CHEMAPOL, LTD.
Company for the Import and Export of Chemical Products and Raw Materials,
PRAGUE II., PANSKA 9. CZECHOSLOVAKIA.

Exports of Czechoslovak:
- Potash Chrome Alum
- Oxalic Acid
- Sodium Sulphide
- Sodium Bisulphite
- Sodium Sulphite
- Ammonium Chloride
- Laquers for Leather
- Ammonium Bicarbonate, edible,

and a wide range of other chemicals.

Represented in the United Kingdom and most Stirling areas by:
CZECHOSLOVAK CHEMICAL WORKS (LONDON) Ltd.,
35, PONT STREET, LONDON, S.W.1.
Cables: Centrachem, London.

In Iran represented by:
Mr. Karel Tauer,
Teheran, Seraie Lalezar.
Wires: Karts, Teheran.

Thanks to its high quality,
CZECHOSLOVAK SUGAR
ranks among the best on the
World’s Markets.
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. Gajraj, Esq., 13, Water Street, George Town, 20/-, post free.
Ceylon: Victory Trading Company, General Merchants and Suppliers, 51, First Cross Street, Colombo, 20/-, post free.
Egypt: H. H. Khan, Esq., P.O.B. 678, Cairo, £1/-, post free.

Orders for subscriptions may be sent to

Pakistan and India: “The Islamic Review,” Azeez Manzil, Brandreth Road, Lahore, Pakistan, Rs. 13/8, post free.
The United States of America: B. A. Minto, Esq., Moslem Society of the U.S.A., 519, Grant Buildings, 1095, Market Street, San Francisco, California, $4.25, post free.
International Muslim Society, Inc., P.O. Box 37, Station J, New York, 27, N.Y. $4.25, post free.
Western Germany: Die Moschee, 7/8, Briennar Strasse, Berlin-Wilmersdorf, or M. A. Hobohn, Esq., Broling Strasse 49b, Luebeck, DM. 13.50, post free.


Subscriptions may begin with any desired number.

Kindly quote your subscriber’s number when corresponding.

Between Ourselves

The Cover

The illustration is that of the Sacred House at Mecca called the Ka’ba, showing its north-west wall. In the foreground can be seen the semi-circular wall, three feet high. The open space between the wall and the Ka’ba is called Al-Hijr, i.e., the Prohibited. The Ka’ba is a rectangular building standing almost in the centre of the famous Mosque of Mecca, known as the Sacred Mosque. The front and back walls of the Ka’ba (north-east and south-east) are each 40 feet in length, and the two side walls 35 feet each, the height being 50 feet, the four walls running north-west, north-east, south-west and south-east.

The Holy Qur’an claims the Ka’ba as the first House of Divine Worship on earth, and all historical evidence supports this claim.

The building of the Ka’ba is draped in a heavy black covering which is renewed every year at the time of the Pilgrimage. The covering is made in Egypt.

When at prayers, Muslims all over the world face the Ka’ba to demonstrate their unity of purpose.

The Contributors

Ismail de Yorke, B.A.(Cantab.), Barrister-at-Law, a British Muslim, is Chairman of the Muslim Society in Great Britain, London.

Eshref Edib is Editor of the religious weekly Sehilurrealad, Istanbul, Turkey. He is known in Turkey for his being a fine scholar of Islam.

The Sheikh Ahmad Shaheen is a well-known Egyptian scholar of Islam.

The Reverend D. Lacy O’Leary, a British Orientalist, is lecturer in Bristol University. He is the author of Arabic Thought and its Place in History, Colloquial Arabic, etc.

Farid S. Jafri is London correspondent of the Pakistan English daily, Dawn, Karachi.

Shinobu Iwamura, a Japanese scholar, studied at the School of Graduate Studies, the University of Tokyo, Canada. He has spent years in China for research, and was Research Professor at the Institute of Ethnology, Tokyo (this institute was abolished some years ago). Chinese history is his special subject, and has written in Japanese several books and articles on Chinese history and on Islam in China.

Dr. Rashid el-Barawy, D.Litt(Faud I University), M.A., B.A.Hons.(London), is Assistant Professor of Economic History, Faud I University, Cairo, Egypt.

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

Dr. Soemitro is a member of the Delegation of the Republic of Indonesia to the United Nations Security Council and Financial and Trade Representative Plenipotentiary of the Republic in the United States of America.

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

OCTOBER 1949
THE IDEAL PROPHET

By ĀL-HAjj KHWAJA KAMAL-UD-DIN

The most famous and erudite book on the Life of Muhammad. The book is a forceful challenge to all non-Muslims. It contradicts right and left all the false charges of different critics and shows the Prophet Muhammad as "The Ideal" from different points of view.

CONTENTS:— Foreword. Introduction. Pen-Portrait of the Prophet.

CHAPTERS:— I. Gods—incurate as Human Ideals. II. The Prophets of God as Ideals. III. Before Muhammad. IV. The Ideal Call. V. The Ideal Personality. VI. The Ideal Character. VII. The Ideal Success. VIII. The Ideal Teacher of Religion. IX. The Ideal Expounder. X. The Ideal Exemplar. XI. The Assemblage of Virtues.

308 pp. Cloth Case Binding. PRICE: 7/6d. or Rs. 5.8 Post Free.
A MUSLIM LOOKS AT THE COUNCIL OF EUROPE

Enunciation of the Rights of Man not enough.

With the exception of Turkey, a non-colonial secular state, but where Islam is the religion of its people, the Council of Europe consisted of states of a variety of political units. There were some which have neither colonial possessions nor aspirations to them. There were some that have large colonial empires where arbitrariness of the colonist is the norm. There were others that were professedly religious while others were secular. To add to all this, their political concepts were different. It is evident that such an amorphous assembly of nations could not but talk platitudes. This became very plain when the Assembly of these European countries at Strasbourg began to discuss the Rights of Man. It will be recalled that the resolution on the Rights of Man was not on the agenda prepared for it by the Committee of Foreign Ministers of England, France, Belgium, Holland and Italy.

Because of the geographical and strategic positions which the various units of the world of Islam occupy on the map of the world, a Muslim is affected vitally by any decision that may be taken somewhere by another nation, especially so by the Western world. Its decisions have their repercussions on the lives of the millions of which the world of Islam is composed. A Muslim is bound to take stock of what has been said and achieved somewhere.

The one thing which strikes the casual observer is that the discussion on the Rights of Man was so far removed from practice. He had heard of this resolution before. He wondered if any further repetition of what had been said about it before would bring him nearer to the realization of the Rights of Man. He had only to look at the colonial empires of the participating European countries. The thing on which the man in the street wants guidance is how to make the ideals contained in the Rights of Man part and parcel of the conduct of individuals and nations. A Muslim when he takes a look at the disturbed state of affairs in the colonial empires of European countries and then at those who talk so glibly of the Rights of Man with their tongues in their cheeks, may be excused if he looks askance at this resolution as being one more attempt at finding compensation in pious wishes for the wrongs, the result of arbitrary behaviour, done to such a vast part of mankind.

The essence of the Rights of Man.

A Muslim has a right to expect that discourses on the Rights of Man will lead to some fruitful searching of hearts. At present he is disillusioned, even dismayed, to find that there are no palpable signs of reform anywhere. Is it that, although the desire is there, as humans do we not yet know how to translate our ideals into practice? Or is it that the nature of man is fundamentally warped and is beyond reformation? A Muslim because of his conception of human nature, which is that it is sound at the core, takes the former view. He, to state it briefly, holds that the blame does not lie with human nature but rather with his lack of knowledge of ways and means to bring his idealistic self into play.

To respect the rights of man is before everything to protect the oppressed against the arbitrary behaviour of sovereign nations. To respect the rights of man is to interest oneself in the fate of those who are deprived of the right to control their destinies in their own way best suited to their requirements. How many of our statesmen can conscientiously say that they recognise these pre-requisites in their treatment of world problems?

"Christian Statesmanship" realizes the importance of the idealistic forces which religion releasing man.

Because of the wrong approach to the problems of the world, a Muslim knows that the Council of Europe and other like efforts will not lead him any nearer to the solution of his difficulties. The conception of life of a Muslim is that all actions of man, if they are to remain within proper legitimate bounds, must be based on the fear of God, that is to say, accountability of his actions to God. In, matters of international relationship, the Qur'ān lays down: "O ye who believe! Let not the hatred of a people incite you to act inequitably; equity is nearer to piety..." How many modern statesmen of sovereign states are guided and controlled by the high ideals of the verse of the Qur'ān in their deliberations and decisions?

Fortunately the West is realizing the importance of the religious element, especially in the lives of those who control its destinies. Of late there came into existence, sponsored by prominent men in England and America, an organization called "Christian Statesmanship." Its aim is to make individuals God-conscious and that religion should be made to play an important part in the conducting of human affairs.

