likes me to accompany him.' 'But would it not be better for you if sometimes you stayed at home and rested?' 'Ah, no Madame, I cannot do that — you see, I love him.'

'On the whole, the Western World has an erroneous idea of the position of women in the East. Although from our point of view their freedom is limited, they are treated with deference, chivalry, and consideration. When husband and wife are traveling and there is but one donkey or mule, it is the wife who rides and the husband walks alongside. I have attended many banquets and luncheons in Arabia — some of them alfresco. In all cases, I have been the only woman present but have never been made to feel conscious of the fact except in the most delightful manner. Whenever my husband and I dined with the late Prince Muhammad of the Yemen, I was placed on his right. He himself served me as each course was carried in. He courteously
said we were not expected to eat all that was put before us. We appreciated his consideration as these luncheons usually consisted of sixteen to twenty courses and the thermometer averaged 100°F in the shade! Such consideration we have always encountered in all our travels through both Saudi Arabia and the Yaman.

"Another instance of Arab courtesy. The first time I visited Arabia was 14 years ago. It was in September and anyone who has travelled through the Red Sea at that time of year will remember how humid it can be. Knowing that all Arab women are veiled when appearing outside their homes and that I was almost the first Western woman to visit the interior of Arabia, my husband thought it wise for me to be veiled likewise. While passing through Cairo, I had purchased a square of black chiffon. I did not anticipate eight months or more of breathing through this veil, but, there seemed no alternative. Prince Muhammad had sent his uncle, the Chief of Police of Hudaiah, out to the steamer to welcome us. When he arrived on board I was just about to pin on the veil."

"But no, Madame, please do not inconvenience yourself. His Highness sends you his respects and requests that you will address as you would in your own country and above all as comfortably as you wish."

"I sincerely appreciate his thoughtfulness. In deference to the customs of his country I decided to wear the veil over my hair underneath the topee and found it most useful when riding through sandstorms, for winding around my face as protection from the driving sand."

\textbf{'Aliya 'Umarova, Woman Deputy Minister of Public Health of Uzbekistan}

'Aliya Umarova was born in 1909 into the family of an Uzbek leather worker. Her parents could not afford to give her even an elementary education. But after Soviet power was established 'Aliya studied at a school in Chinkent free of charge. Then she entered a medical school where, like all other Uzbek girl students, she received a State stipend which enabled her to fully concentrate on her studies. 'Umarova successfully finished the medical school and continued her studies at the Medical Institute.

After graduation 'Umarova was invited to remain on the teaching staff (chair of gynaecology) but she wanted first to work in her native town of Chinkent. 'Umarova became a physician of a maternity home. She was diligent and efficient and was soon transferred to the Tashkent Gynaecological Hospital, the largest in Uzbekistan.

During the war 'Aliya 'Umarova was head surgeon of a military hospital in Tashkent. Like all other women-physicians of Uzbekistan, she spared no effort to save the lives of the wounded. It was largely through her care that many of the defenders of Russia treated at that hospital recovered their health and efficiency. 'Umarova herself performed a number of difficult operations.

In 1946 'Umarova was appointed head doctor of Tashkent Maternity Home No. 2. With the help of other physicians and hospital nurses she secured excellent attention for lying-in women and their infants. The Red Challenge Banner of the Uzbek Ministry of Public Health was conferred on this lying-in home. In 1948 the Government awarded 'Aliya 'Umarova the title of Honoured Doctor of the Uzbek S.S.R.

'Aliya 'Umarova cherishes the many letters with expressions of gratitude she gets from mothers she had attended to at one time or another.

My best reward is the consciousness that I am serving, protecting the health of women and helping them bring up a healthy young generation.'

In 1948 the Government of Soviet Uzbekistan appointed 'Aliya 'Umarova Deputy Minister of Public Health. And now this woman doctor, a former peasant, is charged with the protection of public health in the republic. She has under her care 235 women's and children's consulting centres, 190 maternity homes, 140 lying-in departments, 274 obstetrical centres, 21 village hospitals, 30 children's sanatoria, dozens of children's and women's polyclinics.

\textbf{Deputy Minister of Public Health of the Republic of Uzbekistan, U.S.S.R., 'Aliya 'Umarova}

"My best reward is that I am serving, protecting the health of women, and helping them bring up a healthy young generation"
Centre left: After prayers and lunch a gramophone is playing some Urdu Na't (Ode) records.

Bottom left: Muslims and their guests waiting for 'Id prayers in front of the Sir Salar Jung Memorial House, Woking, which house, an adjunct to the Shab Jahan Mosque, Woking, houses the offices of the Woking Muslim Mission and Literary Trust, Woking.

Top left and top right: A partial view of the mosque grounds for large gatherings. A speaker is listened to as he delivers the sermon of the Imam.

'ID UL-FITR (1368)

FESTIVALS IN ISLAM ARE A MEANS TO MAKE THE MUSLIM THE SIMPLE TRUTH — THE ADVANCED WORLD OF THE MUSLIM

The Festival, 'Id ul-Fitr (1368 A.H.), Woking, England, on Wednesday, the nationalities mingled freely with each other.

of
A.H.) AT WOKING

OF BRINGING HOME TO EVERY
INTELLE LUSIVE OF THE GRASP OF
DAY — THAT MANKIND IS ONE
world.

celebrated at the Shah Jehan Mosque, Bandra, on the 18th of July, 1949, when Muslims of all
- a characteristic of the social system

Centre right: A group of West African Muslims in their national costumes

Bottom centre: A group of Muslim ladies of various nationalities. The picture shows English ladies with their sisters-in-Islam from West Africa, Malaya, Pakistan and India

Bottom right: After lunch, guests have dispersed to take a cup of tea being served outside the marquee which is decorated with the flags of Muslim countries
In the grounds of the Shab Jehan Mosque, Muslims of various nationalities are exchanging views with each other over a cup of tea.

Ladies from Pakistan with some Muslim visitors from West Africa on the steps of the Shab Jehan Mosque, Woking.
Some Questions.

(1) Is the Muslim allowed to eat the mear of animals or birds slaughtered by Christians or by Jews while he does not know whether the slaughter was made in the lawful Muslim manner or not, or whether the name of God was or was not invoked when such animals were slaughtered?

(2) Is a Muslim allowed, while he is in Paris, London or Rome, for example, to eat meat in public restaurants while he knows nothing of the way the animals from which the meat was produced were slaughtered? Also, is a Muslim in an Islamic country, like Egypt, for example, allowed to eat tinned beef or mutton imported from a non-Islamic country, while he does not know whether the animals from which the meat comes have been lawfully slaughtered or not?

(3) Are Christians and Jews considered as people of the Book, even though they believe in the Trinity and the Sonship of Christ or of Ozeit and even though they have made alterations in their books and beliefs?

Preparatory Remarks.

God has created for the benefit of man all that is in this world — animal, vegetable and mineral, on the land, in the sea or in the air; so that man can make good use of all that he desires of these things. God says in the Qur'an: "It is He Who has created for you all that is in this world." God also said: "And He created the cattle for you: you have in them warm clothing and (many) advantages, and of them do you eat. And they are pleasing to you when you drive them back (to home), and when you send them forth (to pasture). And they carry your heavy loads to regions which you could not reach but with distress of your souls.

In reliance upon this provision the Jurists of Islam have laid down that permission and allowance is the primary and general rule and that all animals, vegetables or minerals are allowed to the Muslim for the purpose of eating, unless there has been a specific provision in the Book of God or in the Sunna of the Prophet forbidding the eating of any particular kind of these animals, vegetables or minerals, in which case the Muslim is not allowed to eat such things.

The jurists have also laid down that making unlawful any of the creations of God is an exception to the general rule of permission and allowance, and that such prohibition or forbiddance can only be made by a specific provision to that effect and cannot be assumed from an opinion on the Laws or an analogy of existing provisions. We read in the Qur'an: "God has allowed you the cattle except what has been declared to you." Every Muslim should be familiar with the provisions of the Qur'an in order that he may know what he has been forbidden to eat; and if he knows what things he has been forbidden to eat, he should know that the other things which have not been specifically prohibited in that manner are allowed to him.

In this way when he is confronted with problems similar to the ones I have mentioned in the beginning of this article, he should look to see whether the thing he is in doubt about is included in the list of things which God has specifically forbidden. If so, he should conclude without hesitation that the thing is not allowed for his eating. If not, then he should proceed to apply the original rule of allowance and treat the thing as a permitted one for him to eat.

What God has Forbidden the Muslim to Eat.

God has mentioned the things which the Muslim is not allowed to eat in four chapters of the Holy Qur'an. These things have been mentioned exhaustively in "The Cattle," "The Bee," revealed at Mecca, and "The Cow," revealed at Medina. The details of some of these things have been mentioned in "The Food," revealed at Medina, which is one of the last chapters of the Holy Qur'an to be revealed. In every one of the verses of these four chapters the prohibition of a thing was followed with a proviso that "whoevers are driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him."

God said in the Meccan chapter, "The Cattle": "Say, I do not find in that which has been revealed to me anything forbidden for an eater to eat of, except that it be what has died of itself, or blood poured forth, or flesh of swine — for that surely is unclean," or that which is transgression, other than what (the name of) God having been invoked on it; but whoever is driven to necessity, not desiring, nor exceeding the limit, then surely your Lord is Forgiving, Merciful."

God has said in the chapter "The Bee": "He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of God has been invoked, but whoever is driven to necessity, not desiring, nor exceeding the limit, then surely God is Forgiving, Merciful."

He also said in the chapter "The Cow": "He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) God has been invoked, but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely God is Forgiving, Merciful."

God also said in the chapter "The Food": "Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of God has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows, but whoever is compelled by hunger, not inclining wilfully to sin, then surely God is Forgiving, Merciful."

It may appear from a first look at the provisions of these verses that the verse from the chapter "The Food" has not limited the number of the forbidden things to the four to which they were limited by the provisions of the other three suras, but has increased it. But when examining the matter with careful consideration, it will be found that the verse in question from the chapter "The Food" has in fact enlarged on the limitation and has confined the forbidden things under the four heads which the other chapters speak of. The chapter "The Food" has done nothing more than enlarge some minor points in the other chapters and explain them in order to remove any apparent doubt or ambiguity on the matter; for this chapter was one of the last chapters of the Qur'an to be revealed.

With this in mind, one should find nothing unusual or extraordinary if this chapter explained any general provisions in previous chapters. After God has mentioned in this passage, in a general way, that He forbids the flesh of an animal that has died of itself, the blood of an animal, the flesh of swine
and the flesh of any animal on the slaughter of which any other name than that of God has been invoked. He goes on to specify some five categories of animals that have died of themselves, viz., the strangled animal, the animal beaten to death, the animal killed by a fall, the animal killed by being smitten with the horn and the animals which wild beasts have eaten; and has also declared another kind of animal on the slaughter of which any other name than that of God has been invoked, viz., that which is sacrificed or offered in sacrifice to idols. The wisdom of specifically declaring these kinds of animals that die of themselves, lies in the fact that there was some doubt on the meaning of "animal that has died of itself," for according to the usages and customs of the Arabs the strangled animal, the animal beaten to death, the animal killed by a fall, the animal killed by being smitten with the horn and the animal which a wild beast has eaten, were not considered to be "an animal that has died of itself." The Arabs at that time considered that "an animal that has died of itself" is one that has died in spite of its own wish, but without an intervening cause or incident, and that an animal that has died through an extraordinary cause like strangling, beating to death, falling, smiting with the horn or through being devoured by a wild beast, has not "died of itself." God, therefore, considered it wise to enumerate these particular kinds of death of an animal so that these allegations are defeated and in order that doubt in the minds of the people should be finally removed.

Forbidden Foods are Ten in Number.

In the same way, some Muslims did not consider that animals which were slaughtered, and animals the flesh of which was spread over the stones set round the Kaaba for the purpose of paying tribute to it, were animals "over which any other name than that of God has been invoked," because no other name than that of God had been invoked over them; and so God has found fit to mention these kinds specifically in order to remind the people that the mere fact of slaughtering the animal over stones set for idols makes it forbidden, even though no other name than that of God has been tacitly mentioned or invoked on it. What is mentioned in the verses of "The Food" is only in explanation of some kinds of forbidden food, and it is not in any way intended to be taken as an exhaustive enumeration of the categories of forbidden foods under this head. From all this it appears clearly that the foods which God has forbidden the Muslim to eat fall under four main heads: the flesh of an animal that has died of itself, blood, the flesh of swine and slaughterers on which any other name than that of God has been invoked. In detail, the forbidden foods are ten in number: the animal that has died of itself, blood, the flesh of swine and beaten to death, the animal killed by a fall, the animal killed by being smitten with the horn, that which wild beasts have eaten, that on which any other name than that of God has been invoked, that which has been slaughtered on stones set for idols, blood and the flesh of swine.

The Wisdom Underlying the Forbidding of Certain Foods.

The wisdom underlying the forbidding of the eating of these things is the intention to protect man from physical and moral evil. The wisdom of prohibiting man from eating that on which any other name than that of God has been invoked and what has been slaughtered on stones set for idols, is the protection of man's religion and faith from unhealthy influence by preventing man from having any connection with idolatry in any of its shapes or relics. In this case when man knows that anything which he has sacrificed to any other than God is forbidden for him to eat, he will cease to make sacrifices except to God. God has pointed to the wisdom of forbidding these foods by saying: "Or that which is a transgression on which any other name than that of God has been invoked." The forbidding of the other eight foods is for the sake of prevention of harm to health and social evil.

In the case of that which dies of itself, the cause of death is almost invariably a disease in the animal or as a result of germs that have taken hold of it and spread through its body. Eating such animals exposes the eater to the risk of being infected with the same or other disease. In the same way, the decent human taste revolt from the idea of eating what has died of itself and rejects it with disdain, and there is nothing more harmful or injurious to man's health than to force him to eat that which he rejects or dislikes. God has also wished that the flesh of what has died of itself should be left for the benefit of creatures other than man. If he has forbidden man to eat such flesh so that other animals can feed on it, it is also for the purpose that God has wished to urge man to be kind to animals and to treat them and look after them if they get sick, because if they are neglected and consequently die, their flesh cannot be utilized by him.

As regards the "strangled," i.e., the animal which has died through being strangled by a rope around its neck or through the pressing of two sticks or branches of a tree around its neck, the animal "beaten to death" by a heavy stick or a deadly stone or by any other heavy substance resulting directly in its death, the animal "killed by a fall" as by falling from the top of a roof or from the summit of a mountain, or in a well or a ditch which resulted in its direct death, the animal which has been smitten with the horn of another animal and died in consequence thereof and the animal which has been eaten by wild beasts — the wisdom of the forbidding of their eating lies in the fact that the death of the animal in such circumstances, without being slaughtered and without blood coming out of it, holds in the body of the animal poisonous and harmful matters which will make its flesh unhealthy. It is for this reason that God has wished to incite the people to look after these animals and guard them from being exposed to the risk of being strangled, beaten to death, falling to death, being smitten with the horn or being eaten by wild beasts. In this case, when man knows that if the animal dies from these causes its flesh will not be allowed for his food, he will take great care to ensure that the animal will be protected from such accidents. The Godly wisdom in forbidding the eating of the flesh of what has died of itself and the five kinds of such animals, is to protect man from the danger of being harmed, to incite him to be kind to animals and not expose them to a risk of anything that may cause their death in that manner, and finally, to encourage man to leave what he does not like so that it could be food for other animals.

The wisdom of forbidding the eating of blood poured forth from the body of animals is to protect man from the dangers of harmful germs, etc., in such blood. The dead matters which such blood carries with it are poisonous, and medicine has established that the attempt to feed man with the blood of animals has not been successful, because the blood of animals is harmful to man. It is for this reason that God has wished to protect animals from torture by being cut through the blood sucked from them; for if God had permitted the eating of the blood poured forth from these animals, then man would have taken blood as one of his staple foods and the animals would have been constantly tortured by their bodies being cut open and their blood being sucked. It was the custom of some Arab tribes before the advent of Islam to cut open the skin of animals and to suck the blood from the wound by special tubes, and feed on that blood, and so God has forbidden the eating of blood for the dual purpose of protecting man from the dangers of infection and disease from such blood and in kindness to the animals by sparing them constant torture at the hands of man.