Islam extends its hand of help.

In fact human relationship, if it is ever to succeed in its aims, must be based on two fundamentals: faith in God and unity of man. This two-fold statement is so simple that one would think it required no re-iteration. But the fact remains that it is its very simplicity and its being so commonplace that has been responsible for its being overlooked by mankind. The materialism that is rampant in Europe has robbed it of this
fountainhead of idealism and replaced it with no other ideals. Europe with all its material comforts can never have access to true happiness unless the two fundamentals: faith in God and unity of man, are restored to their premier place in its life. Human experience tells us that great physical tasks like those facing us to-day can only be carried out successfully when inspired by a conviction which is the domain of religion only.

Islam can supply to Europe this inspiration through a living faith in God and an order based on the oneness of mankind. It is these that will enable it to put into practice the ideals of the Rights of Man. The Rights of Man can be made into a reality only in a society which bases its social system on the teaching that the whole human race is a single family. We have to understand that a superior nation is not that which reduces others to slavery and tramples on their rights. Morally such a nation is on the lower plane of an uncivilized nation. The superior nation is that which honours the right of others — of Man. The Muslim conception of humanity that it is but one family (vide the Qur'an 49:13), whatever difference there may be, race or colour, is the only safeguard against national, racial or colour prejudices, and the only bases on which the Rights of Man can be made into a reality.

By the Light of the Qur'an and the Hadith

Compiled and Annotated by Isma'il de Yorke, B.A. (Cantab.)

HOW A MUSLIM SHOULD TREAT OTHERS

We read in the Holy Qur'an:

"As for those who take a small price for the covenant of God and their own oaths, they shall have no good portion in the hereafter and God will not speak to them and will not look at them on the Day of Resurrection and will not purify them, and they will have a severe punishment" (3:76).

"Do not diminish to men their things, and do not act corruptly in the land, making mischief" (11:86).

"Do not swallow up each other's property among yourselves by fraud and do not seek to gain access thereby to the judges so that you may swallow up part of the property of other people wrongfully, while you know" (2:188).

"O, ye who believe, do not usurp each other's property among yourselves with fraud, except if it be by mutual consent" (4:29).

"Those who speak evil things of believing men and the believing women without their having earned, have committed thereby a false accusation and a plain sin" (33:58).

"If the debtor is in a difficulty then let there be postponement until he is in ease and that you remit it as alms is better for you if you knew" (2:280).

Fairness and honesty in trade and business dealings have been commended very much in the Holy Qur'an and the traditions of the Prophet.

It is related about the Prophet that he said to Usman, "God admits to Heaven a man who is fair and tolerant when he buys and sells and when he adjudges or is adjudged" (Bukhari and Nasai).

Tolerance of disposition and generosity in character and their practice leads to fair dealings with people, and ultimately to pleasant and healthy relationship. The interests of human beings overlap to a great extent, and it is imperative that they exchange benefits and establish a code to govern their conduct in such matters. We see it every day that a seller who has contented himself with a moderate profit attracts a greater number of buyers than the one who has greedily fixed his profits at a high rate. The former's wealth grows because by his fairness he attracts a greater number of buyers, each one of whom contributes to his ultimate profits a small share, but which, in the long run, form a considerable total.

A seller must fix and exhibit the price of good for sale.

The traditions of the Prophet tell us that a seller should fix the prices of the goods he offers for sale. He should not leave that figure for ultimate agreement between himself and the buyer — an agreement which he seeks to reach by devious lengthy argument often involving the use of oaths and solemn assertions developing to something of a battle of wits and tricks. The Qur'an disinclines those who take a small profit for the covenant of God and their own oaths. For them there is no portion in the hereafter.

It is related that the Prophet said that God would not purify three sets of people and for them there is desitned a painful chastisement in the life to come: the proud ones who showed off their wealth; those who gave charity or offered to do good and then publicized their good deeds; and those who push the sale of their goods and tradeware by taking solemn oaths about their value and quality.

Defects in goods for sale should be exposed to view.

An incident which shows the views of the Prophet in such matters may be mentioned here. The Prophet was passing by a man who was selling foodstuffs. He put his hands into it and discovered that it was wet. So he turned to the seller and said, "What is this?" The seller replied, "The food has been drenched by rain," and the Prophet answered, "Why then do you not make this fact plain to the buyers by exposing it to their view and inspection but instead hide the parts that have got wet from their eyes? Your action is fraudulent."

A companion of the Prophet, Abu Hurayrah, once passed a man carrying milk for sale, and he discovered that the milk had been mixed with water. Abu Hurayrah said to the man, "What would you do if you were asked on the day of reckoning to separate the milk from the water?"

One of the friends of the Prophet is said to have brought a camel. When he paid the price and took the camel, the vendor followed him and said, "I came to tell you of the defects in the camel!" The buyer said, "He appears to me to be healthy and of good build." The vendor replied, "Do you want it to slaughter, or for travelling?" The buyer said, "For travelling." "Then you should return it to me," the vendor said. "I have heard that the Prophet said that it is not legitimate for anyone to sell something without showing the defects, if any, in it, and without acquainting the buyer as to whether it is fit for the purpose for which he is buying it, and that it is imperative, in good conscience, that everyone who knows of such defects should disclose them to the person concerned."

The creditor should be lenient towards his debtor.

The Muslim is enjoined upon by the Holy Qur'an to be tolerant and understanding. A man who has lent money to another should not insist on the repayment on the date originally fixed if the debtor finds it impossible to pay because he has had some bad luck or hardships due to no fault of his. His misfortune should be taken into consideration and he should be allowed a respite of grace. Such tolerant and understanding creditors are promised a good reward in the life hereafter.

THE ISLAMIC REVIEW
The Universality of the Institution of the Hajj —
The Pilgrimage to Mecca

By ESHREF EDIB

The importance of the Pilgrimage to Mecca will reveal itself as Muslims gain ascendance.

The Hajj, or the Pilgrimage to the Holy Shrine in Mecca, is one of the fundamental principles of the religion of Islam, and about which a whole chapter exists in the Qur’ān. It is an institution which, in the matter of its high social values, has no parallel to-day in the other religions of the world. The Islamic world is quite justified in being proud to possess such a divine social institution, the depth and magnitude of whose philosophy cannot be interpreted as easily as might be contemplated. Even if the Muslims did not have this wonderful institution, its establishment would have been regarded as a necessity by them to-day.

The institution of the Hajj will live to be regarded as the greatest institution not only in the twentieth century, but also, in the centuries to come. The greatness and importance of this divine principle will emerge with time and illumine all ages in proportion as the intellect of the Muslim world gains ascendency. The duty of all those who understand it is to arouse an interest in all Muslim nations in the excellence and the extreme greatness behind the idea of the Hajj. The Muslims who as yet do not realize the enormous advantages that can be derived by the performance of the Hajj, will understand it better as they progress and develop an intelligent capacity for appreciation of the Qur’ānic laws. Perhaps this is the only way in which it will be generally appreciated that the religion of Islam contains such principles as are the most modern of all modern principles. These Islamic principles, when put in the service of solving our common difficulties with the highest spirit of action which they generate and release in a Muslim, would truly reform the world in a way beyond human comprehension.

The Pilgrimage to Mecca generates mutuality of interest which provides the basis for the unification of mankind.

It is through the performance of the Hajj that there comes into being the greatest religious and social conference, witnessed in no other place but in the world of Islam. The main purpose of this conference is to defend and advance Islamic existence through the most practicable and advantageous ways and means. The ingenuity of Islam, as in other fields, is of such greatness that to-day no one can find any idea like it, either in the United Nations, or in any man-made laws or even in the modern systems of social education.

The Ka’ba, the House of God, was rebuilt by the Prophet Abraham. The building, which he built with the collaboration of his son Ishmael, he dedicated to God with the words, “O great God, accept this which we have built; it is certain that Thou hearest and knowest everything.” The House of God, built with the hands of the Prophets, marks the centre of a wide circle of humanity, spreading to the East, West, North and South. Therefore, it can be said that this place symbolizes the heart of human existence, the centre of man’s intellect, and also the foundation of a human brotherhood.

Before the advent of Islam, the meaning of the Hajj for the Arabs lay only in its spiritual significance, that is to say, in the spiritual symbol that signifies the unity of mankind. During the Hajj season all wars ceased, passions died down, enemy would trust enemy, and the Holy Shrine radiated a deep sense of self-respect. All the Arabs seemed like a family; they all felt like brothers. No weapons could be seen. In brief, human beings lived like human beings. In other words, they seemed to resume their humanity during the few days of the Hajj.