The Flesh of Swine.
The wisdom in forbidding the eating of the flesh of swine has been mentioned by God when he said that the swine is a filthy animal. "Filthy" in this sense means harmful as well as
impure, unholy and dirty. An Egyptian writer, the late Dr. Muhammad Tawfiq Sidki, has shown in his book, The Religion Viewed by a Right Thinking Mind, the medical and scientific reasons why the flesh of swine is beyond any doubt harmful to human beings. Dr. Sidki said that whoever has avoided eating it has found himself immune from tape worms, etc., and in consequence has not been the cause of infecting others with that malady, and also finds himself immune and free from stomach troubles — indigestion, constipation, vomiting and diarrhoea.

These are the things which the Muslim has been forbidden to eat by God's commandment. What we have mentioned when speaking of the wisdom of forbidding these foods clearly shows that God has not forbidden a Muslim from eating a thing in order simply to deprive him of some livelihood or to prevent him from taking the fullest advantage of and pleasure from the good things of the world, but that God has forbidden the Muslim from eating certain things for the purpose of protecting him from being harmed in his religion or health, to afford him no cause to torture unnecessarily the animals which He has created for man and for his benefit. Thus it is with man's benefit and advantage as the ultimate aim that God has made unlawful what he has forbidden him to eat. God has said in describing the characteristics of Muhammad, the Last of the Prophets: “Muhammad allows to them the good things and forbids for them the bad things.”

What God has allowed the Muslim to Eat.

God has allowed the Muslim all the good things. “Good things” mean all things with the exception of those expressly forbidden. God has said: “They ask you as to what is allowed them. Say: The good things are allowed to you…” God has also said: “This day all the good things are allowed to you.”

God has specifically mentioned some kinds of good things, viz., the animals on which the name of God has been invoked, game which has been caught by a beast trained to hunt and the food of those who have been given the Book.

At-Tirmizi and Ibn Majah — the collectors of the Traditions of the Prophet — have related from Salman Al-Farisi a saying that the Prophet said: “The lawful things are what God has allowed in his Book, and the unlawful things are what God has forbidden in his Book, and what God has been silent about is what He has allowed.” I have shown above that the foods which God in his Book has forbidden the Muslims to eat are: the flesh of an animal that dies of itself, the blood poured forth, the flesh of swine, and that on the slaughter of which any other name than that of God has been invoked. I have also shown the wisdom of the Legislator in forbidding every kind of these unlawful foods, and that God has mentioned these kinds of foods specifically with the intention of confining his forbidding explicitly to those foods, and that He has given examples of the different kinds of those foods in a verse in the chapter “The Food,” where He has given us examples of various kinds of animals that should be considered as having died of themselves, and of different kinds of animals that are to be treated under the head of “any other name than that of God having been invoked on their slaughter.” I have also shown that the intention of the Legislator in making unlawful what he has forbidden is mainly to protect the faith of man and his health.

I now proceed to show what God has allowed in his Book for the Muslims to eat, and I hope that after I have dealt with this topic, the reader will be able to answer for himself any queries and solve any points of doubt that he may face in this respect.

God has declared in His Book what He has allowed the Muslims to eat in general terms and in express terms.

As to the things which He has allowed in general terms, He has mentioned in various verses in His Holy Book that He has made lawful for the Muslims all the good things of the earth. He has said in describing the Last of His Prophets: “He allows to them the good things and forbids them the bad things,” and he said: “They ask you as to what is allowed to them. Say: The good things are allowed to you…” and He also said: “This day (all) the good things are allowed to you…” The “Good Things” are those things which man likes and desires and are not rejected by him, and which cause him no evil, harm or injury. On studying all the passages in the Holy Book relating to this topic one concludes that all the things which God in His Book has made lawful for the Muslims to eat are “good things,” and all that He has forbidden to them are “bad things”; for God the Almighty is Wise and Merciful and thus does not make things forbidden to man and prevent him from making use of what He has created, except to protect man from evil and injury — and to prevent evil is to do good.

As to the things expressly declared in the Holy Book as forbidden, these appear in the Chapter “The Food,” which is one of the last chapters of the Holy Qur’an to be revealed, where three kinds of the foods which the Muslims are allowed to eat are mentioned, viz., animals lawfully slaughtered, game caught by dogs trained to hunt and the food of those who have been given the Book. These foods are categorized as the “good things” which He has made lawful.

“The Animal Lawfully Slaughtered.”

(1) “The animal lawfully slaughtered.” The manners of lawfully slaughtering an animal allowed to be eaten are two: slaughter in normal and free circumstances and slaughter in the case of necessity. In ordinary and free circumstances the lawful way of slaughtering cattle or domestic animals is by cutting the throat of the animal or piercing its body. The lawful way of slaughtering in extraordinary circumstances and cases of necessity is by cutting open any part of the body of the wild animal which it is not possible to slaughter in the ordinary way. If a camel or a cow has turned wild or dangerous and an arrow has been thrown on it hitting and wounding it in any part of its body thus causing its death, then the flesh of that animal is lawful for the Muslim to eat. Also if an animal falls in a well or a ditch and is trapped there and it is wounded subsequently by a sharp instrument being thrown on it and causing its death, then it is lawful to eat. The origin of this extraordinary way of slaughter in cases of necessity is what great legists like Imam Ahmad, Imam Yusuf and Imam Muhammad have related from Raafi bin Khudaj, saying: “We were with the Prophet on a journey, when a camel from the convoy of the travellers ran away, and they had no horses with them to chase and capture it, so one of the men threw an arrow at the camel which caused its instant death, and the Prophet said, ‘These animals have vicious propensities like wild beasts, and one of them that behaves in such a manner you should treat in this manner.’”

The saying of God in the third verse of the chapter “The Food,” “except what you slaughter,” is intended to mean that what you slaughter you are allowed to eat, irrespective of whether the slaughter was a free and ordinary slaughter in free circumstances or an exceptional slaughter in the cases of necessity, as has been shown in the traditions of the Prophet.

The slaughter is confined to animals which are intended to be killed and their blood poured forth by being slaughtered. The animal which has otherwise died of itself, cannot be slaughtered. Also, the strangled animal, the animal beaten to death, the animal killed by a fall, the animal killed by being smitten with the horn and the animal killed by being devoured by wild beasts is considered as having died of itself if it died as a direct result of those above circumstances, and it cannot therefore be made lawful to eat by being slaughtered. But if the animal is reached while it is still alive and is slaughtered at that moment, then its flesh is lawful to eat. Some jurists have contended that such
animal can be slaughtered and its flesh made lawful to eat, if it were slaughtered when it has the slightest symptoms of life in it, and that it is sufficient simply if the eye of the animal winked or its tail moved slightly. Other jurists held opposite views and contended that it can be lawfully slaughtered only while it has an ascertainable and settled form of life in it and is not in that state of life when it is definitely moving towards its death. The first view and the more lenient one is the one more generally accepted.

The first kind of foods which God has allowed the Muslims to eat is thus the flesh of domestic cattle and other animals permitted to them which have been lawfully slaughtered, and this is the main category of animals which the Muslims are allowed to eat.

**Game.**

(2) “Game.” When God permitted the Muslims to eat what they have lawfully slaughtered, some Muslims thought the game which their trained dogs caught in hunting is not lawful for them to eat unless they lawfully slaughtered the animal whilst it is still alive. Such behaviour would no doubt cause hardships, because a trained animal which hunts another animal may bring its victim to man dead. It was for this reason that some Muslims asked the Prophet to explain to them what they were allowed to eat, and in consequence God said: “They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have caught the beasts and birds of prey, training them to hunt — you reach them of what God has taught you — so eat of that which they catch for you and mention the name of God over it.” In other words, a Muslim is allowed to eat of the flesh of animals caught by beasts or birds of prey which have been trained to hunt and that which is caught by such beasts or birds of prey is lawful for Muslims to eat, if the hunting beast or bird catches the prey for man’s sake and use and not of its own initiative or for its own food. This has been explained by what has been related by the great legists like Imam Ahmad, Imam Yusuf and Imam Muhammad from ‘Ady bin Hatim, who said that the Prophet told him: “If you send your trained dog and you mentioned the name of God the Almighty, then all that he catches for you you are allowed to eat, but if it has eaten from the prey then you should not eat from it because it has caught it for its own use.”

In another version: “If you send your trained dog, then you should mention the name of God over it, and if it has caught something for you and you reached the animal while it is still alive, then you should lawfully slaughter it, and if you have reached it when it is dead but it has not been eaten from then you should eat it, because the taking of the dog is lawful slaughter.” From the Traditions of the Prophet it would appear that the mentioning of the name of God should occur when the trained dog is sent after the prey. A dog is considered trained if it has been taught to hunt for its master and not for itself. A sign of its having been properly trained is that it comes when it is called, goes away when it is told so to do, and goes in any direction in which its master orders it to go. It would appear from this verse on game and hunting that it provides a licence and an exception to the general rules of lawful slaughter. To this the Prophet refers when he says: “The taking of the dogs is lawful slaughter,” in other words, the Legislator has, in order to lighten the burdens of man and to eliminate difficulties, considered the taking of the dog as a lawful slaughter, and did not consider the prey which it has hunted and killed within the meaning of “an animal that has died of itself.”

The other kind of food which God in His Book has permitted the Muslims to eat is the game which a trained beast or bird of prey has caught and has not eaten from, irrespective of whether it brought the prey in a state of death or life — when it can be lawfully slaughtered. The provision as regards this second class of food, which is allowed, is made by God for the purpose of removing difficulties. The Prophet has included, by analogy, amongst the class of game that have been hunted by trained dogs, the game hunted by arrows or spears: and the legists like Imam Ahmad, Imam Yusuf and Imam Muhammad have related of ‘Ady bin Hatim that he said: “If I had thrown an arrow or a pointed sharp missile on any game and hit it, and the Prophet answered: ‘If the arrow or missile made a hole in it, then you can eat it; but if the arrow or missile hit the game with its side only, then you should not eat it.’” “Making a hole” in the game means here wounding or scratching it.

**“The Food of Those Who Have the Book.”**

(3) “The food of those who have been given the Book.” I have said that the third verse of the chapter “The Food” has declared what animal flesh is principally allowed to be eaten, namely, that which is lawfully slaughtered and no other name than that of God has been mentioned on it; and the fourth passage of this chapter has declared an exception to this original rule in favour of allowing game caught by trained beasts or birds of prey. The fifth passage has also made an exception to the original rule and gave an allowance by saying: “This day (all) 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.” This passage was necessary because when God made it unlawful for the Muslims to eat of the flesh of animals slaughtered by polytheists, who it is presumed, mention over the animals they slaughter a name other than that of God, some Muslims thought that the people of the Book who do not hold the same religion as themselves should be treated as polytheists and thus that the Muslim is not allowed to eat of the flesh of animals that they slaughter nor marry their women. For this reason God saw fit to dispel this presumption and declared that the food of the people of the Book is allowed to the Muslims, because the people of the Book assert the belief in the oneness of God, and for this reason they are not to be considered on the same level as that of the polytheists. The Prophet himself has eaten from the roasted sheep which the Jews presented to him. By “those who have been given the Book” is meant those to whom heavenly books were revealed, like the Jews who have been given the Torah and the Christians who have been given the Gospel; and they are to be considered as having been given the Book and as the “people of the Book,” and they are to be considered as related to their Book and to their Prophet, whether or not they are following their Book or Prophet, and even though they have changed their Book and modified their original true faith and doctrines. During the time of the revelation of the Qur’an they were called “People of the Book” even though they made changes and alterations in their Book. By the term “their food” is meant there only the animals they slaughter and not all their foods, because the doubt was confined only to the lawfulness of their slaughter and not to the lawfulness of their bread, vegetables, fruit or any other of their foods. The passage in this chapter means: The animals which the Jews and Christians slaughter, and which they are allowed to eat according to their religion and which the general public deem lawful for them to eat, is lawful to the Muslims. All the slaughtered animals which the Jew or Christian is allowed to eat according to his religion is to be considered lawful for the Muslim to eat; and in the same way, all the slaughtered animals which are made lawful for the Muslim to eat according to his religion, the Christian or Jew is allowed to eat. It is known and established beyond any doubt that the flesh of an animal that has died of itself, blood, and the flesh of swine, are unlawful foods.
for the Jews and Christians according to the provisions of the Torah and the Gospels in the same manner as they were made unlawful in the Holy Qur'an.

The flesh of an animal that has died of itself, blood, and the flesh of swine, are not amongst the lawful foods of the People of the Book. In the same way they are not allowed to the Muslims; because nothing is deemed to be lawful food for a people who have a religion except what is made lawful for them by that religion, and what they have been accustomed to eat — the rich and poor of them.

**Conclusion.**

The cattle and all other animals which the Christians or Jews slaughter in a manner which make it lawful for them to eat according to their religion, are lawful for the Muslim to eat. In the commentary Al-Bahr Al-Mubeeet by Abi Hayyan, vol. III, page 451, it is mentioned: "The first and prima facie view is that their foods are lawful for the Muslims whether they have mentioned the name of God over it or any other name. 'Ara, Ash-Sha'bi, Rabii', Makhul and Al-Layth made similar statements to this effect. Other jurists have said that if the people of the Book have not invoked the name of God over the animal slaughtered, but mentioned some other name, then the flesh of the slaughtered animal will not be lawful to eat." In Mubsoor by Shams al-Aimmah is said: "The flesh of an animal slaughtered by a Christian is always lawful for the Muslim to eat whether or not the Christian has invoked the Trinity when slaughtering the animal." In the book *Akhbar Al-Qur'an* by the Qadi Abi Bakr Ibn Al-Arabi, in explaining the verse of the Holy Qur'an: "The food of those who have been given the Book is lawful for you...." is said: "This is conclusive proof that game and the food of those who have been given the Book are amongst the good things which God has allowed, and God has only declared them expressly in order to dispel doubts and remove objections and suspicions from impure minds. I have been asked whether it is lawful for a Christian to eat a chicken cooked by a Christian who killed the chicken by wringing its neck, and I replied: Yes it is lawful for the Muslim to eat, because it is his food and the food of his priests and monks, even though the manner of slaughtering it is not our lawful manner of slaughter. God has allowed us to eat from all their foods, and so whatever they consider lawful according to their religion is lawful to us — except where God has declared to the contrary."

In a word: the flesh of an animal that has died of itself, blood, and the flesh of swine, are not of the lawful foods of the Muslims nor of those who have been given the Book: and the cows or cattle which the Jews or Christians slaughter and game which they are allowed to eat according to their religion, are lawful for the Muslim to eat, irrespective of whether the name of God has been invoked over the slaughtered animal or has not, and irrespective of whether the animal has been slaughtered in the lawful Muslim manner or in any other manner considered lawful by the people of the Book.

**The Position of Women in a Muslim Family in Indonesia**

*By DR. HURUSITIATI SUBANDRIO*

The Indonesian Muslim Distinguishes Between Custom and Islamic Law.

Generally speaking, the social and judicial life of a substantial part of the Indonesian population is directed by *'adat* (custom) rules within the *'adat* communities, except in territories where several causes have weakened the influence of the *'adat* community and have put the individual in the forefront. But *'adat* is meant the complex of customs, traditions and ideas which play a role in the life of the Indonesian people. *'Adat* originates in the archaic community and is an old social institution. *'Adat* law is equivalent to customary law.

The legal position of the Indonesian woman is primarily regulated by *'adat* or customary law (mostly unwritten) and is influenced by the written Muslim canonic law, or regulations issued for Indonesian Christians. Out of the 70 million Indonesians, 65 million are Muslims, 2 million are Christians, 2 million are Chinese, and one million are Hindus, the last forming the total population of the island of Bali. The Indonesian Muslim distinguishes between *'adat* and *bukim*. *Bukim* is the total of the regulations and customs, originating in Islamic law, which the Indonesian Muslim has to follow.

*'Adat* law is by no means homogeneous, nor is woman’s position the same everywhere in Indonesia. The system of relationship in force in the genealogical groups (clans) in the *'adat* communities decides the position of the women living in it. In the patrilineal system, only male descendants are of importance for the continuation of the genealogical groups; in the matrilineal system, only the female ones. But in most cases, female and male descendants are of the same importance. Patrilineal genealogical groups are to be found in the Batak areas, South Sumatra, the Isle of Nias, Bali. Matrilineal groups are to be found in Menangkabau in West Sumatra.

In Java, one cannot speak of genealogical groups, as the desa or village has a regional character. In the Javanese *'adat* community, *'adat* rules deciding the position of women go hand in hand with Islamic *bukim*, which generally favours the male rather than the female.

In the Batak area, Sumatra, the old *'adat* is prevailing also amongst the Christian population. In earlier periods Christian missionaries very often tried to impose their rules on some of the aspects of life of the converted, for instance in marriage, divorce, funerals, inheritance, etc., without regard to the *'adat*. In some Christian areas, like Ambon (one of the Moluccas) and Maluku in Northern Celebes, they succeeded in establishing a new *'adat*, a Christian *'adat*, which bears many western aspects. In the Batak area in Sumatra, however, the Protestant Church Mission tried to find some means to bridge the gap between the prevailing *'adat* and the newly adopted belief.

The Batak Christian Community, the Huria Kristen Batak Protestan, became more or less independent and has maintained its old *'adat*. For instance, the *'adat* *pardongan saraite*, the marriage *'adat*, is still dominant. After a woman has married, she still bears the name of her *marga* or clan. But apart from that, her position in the Batak areas is a subjugated one. A man is forbidden to marry a woman of his own *marga*. The family structure is patrilineal and patrilocal. The sons inherit all property, the daughters’ share is nil, and women have no say in matters at all. After marriage they have to leave their parents’ house and join their husband’s *marga*.

**The Bride Price in non-Muslim Communities.**

If a man wants to marry a woman, he has to pay a bride price. How much the bride price should be, has to be discussed with the bride’s father or oldest brother by the *poranak*, the go-between acting on behalf of the bridegroom. This custom has been established, because in the Batak areas women have an
important share of the family duties; they do most of the work in the fields as well as in the home. Leaving the parental home means reducing the family's labour, and therefore the family has to be compensated by a bride price. The bargaining over the bride price has to be carried out with a great deal of tact, intelligence and diplomacy on the part of the bride's family and the bridegroom's agent. It is obvious that not all men can afford such a marriage, because the poor men have not enough money to buy their bride. The poor man can either abduct his bride or elope with her. 'Adat permits one of these two ways, if official marriage is not possible. Abduction is carried out with the aid of friends. The bridegroom brings the girl to his house or to another place and marries her. 'Adat demands from the girl that she should behave as if she did not agree with the abduction, however she may like it. This type of marriage by abduction has been limited of late, and the abductor can be prosecuted if the girl's family wishes. In the case of elopement the bride and bridegroom are faced with the indignation of both families.

In order to prevent these difficulties it has become 'adat that the man who cannot afford to pay a bride price should join his bride's family. Obviously this type of marriage, with a considerable bride price, lowers the position of the girl in such a way that she becomes something to be bought. The advantage of such a marriage is that the husband, discouraged by its cost and trouble, would hesitate to divorce his wife, or to take more than one wife.

When the husband dies, the wife belongs to her family-in-law. The family can take decisions, which are much influenced by the presence of sons and daughters, regarding her position. Sons are much more important, because the marga will be enlarged by them, but having daughters is also not too bad, because they bring in large bride prices at their marriage. When the widow has no children, she has to await until her husband's brother will take her as his wife or until she is sent back to her own clan. In that case, the bride price which was paid for her has to be returned, wholly or partially.

In recent times rules are no longer strictly obeyed by modern young people who want to have their own way, the more so because neither Muslim nor Christian law recognizes these orders and prohibitions which are laid down by the 'adat.

**The Marriage Gift in Islam.**

The 'adat marriage is concluded by the performance of several 'adat ceremonics. According to Muslim as well as Christian law, certain formalities must be performed in the presence of religious officials. In practice, marriages between Muslims are concluded according to Muslim law, mostly followed by 'adat ceremonics, which have been abolished by some Christian regulations.

With regard to the marriage gift it has been stipulated by Islamic law that it shall be given to the bride herself, not to her family group, the Islamic marriage being a matter of importance to the persons and not to the family groups. This marriage gift is known under the name of *mahr* and is given to the bride. In most cases, an Islamic marriage is preceded by a betrothal, on which occasion presents are given or exchanged, which are forfeited or given back in case of breach of promise.

A Javanese village, a desa, is more or less an independent unit, the various families living beside one another in the close village community. Unlike the Batak marga, which is to be compared with a compound family, the members of which regard each other as descendants from the same ancestors, a Javanese village consists of individual families consisting of a father, a mother and children, and sometimes (but not necessarily) including the grandparents. Although the highest co-operation is reached between the members of each village, each of them fully aware of their mutual duties, a desa may have its own 'adat, dissimilar to that of other desas. Here a Javanese proverb serves as an illustration: *Desa maua tata, negara maua ijara* (A village is entitled to have its own rules, a state is entitled to establish its own law). We can trace, however, similar features in the village structure.

I have already mentioned the great individuality of a Javanese family. The village head is always elected from the
male members of the community. Men and women can vote equally, depending on the land ownership and on their position in the individual family. The village head is assisted by a village council. Village land is divided into two parts — living quarters and arable land. The living quarters are held in individual possession. Of the arable village land, some pieces are held in hereditary, individual possession, and other pieces in communal possession, either with fixed shares or with periodic redistribution. In 1927 75% of the arable land of Java was held in individual hereditary possession, 14% in communal possession with fixed shares and 5% in communal possession with periodic redistribution.

Under pre-war conditions the average income of a Javanese family from their piece of land did not exceed £10 yearly, as the pieces of land were getting very small indeed.

**Veil or Purdah Unknown to Java.**

Under these conditions the position of women in a Muslim family in Java cannot be otherwise than a very highly estimated one. Most of the population of Java is Muslim, the Christian Indonesians living like people of other religions, such as the Chinese scattered through the island, but mostly in the towns. Segregation of women, like purdah, has never been known by Javanese women of the villages. They have never been compelled to cover their faces in public.

They work in the fields, particularly at sowing, planting, weeding and harvesting. Harvesting is mainly the women’s task, stalk by stalk they cut off the ripe rice ears, selecting them in doing so. According to ‘adat, village people act in close cooperation as far as work on the field is concerned. Water necessary for irrigating the fields has to be regulated according to this principle, known under the name of *tolong menolong* (Sumatra) or *sambat-sinambat* (Java). Harvesting is not merely carried out by the farmer’s wife and daughters, but other women of the village lend a hand in it. Then the men load the bunches into a chariot or carry them home on a bamboo pole over their shoulders. At home the women prepare the food, they weave cloths or practise the complicated cloth wax drawing called *batik*, mainly as a supplementary means of living. Men and women both do the marketing.

**In Java the Muslim Woman is an entity in her Own Right.**

As a rule, goods brought in marriage by one of the married couple remain in the possession of the person who has brought them in. Throughout almost the whole area of Indonesia, the married woman is entitled to commit transactions as far as her own property is concerned. She has a legal claim on goods brought by her in marriage or obtained during marriage, by donation or by purchase. This is of great importance in case of divorce or decease of one of the married couple.

According to public law the Indonesian woman has as much say as the man. In some areas, for instance in Aceh with its patrilineal system and the zealous domination of Islam (and even in the patrilinial Batak areas), the woman’s opinion is always asked at village conferences and village head elections. But her considerable importance is not so much to be found in direct, active participation in public as in her influence behind the scenes.

In many cases it is considered necessary, in public, to pay homage to the husband. Symbolism in a Javanese marriage ceremony is largely based on that principle. It is considered indecent to show one’s superiority to one’s husband in public. Metaphorically speaking the husband should be the head, and the wife the tail, and the tail has consequently to follow the head.

In a Javanese marriage ceremony, the parents of the bride play an important role. They act on her behalf when the suitor proposes, and they could impose their opinion on the daughter. Nowadays, however, it is doubtful whether they can force their daughter to marry a man she does not love, for western education and revolution have deeply affected the girl’s life. At the betrothal a ring and other presents are given to the bride, but the bride price, the *maskawin*, has to be handed over to the bride only on the wedding-day. It is also a custom to give presents to the bride’s parents.

This dower with Javanese Muslims is regarded as mere symbolism, rather than as compensation to the bride or her family as in the Bataks’ customs. There is no bargaining business about the amount in Java. The *maskawin* is fixed; for well-to-do people it varies between £5 and £100, and poor people can pay still less. It is not necessary to pay cash, the husband has got a lifetime to fulfil that duty, but he will have to pay immediately in case of divorce. At the wedding party it is stated whether the sum is paid in cash or not, and the religious official, the *penghulu* or *nab*, has to make a note of it.

**Symbolism in a Javanese Wedding.**

The wedding ceremonial in the mosque is attended by the bridegroom and the bride’s *wali* or guardian, usually her father, her eldest brother, or her father’s brother. There are also some cases in which the bride is present herself.
The 'adat ceremonial is preceded by a tour of the village by bride and bridgroom accompanied by their relatives and friends, the bridgroom on horseback, and the bride in a palangquin. The procession halts at the bride’s parents’ house. Entering the house she will be sprinkled with water, in order to get many children. The bride and bridgroom stand in front of each other and they throw one another a harel plug. This is the actual symbolism for taking each other as man and wife. The bridgroom kicks an egg to pieces; he has to bear in mind that death or carelessness could destroy the wedded happiness. Then the bridgroom will lead his bride to the 'adat bed in the middle of the bridge. The couple are sprinkled with yellow rice and copper coins; they will never suffer from want of food and wealth. The bridgroom offers the bride some rice and money wrapped up in a cloth and he puts a rice ball into her mouth; he promises her to care for her maintenance.

Symbolism in a Javanese marriage gives us a picture of the general opinion with regard to the relations between man and wife. This symbolism is kept in honour by all classes of society, by the highest in rank and by the poor.

Polygamy Amongst Javanese Muslims.

Child-marriages are not forbidden by 'adat law nor Muslim law, but in practice the young married couple postpone living together until they have reached puberty.

Polygamy is allowed by 'adat law as well as Muslim law, the latter giving a limit of four wives at the same time. The regulation for Indonesian Christians prohibit child-marriage as well as polygamy.

As regards the children of a married couple, they will belong to their father’s or mother’s genealogical group respectively, in a patrilineal or matrilineal system of relationship. Where a new family has been founded, and in case of an individual single family, the children will naturally belong to that family.

Although, according to Islam, a man is allowed to have four legal wives at the same time, evidently only a very small group makes use of this rule. This small group of men consists of well-to-do people, or aristocrats. The great majority of men have only one wife, as it is almost impossible from the economic point of view to keep more than one wife. From the women’s point of view, only those who are economically compelled to share her husband’s love with another woman, will be found prepared to accept it.

Amongst the working classes, women have a more independent position, and polygamy is not to be found there. According to statistics from 1939 there were 11.4 million monogamous marriages and 0.3 million polygamous marriages. Of 0.4 million marriages the number of wives was not known. Sometimes the reason of polygamy is the non-existence of children in the first marriage, sometimes it is the need for more hands in the household or in business life.

Divorce.

Just like marriage, the matter of divorce in the 'adat community concerns the whole community.

The reasons for divorce are not specifically mentioned in 'adat law. As a rule, divorce is allowed on the request of one of the parties or by agreement, if continuation of the marriage has become unbearable and after the relatives and other members of the community have tried in vain to reconcile the parties.

According to Muslim law the most usual form of divorce is the repudiation, talaq, of the wife by her husband. Wilful repudiation is to be blamed, but not definitely forbidden, and it considerably weakens the position of women. On the contrary, it is difficult for a woman to get divorce on her request, unless she makes use of the so-called "conditional repudiation" or talaq, a contract made at the conclusion of her marriage, in which conditions may have been stipulated which could give her the right of requesting a divorce.

Although in this way a woman could obtain a divorce in case of polygamy, misconduct, ill-treatment and other reasons mentioned in the contract, yet it does not sufficiently protect her position, as the husband on the other hand can still repudiate her, when he wishes. Other forms of divorce are the khul', the repudiation on request of the wife after she has paid him off; the faskh, a divorce given by the judge if the husband is not able to give his wife a livelihood; and the istiqal, or incorrigible discord.

According to Islam the divorced woman has only a right of alimony for three months after the divorce, or, if she is pregnant, till the birth of the baby.

Inheritance.

'Adat inheritance law is different, depending on the system of relationship. In the patrilineal system only the sons inherit from the father, though in most cases the daughters also get a share of the family property. In the matrilineal system, the children only inherit from their mother, though in most cases they also get a share from their father's property. When both sons and daughters are heirs, they generally get equal portions.

The widow is not the heiress of her husband according to 'adat law, but she is entitled to livelihood out of the family property.

Muslim law has stipulated special inheritance portions. The widow or widower inherits from the other spouse. The amount of the shares depends on whether the property has to be divided amongst the parents, brothers and sisters of the deceased as well, which is the case if there are no children or only daughters. Muslim law makes a difference between men and women, the women only getting half as much as the men.

Muslim inheritance law has not been adopted exactly by the Indonesian population, as they prefer to maintain their original 'adat inheritance law. In comparison with marriage law, Muslim marriage regulations have been more favoured than the inheritance law.

Muslim inheritance law is applied least in areas where the patrilineal system is dominant, for instance, in Menangkabau in West Sumatra. Although the Menangkabau population is very strongly Islamic in the religious sense, and even shows greater religious feeling, in many respects, than in many areas in Java where pre-Islamic Hindu influences have been the strongest, Menangkabau people are holding to their 'adat inheritance system to a considerable extent.

Marriage Laws Relating to Cousins.

Islamic marriage rules with regard to polygamy and divorce, however, are applied, and also the rituals at the contract of the marriage. There are striking differences from other areas. Children of two sisters are considered as brothers and sisters are prohibited from marrying each other. An ideal couple is formed by children of two brothers. Children of a brother and a sister are allowed to marry one another, in many cases it is even considered desirable, in order to keep family property in the family group.

In Java, marriage between children of two brothers is considered impossible, or at least very undesirable; for the same
reason, as they are regarded as brothers and sisters. But in Java this feature is not so strong as in Menangkabau, as they still call each other cousin, whereas in Menangkabau children of two sisters call each other "brother" and "sister".

In Java, as well as in the Batak areas, the offer of marriage is made by the bridegroom to the parents or family of the bride. In Menangkabau the reverse is the case. It would bring great shame to the family of the man if he proposed to a girl. According to custom he should be asked in marriage. The proposal is carried out on an official call on the bridegroom's family by the bride's family, headed by her mother's eldest brother. The bride's family is accompanied by a professional proposer, and presents are offered to the young man's family. The bridegroom's delegates are headed by his mother's brother and they, too, are accompanied by a professional man who does the talking. The two professional people will carry out a duel in words. When the proposal is accepted, the bargaining about the dowry will come next, and the date of the wedding-day should be discussed. At last everyone agrees, the two families exchange rings, of which the two must be, two uncles, will take care. The dowry, the personal belongings of the young woman at the marriage along with her family's prestige. It is carried on the wedding-day with much ceremony to the bridegroom's house. The contract of marriage under Islamic ritual and in presence of an Islamic religious official is made in the bride's house. Then bride and bridegroom take a seat in front of the beautifully dressed up 'adat bed, encircled by women. Symbolic actions are carried out, amongst which the bride and bridegroom play chess. The bridegroom will join his bride in her family house, but he has no right over that house. The family property is inherited by the daughters, and one of the sons (usually the eldest) will be elected to govern the family property and to be a guardian to his sisters' children. This mother's brother, or mamatik, will stay with the family property, but he and his children will not inherit it.

His brothers have to leave the house. Property which a man may earn during his life by his own labours is his. His daughters will inherit it, and in that way he founds a new family with new family property. Serious clashes between 'adat inheritance law and Islamic inheritance law are not obvious, as everyone seems to keep the inheritance law in great honour. Maybe, if a man experiences many restrictions on his development by 'adat, he settles down outside his village or area and goes to other regions of Indonesia. The great number of emigrants from Menangkabau is remarkable. They settle in other parts of Indonesia as traders or government officials.

Women's Movements.

Although generally speaking women's status in Indonesia can be called reasonably good, many institutions still exist about which women do not feel very happy. Firstly, there is still polygamy, there are child-marriages, there are forced marriages, willful divorce and prostitution. Matrimonial and social freedom of women are less than that of men. In the educational and political field women have recently obtained the same rights as men. Co-education is considered quite acceptable, although schools have been established particularly for girls (not only those in domestic science, but also primary schools). In many places co-education is a great necessity for secondary and higher education, as there has always been a large lack of secondary and higher teaching institutions. One could not afford to set up those schools for girls only.