A Muslim scholar observes that such principles as prayer, the fast and the Hajj in Islam, feed and enlarge the element of truth that is reposed in the human soul in a most orderly and continuous way. Islam talks of the Hajj not as an abstract idea that exists only in the Book, but as a practical fact and an enterprise. Herein is one of the reasons why Islam is the universal religion of mankind. For Islam recognizes mankind as an indivisible whole, and it is based on an orderly and an inexhaustible mutuality of interest in the several factions of this whole. The establishment of a common interest in each other amongst the different units of humanity will ultimately result in a common understanding which will provide the unity.

Islam alone knows how to co-ordinate social and spiritual interests.

Fundamentally, the purpose of all moral and educational laws is to realize this unity, but, as things are, this purpose is not being achieved. This failure is due to the inability of these laws to lay the foundations of a common interest, which is the basis of unity in the soul of each man and woman. This failure is due to lack of efficient means to enlarge, determine, regulate and co-ordinate the common interests through certain practical measures.
Only with the help of Islam can humanity solve its big problems, because the most natural method of solving social problems is by co-ordinating the social and spiritual interests. Islam desires to regulate this from the very beginning to the very end. Islam wishes to see the human interest supplanting human passions, revengeful feelings and wars, so that humanity can rise above them. Islam formulates our interest in each other as the dominating factor in our spiritual lives both in the East and West. The regulation of spiritual life means the regulation of world affairs also. Therefore, it is clear that Islam is meant to be for the whole world, not based on individual or national fundamentals, but established on the principles of universality. Briefly, Islam in every respect is the religion of a humanity that has come of age.

Among the high aspirations of Islam in the Hajj institution of particular importance is the idea of equality which it possesses. It is an undeniable fact that the equality which is promised by the laws of morality and philosophy is only a theory which fails to influence our everyday lives, nor has this moral philosophy and practical use beyond the mental luxury of its logical deductions. On the other hand, the principle of equality has been made practicable in Islam. The acts of devotion in Islam have been established for the purpose of injecting, vitalizing, spreading, enlarging and energizing the ideal of equality in the human soul. The power of faith in man depends on his obeying the principles of his belief and only in this way can he hope to achieve equality.

The Pilgrimage to Mecca is a real United Nations Organization — founded on unity and not discord.

Muslims become the equals of each other in theory with the cardinal declaration of Islam. Thus the declaration of faith in the Oneness of God and in the Divine Messengership of Muhammad is the seed that is sown in the conscience of man. The second pillar — prayers — unites everyone in words, deeds, will and purpose. In the presence of God, prayers unite everyone, including the kings and the poorest, and make them experience the real equality. The third pillar — fasting — is the equality in want. The rich and the poor obey this form of equality in the same manner. The fourth pillar — the Hajj or Pilgrimage — is the realization of the highest degree of equality. In the Hajj is embedded the ultimate aim and the highest ideal of human existence.

The Hajj, therefore, can be called the greatest organization for the promotion of peace and understanding. The Hajj is a real united nations organization which is instituted on the laws of peace and not established on the codes of war. The Hajj is founded on unity and not on discord; it is established to overcome difficulties and not to create hardships. Finally, the Hajj is a sacred institution which was created to solve the world’s knotty problems and not to make them worse.

The days of the Hajj bring all people together and make them friends with each other. The great people and the small people are one here. The Hajj is the only place where one can leave behind all the worldly strife, misunderstandings, and social, political and national differences. The Hajj requires human qualities only and leaves out everything inhuman. Only in this sacred pilgrimage to the Holy Shrine can one observe the captivating, beautiful and faultless merits of humanity.

A Muslim pilgrim represents in his person the decency of humanity.

Studying the Hajj from the viewpoint of a discipline and organization, we shall observe most wonderful ideas displaying themselves behind the great spiritual concourse of Muslims at Mecca. A person who goes to perform the pilgrimage leaves behind all his personal interests and arms himself with perseverance against hardships. While performing the Hajj duty with his fellow Muslims, in order and with discipline, a pilgrim represents in his person the decency of humanity, because during the performance of pilgrimage no lies, no lust, no animal passion, no strife, no fights, and no misunderstandings are allowed. All the days of pilgrimage are devoted to one single aim; all eyes glow with respect and love; all hearts are filled with the desire to help and to assist; every soul is filled with a sense of self-sacrifice above selfish fears.

The plain of 'Arafat during the performance of the Hajj presents a scene which has no equal in any other place in the world. The great spiritually disciplined mass of people congregated in this sacred plain is the most fascinating and edifying of sights. There one sees the pilgrims clad in the same regulation clothes, obeying the same discipline, moving in the same direction, acting on the same idea, leaving behind all worldly thoughts and submitting themselves solely to God, all together
repeating a spiritual anthem: "Here are we, O God! here are we in Thy presence!"

From a cultural viewpoint, the importance of Hajj cannot be over-estimated. Pilgrimage is a means for the establishment of an inter-Islam common culture. In the pilgrimage various nations with different capabilities and achievements in knowledge, political and social culture, meet one another. The returning pilgrim receives an enlightened heart, strengthened determination, cleansed conscience, matured self; he gains moral power in his thoughts, actions, emotions and in all his instincts. Truly, he in his person becomes a source of culture.

The need of the formation of Pilgrimage Associations in Muslim countries and their functions.

The institution of Hajj is a university of knowledge and of life. How great is the need of the nations for the life-source side by side with the other sources of knowledge!

The chapter on pilgrimage in the Holy Qur'an clearly indicates the significance of the Hajj in the words: "Let people see their interests and mention the name of God" (22 : 28). It is surprising to find in the words of the Qur'an that the duty to achieve one's interests is as pre-eminent as that of mentioning the name of God.

If to-day the number taking part in the spiritual assembly that congregates in 'Arafat is a couple of hundred thousands, this number can be increased to a couple of millions if all Muslim nations get organized. In modern terms the Hajj is an annual conference. The Muslims from every corner of the earth come to attend this meeting with the deepest enthusiasm. The duty of Muslim intellectuals in this case is not to leave pilgrimage as an isolated individual achievement, but to regard it as an occasion to achieve social progress. The realization of the deepest meaning of the Hajj is necessary and Muslims should take full advantage of this.

Therefore, it is highly desirable to see above everything else the formation of Pilgrimage Associations in the Muslim countries, the functions of which would be to register the prospective pilgrims in their respective territories. These associations should study the needs of the pilgrims; their comforts during the outgoing and return journeys and the minimum travel expenses should be carefully investigated. The Pilgrimage Associations should have teamwork with their sister organizations in other Muslim countries. We need not emphasize the great value in the exchange of ideas through systematic liaison work.

The Hajj Association should also send their delegates to the sacred conference. These delegates must be elected in accordance with the European and American standards, among the Muslim intellectuals with the highest level of scientific and cultural attainments. The importance of the sacred conference necessitates the presence of the majority of Islamic thinkers and scholars. The prime duty of the Governing Body of the Conference should be the establishment of a firm and vital organization to look after the interests of the great Muslim masses and quicken the pace of their progress with each year. The delegates from the numerous Pilgrimage Associations should represent different professions, and their travel expenses should be borne by their respective associations.

After the election of a President, who should be a well-known Muslim dignitary, the delegates should elect committees for the successful administration of the Hajj affairs. There should be a perfect distribution of responsibilities. The Grand Hajj Council or Governing Body should always consult the Government on whose territory the sacred Ka'ba is situated.

With the collaboration of all the Pilgrimage Associations a great printing office should be established in Mecca; and during the season of the Hajj, special newspapers and magazines should be published in various languages. Subscriptions to these publications can be secured in their respective countries by the participating associations. Likewise, with the co-operation of the Hajj Associations, a broadcasting station should be built in Mecca, and special services should be transmitted during the sacred season, acquainting the world with the universal conference and with the ideas of Muslim savants. Furthermore, the duty of the Pilgrimage Associations should be the establishment of a movie plant in Mecca for taking special films of the proceedings of the pilgrimage for universal exhibition. Another function of these Associations would be to send contingents of Boy Scouts and Girl Guides, bearing their expenses. The task of these contingents representing the various Muslim nations would be to give a grand welcome to arriving pilgrims and to send them off with pomp and ceremony on their departure.

In fine, everything should be done to make the perfect ideal a success. Through the institution of Pilgrimage Associations in every Muslim land it is certain that the Hajj institution will improve both in quantity and in quality.

AN ANECDOTE FROM THE HISTORY OF ISLAM

THE HIGHEST REWARD

One night Caliph 'Umar was out in the streets of Medina with a solitary companion and was walking about silently observing the condition of his subjects.

While passing by a cottage the Caliph heard a whispering talk within. An old woman said to her young daughter, "Why not mix some water with the milk for sale? You know we are so poor and we so badly require money."

"But have you forgotten the Caliph's order? He wants that nobody must sell milk mixed with water." "But there is neither the Caliph nor anyone of his officers to see what we may do."

"Caliph or no Caliph here, his order is order and it should be obeyed by every true Muslim. Besides, you may escape the notice of the Caliph but you cannot escape the notice of God, who knows and sees everything."

The Caliph silently walked off and asked his comrade: "What reward can I offer to this girl for her loyal honesty? She deserves a great reward; say a thousand dirhams." "No, that is not enough; any amount is too small for her integrity. I shall offer her the highest reward in my gift; I shall make her my own." The Caliph's companion wondered what his master meant. The next morning, the Caliph sent for the girl. The girl came trembling before the mighty Ruler of the Muslim Empire.

The Caliph called his sons before him and related all that he had heard the previous night. He further said, "Now, my sons, I desire that one of you should take this girl to wife; I know of no better bride for you."

One of the sons present agreed to his father's proposal. The girl, too, gave her consent. And she became the honoured daughter-in-law of the Caliph.

OCTOBER 1949
The Principles of Social Justice in The Qur'án

By THE SHEIKH AHMAD SHAHEEN

Gregariousness and Interdependence of Men.

"God commands you to do justice, to offer charity and to give to those near of kin to you, and God also commands you to abstain from indecency, evil and transgression. He admonishes you so that you may be mindful."

Man is a being that is gregarious by instinct. He cannot live except amongst a group or society of his species, in order that he may collaborate with the members of this group or society for the purpose of securing the means and the various and diverse essentials of his livelihood. It is for this reason that man was never found to exist on the face of this earth except in community with his fellow men — in united groups, however small, in tribes or in nations occupying fairly vast territory; and in such groups, tribes or nations man has, by his instinct, worked, not as a selfish unit with no regard for the other individuals forming his particular group, but on the basis of association and collaboration where the good of the whole group as a group is the primary consideration and where consequently the whole collection of individuals work for the benefit and good of the whole group. Necessity and common interest have been, and will always be, the main causes for man living in community and in association with his fellow men. Hence men have formed themselves into tribes, nations and states.

If an example be needed to illustrate the interlocking of the interests of individuals with their fellow men and with the group of men where they live, and of the interdependence of their needs and wants, a simple and easy example can be given. Take one of the many common and everyday necessities of life — a garment of clothing. You will see that this garment, which covers your body and protects it from harm in cold and hot weather alike, has been prepared and presented to you in the form in which you wear it by an infinite and varied number of other men. There have been the planters, who grew the raw material, the people of the industries, who provided the planters with the instruments for ploughing, etc., and these have been the people who reaped and gathered the raw material and dispatched it to the factory where other workers — spinners, weavers and many others skilled in a particular profession or trade — have co-operated in transforming the raw material into cloth, which cloth, by yet another process not less complicated than the one just mentioned, has found its way into the shops of the draper and to the markets where the piece of cloth needed for your garment has been bought; and finally, the tailor and his assistants have performed the work of making that piece of cloth into an article fit for wear. This history of the garment describes only a part of the whole and very diverse and intricate process which ultimately culminated in the production of the garment for wear, but it helps to show that nearly all the necessities of everyday life are secured for many by the co-operation and harmonious collaboration of many other men. The loaf of bread that man needs to survive is no less dependent on the co-operation of other men for its production, and its story is no less complicated than that of the garment; and this is also the case with medicines and other essential things of bare and necessitous living as well as for luxurious living. It is thus essential for man to live in a group and there to coordinate his efforts and endeavours for the good of the other members of this unitary group. An Arab poet of the early days realized this conception of the imperativeness of social existence when he said that mankind, be they in the city or countryside, are but servants to one another — though they appear to be unaware of that fact!

The Fallacies in Philosophies of Social Equality and Justice.

We thus realize that the harvests and crops of the farms, the products of factories and other industries and the gold and silver in store in banks and private safes are all the direct result of the efforts of no one man in particular but of a collection of men who work harmoniously in a society or association, and that the results achieved are always the fruit of the labour of various types and numbers of individuals. So it is only natural that every man who has been constructive in bringing into being the final product should share the credit in it to an extent proportionate with the amount of labour and energy that he has devoted to the process, and it is also natural that he should feel a sense of ownership, and have a definite and undisputed right to the fruit of his labour. God has decreed that every man be given and accredited with a just reward for his labour, and that there be no exception to this rule.

Thats it is in the very nature of the scheme of things as ordained by God that every man should be accredited with a just reward for his labour in any field, which forms the basis of social equality and justice and is the original inspiration of the modern Marxist doctrine of communism and other ideas and philosophies of social equality and justice. The underlying principle is an economic one and it lays down that the consumption and use of all goods and utilities should be on a collective basis, because the production of these utilities and goods is achieved by collective co-operation and labour. This doctrine is not free from intrinsic errors — in fact it abounds with defects and flaws. Communism sets out on these grounds to abolish and do away with any differences or inequalities, in the economic sphere, between the different classes of society. It holds that in annihilating these differences, and in establishing absolute economic equality between the various levels of society, lies the only way of achieving equality and justice in the social and humanitarian field and thus solving the complicated social problems of our times. The communists seek to achieve this utopia by various unprecedented means amongst which are the restriction of individual freedom and personal liberty, the restraint of the right of ownership of property to within limited and defined bounds, the imposition of exorbitant taxes, and the nationalization of public utilities and great industries. These are only a few of the channels through which communism sets about achieving its aim, and these are on the whole what may be labelled as "peaceful" means. They are not, however, an exhaustive list of the methods which the communists use, for quite a number of these methods are violent and bloody, and far from being peaceful. Amongst the latter methods are included revolutions and massacres, coups d'état, the annihilation of the bourgeois class by ruthless and unmerciful persecution and torture. The communists in their frenzy fail to realize the simple fact, that the presence of some right, in a thing which is on the whole wrong, does not make that thing right. They are unable to perceive the apparent and uncomplicated fact that the working hands in any society do not all perform a job of exactly

1 Courtesy, the Editor, "Masjaliat al-Azhar," Cairo, Egypt, for Rajah 1389 A.H., Vol. 29.
equal merit and value, and that their economic and other con-
tribution to the welfare of the society in which they live is not
by any standards equal either in actual value or intrinsic merit.

The True Nature of Social Justice According to the Qur’ān.

It is the order of the world that there should be the weak
and the strong, the industrious and the lazy and the energetic
and the idle. All these go to form what is called a society, and
the effort to level all these classes and to group them under one
head without any regard for the nature of their qualifications
and contributions to the pattern of the national good, is an
attempt to do something which is against the fundamental rules
of nature and which means ultimately failure for this reason.
Inequality, in the sense of difference between the levels of
different individuals economically and socially, is a very wise
and good thing to have. It is a thing which prompts competition,
development and industry in man, and it serves as an inspiration
and an incentive, which is a very essential and healthy thing.
True justice is what has been declared in the Holy Qur’ān: that
the reward in wages should be commensurate with the value of
the work done, that a man should be given rights corresponding
to his duties and that every man in society should have rights
and privileges equal to the true value of the work he performs.
The scale governing the balance between work and its reward
is very much affected by many factors, amongst which are the
conditions existing at any particular time, the cost of living, etc.,
which conditions vary in every country or part of a country.
Such an apportionment of wages, so that they be commensurate
with the work done, should be left in the hands of just and
honest leaders of a nation, who are in a position to judge, by
considering the cost of living and other factors, what the just
wages should be for a particular work. If such an award of
wages is sufficient for the needs of the worker, then it is con-
sidered just according to the teachings of the Qur’ān. The
capitalists who monopolize the means of existence and who treat
the masses of human beings producing the goods as worthless
creatures of less value than the goods they produced, and the
communists and anarchists, who press forward their unnatural
ideas of absolute equality, are both in the view of the religion
of Islam equally to be condemned. Islam, in its early days, fought
bitterly against the greed of the capitalists. History recalls that
Abu Bakr as-Sidddeeq, the first Caliph, waged war against those
who refused to give zakat (the poor-rate) or to acknowledge
the right of the poor; and history records also of Usman‘bin‘Affan,
the third Caliph, that he averred by his wisdom and strong
diplomacy a move started by Abu Zarr al-Ghaffari to extend
beyond bounds the socialist principles of Islam and to drive these
to intransigent ends.

The Signification of Zakat.

The Qur’ān has provided the zakat as a means to secure a
living to those unable to work or support themselves by their
efforts and labour. On the other hand, it opened the field wide
for those who are able to work by allowing free and
unrestricted freedom to those with energy, industry, qualifica-
tions and talent in pursuing their work and calling and appro-
priating the rewards and allowed these to possess and own
property in the lawful manner. The Qur’ān has also acquiesced
in the difference between the economic and social level of
individuals resulting from the difference between them in power,
energy and management, and the Qur’ān has considered that
attitude as one of the most important ties binding the com-
ponent members of society: "We have divided between them
their livelihood in this life, and we have raised some of them
above the others in degrees so that some of them will
take the others in service, and the mercy of your God is better
than what they amass."