Although girls have got the same educational opportunities as boys, the percentage of girls going to school is still much lower than that for boys, especially in higher school institutions.

One of the main reasons for this is the restricted means of the family, which are reserved for education of the boys, being the future bread-winners, rather than for girls. 'Adat restrictions are no longer put on girls restraining them from obtaining whatever school education they like. There are only economic restrictions. This has not always been the case. When Kartini, a young woman from the Javanese aristocracy, wrote her letters to Dutch friends from 1900 till 1905, making an appeal for more education for girls, it was 'adat amongst the higher social classes of the Indonesian population that girls, after they were grown up, did not mix with boys and could enter public life only after they had married. At that time it was against 'adat to send girls to a public school; home education was considered the most suitable one. Kartini's appeal met much response from both Indonesian and Dutch communities, resulting in a Kartini Fund movement for the erection and maintenance of a number of schools for girls in all the large cities of Java.

About 1912 the women's movement became one of organized effort. Numerous societies sprang up, first in Java and Sumatra, and later in other islands. Those clubs were in the beginning merely based on the spread of the modern way of life, the western one, as western educated husbands required western orientated wives, who would help them in their career. Marriage at that time was considered as of the greatest importance for girls, according to 'adat.

Gradually the women's movement embraced the social needs of the Indonesian population, receiving incentives from the general nationalist movement. Women's associations were set up to improve conditions in orphanages and workhouses, to establish schools, to give mass education, for instance, combating illiteracy, or setting up co-operative bodies. Reformed Muslim women's societies, liberal-nationalist and democratic-feminist associations came into existence.

Indonesia is not just a Man's World.

Nowadays there are no limitations whatsoever for girls fulfilling duties in public life, except their own capabilities. Many women are active in setting up organisations and associations; they work at home, and in the social and political field. The women's branch of the Masyumi (the Indonesian Muslim League), for instance, has members all over the country. As a women's organization it is taking part in election campaigns, its members are representing the organization in the village councils as well as in the Provisional Republican Parliament. In every important town it is setting up training centres for its members, in politics, in managing organization and in good citizenship.

Many kinds of occupations have been opened to girls. Some of them hold secretarial jobs, and are secretaries to the leading personalities in Indonesia. You will find them working as journalists, teachers, stenographers, registrars of district courts, laboratory workers and librarians. Many of them are taking university courses at the same time, and will add to the small numbers of lawyers, judges, physicians, dentists who have already completed their studies. Indonesia is not just a man's world, from what one can observe in the streets. Streets, markets, shops, offices, restaurants are equally crowded by men and women. Schools are on a co-educational basis, as I have mentioned before, and travelling in trains and buses is meant for men and women together. The Indonesian woman has obtained her full place in society, socially and politically. Emancipation of the vast Indonesian area from colonial rule has meant a greater emancipation of women, because their aid has been needed, as there is a great lack of educated people to run the country.
A PAGE FOR OUR YOUTH

“A Ruler is a Servant of the People”

By MAULAVIE MUHAMMAD YA’QUB KHAN, B.A.

It was a summer night. A refreshing breeze was gently playing about and pretty little stars twinkling above. And when, after a restless day of excessive heat, man and bird and beast were all taking sweet rest, one lonely figure could be seen moving about the streets of the town of Medina. This was the man the Muslims had elected to be their king.

In Islam a leader of people is supposed to be the servant of the people. As usual, this king of Islam was out that night to ascertain for himself the weal and woe of his people. And when at the outskirts of the town with the star-bedecked firmament above him, his thoughts went up to the great God Who had made these. Thus musing upon His greatness and beauty, on he went till he was quite a long way from the town. All of a sudden, in the dark of night, his eyes fell on a flame of fire at a distance. Spurred on by curiosity he approached the light and after a while, there loomed out what appeared to be a small tent. Drawing closer, he found a Beduin seated in front of the tent, his face buried in his hands and a camel standing by. The Beduin was lost in thought and took no notice of this nocturnal visitor.

"Assalamu ‘Alaikum!" said the visitor at last, to wake him up from his reverie, but to no effect. The visitor repeated the salutation, yet no reply. A third time, and the Beduin, taking him for a wayfarer, or a beggar, sternly told him to be off and not to worry him.

"Why brother? What is the trouble with you?" asked the visitor, not minding the rebuff in the least.

"Don’t you bore me," shouted the Beduin. "Haven’t I once told you to clear off?" The visitor insisted to know what the matter was with him. At this the Beduin jumped to his feet to fetch his sword from inside his tent. "If you don’t want to lose your head," said he, "be off with you. It seems you must be a highwayman out on your game."

"No brother," replied the visitor gently, "I am no highwayman. Nor am I a way-farer or a beggar. I live in the town and have come out just for a stroll. Seeing this fire in the wilderness, I was attracted here. I am afraid you are in trouble. What can I do for you?"

"Yes, I belong to Medina. I earn my living by working for others," replied the visitor.

"Whose slave are you, then?" asked the Beduin.

"I am a slave of the Muslims. My profession is to work for them," the visitor replied.

"What has brought you here?" enquired the Beduin.

"All I want to know is the trouble that keeps you here in the desert in such perplexity," replied the visitor, taking his seat by the Beduin. As he did so, he heard a painful cry from inside the tent — the cry of a woman.

"Why brother? Who is it crying of pain?" asked the visitor.

"It is my wife," replied the Beduin. "We were coming along from a long distance when her time came. I am a poor man and could not afford to take her to some town to engage a midwife. So I stopped here in the desert. She is in great distress now. Please pray that God may help her in this desert place."

"Don’t you worry about it in the least," replied the visitor. "I know a midwife and will be just back with you along with her."

"Wait!" said the Beduin. "Don’t fetch a midwife. I have got no money to pay her."

"Don’t worry on that account either," replied the visitor. "She will want no remuneration. Besides, she will be a great help to your wife."

It was past midnight when the visitor came back to his house. His wife was still up, waiting for him. Finding his husband looked distressed, she asked what the matter was. The husband told her the Beduin’s story and asked her if she would help a fellow woman in time of her need. The wife was as good a Muslim as the husband. She said she was prepared to start that very moment.

"But they look very poor," said the husband. "Is there anything to eat that we might take for them?"

Wife: "Your own dinner is all that is left."

Mother-in-law: "Anything more?"

Wife: "Some goat’s milk."

Mother-in-law: "Anything else?"

Wife: "Some flour and some olive oil."

Mother-in-law: "Anything more?"

Wife: "By God, nothing else."

Mother-in-law: "Well, then, have all these things ready. I am going to saddle the camel. We must be quick."

Wife: "But won’t you take your dinner?"

Mother-in-law: "God knows whether they have had any food since the morning at all."

Wife: "Then do take a little milk."

Mother-in-law: "That poor woman would want it. Hurry up! They must be very anxious. Take a lamp also with you."

In a moment the camel was ready and they started with all the provisions they had in their house, and in a short while they were at the Beduin’s tent. Addressing the Beduin, the visitor said:

"Please permit my wife to go in to render whatever help she can."

"It is extremely kind of you. But I don’t know how to repay you. I haven’t got even so much as a meal," replied the Beduin.

"No question of payment. You just permit my wife in," said the visitor.

While the wife went in, the visitor opened the bag of provisions he had brought with him. Taking his own dinner out, he served it before the Beduin and asked him to help himself. The Beduin said he must join too but the food was barely enough for one man. So the visitor excused himself and the
Beduin had a hearty meal. When he had finished it, they entered into a friendly chat.

Beduin: "Are you a native of Medina?"
Visitor: "No, my birthplace is Mecca."
Beduin: "Why did you leave Mecca?"
Visitor: "I came here along with my Master."
Beduin: "Has your master set you free?"
Visitor: "He has put me to the service of Muslims."
Beduin: "Have you seen the Prophet’s time?"
Visitor: "Yes, I had that privilege too."
Beduin: "Have you been in the Prophet’s company?"
Visitor: "Oh yes! Hundreds of times."
Beduin: "What a fortunate fellow! Then surely you must tell me how the Prophet lived and what he taught."
Visitor: "The Prophet lived a simple life. He wore plain dress and took simple food. He was very keen on cleanliness. He rose very early and first thing in the morning, he would thoroughly clean his mouth and teeth. He worked very hard and did everything with his own hand. He patched his own clothes, mended his own shoes, milked his own goats, even swept his own floor. God, he would say, loves the man who earns his own living by honest labour. He helped the poor and took care of the orphans and the widows. He stood by the weak and never did a man in distress come to him who went back disappointed. He respected women. He never despaired. In the face of the greatest obstacles, he always looked his best. He taught that all men are equal. Though the Prophet of God and the King of Arabia, he never looked upon himself as superior to other men. When on his death-bed, he had it announced that if he had offended anyone, he was there ready to suffer the penalty; if he owed anything, he was there to repay it. Such was the Prophet’s life of love and labour, such his teaching."

Beduin: "But you have told me nothing about prayers, fasting, pilgrimage, and so many other things which he enjoined."
Visitor: "Yes, he was very particular about prayers. He said when we say our prayers we are taking a spiritual bath and come out cleaner and refreshed. He also said prayers were like a ladder which took us up to a higher and nobler life. But all worship, he said, was meant to enable us to play our part in life worthily. A man, he said, who says his prayers but does not feel for the orphan and the needy is saying no prayers. Prayers must make us truthful, honest, hardworking, fearless, humble, regular — above all, loving and serviceable to fellow-man. Religion, he taught, meant love of God and service to fellow-man."

Renewed restlessness within the tent disturbed their conversation. For a while there was a hush. The Beduin walked up and down and then resuming his seat by the visitor went on with his questions.

Beduin: "So you must know 'Umar too. They say he is a very harsh man."
Visitor: "Rather! This is indeed a great defect in him."
Beduin: "I wonder why people elected such a harsh man as their Caliph?"
Visitor: "Perhaps they could find no better servant."
Beduin: "Servant! What do you mean? The Caliph must be having his time of his life. He must have plenty of money."

At this stage a voice from within the tent announced a newcomer.

"Amir al-Muminin!" said the visitor’s wife. "Congratulations to your friend. God has blessed him with a son."

The Beduin was taken aback at the word Amir al-Muminin. His visitor was the Caliph himself. He was overtaken by fear.

On the auspicious occasion of the Independence Day of Pakistan (the 14th of August, 1949), Miss Rabida ‘Abdallab, aged 14, now in England, broadcast on behalf of the Pakistani youth in England, a message of congratulations and felicitations to the youth in Pakistan, whose youth is pulsating with the distinguishing ideology of Islam which rejects categorically the acceptance of race or colour as the basis of a modern state. Miss ‘Abdallab said: "... I congratulate you most heartily on this occasion and I do hope that Pakistan will prosper and make progress and we the Pakistanis will show to the world that the laws and fundamentals of Islam are not only applicable to the present-day world of ours but are also equally essential for the creation of world peace and prosperity.

Long live Pakistan! Long live Islam!"
A GLANCE AT THE WORLD OF ISLAM

Islam in America

The Islamic Cultural Association, the University of Wisconsin, U.S.A.

This Association, composed of university students coming from various Muslim countries, is actively engaged in providing opportunities to its members to know each other and also spreading the knowledge of Islam amongst fellow students. In one of its periodical reports which it publishes it is stated that the Wesley Foundation Students' Association invited the I.C.A. to a dinner programme on May 22nd, 1949. After the dinner, the members of the I.C.A. gave a programme for one hour. Mr. Mahmoud El-Shafie explained to the group the significance of Islam. Mr. Ta'ifat Youses spoke about the education in Egypt; Mr. Kemaaluddin Ahmed spoke about Pakistan; and Mr. Saim Mersingoli spoke on Turkey.

Egypt

New Elections and Cabinet Change.

The Prime Minister of Egypt, Ibrahim 'Abd el-Hadi Pasha, as a result of his differences with the Liberals, who formed a coalition cabinet with him, submitted his resignation to King Farouk. This step of 'Abd el-Hadi Pasha, it is understood, was accelerated by the incessant criticism which the left wing party, the Wafid, levelled at his government. The Wafd besides has been asking for conditions so that the approaching elections in October, 1949, should be fought under a neutral government.

His Majesty King Farouk has asked Hussein Sirry Pasha, a distinguished engineer, to form a new cabinet. Sirry Pasha is not attached to any political party, and has succeeded in making an all-party Cabinet. It is under the supervision of his Cabinet that the elections will take place.

A factory for the construction of Fighter Aircraft.

The Egyptian War Minister announced in the Senate on July 6th, 1949, that plans were under way for the establishment in Egypt of a factory for the manufacture of fighter aircraft. He asked for a credit of £E.400,000 for this purpose, and stated that "agreement has been reached with a certain foreign power to provide a complete factory."

The Mixed Tribunals.

The existence of the mixed tribunals in Egypt officially terminated on June 25th, 1949, after they had functioned for 67 years, thereby bringing to an end the last traces of the capitulations established under the Ottoman Empire. The mixed tribunals, composed of foreign and Egyptian judges, had exclusive jurisdiction in all civil, commercial and criminal cases in which one of the parties was a foreigner. It was decided at the Montreux Conference of 1937 that they should be abolished after the expiration of a transitory period of 12 years.

The occasion was marked by official ceremonies.

Iraq and Iran

A treaty between Iraq and Iran was signed in Teheran on June 23rd, 1949, providing for mutual assistance in maintaining peace in the region of the world in which the parties are interested and including also a commercial and cultural pact and an agreement whereby the two countries undertook to raise their legations in Baghdad and Teheran to the status of Embassies.

Spanish Morocco

Conditions in the Spanish Protectorate of Morocco.

One of the chief grievances of the Moroccans is the failure of the Spaniards to treat their proteges as friends and equals. Despite the show of brotherhood and mutual understanding and love that is a feature of Spanish propaganda describing conditions prevailing in the country, and which the Spaniards themselves refer to continually in their addresses to the Moroccans, their general treatment of the native has been such as to make him regard the Spaniard as fundamentally an unjust oppressor, with as little respect for the people of the country at heart as he might be expected to have for dogs or unclean creatures.

A major factor responsible for the Spanish failure to gain the confidence of the population is their general reliance on a large number of inaccurate informers. They are so anxious about their own future in the country that they almost invariably believe and act upon information and adverse reports about Muslims without attempting to check the information received or give accused persons the opportunity to justify themselves. Comandante Belda, the chief of their information service, is in consequence highly unpopular among the Muslims.

The informers and spies in question are Muslims in the pay of the Spanish authorities. In some cases, they carry out the orders of the Spaniards, and chalk up signs of independence on walls in order subsequently to accuse other people, against whom the Spaniards may have a grievance. These people are then rapidly arrested and maltreated. In other cases, the informers will themselves form the habit of visiting Muslim shops and obtaining food and other articles on credit, and supplying false information against the shopkeepers to the Spaniards the day they are importuned for due payment.

Laws and Taxes.

During the absence of owners from their property on a journey, this may be registered under a government claim. Subsequently, with no warning or notification to the rightful owner, a Dahir (a Government edict) will be published annexing this property to governmental possessions. A considerable period will then be allowed to elapse, after which the owner may receive a visit and be asked to quit the property. Unless he has had the good fortune previously to read the Spanish official bulletin (of little interest even to sufficiently literate Arabs), he will not know of the previous registration of the property. The Dahir will be brought forward as a "proof" of the validity of the government claim, and will invalidate any previous documents in the possession of the rightful owner.

It not infrequently occurs that when Muslims arrive to pay their taxes, they will be sent away several times on various pretenses, and later informed that due to their failure to pay at the right date, they will be subject to an increase perhaps of 20% on the normal tax.

Education and Poor Relief (The Budget).

Out of the annual sum of pes. 18,000,000 allotted to education, eleven millions are for the benefit of Spanish children, the remaining seven millions being for the Muslims. This figure, needless to say, is out of all proportion to the population.

Spanish authorities refuse to allot any sum whatever to finance studies of Muslim students abroad, except occasionally in Spain.

THE ISLAMIC REVIEW
Although certain facilities exist for the more fortunate sons of the wealthier families in Tetuan, there is absolutely no provision for the education of the great mass of the poor villagers from Jebala.

The Auxilio Social or Poor Relief Beneficence League exists nominally to assist those in need, and a communal kitchen supplies the poor with food. A sum of perhaps pts. 10,000 to 15,000 is, however, allotted monthly for the feeding of some 150 persons, and the authorities are now desirous of reducing this amount. No meat ever figures on the menu for the Muslim poor in this kitchen.