The recognition of the presence of class distinction by the
Qur’ān confers no special advantage on one class to the
exclusion of the other.

Mr. ‘Aqqād in his book The Philosophy of the Qur’ān, says
that the Qur’ān by this pronouncement has plainly recognized
the presence of this form of class distinction and acquiesced
therein, but he does not follow from this pronouncement that
the Qur’ān, by recognizing the prevalence of such a state of affairs,
has explicitly approved of it. Such a conclusion can be justifiably
drawn only if the Qur’ān has made any intrinsic distinction
between the rich and poor as, for instance, by conferring on
one class rather than on the other a particular benefit or advan-
tage, or by burdening it with a particular disqualification or duty,
or if it had by express commandment classified the people into
a class of privileged nobility on the one hand and of down-trodden
and oppressed commoners on the other, and proceeded to tone
its attitude to a particular class according to a set rule — as
was the case in Christian Europe before the days of the
rennaissance, or as is still the case to-day in some colonies
governed by Europeans, and as is also the case in some parts
of the American continent, especially the United States of America
— that country which, ironically enough, considers itself the
guardian of modern thoughts of freedom and liberty and which
is, in fact, nothing but the strong guardian and preserver of
reactionary and undemocratic conventions and practices. It
would amaze some readers to hear that in the United States of
America there are laws in existence, which are enforced strictly
by the letter, and which make open and strict distinction
between the different citizens of that country on the basis of
their colour and race. A white man would not be held for or
charged with murder if the victim happens to be a black man,
and some of the States have on their statute book even
to-day laws which impose heavy penalties, ranging up to long
terms of penal servitude or imprisonment with hard labour, on
Afro-Americans or those in whose blood exists a certain propor-
tion of African blood for "committing" the "offence" of
marrying a white woman. There seems to me to be no difference
between this attitude and the attitude of Nazi Germany — which
was highly and very bitterly condemned by the "Democra-
tics" — when Germany classified human beings into different
categories and classes according to their race and blood, the Aryan
race, of course, heading the list as the one supreme.

The Qur’ān knows of no difference between a black man
and a white man.

The Qur’ān knows of no difference between a black man
and a white man, and consequently makes no distinction what-
soever between the two. It, also pays no heed to what is called
the nobility of birth and stock and admits of no racial supremacy
or class superiority. It recognizes all men as equals in all
respects, for they originally came from the one source and their
hopes and aspirations in life will always be the same. The
Qur’ān lays one and the same canon and rule of conduct and
behaviour for all men, and gives for all the one and only God
to worship. The outward difference between human beings in
character, conduct and quality only goes to distinguish them and
give them credit in the eyes of God, their Creator, in the life
hereafter. Man should look on his fellow being with appreci-
ation and love; and, in the words of the Qur’ān: "Ye people, we
have created you from male and female, and we have made you
into nations and tribes so that you may know each other, the
most cherished amongst you with God is the most righteous,
God is Knowing and Wise."

One of the examples of wisdom which history records has
been bestowed on mankind by the Prophet of Islam, and one

OCTOBER 1949
which was followed by the rulers of the Muslims in later days, was included in his farewell speech to his people when he said:

"All ye people . . . your God is one, and your Lord is one . . . You have all come from Adam and Adam came from earth . . . The most cherished amongst you with God is the most righteous . . . An Arab has no excellence or superiority over a foreigner, nor a foreigner over an Arab, nor a red-skinned over a white-skinned, nor a white-skinned over a red-skinned, except as concerns righteousness . . . O God, be a witness . . ."

**Qur’anic Social Justice based on three principles.**

In outline, the Qur’anic social justice is based on three distinct principles: (1) the proportion between rights and obligations; (2) complete and true balance between work and its reward; (3) absolute equality between all individual human beings in all rights and privileges. As to invalids and weak and unfortunate persons who are unable to earn a sufficient living by their efforts, having regard to their special circumstances, these are provided for in the second doctrine of social justice expounded in the Qur’an which requires the man placed in fortunate and prosperous economic circumstances to give charity and zakat in order to complement the need and want of the less fortunate and poorer class and alleviate their hardship.

**Zakat is a function of the State.**

God, in His infinite wisdom, has laid it down that charity and benevolence to the poor should not spring from a feeling of pity or mercy in the hearts of the rich nor be dependent on that motive. This is so because God wanted to safeguard the continuance of this practice on a proper scale from being adversely affected by any loss or decline of moral qualities or any predominance of a feeling of greed or selfishness amongst the rich. Instead, God has decreed that such charity and benevolence be deemed obligatory, and He sanctioned it with His command as a duty not to be avoided. He has made it the task of the lawful Government in power in a country to collect such charity perforce, if necessary. The zakat which is to be levied should be such as is enough to secure a living for the poor and to make up the deficiency or discrepancy in their livelihood.

In all the harvests and crops which the farms and fields yield, in all the gold and silver which the banks and safes hold, in all the goods and articles which the tradesmen and men of commerce handle and deal with, in all the treasures and precious things found in earth or extracted from it by excavation or otherwise, and in all that is had from sheep and cattle in food and in other goods . . . in all these, the poor, unlucky and unprivileged man has a certain claim of right. If a man defaults in carrying out his promise, he has solemnly vowed, his successors will not be absolved of the obligation except by giving charity to the poor. A man who likens the back of his wife to the back of his mother or fails to keep his fast may be released from punishment for his offence only by feeding the needy and poor. Failure to keep the fast of the month of Ramadan can only be forgiven by the giving of charity after the ending of the fast. These, and many other examples, show that the Holy Qur’an has devoted a great deal of attention to the social welfare and security of the poor, and they illustrate clearly the wisdom and efficiency of the manner in which the religion of Islam has dealt with this intricate and all-important problem.

**Is Zakat abhorrent to the poor?**

An erroneous and perverse view advocated by those self-styled and misguided socialists, who see the relief and justice of the poor in the adoption of the communist ideas of the West initiated by Marx and Lenin, is that the conception of supplementing the wants and needs of the poor and alleviating their hardships and solving their problems by the imposition of the law of zakat, is a conception fundamentally abhorred by the poor and bitterly resented as distasteful by them; for it is said that they regard zakat as a form of pity and mercy akin to begging. The error in this is twofold: First, zakat is not prescribed to alleviate the hardship of an oppressed workman or an enslaved servant; for zakat has never been directed for the unrooting of this form of social injustice, and it is prescribed solely and primarily for complementing the needs and wants only of those who, through no fault of their own and without any blame attaching to them, are unable to earn a living sufficient for their livelihood and social security, and zakat does not operate for the benefit of other cases of need and want brought about wilfully. Justice for the working man is to be achieved through other channels, and the alleviating of the lot of the oppressed working man by the laying down of rules of conduct, based on social justice and mutual benefit, to govern the relationship between a greedy employer and an oppressed and penniless employee, can be achieved quite efficiently through the application of the principles of the religion of Islam as laid down in the Qur’an. In the second place, it is evident that the fulfilment of the provisions regarding zakat is a much easier affair and is a thing more welcome to the minds of man than the carrying out of the provisions of a statute which imposes on a man taxes relative to his income, and other similarly insufficient methods.

**Zakat and the ordinary taxes compared.**

There is a vast difference between a state of affairs when the rich man gives from the excess of his wealth freely and willingly, and knowing that in this he is doing to his wealth something akin to the pruning of a tree — a pruning which brings added life and vigour to the tree, knowing also that by his generous behaviour he is truly safeguarding his wealth, enriching the purity of his soul and deservedly incurring the pleasure and blessing of his Creator; and between that state of affairs when a man pays the taxes imposed on him not of his own free will, or with an inner genuine or charitable desire to do so, but simply because one particular faction or class of the society be lives in, or a certain political party be in it has taken power and subjugated the other class or party to its will. This fundamental principle underlying the grant of zakat has prompted the practice that the near relations of a rich man are more entitled to what he can afford in the way of zakat than the more distant ones — thus taking cognisance of blood relationship and respecting its bonds and also paying heed to the dignity of the needy person. If such a relationship of goodwill, justice and charity between the poor and the rich is brought about in this world, then the unfortunate poor need not worry or be distressed by any anxiety; for the Qur’an will have secured by this their future, which would otherwise have been precarious, in the same manner as it has secured for them and for all men their honour by forbidding indecency and transgression. The provisions of the Qur’an have been so made by God that He has provided against all dissemination of ideas that are unhealthy to the mind of man, and He has also provided against all such ideas as are destructive or injurious to man’s well-being. In the light of the Holy Qur’an, any idea or doctrine which the mind of man cannot accept or support by genuine reasoning should be discarded, and any similar harmful ideas should be rejected outright as being repugnant to the doctrines and true teachings of the religion of Islam.

The Qur’an has also safeguarded against a state or government abusing its duties to protect the weak and to preserve public morality and private honour, by enforcing restrictions on individual freedom and liberty and by the outlawing of legitimate activities. Thus the Qur’an has summed up its provisions regarding social justice by forbidding "iniquity" — which means: the
transgressing of the limits allowed or the exceeding of the fair measure — and this sums up most admirably all the social defects from which the world suffers. In another part of the Qur'an God, in His infinite wisdom, has laid down summarily all the principles of social justice in one verse. Emphasis there is laid on "justice", which is the foundation of every good rule and which lies beneath all prosperous and happy social societies. Once the spirit of justice disappears from a nation, a wild current of hatred, jealousy and other abominable feelings sweeps in and runs wild, thus arousing disputes and controversies and exhausting all the public energy in useless internal strife between classes and individuals, instead of allowing such public energy and power to be utilized for constructive purposes in the interests of the common weal. A natural result of such undermining internal strifes is the decline in the power and prestige of a nation and its ultimate dissection and dissolution.

The duty of the leaders in Islamic countries.
The Islamic countries of to-day seem all to suffer from such inherent defects, to which can be attributed, primarily, their weakness in the face of the nations of the West. The absence in modern times of any control or supervision, to ensure the prevalence of the proper way of behaviour between the rich and the poor according to the letter of the Holy Qur'an, has enabled the greedy rich to swell their capital and to increase their industrial wealth by utilizing the labour of the needy poor who are indirectly coerced into offering their labour without being given any fair or just reward from the fruit they produce. This, as we can see by a glance at the World of Islam, has adversely affected the greater majority of the people, and has directly resulted in these nations losing that religious and ethical resistance so necessary for the prevention of national distress, chaos and ruinous strife.

It is high time that those of our leaders who have reformative ideas should start looking for the decisive answer and remedy of this miserable state of affairs in the true application of the teachings of the Qur'an and in the wisdom of the relics of our glorious Islamic civilization and culture of the past. It is not only unjust, but also inhuman, that the masses of the people should continue in their bitter agony whilst all the time they have the cure and remedy of their trouble within easy reach of them — they handle it but do not take it!

In conclusion, nothing could be more appropriate than to quote from the Holy Qur'an: "We shall show to them our achievements in remote regions and in their souls so that it clearly appears to them that it is the truth. Is it not sufficient for your God that He is a witness over everything?"

EARLY TRANSLATIONS OF THE QUR'AN

By THE REVEREND D. LACY O'LEARY

No truth in the common idea that the Muslims came with the Qur'an in the one hand and the sword in the other.

The city of Damascus was taken by the Arabs in March 655 C.E. after a prolonged siege, and by this the Arabs obtained possession of the province of Syria, which included Palestine, from the Romans or Byzantine government. There is no truth in the common idea that the Arabs came with the Qur'an in one hand and a sword in the other, forcing the religion of Islam upon the conquered. Far otherwise; they freely tolerated those who professed a religion "of the Book," that is, one which possessed a written revelation, and only imposed a tribute on non-Muslim subjects, in Egypt substantially the same as had been payable to the Byzantine government in previous times, and probably a similar policy was followed in Syria. The terms of the surrender of Damascus were arranged by the Bishop, who was acting governor, and the city treasurer, who had received his appointment from the Emperor Heraclius. Officials in the government service were allowed to remain in office if they so desired, or could leave Syria and go to Byzantine territory if they preferred to do so. Subsequent events show that many chose to stay, confident in trusting the new rulers. The rule of Heraclius had not been kindly, and the Christian historian Abu 'l-Faraj Bar-Hebraeus describes the people as welcoming the Arabs as deliverers. Amongst those who stayed was the city treasurer, who is known to us as Mansur ibn Sarjun (Sergius).

Friendly Intercourse Existed between the Christians and the Muslims in the Seventh Century.

When Mu'awiya, the governor of Syria, assumed the caliphate in 661 C.E. he made Damascus his capital, and it so remained until the Umayyad dynasty came to an end in September 749 C.E. Under this first Umayyad Caliph Ibn Sarjun, though a Rumi or Byzantine and a Christian, was given control of the "diwan of imposts and accounts of the army" (Tabari, Annals II, 265, 837), in command of the public treasury, paymaster of the army, and overseer of the arsenals and docks.

yards. In due course this important office passed to his son, who is described as prime minister of the Caliph Hisham (723-742 C.E.), and remained in his hands until he resigned his post and became a Christian monk. As a monk he is known to history as St. John of Damascus. In his days, it appears, there was free discussion on religion between Muslims and Christians, and he has left a manual to guide Christian controversialists in such discussions. This manual, the Disputatio Christiani et Saraceni, is printed amongst his other works in Migne's Patrologia Graeca, XCVI. 1335-63. It is interesting to us as showing that John had a considerable familiarity with the Holy Qur'an, which he quotes, citing by name the Suras of the Cow, Women, and the Table. These titles were already in use, but in early writers' citations were usually made "from the Sura in which A'raf is mentioned" (Sura 7), and the title and number of verses was given at the end of the Sura, not as the heading. Some of the oldest Qur'ans leave a space of two or three lines between the Suras, then later it became the custom to insert an ornamental band in this space and to state the name of the following Sura in this band. This seems to have been done first in copies written in Kufa, where the stiff and angular, but very handsome script known as Kufic originated, derived from the lettering used on coins and in lapidary inscriptions. Examples of this can be seen in some of the ancient Qur'ans displayed in the Royal Library at Cairo.

John of Damascus made no attempt to translate the Sacred Volume, but shows his familiarity with its contents and gives his fellow-Christians some information about it. The friendly intercourse then existing between members of the two religions may be illustrated by the experiences of Arculf and Willibald. Arculf was a bishop whose life was written by Adamnan, and is still extant. He describes his travels in Palestine and Syria about 700 C.E., and refers to "Majuvis Saracenorum rex qui nostra acetate fuit judex postulatus," which can only be taken to mean the Caliph Mu'awiya, and that ruler, he states, both tolerated and protected visitors to his dominions. The narrative was after-
wards abridged by the Venerable Bede as "Libellus de situ urbis Jerusalem," and became the chief source of information about the lands of the caliphate for Anglo-Saxon readers.

Prompted by that treatise the Saxon Willibald, a native of Wessex in England, and son of St. Richard, made a tour in Syria in 721-7 C.E., when Yazid II and Hisham were rulers in Damascus. At Emessa he was arrested and cast into prison as a suspected spy, but his case was brought before the Caliph; he was taken to court and set free with kindly words and every encouragement to continue his tour. In 740 or 741 C.E. this Willibald was made first bishop of Eichstadt, in Bavaria, and the account of his journey, the *Odoeporicon*, was written at his dictation by a kinswoman who was a nun at Heidenheim, but unfortunately omitted to state her name. This also is still extant.

The First Translations from the Arabic into Latin.

The first products of translation from the Arabic to reach the western world were versions of medical works produced by the secretary of the Norman Robert Guiscard, by name Constantine the African. This surname may indicate that he was a native of the province of Ifriqiya, but more probably means that he had studied medicine in the great academy at Qairawan, the capital of that province. In old age he became a Benedictine monk at Monte Cassino, and there made his translations, very defective ones, of al-Majusi's *Kamil* and some works of Ishaq ibn Sulaiman, in the years immediately before his death in 1087 C.E. He had the help of Jewish assistants who used Hebrew translations, as can be seen from the way in which errors and peculiarities in the Hebrew version are reproduced in the Latin. Worse than this, he tried to make literal word for word translations, a fatal error. It was not until the days of Judah ben Tibbon (1120-90 C.E.) that a sounder method of translation was established. That writer, in his translation of the *Kitab al-luma* explains the better method which he adopted. The translator should first make a close literal version, then revise it, polishing and correcting it in the same way that he would use with his own composition, and so make sure that the sense of the original was fairly represented. But the older translators thought that a word for word rendering would be best.

Half a century after Constantine's time we find the first indications of Western European interest in the religion of Islam. In 1085 C.E. the city of Toledo was captured by Alfonso VI of Castile, who made efforts to establish friendly relations between the Castilian conquerors and the "Moorish" inhabitants of the city. Some years later, in 1125 C.E., Raymond was appointed archbishop of Toledo and there formed a school of translators to make versions of Arabic scientific material, chiefly mathematical and astronomical works, and very soon Spain became known as the home of Science and many Latin-speaking scholars were attracted there.