Livestock.

The standard of living of the Muslims has decreased considerably since the Spanish occupation of Tetuan and Jebala, and business, trade and agriculture are to-day almost at a standstill. No Muslim in the whole area possesses a herd of even 200 cows or sheep, and few are rich enough to afford three or four horses. It is most rare to find a man who owns ten horses.

For economic reasons, the poor may frequently find themselves obliged to sell their livestock, and will sell perhaps a cow for purposes of slaughter in order to clothe themselves or to provide for the marriage of a child. No private person is permitted to purchase livestock for meat, and the seller is, therefore, obliged to sell to the government. Although a cow may be worth pts. 3,000, the Spanish representative purchasing will probably offer about pts. 1,000, and there is no alternative buyer to be found, so that the poor peasant is obliged to sell at a loss, and tends to become steadily poorer.

Disturbances in Spanish Morocco.

The correspondent of the newspaper France-Presse wrote recently that the Spaniards had made several arrests in Tetuan and their Protectorate of Muslims suspected of plotting a Communist revolt. Although this correspondent knew well that the matter had nothing to do with Communism, he thought it advisable for himself to retain the favour of the Spaniards by concealing the real nature of the matter, while not failing to seize on the opportunity to diffuse interesting news.

The chief personality in the intended revolt was 'Arafa Tujjani, the director of the Arabic section of the Boletín Oficial, and a Sheriff of some consequence, a cousin of the Shaikh il Darqawa. Tujjani is of Ghomara origin, and has considerable influence in the zone especially among the Ghomara tribes, who are loyal to him and ready to obey his orders.

Tujjani's policy is one of attempting to induce the Spaniards to modify their policy in Morocco. He is not technically a politician. His view is that the Spaniards understand only force, and that they must be taught by drastic measures to adopt a more co-operative attitude towards the people of the country. He successfully fomented discontent and diffused his ideas in the heart of the Muslim section of the army both in Tetuan and throughout the Ghomara area to the East.

'Arafa Tujjani worked on the Islah newspaper as long ago as 1924. In 1934, he was arrested by the Spanish republican Government on account of his military movement activities in Bab Taza. He has been closely watched by the Franco Government subsequently. (The Islah is a paper owned by the Islah Party, whose leader is Mr. 'Abdul Khalid Torres, now in exile in Tangier.)

The Spaniards are anxious to arrest a number of other people who are provisionally inaccessible in the mountains and elsewhere. Several have abandoned their homes and fled to Tangier.

The leader of Spanish Moroccan Muslims, 'Abdul Khalid Torres

The Khalifa has become increasingly unpopular since signing a Dahir in August 1947 authorising the Spanish to arrest and imprison his people without trial.

Text of a pamphlet distributed by the Shaikh of the Darqawa, in Mosques, in private houses, and through the post to Consular representatives of European powers also.

"O People of Morocco!"

"Franco Spain, the régime which came to power through the sacrifice of your brothers, is today showing her appreciation and gratitude, by treating you with total violence and brutality, slamming in your faces the gates of trade, business and work, to open them exclusively to Spaniards."

"Her sons have grabbed and stolen from you, by all the means at their command, with such efficiency, that your brothers are become spectres of nakedness, poverty and hunger, while the majority lack even their daily bread."

"These Spaniards have now excelled themselves in pursuance of their policy of vandalism and loot, with bloodthirsty slaughter and violence, casting innocent souls into prison untried, for indefinite period, for the sole crime that they are Moroccans, Muslims, and the architects of the present Spanish régime."
"Behold the activities of this criminal, corrupt state, which wishes to repeat the treatment meted out to your ancestors in Andalusia, to whom they meted out every variety of brutality and degradation, after having given them the most solemn assurances of protection. Their cruelty did not even shrink from hacking their bodies to pieces with saws. In consequence, some renounced Islam, some fled, some abandoned homes and families.

"This cycle of activities now recommences among you, 0 Muslims! Look well, and arise in the face of these wild beasts, your enemies. Arise and act, before you receive a similar treatment to that meted out to the Andalusian Muslims, who arc to-day but a historical memory. Realise what lies ahead of you if you continue to assent to such treatment."

Pakistan

An Economic Conference of Muslim countries at Karachi on November 25th, 1949.

An Economic Conference of Muslim countries at Karachi, sponsored by the Government of Pakistan, is scheduled to take place at Karachi from November 25th, 1949. The conference will last a fortnight, and will be on an unofficial level.

Afghanistan, Egypt, Iran, Iraq, Jordan, Turkey, Syria, the Yemen and Sa'udi Arabia are taking part in the deliberations.

About 300 Muslim delegates, technical experts, economists, industrialists and observers will attend the Conference, which will be held in conjunction with the International Commerce and Industrial Exhibition, due to open in Karachi on the same date. The Exhibition will last between one to two months.

It is emphasised by the sponsoring authorities that the conference, which will decide its own programme and agenda, "has no political aspects."

Its main purpose is to enable economists, business men and industrialists from Muslim countries to assemble together to plan for realising better economic collaboration, greater trade and more realistic planning in their respective areas on the basis of mutual co-operation.

The Conference may decide to hold an annual conference in different Muslim countries. It may also establish a permanent secretariat.

INDUSTRY

Big Power Alcohol Manufactory to start early next year.

A power alcohol manufactory with a capacity of 10,000 gallons per day will go into production early next year at Mardan, the North-West Frontier Province.

The manufactory will be attached to the Premier Sugar Works, Mardan, and will consume the bulk of molasses produced by the sugar factories in Western Pakistan.

Textile Industry in Pakistan.

Six modern and well-equipped textile mills, producing millions of yards of cloth, are expected to be in operation before the end of this year.

The Valika Textile Mills, situated in the Province of Sind, is confident of being in full production with its 20,000 spindles and 600 looms by August next.

The 'Abbasia Textile Mills at Rahim Yar Khan, in Bahawalpur State, with 51,800 spindles and 500 looms, is nearing completion, and the management hope to place their cloth on the marker by September, 1949.

Four other textile mills — on at Rawalpindi, another at Lyallpur and two in Karachi — are in the process of establishment. They expect to begin manufacturing by the beginning of the new year or even earlier.

First Ordnance Factory.

Work on the construction of the first ordnance factory in Pakistan has commenced.

The first phase in the installation of the factory will be completed during the year 1949. It will include the setting up of a "pilot plant" for the manufacture of rifles and ammunition. This plant will also provide training facilities for Pakistanis.

Machinery of the best type and quality for the factory has in some cases already been purchased, reconditioned and shipped to Pakistan.

New Oil-Field Discovered in Pakistan.

Oil has been struck at Balkasar, West Punjab, 8,214 feet below the ground, and according to experts the yield is expected to be in the neighbourhood of 75,000 to 100,000 gallons per day.

Considered the biggest oil find in Pakistan, it was made by the Burma Oil Company (Pakistan Concessions) Ltd., at their test well No. 2 at Balkasar. The extent and depth of the Balkasar oil-field is yet to be ascertained, but it is likely to produce at the very least fifty per cent of the total oil requirements of Pakistan.

LITERARY ACTIVITIES

Translation of Iqbal into Foreign Languages.

In order to promote the understanding and appreciation of the philosophy and poetry of Dr. Iqbal, the man who conceived the idea of Pakistan, both inside and outside Pakistan, the Foundation Committee of Iqbal Academy have decided to undertake on payment of suitable remuneration the translation and publication of Iqbal's works into foreign and regional languages, namely, English, Arabic, Bengali (and Urdu so far as translation of Iqbal's Persian Poetry is concerned).

In addition, Iqbal Memorial Lectures are going to be instituted at the Pakistan Universities and the lecturers selected for this purpose shall receive an honorarium of Rs. 12,000/- each for a course of the lectures together with travelling and halting allowances.

Degree College in Urdu.

As a legacy of foreign rule, the medium of instruction in the universities of Pakistan is still English. In order to give Urdu, the official language of Pakistan, its proper place, the Anjuman-i-Taraqqi Urdu of Pakistan (The Society for the Promoting of Urdu), started a degree college at Karachi on June 20th, 1949, in which the medium of instruction is Urdu. The college is affiliated to Sind University, which will award degrees to successful candidates.

Sa'udi Arabia

Electrification of Mecca.

Mecca, where only the Haram was electrified, is now going to have a public electricity supply system. Gellatly, Hankey & Co., an old-established British firm in Jedda, has been authorised by the Sa'udi Arabian Government to place orders for the requisite machinery. The British companies — the Power and Traction Finance Company, the English Electric Company, and British Isolated Callender's Construction Company — have been entrusted with the work. This group, in conjunction with
Gellatly, Hankey & Co., have undertaken the supply, installation and operation of an electricity supply scheme at the port of Jeddah, and the supply for Mecca will be an extension of that scheme.

Egypt’s Charitable Projects in the Hedjaz.

The Egyptian Government is spending about £125,000 on various charitable projects in Mecca and Medina to make the stay of the Egyptian pilgrims more comfortable. In the hospital in Medina, electricity and water are being laid on at a cost of £10,000. In Mina some houses and resting places costing £30,000 are being erected for the comfort of Egyptian pilgrims. An hospital for eye diseases at a cost of £82,000 is about to be completed in Medina.

Egypt spends about £15,000 every year on such charitable objects as the burying of the Muslims who die during the pilgrimage season.

Tunisia

The Islamic Cultural Conference of North Africa.

The Preparatory Committee of the Islamic Cultural Conference, working under the direction of the Khalidunyia Society, has published the agenda of the Conference which is to be held in Tunis on September 10th, 1949. The Agenda contains all the items to be discussed and debated at the Conference and includes the names of the various Committees and their members. One of the aims of the Conference is to establish universities and institutes.

It is expected that the deliberations of this Conference, under the guidance of the learned of Tunisia to promote the Islamic cultural life, will be followed with great enthusiasm. This conference is the first of its kind to be held in the Islamic World of North Africa.

Turkey

The Visit of Turkish Journalists to Syria.

The Syrian Government invited the Turkish newspapermen for a visit to their country during the first week of July, 1949. On this occasion the Turkish journalists went by air to Damascus, the capital of Syria. This visit has strengthened the strong bond of amity between the two nations, which are already tied to each other with cousinship. The Turkish journalists received a very warm reception in Damascus and wherever they went in Syria. On their return to Turkey, their impression of Syria was excellent and they spoke of Syria in the most glowing terms.

The late Marshal Husni Za’im, who was elected to the Presidency of the Republic of Syria, in his Press conference to the Turkish journalists, said that Syria desired fraternal relationship with Turkey in their political affairs. The Marshal further stated that he would invite Turkish officers to re-form the Syrian Army.

Not long after this declaration, Syria officially requested the Turkish Government to negotiate for sending Turkish officers to give training to the Syrian Army. General Kazim Orbay, from the Turkish Army, went to Syria to open negotiations.

The Third Anniversary of the 21st July Celebrated.

The 21st July, 1949, which marks the day as the Third Anniversary of the “democratic” elections in Turkey, was celebrated all over the country by the political parties. The chief Turkish Opposition party, the Democrats, strongly protested in their meetings in every Turkish Province, alleging foul play in the 1946 General Election. These meetings are reported to be as preliminaries to the 1950 General Election campaign.

“Great Britain Exhibition” in Bursa Halkevi.

On the 23rd July, 1949, a Great Britain Exhibition was opened at the Bursa Halkevi, which received much interest among the citizens of Bursa. In the opening ceremony the Governor of Bursa, the military officers, civil servants and a large crowd were present. His Excellency Sir Noel Charles, the British Ambassador, in his opening speech expressed the friendship that existed between Turkey and Great Britain and he stated that the purpose of the Exhibition was to continue and strengthen their friendship.

The Declaration of the Second Constitution in Turkey Commemorated.

The Anniversary of the Declaration of the Second Constitution on 23rd July, 1908, was commemorated at the Hurriyet-i Ebediyeye Hill, Istanbul, with all the political parties participating. The memories of the Turkish idealists who died for the cause of liberty 41 years ago were glorified.

On the same date the liberation of the Hatay Province of Turkey 11 years ago from the French Mandate and its reunion with the mother country were celebrated in Hatay with public rejoicing.

The Building of an Electric Bulb Factory in Turkey.

The ceremony of the laying of the foundation stone of the first electric bulb factory in Turkey took place in Istanbul during July, 1949. This factory, when completed, will produce the largest quantity of electric bulbs for home consumption and for export to the Balkans and the Near East area. This factory will cost about one million Turkish liras.

The Visit of a Pakistan Frigate, H.M.P.S. “Jhelum” (Captain Ahmad) to Istanbul.

A warship serving in the Pakistani Navy visited the port of Istanbul during the last two days of the month of Ramadan and left Istanbul on the second day of Id ul-Fitr. The people of Istanbul actually embraced the sailors and officers of this ship and manifested the deepest interest and fraternal affection for them. During the ship’s three days’ stay in the port many people visited the frigate.

The groups from the ship’s crew visited the mosques on the shores of Uskudar and on the opposite shores of Istanbul, and did their prayers during the last two days of Ramadan in these mosques. The congregation were deeply impressed with, and rejoiced to hear, the beautiful recitation of the Qur’an, after the prayers.

The ‘Id prayers (Bayram Namazı), in which some eighty of the ship’s crew and officers participated, took place at the Sultan Ahmad Mosque, with His Excellency Mian Bashir Ahmed, Pakistan Ambassador, and Pakistan’s Press Attaché, Ya’kub Dadiashi, present among the congregation. After the prayers the Turkish Muslims greeted their Pakistani brothers in the vast courtyard of the Sultan Ahmad Mosque.

New Railroad Lines.

Work is proceeding on the construction of several new railroad lines and extensions in Turkey. The section between Genc and Mus in eastern Turkey will cost about $20,000,000, and will require the cutting of tunnels totalling eight miles in length and erection of four large iron bridges across the Murat River. Over 6,000 labourers are working on the project, which is expected to be completed by 1952.
The narrow-gauge line joining Erzurum-Sarikamis-Kars is being converted to standard gauge. With the speedy arrival of rails and ties purchased in the United States, the greater part of this line will be re-opened to traffic this year. The Export-Import Bank has approved a loan of one million dollars for this undertaking, and a request has been filed with the Bank for another million-dollar loan to finance construction of the Ereğli-Armutlu line, on Turkey’s Black Sea coast.

The total railroad construction for which priority authorization has been granted in Turkey amounts to some 2,000 miles. The length of existing railroad lines in Turkey is about 4,700 miles, more than half of which has been built since the Republic’s inception.

A MUSLIM AT THE WORLD ASSEMBLY FOR MORAL RE-ARMAMENT AT CAUX-SUR-MONTREUX, SWITZERLAND (Summer, 1949)

(The writer of this short address, given before a gathering of about 1,000 persons, is a prominent Muslim Pakistani business man, Mr. Shihab Zubair Ahmad. When the World Assembly for Re-armament was in session at Caux-sur-Montreux, he happened to be in Switzerland. Mr. Zubair Ahmad was a member of the Pakistan Government Delegation to the International Labour Organisation in Geneva. Ed., I.R.)

Ladies and Gentlemen,

In me you would find a man who is not directly affiliated to the Moral Re-armament organisation. But it would interest you to know that I am connected with an organisation of my country whose one aim, amongst other activities, is, more or less, of a similar nature.

Upon arriving last evening, I attended one of your meetings and realised that young men and women, who spoke from this very platform, had a search for truth and honesty. Elderly people had a similar outlook and there was an atmosphere of love and respect all round. Seeing all this I felt that (more or less) we seemed to sing the same tune, and that my country, Pakistan, has a message for you. Gathered together in a calm and quiet place, as we are, people of different nations, we can certainly think of a moral life and a straight road — the road of truth and honesty, equality between women and men, and above all a brotherhood, where all members treat each other as members of the same family.

Moral re-armament is a need of the time, not for the East or the West, but for the entire world. I offer my congratulations to Dr. Buchman, who felt this need as early as 1921. Having heard some speakers last evening, I was pleased to know that there is a heart-searching and thirst for truth. Islam has offered a solution to this problem and I would try to explain it in brief.

“Moral Re-armament” and Islam.