Amongst the northern students who went to Spain was Hermann of Carinthia (circa 1138-43 C.E.), also known as "the Dalmatian" or "the Slav." He had been a pupil of Thierry of Chartres either at Chartres or in Paris, and was trained in the Platonism for which Chartres was then famous, but was attracted by reports of the revised study of Aristotle amongst the Arabs, and so went to Barcelona to get access to Aristotelian material. By September 20th, 1138 C.E., he had attained sufficient familiarity with Arabic to begin translating, his first productions being Latin versions of the astronomical tables at al-Kwarizimi and some astrological treatises of al-Balkhi (Albusamar). With him was an intimate friend, the Englishman Robert of Chester, who made a translation of al-Kwarizimi's algebra and of the *Judicia* of al-Kindi, an astrological work, which he finished in 1145. In 1149-50 Robert completed a translation of the astronomical tables of Ishaq ibn az-Zarqala, adapting them to the meridian of London. After that date nothing is known about him.

First Translation of the Qur'an in 1141, but not published till 1543.

In 1141 these two friends were somewhere in the Ebro valley and were visited by Peter Venerabilis, the Abbot of Cluny, who was the head of the Cluniac monastic order, a reformed branch of the Benedictines. That order had spread throughout Western Europe and was famous as leading a great monastic reform, incidentally introducing a new type of architecture, commonly known as Romanesque or Norman. The order was particularly interested in the pilgrim route to the shrine of St. James at Compostella in the remote north-west of Spain, and traces of Cluniac influence and art are apparent in the various churches along that pilgrim way, which is well illustrated by A. K. Porter's *Romanesque Sculpture on the Pilgrimage Roads* (10 vols., Boston, 1912). Probably it was the supervision of Cluniac establishments along that road which brought Abbot Peter to north Spain. He was not interested either in mathematics or astronomy, but he formed the idea that these two scholars might be of service in preparing controversial material to be used against the Muslims, and persuaded them to undertake a Latin translation of the Qur'an. Apparently they found this rather beyond their capacity, and called in a certain Peter of Toledo, who may have been a convert, and with his help set about the task. It would seem that this Peter had only an imperfect knowledge of Latin, so Abbot Peter lent them a Cluniac monk, also called Peter — the duplication of names in those days before the adoption of surnames is very confusing. Polished by this Cluniac Peter, the work was at length ready, indeed it must have been carried out rather speedily, as Hermann was at Leon in 1142, at Toulouse in 1143, and then at Béziers. For some five hundred years this remained the sole source of information about Islam available for Western Europeans.

What kind of translation was it? Frankly, it was not a translation at all, but an abridged paraphrase with controversial notes. It frequently departs from the Arabic text, and throughout shows plain signs of its controversial purpose. About a century later Roger Bacon expressed his great distrust of the work done by these translators in Spain, and maintained that they did not themselves understand Arabic, but had to rely on Moorish or Jewish assistants who misrepresented what they claimed to translate, and this seems to apply to the Jewish version of the Qur'an, which depended on the work of Peter of Toledo. It is true that Roger Bacon was prejudiced. As a friend and supporter of Robert Grosseteste, who greatly preferred the work of the Sicilian translators who made Latin versions of Plato and Aristotle directly from the Greek to those made by the help of an Arabic or Hebrew medium. Also, it may have been that Bacon was jealous of the dictatorial authority of Albertus Magnus, who was esteemed as the great authority on philosophy, and his pupil St. Thomas Aquinas, both of whom used material prepared in Spain.

The version prepared for Abbot Peter Venerabilis was printed, with other anti-Muslim essays, at Basle by Buchmann (or Bibliander), in 1543, under the title *Machometi Saracenorum principis ejusque successorum vitae ac doctrinae, episcopo Alcoran*, and thus the Sacred Volume first became generally accessible to students of oriental subjects. That edition prints as a preface a letter which Peter Venerabilis wrote to St. Bernard in which he related the account of his meeting with the two students in the Ebro valley and how he arranged with them to carry out this work, a letter which is the chief source of our information about the undertaking. This book appeared at a time when Western
Europe was greatly interested in eastern countries and things, when the Portuguese had already established a colonial empire in India and the Far East, a little while before the formation of the Levant Companies in Germany and England, so the book had an immediate success. A second edition appeared in 1550, and that was preceded by an Italian translation, L'Alcorano di Maometto, by Andrea Arrivabene, in 1547, which appeared as a fresh translation from the Arabic, but really was translated from Burchmann's edition of 1545. This Italian version was translated into German by Schweigler and published at Nuremberg in 1618, with a second edition in 1623, whilst an edition in Low German (Dutch) was printed at Hamburg in 1621.

A very much superior version of the Qur'an in French was published at Paris in 1647 by the Burgundian Andre du Ryer. Du Ryer had been a French agent in Egypt and in 1630 was appointed consul in Constantinople. He already knew Arabic and then began the study of Turkish. He was keenly interested in Muslim culture and his linguistic equipment was much superior to that of Hermann and his companions. Interest in oriental subjects was still keen in Europe; it was the period in which the nuclei of oriental collections of books which formed the basis of the existing collections in the Paris Bibliothèque Nationale, the Bodleian and some other libraries were made, a little before Archbishop Laud founded a professorship of Arabic at Oxford. Du Ryer's version was translated into English in 1688, into Low German in 1698, and into German soon afterwards, but that version is not dated.

In these editions the controversial spirit was still evident, and that was even more marked in a Latin translation, with controversial notes, by Germanus of Silesia, a Franciscan friar who returned to Europe after a long period of missionary labours in the East. His edition, however, was never published, but is understood to survive in two manuscript drafts, one at Montpellier, the other in the Escorial near Madrid.

First Unbiased Account of Islam published in 1705.

In 1705 Reland published a work which he called De Religione Mosaicca, which was the first attempt to give a fair and unbiased account of the religion of Islam, and this publication led to a rather spirited controversy between those who adhered to the traditional Christian view that Islam was quite wrong, and those who disliking Christianity assumed that Islam was much better, but such discussions contributed very little to an intelligent appreciation of Islam.

This period of imperfect and generally prejudiced treatment was closed by the appearance in 1734 in London of G. Sale's The Koran, commonly called the Alcoran of Mohamed, with a "Preliminary Discourse" on the Religion of Islam. This at once came into favour and has been repeated in numerous editions, followed by translations, one into German in 1746, another in French in 1770.

A good many translations have been made since, several admittedly better, and certainly many superior treatises on the religion of Islam, and Sale's work may be considered out of date, but it did excellent service in its day and has made a lasting impression, indeed, it is no exaggeration to say that its appearance marked an epoch in oriental studies, inaugurating a sounder and more sensible treatment of the Apostle's ministry and teaching. Most of what Gibbon and Voltaire knew about Islam was gathered from Sale's "Preliminary Discourse," and it was their means of learning something about the Sacred Volume itself. It was much better known and more widely read than Reland's work, and claims our approbation as having put an end to the purely controversial attitude on the part of writers on Islam.

It is rather pathetic to note the avidity with which Europeans for several centuries had seized upon any material which promised information about the religion and culture of Islam.

THE MUSLIMS IN THE U.S.S.R. & PAKISTAN

By FAREED S. JAFRI

The Iron Curtain of U.S.S.R. as compared with iron curtains elsewhere.

The Soviet Union is a closed door to-day. Whatever "peep-through" was possible before the last war, even that is sealed. The Russians are charged by the Western European Governments with keeping their masses of people behind an iron curtain. The Russians explain that this is a temporary necessity due to political and strategical reasons. It is a hard pill to swallow. However, it is not for me to argue over this point. There are many countries which have iron curtains encircling them. Nepal is one of them. While the Soviet Government is attacked for its isolationist policy, Nepal is being vigorously supported in her application to the United Nations Assembly. Some other countries have also many barriers round them which are as difficult to be broken into by ordinary people like myself. The United States of America is a tough nut to crack. Visas for entry into the States are restricted and very difficult to get. One has to have plenty of cash and be labelled with a particular political brand before one can challenge the New York skyscrapers. South Africa is another example, where one has to have a white skin to enter. Australia is another iron-curtain country where one can go as a tourist but not settle down unless one's skin is white.

The proposed visit of the Prime Minister of Pakistan to Moscow.

I must admit at the outset that I am not a Marxist. I do not agree with all Marxist theories as I have not been able to examine their working from close quarters. However, I am greatly interested in my Muslim brethren living in the Soviet Union. I have met some of them in Europe. I have read a great deal about them, most of the literature produced by non-communists. I base my knowledge more on the Soviet Constitution and the history of the birth of the new spirit in different units of the Union, particularly the Muslim units. I will base my article entirely on this knowledge, hoping that the closed doors will open soon, at least for us Muslims. We have no political designs, only a brotherly feeling to know more intimately a part of our one supreme Islamic nationhood.