Islam says that man’s life has three stages — physical, moral and spiritual. The first is called Nafs Anamara, meaning an uncontrollable spirit or a spirit prone to evil. A man is subject to its behests, unless he is guided by the light of wisdom and knowledge. When he becomes free from the control of animal passions, he begins to govern the natural desires. It is here that he passes from the physical stage and steps into the estate of a moral being. This estate in the terminology of the Qur’an is known as Nafs Laruwama, or the self-accusing spirit. This is the spring from which flows a moral life.

It is a stage in which a thief, having committed a theft, repents ; the employer, having abused a worker, regrets ; the brother, having annoyed his sister, offers an apology ; and the husband, having ill-treated his wife, hangs his head in shame and sorrow. This is a great development, a change from disobedience to self-accusing soul. I have seen workers doing their work honestly, despite the lack of attention from their masters. This moral development compels men to behave as honest men.

Having reached this condition, one may not sit idle, as this is the beginning of spiritual life. This stage is like the weakness of a child, who does not like to fall, yet his weak legs are sometimes unable to support him. To this transition period I wish to draw your keen attention. It is the time for attainment of moral excellence, which, if attained, would result in sacrifice for the needy, help for the poor, and would be an embodiment of love and regard for one’s fellow-beings. This is the third stage, called Nafs Mumtazama, or the soul at rest. The Holy Qur’an says:

“O soul that art at rest! Return to thy Lord well pleased (with Him), well pleasing (Him). So enter among my servants and enter into my garden.”

At this third stage the soul is well equipped with moral armament. It is in unison with God and like water, which flows with a great force down a slope; removing any obstacle coming in its way, the soul cares not for trifling matters. If people of the world try for the attainment of this third stage, there would be peace and happiness. Lockouts and strikes, destruction and discontent, would become a thing of the past.

In the end I close with the words of the Qur’an, which outline in clear terms the relation of one man to another:

“O Men! Surely We have created you of a male and female and made you tribes and families that you know each other. Surely the most honourable of you with God is the one among you most careful of his duty.”

Islam lays down the basis of a vast brotherhood in which all men and women, to whatever tribe or nation or caste they may belong, or whatever be their profession or rank in society, the wealthy and the poor, have equal rights and no one can trample upon the rights of his brother.

Let us try to exercise the innate qualities in us. It is only this way that we can benefit from each other, and live in a peaceful and progressive world. In the end, I thank Dr. Buchman and the management for affording me an opportunity to address them.

THE ISLAMIC REVIEW
ISLAM IN ENGLAND

THE FORMATION OF THE ISLAMIC COUNCIL OF THE UNITED KINGDOM

There have for a long time been a number of Muslim organisations in the United Kingdom, but there has so far been little co-operation between them. Responsible and serious-minded Muslims realized that the Muslims in England could never be genuinely considered a community with recognised rights unless they made some attempt to unite in matters of common interest to them all. A very important move in this direction was made last year, when, at the suggestion of the Muslim Society in Great Britain, London, the main Muslim organizations in and around London combined to launch an appeal on behalf of the Arab Refugees from Palestine. Representatives of the organisation spoke from the same platform and a great degree of unanimity was displayed.

The Executive Committee of the Muslim Society in Great Britain, London, decided that matters should not be allowed to remain there. At their request the principal Muslim organizations of London came together to consider the desirability of forming an Islamic Council for matters of common interest. With unanimity of opinions a representative body has been formed with its headquarters at the Islamic Cultural Centre, Regent’s Lodge, Park Road, London, N.W.8, for the purpose of taking up all matters of common religious interest to Muslims in the British Isles. This body, which is called the Islamic Council of the United Kingdom, is set up on democratic principles, and will in no way seek to interfere with the internal or external policies of its member organizations, nor will it take part in religious differences between Muslims themselves. The Council’s only object will be to weld the Muslims in the United Kingdom into a community for the purpose of obtaining the recognition of religious rights and for the purpose of defending Islam against attacks in the Press and elsewhere.

The organisations so far represented on the Council are the Islamic Cultural Centre, the Shah Jahan Mosque, Woking, and the Muslim Society in Great Britain. Although these are the main organisations in the United Kingdom, it is hoped to include certain other bodies, in particular the large and important Muslim communities in some of the big provincial cities.

The Aims of the Council.

The objects of the Council include the recognition of religious rights for Muslims in the United Kingdom. Among these are, for example, the right to time off from work for prayers and ‘Id festivals, and the organisation of proper slaughtering of meat for Muslims. It is also the aim of the Council to encourage the opening of schools and centres for the advancement of Muslim religious education, and eventually to open a hostel for Muslim students. It is hoped that by these and other means, of a similar nature, the Muslims in the United Kingdom will begin to feel themselves a community in the real sense of the word, thus not only encouraging them to lead a Muslim life, but also strengthening them in their attempts to obtain full religious rights. In this connection, it is realized by the Council that in view of the tolerant attitude of the British Government towards religion, the gaining of such rights rests primarily in the ability of the Muslims to form themselves into a community of sufficient importance to merit recognition, and it is hoped that the Muslim population will realize that the formation of this Council is a vital event in the history of Islam in England, and that consequently they will give the aims and objects of the Council their full support. It is only thus that this great unifying attempt will succeed, a unification which means so much to the Muslims of the United Kingdom, who, drawn as they are from all parts of the Muslim world, can only succeed in realizing the true spirit of brotherhood so emphasized in Islam, by remembering first and foremost that they are Muslims.
This summer in England has been very warm and dry, and
Wednesday, 27th July, was no exception — the day on which
Id was celebrated all over England in various centres of Islam.

As usual, the staff of the Shah Jehan Mosque had engaged
in a few days of strenuous preparation to make everything ready
for the large crowd expected from London and other parts of
Britain. The Mosque itself is, of course, too small for such large
congregations, and a vast marquee had been erected in the
grounds, not only to provide room for prayers, but also to
accommodate the people at the feast. However, the weather was
so hot that the lower parts of the great tent were rolled up so
that a certain amount of air kept moving through.

The preparations were not without excitement, for a spark
from a passing railway engine, the line being but a few yards
away, caused the tent to catch fire, necessitating a call from the
fire-brigade! However, on the morning of the 27th all was
ready and ship-shape before the first member of the congregation
arrived. Soon it was evident that the expectations of the Mosque
authorities had fallen far short of the mark, for the con-
gregation continued to pour in until there was far too little room.
Twice a year since before the 1914-18 war, preparations have
been made for Id festivals at Woking, so that the staff is greatly
experienced in forecasting the size of a congregation. Yet, on
this occasion even the most optimistic was at fault. It was
estimated that the number of people present was in the neigh-
bourhood of 600. Indeed a sure indication of the growth of Islam
in England and of the popularity of the Woking Mosque! Once
again the solidarity of Islam was evidenced by the sight of repre-
sentatives of many races, colours and classes, military, diplomatic,
professional, and so on. All were on a perfectly equal footing,
gathered together to worship the One God on this great occasion.

Prayers began at 11.30, and were led by Dr. S. M.
Abdullah, the Imam of the Mosque. In his sermon the Imam
explained the significance of the Fast not only in its spiritual
sense but also in its physical, in that it caused the rich to suffer
the same pangs of hunger as the poor and so prompted them
towards a greater and truer realization that all men are but one
brotherhood. After prayers a part of the congregation sat down
to the feast. However, due to the many people present it was
not possible to accommodate them all at one sitting, and so no
sooner were the tables cleared than they were occupied again.

A Charity Stall.

An interesting innovation was introduced last year by Mrs.
S. M. Abdullah who, assisted by a committee of Muslim ladies,
organized and ran a stall at which articles were sold for the
purpose of raising funds for charity. The experiment proved a
success last year, and so the stall was operated again this year,
with similar success. The idea is a good one, for not only does it
add to the interests of the day, but all items offered for sale are
gifts from well-wishers and the takings are clear profit for charity.

THE LONDON MOSQUE, PUTNEY, LONDON

The prayers were led by Dr. Alien Abd el-Kader who, in his
sermon said that Muslims must find their way back to their own
principles, and re-discover the true message of Islam, and master
the new elements of modern life. Many men and women in the
Muslim countries of to-day seemed to be doing this, and they
found that there was no fundamental clash between the principles
of Islam and these various new things if they were properly used
and viewed in their right perspective. Muslims visiting or living
in Western countries must remember to live in accordance with
the true spirit of Islam and must not limit their minds to the
superficial disputes which have come down from the Middle
Ages and which were now out of date.

Recitation of the Qur'an on gramophone records.

Prayers were preceded by a recitation of a chapter of the
Qur'an on gramophone records. Special amplifier and loud-
speaker equipment had been set up for the purpose.

THE EAST LONDON MOSQUE, LONDON

Under the auspices of the Jami'at al-Muslimin (Muslim
Association), East London, hundreds of Muslims living in the
East End of London celebrated the Id ul-Fitr when the President
of the Association, Mr. I. I. Kazi, Barrister-at-Law, led the con-
gregational prayers and delivered an instructive sermon. The Id
festivities at the East London Mosque have always a happy
atmosphere about them because of the large number of children
of Muslim families that live in that neighbourhood.

ID IN PRINCIPAL CITIES OF GREAT BRITAIN

Similar gatherings were held in the principal cities of Great
Britain — Glasgow, Manchester, Cardiff, Birmingham and
Merseyside.

The fact is little known that at any given time there are
thousands of seamen ashore in Great Britain from Pakistan,
India and East African countries. On the occasion of Id ul-Fitr
there were about 6,000 seamen on Merseyside. All facilities this
festival demands were given by the shipping authorities.
ISLAM IN GERMANY

‘Id Ul-Fitr in Berlin

A German Accepts Islam on the Auspicious Occasion of the Festival.

Four weeks of physical exertions and self-discipline came to an end with the festival, ‘Id ul-Fitr. All over the world the Muslim communities came together for prayer and thanksgiving to the Almighty God who let every Muslim recognize during the four weeks of Ramadan that there are higher values in life than eating and drinking, than all material gain and worldly possessions.

So also in Berlin, Germany, where a large number of Muslims of every nationality had found themselves together for the occasion. They had made their way to the Mosque quite some time before prayers, which were to begin at 10:30 a.m., and made full use of the opportunity of seeing and speaking with one another. The princess stood in animated talk with a poor and much distressed sister, the rich merchant with a small tailor. The ‘Id prayers were led by the Imam, Mr. Muhammad Aman Hobohm, a young German Muslim who was appointed Imam at the beginning of the year, and who after prayer also delivered the sermon, which deeply impressed all those present, and found a strong echo in the hearts of each and every one. The ceremonious acceptance of Islam by a German followed the ‘Id prayer, the Imam then introducing him as a new brother to the community and adding a few words as to the world-wide Muslim Brotherhood. ‘Id Mubarak from all sides brought the prayer and sermon to an end. Everyone lingered on in friendly and lively conversation whilst coffee, dates and cigarettes, donated by the members of the community, were served. One member made a collection for the benefit of a very poor and sick brother who asked leave of absence from the hospital to attend the ‘Id prayers and who gratefully and with tears in his eyes accepted the help offered him by the community through their selfless donations.

Lectures on Islam on the Day of the ‘Id.

A Berlin "Home-Town Club" had requested the Imam to speak to them on Islam in general on the ‘Id ul-Fitr day, and these guests mingled with the community shortly after noon to hear a few words on the religion of Islam. Some 60 members of the club showed a great interest in this short lecture and many of them have expressed their wish to hear more. Those desiring more information have been invited to attend the Sunday morning information classes for non-Muslims, which they gladly accepted.

A public lecture in the evening on "Predestination and Fatalism in Islam" closed the ‘Id celebration in Berlin. The Imam spoke in an overcrowded room about the faculties and powers God has given humanity, leaving the individual the choice between the good and the evil path and of his own moral development or degradation within the limits of his taqdir. The lecture was very clear and understandable, both in its structure and its expression, every listener being fully able to follow the Imam’s explanation in spite of the topic being so difficult to deal with.

NOTES AND COMMENTS

THE NEED OF CLOSER CO-OPERATION BETWEEN THE VARIOUS SCHOOLS OF THOUGHT OF ISLAM

It is a healthy sign of the times to notice that yet another association of the name of Saiw Al-Taqreeb bain Al-Mazahib Al-Islamiyya (The Voice of Closer Co-operation between the Muslim Schools of Thought) has recently been formed in Cairo, Egypt, and added to so many others existing in other Muslim countries. The objects and aims of this Association, as the name implies, are to approximate the views and harmonize the conflict of ideas between the various Muslim schools. It has come into being as a result of the endeavours and zeal of a group of learned men in Egypt who saw the danger in the widening of the rift between the different Muslim schools. This Association is an effort remedying this situation. The organ of the Association is a magazine in Arabic, Risalat Al-Islam (The Message of Islam), the third number of which has just appeared.

At this time, when the greater part of the Islamic World is passing through a crucial stage in its development, so soon after it was freed from foreign domination, the call for union, solidarity and approximation in the Arabic-speaking world of Islam is not only opportune but essential, if chaos and, perhaps, peril is not to ensue.

The formation of this Association has met with widespread approval and commendation in the Islamic World, and its activities are being followed with great interest. The work of the Association is directed mainly towards union in religious thought and tradition. It is certain that a closer understanding between the Muslims in this respect will result in social, economic and political harmony as well.

The task which it set for itself can be described as a very difficult one indeed. Many questions have been posed about its policy in this reconciliation and approximation campaign. Does it propose to bring forth this harmony between the Muslim schools by pressing them to meet each other "half way"? Or does it seek to abolish all the schools and put forward a "universal" one in their place (which may ultimately prove to be but an additional school and thus confuse the problem altogether)? Which of the reputable Islamic jurists does the Association in this case propose to follow? Last, but not least, what is the Association’s attitude towards those schools which call themselves Muslims but whose true affiliations are rather doubtful? The answer to these questions and the judgement on the wisdom of the Association’s campaign will, of course, be revealed in its future achievements in this field; and it is only then that we can say whether the course which it followed in its campaign was indeed the best for tackling this sore problem. The Association lays down some of the basic principles of its campaign: it asserts that its purpose is not to uphold one school rather than another nor to disclaim one jurist or seek to assimilate his views with another or hold him as inferior to another jurist; but that it seeks to impress on the Muslims that the most important and necessary thing is that they should

SEPTEMBER 1949
believe in the basic and fundamental doctrines of the religion of Islam: in one God, in His Prophets, in the Qur’an and the Holy Books, and in the world hereafter. It has no objection to Muslims who believe in these fundamental doctrines associating themselves with one school rather than another or to preferring the teachings of a particular jurist. But it does draw the line when one school starts to hold the other school in disdain or work against it. It believes in freedom of thought, the very basis of the teaching of Islam, and in healthy controversy and argument, but it takes its stand against such controversies or differences taking a major part in the people’s lives and activities and developing into a bitter and endless strife.

RELIGIOUS REFORMS IN TURKEY

The separation of Religion and State in Turkey came about in 1923 with the setting up of a Representative Assembly in the country. A Department of Religious Affairs, directly responsible to the Government, was set up, headed by a President and assisted by an advisory committee of learned religious jurists. This Department appointed some 400 Mufassas for the different parts of the country, and entrusted them with the task of lighting the chaos and misunderstanding of religious matters which was propagated by the many misguided and ignorant “learned” who had disseminated wrong ideas and untrue principles about the true faith and practice of the religion of Islam.

This Department was also entrusted with the task of publishing literature for the guidance of the public and its education in religious matters, and has so far produced a wealth of such healthy and informative literature, which has helped to wipe out the wrong and distorted fatwas, relics of the mufassas of the old régime. One of the most outstanding achievements of this Department was the publication of an excellent commentary of the Holy Qur’an, the Sabih of Bukhari and the Ar-Risala Al-Ahadiyyah, and many other textbooks which have commanded general approval in the Islamic world and have assumed the status of authoritative books on the study of Islam.

Five hundred centres for the teaching of the Holy Qur’an have been set up all over the country. In these centres, the students learn the Holy Book in Arabic and study its true meaning and the wholesome teachings of Islam. This has resulted in a better understanding of the religion of Islam and a deeper and more enlightened love of it.

The religious trusts (wakfs) in Turkey are administered by this Government Department, which has fulfilled its duty in the most admirable and praiseworthy manner. Mosques and other religious institutions have been furnished and equipped in such a way that the results are truly matters of pride for every Turk.

It is a very cheerful and pleasing sight to visit a Mosque in Turkey on a Friday. You see every Turk in his best trim dress, clean, healthy, and dressed in a way which indicates his prosperity and contentment.

Imams directly responsible for the Mosques draw a fair and reasonable salary from the State, which helps them to fulfil their duties more efficiently and with devotion, sincerity and interest. Funds for repairs, renovation and upkeep of mosques and other religious institutions are never lacking, and the Turkish Government has proved itself to be both generous and efficient in its administration of Religious Affairs in the country, and has had great success in this field.

THE FABLE OF THE CHILD WHO FED A PYTHON UNTIL IT GREW UP
BOOK REVIEWS

ISLAM AND CIVILIZATION, by Khwaja Kamal-ud-Din.

The late Khwaja Kamal-ud-Din wrote many books, every one of which is distinguishable by two common traits—sincerity and terseness. There is no mistaking what he means and he is undaunting in his practice of the economy of expression. He fixes his eye upon a target and he takes the shortest possible way to reach that target in the least possible period of time. By-path meadows, however interesting they may be, have for him no attraction for the moment: they may prove an excellent object of study on some future occasion. When, therefore, it is announced that a new edition of a book which was an attraction eighteen years ago—Islam and Civilization—has come from the press, the reader may be sure that only those subjects will be dealt with in the new edition and that the consideration of them will be thorough. There is no mistaking his challenge; it is defiant from the first page of the "Foreword" to the last page of the "Appendix." Take the following four lines from the former:

"It is gratifying to note that atheism is on the wane. Belief in God has revived—our scientific researches support that belief—and the time is ripe for religion to prove its necessity if anybody honestly believes in it."

That is the language of every sentence of every page, and the style adds to the force and interest. It also adds to the difficulty of the reviewer in keeping clear of the charge of fulsome address. The Christian apologist on reading the book will rejoice in the discovery of a succession of admissions, but persistence in his reading will soon lead him to the further discovery that there are no admissions after all, that Islam was no new religion any more than was Christianity, or, rather, the religion or faith taught by Jesus, for the teaching of Muhammad was identical with that of Jesus. That, of course, is one of the truths which for centuries Christians have striven to suppress. The publication of the Sacred Books of the East revealed the fact that these common truths were known to the prophets of old. Not to those known as the major and minor prophets, but who, from the efforts that have been made to suppress their message, might almost be deemed the inferior prophets. What could be more simple than the teaching of Jesus concerning the Kingdom of God? "Behold the Kingdom of God is within you!" That was the teaching of the ancient religion as it was of Jesus and Muhammad. The only difference was terminological. It was too simple for creed-mongers. So they did as they always did: they smothered truth with dogma. So-called self-styled "Divines" have belittled science and retarded progress, asserting that scientific truth is not scriptural truth, as though truth could be anything else but truth, whatever adjective might be used. The Khwaja points out that it was under the inspiration of the Qur'an that Muslims laid the foundations of modern sciences which are progressing day by day. The Khwaja says:

"Whatever may be our creed, we are all striving for the same ends, the conquest of Nature and the attainment of moral perfection. They are our highest ideals; they represent the zenith of our civilization. Nevertheless, history tells us that man cannot hope to achieve any such results without guidance from above. Humanity continued to grope in the dark until the Qur'an flashed the light of truth before it. If revelation came for this object only, as the Qur'an says, it rendered man the greatest service possible. Then why ridicule religion? Religion in the form of Islam has set man on the right path to his goal. All that makes men averse to religion has no place in Islam. It is true that most of the pre-Islamic religions in their present form, especially in the form they assumed after their first promulgation, have tended to retard human progress by the teaching of unwholesome tenets and unnatural theology. Such had no place in the Divine Revelation and had nothing to do with the Word of God."

These are pressing matters, and worthy of the attention of men of the Western world, as they have been for so long the study of the Oriental. Here is the guide-book to the systematized study of the subject, not dry-as-dust outlined essays, but one that will make the study fascinating, refreshing and stimulating.

Not one point is shirked. Having read so much about polygamy, many will doubtless be surprised to learn that in Islam it is practically non-existent but that marriage is an obligatory institution, that physical cleanliness is also obligatory, as is abstinence from idle and undesirable talk, that abstinence must include indecency, pride, hypocrisy, avarice, mischief, ill-will, malice, dishonesty, conceit, extravagance, niggarliness, and nudity. The last chapter deals with the unity of the human race. In the latter part of the book the Muslim will find much food for thought. It is not the book of the moment, or, rather, for the moment but for all times, because it would be an impossibility to pick it up even for the moment and be unimpressed by even a cursory glance. The only satisfactory mode of reviewing it is to read it and then to re-read it, and its influence will come afresh with every reading.


This is a timely book. One of the most perplexing problems during the post-war years has been the settlement of Italy's former colonies in Africa, particularly Cyrenaica. The Sanussi were bitterly opposed to Italian rule and had fought them without interruption for over two decades. It is a remarkable story of a religious leader's devotion to the work of organising scattered tribes who were often at war amongst themselves into a unified whole. Al-Sayyid Muhammad bin 'Ali al-Sanusi, founder of the Sanusi Order, was an Algerian scholar, a mystic and a missionary, who started work in 1837. Throughout his life (he died in 1859) he preached Islam to the tribesmen who were profoundly ignorant of their faith and which is "what touched the heart of the Grand Sanusi". He so deeply entered into the life of the sons of the desert that they underwent such a revolution of thought as to regard themselves primarily as members of this religious order rather than their different tribes.

Professor Evans-Pritchard has given a detailed account of the religious nature of the activities of the Order and its various centres in order to provide the background against which a religious movement was transformed into a political organisation. Since the life of the Sanussi centred round the various cultural centres which they had established, the Italians decided that the only way to break the spirit of the people was to destroy those centres. This aggressive policy roused the whole-hearted opposition of the entire people and they fought against this until the fall of their military hero, Sidi 'Umar al-Mukhtar, on the 11th September, 1931.
While the shrewd and statesman-like al-Sayyid Muhammad Idris, the grandson of the Founder and the present Emir of Cyrenaica, withdrew to Egypt to avoid compromising his people politically, Sidi Umar al-Mukhtar continued to continue the struggle with his small devoted band of fighters. In the course of a skirmish with the Italians he was wounded near the tomb of Sidi Rafa, pinned down by his horse and captured. To quote Mr. Evans-Pritchard: "He was taken to Suluq where, on the 16th September, still suffering from his wound, he was hanged before 20,000 Bedouin and the urban notables of Cyrenaica, brought there from confinement to witness his end." This is only one example of the sadistic mentality which the Italians betrayed in the war against the Sanusis and which in their anxiety to placate the Italians, the Allies now seem anxious to forget.

Another of the numerous examples of Italian barbarism which the author has related to express his "indignation" is the case of wholesale imprisonment of the population because they were suspected of giving help to "the rebels". In his own words he tells of Marmarica, which "had been declared by the Italians a military zone, its people being removed to concentration camps, and the closed frontier was patrolled by armoured cars and planes with instructions to destroy any caravans they spotted, but, in spite of these precautions, supplies continued to reach the Patriots. Graziani, therefore, decided to run a line of barbed-wire entanglements from the sea to Jaghoub and into the dunes to the south of it, a distance of over 300 km. The work was completed early in September 1931 and control along the wire was operated through fortified posts, a telephone system, and aviation camps. Perhaps nothing shows more clearly the slow imprisonment of the people of Cyrenaica than the use of barbed wire on an ever-increasing scale to imprison them in concentration camps within their country and to shut them off from the outside world: in 1922-3 the Italians spent only 27,000 Lire on barbed wire in Cyrenaica, but by 1930-1 they could boast of spending 14,111,000 Lire."

Despite the British declaration of self-government for Cyrenaica, the question of the Italian colonies is yet far from being settled. Rivalry between the Powers is not allowing it to be decided according to the interests of the indigenous people. Italians are capitalising the Anglo-American concern for the building up of the Western Union, demanding the return of their colonies under one guise or another as the prize for their co-operation. Mr. Evans-Pritchard's book pricks the conscience of the world to do justice to the people of these lands. A more sympathetic account could hardly be written. For anyone who is interested in the struggle of the Arab people of North Africa, this is an essential book.

Z. A. S.


This book is written with a view to introducing the Eastern way of life to the West. It is assumed, and not without justification, that the modern scientific and psychological philosophy of life is inadequate, and that it needs overhauling. The description of the elements of the philosophy of the inspired literature of holy Bharatwarsh, called the Upanishads, is astonishingly accurate. The difficult problem of Maya, which the great philosopher Shri Bhagwatpad Shankaracharya enlarges upon, is well dealt with by the author.

What he says about Brahman is correct, and it is a joy to find an Englishman who has understood this difficult doctrine so well. He rightly places Brahman, or the ultimate Reality, beyond the range of the senses and the mind, but subject to verification, in the highest psychological state of tranquility.

On page 45 of the book there is a very accurate description of the relationship between Reality and the conditioning element. Another valuable contribution is the exposition of the discipline which it is necessary to undergo, in order to discover Truth within.

The following quotation is a true interpretation of the philosophy of Adwaita:

"There is no question of the 'lower' being sublimated into a 'higher', but all the elements of our make-up are required to conform, each in its own terms, to the order of the goal, and to reflect, each upon its own level, the realities of which all life is, as it were, a revelation. Intellect, mind, emotion and sensuality are regarded as so many tongues, with which the human being may pray God, these tongues are different, but the meaning which they express in their different ways is the same."

The methods of realisation of the ultimate Reality have not been fully described and the ideal of Jivan Mukti is not even touched upon. These two omissions are serious.

We disagree with the author when he ascribes inadequacy as a Teacher to the great Swami Vivekananda. Though the Swami was not a learned Pundit, there are very few errors in his exposition of the philosophy of Shri Shankara.

The author ascribes great importance to Rene Guenon and Coomaraswami as scholars of Adwaita. It is unfortunate that he does not mention Deussen, Max Muller and Kern, who are far deeper scholars of the holy truth of India. Coomaraswami's exposition of Vedanta is rather superficial and Guenon does not appear to have made a careful study of the works of Vidyaranya, Vachaspati Misra, Chritsuka and Sureshwar, although he has rendered great service by insisting on the value of authority. In this respect the author's contribution is most remarkable.

The essay on the philosophy of Lao-Tzu, though fragmentary, is adequate for an understanding of Tao.

The chapter on Zen Buddhism is full of great thoughts and gives a competent description of the teaching of Bodhidharma.

To complete this short review, we may add that the doctrine of the Upanishads is the only philosophy of life which is in accord with the heart of the teachings of Islam and Christianity, and which is capable of liberating the world from the present chaos.

Those who study the book under review and are anxious to complete their researches, are advised to study Panchadasi of Vidyaranya Swami, and the works of the most brilliant of the modern Indian Mahatmas who have written in English — Shri Paramahansa Swami Rama Tirtha.

The author is a wise man, his criticism of rationalism and of the obsession of biological evolution as the basis of psychology is masterly. He shows discrimination in condemning knowledge for the sake of knowledge. Vedanta has a definite end in view, and it is liberation of the embryonic soul from the darkness of inadequacy of knowledge of Truth.

It may also be said that neither socialism nor any other economic theory, based on the partitioning of society, and the condemnation of any particular section, can produce the solution which is sought by the human soul.

This is a timely book and we wish it a very wide circulation. It will stimulate a desire for the higher aspects of the truth of Shri Shankara, and will perhaps lead some of its readers to a study of his original works.

The author's omission of the doctrine of Islam, called Sufism, which is similar in essence to the doctrine of Shri Shankara is inexplicable.

H. P. S.
WHAT OUR READERS SAY . . .

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

"ISLAMIC TOLERANCE AS THE BEST GUIDE TO AN ENLIGHTENED FUTURE" — "THE BIRTH OF JESUS"
4, Rue du Tournon,
Paris VI, France.

Dear Sir,

I read with interest Dr. Emin Yalman's "Islamic Tolerance as the Best Guide to an Enlightened Future" in your issue for July, 1949, but I fail to understand how the learned writer will explain the preaching of Islam by the Prophet Muhammad himself in the light of his new theory of soul-hunting. I believe Dr. Yalman misunderstood the Antep Hodja, who must have meant the conversion of the Armenian along with the members of his family, or an effort to that effect.

The letter of Mr. Ataur Rahman which you published in your June, 1949, issue, fails to satisfy me. It would interest me to know how Mr. Ataur Rahman explains why the Qur'an nor even once styles Jesus the son of Joseph, but always Jesus the son of Mary. Besides, how is it that the creation of Jesus came as a scandal to Mary herself? There is yet another point. The Qur'an says the creation of Jesus is like unto the creation of Adam, who was created from dust (III : 58). Had it been an ordinary birth, the Qur'an could have rejected the miracle like the Trinity and other Christian dogmas.

M. HAMIDULLAH.

* * *

AN AMERICAN MUSLIM WANTS "PEN-PALS"
120, Holloway,
San Francisco,
California, U.S.A.

Dear Brother in Islam,

Assalamo 'Alikuin.

I should like to have pen pals who are living in Yugoslavia, as I am an American Muslim of Serbian parents. I should like to know more of the Muslims in that country. All correspondence will be promptly answered.

I would like to know if Dr. Isma'il Balic's book Yugoslavia and the Muslims is at present for sale through your office. If so, will you kindly let me know.

AKRAM SABANOVICH.

* * *

AFRICAN VISITORS TO THE SHAH JEHAN MOSQUE, WOKING

Dear Dr. 'Abdullah,

Assalamo 'Alikuin.

I wish to thank you once more on behalf of myself and my colleagues, the Nigerians, who paid you a visit on Friday, 17th June, 1949.

We were very much pleased to come to the Mosque at Woking and meet Muslim brothers and pray with them. We will not forget this good and happy memory.

It is a great pity that there is no regular correspondence between you and the Muslim leaders in the Northern Provinces of Nigeria. In the Northern Provinces of Nigeria there are about eight million Muslims, and I am quite sure all the leaders of the Muslim people will be interested to communicate with you.

As for me I wish to be put down on your list so that I may get the Islamic Review regularly. I have entered my home address in your visitors' book. It is Mallam Muhammad, The Wali of Borneo, Maiduguri, Nigeria, West Africa.

THE WALI OF BORNEO.

MUSLIMS MUST ACCEPT THE CHALLENGE OF THEIR DETRACTORS

Aziz Bagh,
Sultampura,
Hyderabad Deccan.

Dear Sir,

The review of Heirs of the Prophets by Samuel M. Zwemer published in Islamic Culture, Hyderabad-Deccan, 1948, which you have approved by publishing its excerpts in the Islamic Review for April, 1949, seems to me rather hard. I would like to see the book from a different angle.

If we keep our minds cool and ponder, it would be impossible to deny the fact that Islam practised by the majority of Muslims all over the world is not the Islam preached by the Great Prophet of Arabia.

Being brought up in the same atmosphere, it is difficult for us to see our own weaknesses. Either a new convert or a great scholar who is not a Muslim can clearly see such deviations. Let us realise the weaknesses which exist in our manners, customs and even religious life. As George Bernard Shaw said: "Only a reformed Islam can conquer the world to-day." Why not accept the challenge of this book and think in terms of reform?

If we apply the philosophy of Nature Cure in this particular matter, we will see that Heirs of the Prophet is not at all to be blamed. It is but the manifestation of the disease within. In this book the author depicts our weak points. Let us on the other hand thank Mr. Zwemer, for he has exposed the supposed bane of Islam — priesthood.

Even taking it for granted that the book is written with a bad motive just to "ridicule Islam" and to "vilify Islamic customs, manners, as well as history," let us give serious reading to this volume. Yours faithfully, ANEES H. AHMED.

* * *

CORRESPONDENCE

REEVES' ANATOMY OF PEACE AND ISLAM

Maulana Muhammad 'Ali, 16, Schloss Bieberstein,
Muslim Town, Kr. Fulda,
Lahore, Pakistan.

Dear Sir,

Owing to the fact that I had the privilege to make the acquaintance of Herr Hobohm, the new Imam of the Berlin Mosque, I came to know the Islamic Review and in it your article "The Conception of the State in Islam."

The strength of your arguments has made such a deep impression on me that you must permit me to say a few words in connection with the contents of this article.

When I came across your article I was studying Mr. Emery Reeves' book Anatomy of Peace, which attracted so much attention on both sides of the Atlantic and has now also reached Germany. The main trend of argument in the book is as follows: The world is facing the danger of a new war. What is the reason for wars to break out? The fact that sovereign units, though they live with laws regulating their lives within their respective spheres, meet automatically other sovereign units without a law regulating the relations between these sovereign units. Through all the world history it is this state that has led

1 Courtesy, the Editor, the Pakistan weekly, "The Light," Lahore, in which this letter originally appeared.
to wars. The sovereignty was consecutively based on families, tribes, feudal states, and now national states. Family found family until greater units formed who made wars among families impossible, but only to fight their neighbours in turn. At present we have approximately 80 national states and they will continue automatically to fight each other until they are superseded by the shifting of the sovereignty to a greater unit. If it is to mean peace, this must be a world state.

I doubt whether I have succeeded in showing the force of the logic in Mr. Reeves' argumentation in these few lines. But maybe you will grasp the direction of his thoughts. You can perhaps imagine how much I was fascinated by your article, because it gave me the answer to a number of questions left unanswered by Mr. Reeves:

(i) The shifting of sovereignty to a greater unit will probably be only possible if a common spiritual basis exists within the sphere of the new bigger unit. I personally doubt whether such a common basis does already exist for a world state.

(ii) We, therefore, probably live in a period where sovereignty may shift from the national states to bigger blocs, such as are already obviously forming. As these blocs will, however, not make wars impossible, Mr. Reeves wants them, so I assume, left out in the development. I doubt whether this is possible.

(iii) Of the possible new blocs forming, the Islamic bloc would, in my opinion, be particularly well founded, as it, more than the others, has a sound spiritual basis of a unique force in the form of the common belief and its influence on all spheres of life. Of the other blocs, which may possibly form, the Communist, being based on force, may collapse at the first major crisis, while the Occident will have great difficulties in finding a common basis; for a purely materialistic point of view does not seem a favourable ground for common action.

(iv) Though I am a non-Muslim, I must confess that Islam seems to me the ideal basis for a world state in the sense of Mr. Reeves' book, in case the world survives the period of the big blocs, and takes the last step to unification and lasting peace. I cannot see which spiritual force would be more suited for this enormous task other than Islam.

Will you, therefore, permit me to express my congratulations for the excellent work of your friends in Woking as shown to me through the medium of the Islamic Review. From personal experience I only know Herr Robohm and am deeply impressed with the fact that one of our best — for he is at the same time clever and good — has become a convincing fighter for and liver of your ideals.

Yours faithfully, PETER ADAMI.

THE SERVICES OF THE ISLAMIC REVIEW

P.O. Box 67, Fordsburg, Johannesburg.

The Editor.

27th June, 1949.

Dear Sir,

I am exceedingly pleased with the new edition of the Review as regards its get-up, material and devoted service to the Islamic cause.

It is pleasing to note that the aims and objects with which the Review was founded by the late Al-Hajj Khwaja Kamaluddin are still adhered to by his successors, to whom the Muslim World is indebted. Its services in clearing the misconstrued conceptions of Islam can hardly be over-estimated. I highly appreciate and esteem the work of the sons and servants of Islam who so skilfully wield their pens in the defence and regeneration of Islam.

Yours in Islam, E. I. KOOR.
so victimized that those who can are fleeing the country for their lives and seeking refuge in Pakistan.

The Muslim masses, harassed and hunted, mourning for their slain and maimed, are living in constant fear of the Hindoo firing-squads and axe-men, who regularly visit them in their towns and villages, foredoomed to extinction. That is, the towns and villages which have become crematoria or slaughter-houses, and where the Muslims' blood is offered to the glutinous Hindoo gods, and the Muslims' skulls and bones are used as foundation-stones for the Hindoo temples and shrines, which are being built to commemorate the rise of the Hindoo Empire in the sub-continent of India.

This is how their political and human heritage is being destroyed.

Now, so far as their spiritual and moral heritage is concerned, it is meeting with no better fate.

Their mosques are being desecrated and their shrines turned into stables; their monuments are being destroyed and their institutions Hindooized; their language is being banned and their literature proscribed; their civilization is being perverted and their system of life subverted.

Hindoos Committing Genocide of Muslims.

To realize the fatal significance and full scope of this incredible tragedy one must remember that it is being enacted not merely in one part or province of India, but all over that vast country. What is more, in this tragedy the Muslims are being destroyed not as individuals, but as a people; and, again, not in battle, but in peace; not in passion, but in a cold, calculated, deliberate attempt to wipe them out throughout the sub-continent of India.

How far this foul attempt has succeeded may be judged from the fact that, at the lowest computation, the Hindoos have already rendered homeless five million Muslims, pauperised another ten million, and struck down still another three million: one million slain and two million maimed. In this holocaust they have spared neither rich nor poor, neither young or old, neither men nor women, nor even children. It is therefore no exaggeration to say that they have transformed India into a concentration camp which, in its beatings and burnings, in its atrocities and horrors, in its lynchings and killings, compares with Belsen, Belzek and Buchenwald, with Dachau, Mauthausen and Nordhausen — camps which aroused the indignation of the whole civilized world, and whose creators and custodians paid for their crimes with their lives.

To support this indictment against the Hindoo assassins and robbers:

I cite the public speeches of the Hindoo leaders themselves who have, as a matter of expediency, been advising their hooligans to go slow in order to avoid interference by the U.N.O. Thus no less an authority than Pandit Jawahar Lal Nehru himself, Prime Minister of India, while addressing a public meeting in Lucknow on 19th October, 1947, and referring to the mass killings of Muslims and admitting that these were pre-planned and organised, said:

"The communal disturbances in India expose the country to outside interference and aggression... Groups had been organized who had made it their profession to murder people (Muslims). The destruction of so much (Muslim) life was not accidental, but pre-planned."

Further, I cite the newspaper press of India and the foreign correspondents who have reported — so far as they could do so — the so-called Hindoo-Muslim riots, which were really the pogroms of Muslims. One of these journalists — the Special Correspondent of the London Times, writing of these pogroms, said:

"A thousand times more horrible than anything we saw during the war is the universal comment of experienced officers, British and Indian, on the present slaughter (of Muslims). They are butchering hundreds daily, forcing thousands to flee westward (to Pakistan), burning Muslim villages and homesteads... This violence has been organised from the highest level of leadership and it is being done systematically, sector by sector. Some large towns... are now quieter, because there are no Muslims left."

"Appalling atrocities have been committed; bodies have been mutilated; none have been spared — men, women or children. In one village, out of fifty corpses, thirty were those of women. One Commissioned Officer found four babies roasted to death over a fire." (The Times, London, 23rd August, 1947.)

Furthermore, I cite even the murder of their greatest leader, Mr. M. K. Gandhi, by the Hindoos themselves. He was assassinated merely because he preferred the absorption of Muslims to their extermination.

Finally, I cite the whole current, blood-stained history of India which arises to accuse the Hindoos before God and Man of the persecution and pulverisation of the Muslims in India.

These citations prove the truth of the indictment which is crying to the world from the cells of the Indian jails, from the ruins of our mosques and monuments, from the roofs of our broken, bereaved homes, and from the tombs of our fallen kith and kin. It is crying to the world to take notice of the bloody terror under which our Muslims are living in India to-day, and of the brutal fact that the Hindoos are committing a systematic genocide of our people and polity. That is, a genocide which is a crime not only against its immediate victims, but also against Humanity.

Why the Hindus Are Committing Genocide of Muslims.

It may be asked why the Hindoos are committing this bestial act against Muslims.

The answer is two-fold:

First, it is the Hindoo's tradition to wipe out any non-Hindoo people and polity that may have the conviction and courage to resist absorption and, at the same time, the folly or misfortune to live under their hegemony. That this is a fact is proved by the fate of Dravidians and Dravidians, of Buddhism and Buddhists — a fate which is recorded in history in letters of blood and fire. These two polities and peoples, though for centuries the most powerful and most numerous rulers of India, were reduced almost to nothing by the Hindoos in the period of their last domination over the sub-continent. So what is happening to Islam and Muslims in India to-day is merely Hindoo history repeating itself. For in India Islam now being the only powerful religion and polity, and the Muslims the only great people still to resist absorption, their very stand for survival constitutes a crime in the eyes of the Hindoos.

Secondly, besides being a minority — twenty per cent in the population of present-day India — the Muslims are all disintegrated and disarmed by their Hindoo rulers and consequently are unable to defend themselves against their well-organised and weaponised oppressors and murderers.

One word more.

Since, at the moment, it is only our Muslim Minority which is being systematically victimised by the Hindoos, it must not be supposed that the other minorities in India will remain safe or that the victimization of Muslims is a fit of Hindoo frenzy that will soon pass off. To suppose so would be a blunder. This for two reasons. First, as in dealing with minorities the Hindoos believe in the strategy of "one by one", the turn of the other minorities is to come after the Muslims'. Come it will: that is
certain. And, when it comes, they will make short work of them. For if the Muslims — the largest minority not only in India, but in the world — are once crushed, the other minorities already scared to death, will all be finished at one fell swoop. I mean, Christians, Sikhs, and Parsees, regardless of their present policy of procrastination.

Secondly, the victimisation of the Muslim Minority is not a passing fit of Hindoo frenzy. On the contrary, it is, as already shown by a reference to the fate of Dravidians and Dravidians, of Buddhism and Buddhists, a permanent instrument of Hindoo policy. Even in the Muslims' case, it started not yesterday, but two years ago. It has gone on since 26th October, 1946, when the first mass killing of Muslims took place at Chhapra in Bihar Province; and it has been intensified and extended to the whole sub-continent since 15th August, 1947. That is, since the day on which the wicked British Plan for the partition of the sub-continent of India was implemented and on which, under that Plan, our fifty million Muslims were left to the tender mercies of the Hindoos in India. They were left in that position because, ignoring the grim warnings of history and the minimum demands of the Pakistan National Movement for their national consolidation in the appropriate regions of the sub-national sub-continent of India, which even to-day is equal both in area and in population to the continent of Europe without Russia, no provision whatsoever was made by the British Government for their protection and security as a minority in India.

This statement, though brief, should suffice to show, first that victimisation will not remain confined to the Muslim Minority alone, and secondly, that being an old, historical, Hindoo evil, it will persist as long as minorities are left unprotected under Hindoo hegemony as they have been left by the British Plan of 1947.

U.N.O's Duty to Send Inquiry Commission to India.

Be that as it may, to stop the destruction of their own people and polity is the sacred duty of Muslims. It is a duty which is dictated to them by the law of self-preservation and which they are determined to discharge. In fact, it is to discharge this duty that, after their betrayal by the British Government and after their butchery by the Hindoos, they are now taking the first step and are, to begin with, turning to the U.N.O., which is the trustee for all minorities and which, as such, is pledged to protect them in the countries of its members, if not throughout the world. They are turning to it to seek justice — that justice which it is their right to demand and which it is the U.N.O's duty to dispense.

In doing this they invoke Section 3 of Chapter 3 of the Charter of the U.N.O., which empowers it to protect minorities and to which all of its members, including India, have subscribed. They ask it to exercise that power and send a Commission of Inquiry to India to enable it to take up their case with the Government of India.

Recent Historical Precedents.

I making this demand Muslims feel fortified by the fact that, apart from the principles, the purposes, and the provisions of the Charter of the U.N.O. itself, there are many historical precedents which essentially support their plea for its active interest in their tragedy.

To cite only a few from recent history:

In 1840, the Great Powers made strong protests to the Turkish Government against the harsh treatment of the Jewish Minority in Syria and the Rhodes and thereby ensured better treatment and protection for the Jews.

In 1878, the Great Powers, represented at the Congress of Berlin, took effective measures to secure full rights of citizenship for the Jewish Minorities in all the countries of the Balkans.

In 1881, they protested to the Russian Government against the disabilities of the Jews and obtained guarantees for the security of life, property and other civic rights of the Jewish Minority in the Russian Empire.

In 1902, they made strong and successful representations to the Rumanian Government in protest against the discriminating treatment accorded to the Jewish Minority in Rumania.

In 1903, they made concerted protests to the Czar of Russia against the maltreatment of the Jewish Minority in Russia and obtained from him redress of the grievances of the Jews.

In 1911, the U.S.A. denounced the old Treaty of Friendship of 1832 with Russia owing to the latter's persecution of the Jewish Minority, and declined to enter into any further treaty with that state until it had given a solemn pledge to accord fair treatment to the Jews.

In 1915, the Great Powers made successful representations to the Turkish Government against the maltreatment of the Christian Minority in Armenia in the Turkish Empire — a Minority which is now secured in a state of its own — Armenia — in the Union of Soviet Socialist Republics of Russia.

In 1919, the Allies at the Peace Conference recognised the right of self-determination of the minorities of the Turkish Empire — the Arabs and the Armenians, and those of the Hapsburg Empire — the Czechs and Slovaks, a recognition which led to the rise of their sovereign, independent national states.

In 1923, the World Court of Justice at the Hague accepted the plea of the German Government against the maltreatment of the German Minority in Poland and ordered the Polish Government to give full and equal rights to the German Minority.

Will the U.N.O. do its Duty?

These historical precedents show how the Great Powers, the Berlin Congress in 1878, the Peace Conference of 1919, and the World Court of Justice in 1923, acted even in far less serious cases than that of the Muslims in India and took up with the states concerned the cause of the persecuted minorities and secured for them protection against the tyranny of despotic governments.

The same course, now enjoined upon the U.N.O. by its own Charter, lies open before it to protect our Muslim Minority in India.

The question is: will it honour its Charter, take that course, and do its duty? If so, how soon? This is the most important question. For the plight of Muslims in India is terrible and admits of no delay.

In view of this grim situation I ask you personally to urge the U.N.O. to send immediately a Commission of Inquiry to India to investigate these charges of the persecution and genocide of the Muslims by the Hindoos, and, in the event of finding them true, to suggest ways and means of stopping this terrible crime and of protecting the Muslims' national being and well-being in the sub-continent of India.

I trust that, inspired by those high ideals which are embodied in its Charter and on which mankind depends for the solution of all international problems, the U.N.O. will heed this plea, send a Commission of Inquiry to India, and fulfill its saving duty to the Muslim Minority there. For only the fulfillment of that duty will protect the national future of the Muslim Minority in India, secure the peace of the world, and vindicate the U.N.O. before humanity and history.

Yours truly,

CHOUHARY RAHMAT 'ALI,
Founder-President, Pakistan National Liberation Movement.
ANNOUNCING THE PUBLICATION
of an attractively produced

ISLAMIC CALENDAR
for
1950 C.E.
(1369—1370 A.H.)

with the following distinctive features:

(a) Solar (Shamsi) and Lunar (Qamari) year dates are shown in two different colours, black and green, in squares printed on one page to each month.
(b) Dates of principal Muslim and National holidays in the various Muslim countries of the world are shown.
(c) The calendar card, which is of pale green tint, measures 19¼ in. by 12¼ in., and has the calendar tab wire stitched on it, above which is an illustration printed in 4 colours showing the flags of the principal Muslim countries.
(d) Strung with coloured ribbon.

Price (single copies), 2/- post free. Limited Quantity. Reduction on larger quantities.

Orders can be placed with our representatives or with:
The Islamic Review, Azez Manzil, Brandreth Road, Lahore, Pakistan.

Thanks to its high quality,

CZECHOSLOVAK SUGAR
ranks among the best on the
World’s Markets
IF YOU
Want a paper which sheds the light of Islam in its pristine purity;

IF YOU
Want a paper which makes a right scientific approach to religion;

IF YOU
Want a paper which has put up a fearless fight against all that is false and effete and lifeless in the body-politic of Islam,

READ ‘THE LIGHT’
the well-known English Weekly of Lahore (Pakistan) which has held aloft the torch of Islam for the last 27 years without a break.

THE LIGHT
has been in the forefront of the freedom struggle of Pakistan.

Annual Subscription. Rs. 5/- (Shillings 10/-)

Apply: Manager, THE LIGHT, Ahmadiyya Buildings, Lahore, (Pakistan)

Dalmia Cement
SURPASSES RIGOURS OF BRITISH STANDARD SPECIFICATION

IS APPROVED AND ALMOST EXCLUSIVELY USED BY THE GOVERNMENT OF PAKISTAN FOR ALL CONSTRUCTIONS AT KARACHI

Largest Number of Modern Buildings IN KARACHI Are Built in

Dalmia Cement

Mail your Requirements whether Inland or Export to:

Dalmia Cement Ltd., Shantinagar, Karachi-12 (Pakistan)