The Soviet Union has recently taken a very significant step forward towards this. The Soviet Government have invited Mr. Liaqat Ali Khan, the Prime Minister of Pakistan, the largest Muslim State, to visit them in Moscow. The Prime Minister of Pakistan has accepted the invitation in the hope that his visit will bring the largest Asian power closer to the entire Muslim world. This is the first invitation from M. Stalin to a Muslim statesman. One of the big three in the world of to-day looks towards a future leader!
It is not known whether Mr. Liaqat Ali Khan will visit his Muslim brethren in the Union. Among the Russian trade delegation which visited Pakistan recently, there was a Muslim, too. Did anyone in Pakistan seek his person for information about his people in the Soviet Union? I have not read anywhere that any such move was made from any quarter. Most probably the Soviet diplomat did not present himself as a Muslim at all, as in the Soviet Union the Muslims have no separate nationality. They are known by their geographical culture first, as Russians second and as Muslims last. But this is not the exclusive feature of Russian Muslims alone. The Turks feel shy of introducing themselves as Muslims outside religious topics. The Syrians and the Indonesians, overwhelmingly Islamic in tradition and culture, have the same tendencies. Indian Muslims have also been placed in such a position now that they can no more claim a separate nationality simply because they are Muslims and as Muslims are commanded to belong to one brotherhood of Islam only.

However, it is hoped that the Prime Minister of Pakistan will be given an opportunity of visiting the Muslim peoples of the Soviet Union with whom Pakistanis, Afghans and Iranians have had close blood relationship in the history of Islam. And on his return to Pakistan, he will enlighten his people on the conditions and status of Muslims in the Soviet Union. It will be a pity indeed if Samarkand and Bokhara remain entirely lost to the Muslim world! Many Pakistanis are Bukharis.

50 Millions of Them.

In the meantime, I will try to knit together the life and traditions of our Muslim brethren in the Soviet Union.

The Muslims in the Soviet Union number about 50 millions, or about the combined Muslim population of Iran, Iraq, Syria, Jordan, the Lebanon, Sa’di Arabia and the Yemen. These figures which I take from "U.S.S.R.: No more Prison of Nationalities" by Dr. Z. Ahmad (vide Onward, Allahabad, Vol. I, No. 2, for October 10th, 1942), "Muslims in Soviet Union" (vide Independent, Delhi, India, for June, 1942), "Muslim Women in U.S.S.R." by Hajira Begum (vide Onward, Allahabad, India, June, 1942), who bases her figures and information on Dr. Fanina Halalbur's Women in the Soviet East, I know they do not agree with the other books of reference. As a rule, it is stated that the number of Muslims in the U.S.S.R. is about 28 millions.

They live predominantly in Azerbaijan, Turkestan, Uzbekistan, Tajikistan, Kazakhstan and Kirghizia. There are 11 Republics in the Soviet Union. The Muslim republics form a majority with six. However, they are little known outside the Union and as such have little influence on world affairs. The nationalities of the peoples living in these Republics are after their geograhical names and not after the tradition of their faith. As such there is little common ground for the Muslims of these six Republics to meet. They have their own local cultures and traditions and live on the basis of them. There is no common language between them which could keep their unity.

Their status in the words of Lenin.

The status of the Muslim peoples in the Soviet Union is nothing to be ashamed of. They have constitutionally the same status as the peoples of the other five Republics of the Union. Lenin, the Father of the Soviet Union, had seen to it that they would not suffer in the least by reason of their backwardness.

During the régime of the Tsars and before them under the Caliphate system, the Muslims living in those parts were almost slaves to the bureaucracy. Like the present day British Empire, the Tsarist Empire was a colonial Empire, spread from the gulf of Finland to the Pacific. The upper classes considered themselves of superior race and ruled this vast empire from St. Petersburg. This Russian Empire consisted of 157 different nationalities and ethnic groups. There were over 200 languages spoken. The Muslims formed a good portion of this Empire and maintained their local colours and languages but kept Arabic and Persian as languages of common bond. However, the Muslims were the most backward people, as some of the colonials are to-day or even as Muslims of some of the present day Islamic régimes are. The Tsarist régime intoxicated with the pomp and show of the Church and the glitter of their imperial robes and white skins, kept the Muslims as serfs and cheap manual labour. The Muslims of Russia lived a nomad’s life, ignorant, superstitious, in poverty and disease, exploited by the Tsarist bureaucracy, the local feudal chiefs and an ignorant priesthood. The priests were the only links between the Muslim peoples and the imperial Government. Islam was indeed very primitive and un-Qur’anic, if it was at all in existence.

Lenin saw this and cried in disgust that the Tsarist Empire was a "Prison of nationalities." At the outset of the Revolution, the youth in Muslim Russia gave hearty support to Leninists (Bolsheviks) which made Lenin realise the importance of the national question in the revolutionary struggle. The Tsarists were attempting to "Russianize" every national minority. Lenin assured these minorities in 1913: "In order that the different nations may live together in peace and liberty or (if this is desired) separately and form independent states, complete democracy, which is advocated by the
working class, is essential. No privilege for any one nation, for any one language, nor the slightest limitation, nor the slightest injustice towards any national minority." And true to his words, his Government declared in 1917 (after the October Revolution): Muhammadans of Russia, Tartars of the Volga and the Crimea, Kirghiz and Sartes of Siberia and Turkestan, Turks and Tartars of Transcaucasia, your beliefs and customs, your national institutions and culture are hereafter free and inviolable. You have the right to them. Know that your rights, as well as those of all the peoples of Russia, are under the powerful protection of the Revolution and organs of the Soviet for workers, soldiers and peasants." Note Lenin’s expression, "Muhammadans of Russia." He almost accepted the Muslims in the Union as of one nationality!

On the 15th of November, 1917, the Muslim peoples were granted the rights of self-government, including the right of secession and the formation of an independent state and the free development of their backward areas. All national and national-religious privileges were abolished. This last stroke created the same havoc to Muslim religious trusts that shook the Russian Orthodox Church. As the network of churches was broken, so were demolished the so-called strongholds of Muslim pir and mujahids. The Muslim peoples, who under Tsar and petty Muslim priesthood clique, had been denied all the essential teachings of Islam and had lived a most pitiable life, revolted against their own religious orders. Many so-called ‘Ulemas, who could not escape to neighbouring countries, were mercilessly killed, thousands of mosques were demolished and burnt down. The trusts holding properties and gold and silver worth millions of roubles were broken up.

As the storm of the Bolshevist revolution subsided and calm prevailed, Muslim Russia also settled down. The new spirit of Islam checked the drifting sand and stabilized Islam in its relationship to the individual. Islam as one basic nation was never known in Russia. In the Soviet Union, it is now recognized as a religious faith to which 50 millions of its inhabitants belong. Though Islam became a spiritual bond between the Muslim peoples of six different Republics, its national entity expressing one people and one nation was completely erased from the picture.

The Soviet Government firmly controlled the atheists and checked the tendency of young Bolshevists to destroy the very shadows of Islam by proclaiming Article 124 of their Constitution which guaranteed freedom of religious worship to all citizens, permitted religious teaching at home and also the functioning of Mosques, both Sunnite and Shi’ite. This proclamation immediately arrested the mass hysteria against the Muslim and Christian priesthoods and preserved what was left from destruction.

There are to-day in the Soviet Union 1,312 mosques, served by 8,052 mullahs, 282 sheikhs, 528 ishans and other religious orders. These figures include all Muslim trends, Sunnite, Shi’ite and strangely enough Isma'ilites.

The Muslims of the Soviet Union control their own religious life.

A religious (ecclesiastical) leader is elected by these local religious leaders who has his headquarters in Ufa, in Bashkiria. The present leader is Baba Khan ‘Abdul Majid Jan.

This is the centre of Islam in the Union, providing a link between different Muslim peoples. Outwardly this link is spiritual but as all Muslims look to this headquarters for guidance, it provides an unofficial political and cultural link between the various Muslim sub-nationalities.

For the last two years Muslims from the Soviet Union have been allowed to perform the Hajj, which is again a diversion from the original policy of isolating Russian Muslims from the rest of the Islamic world.

A congress of Muslims of Central Asia was held in December, 1948, at Tashkent, which was attended by 1,115 delegates, all elected at public meetings which are usually held in Muslim Russia after Friday prayers in the city and village mosques. The congress, like any other Russian meeting held anywhere in the Islamic world, opened with recitations from the Qur'an and with prayers.

According to a despatch from Tass correspondent in Tashkent, "the congress approved the concentration in the religious administration of the settlement of all religious disputes among the Muslims of Central Asia and Kazakhstan and the corresponding Fatwas that were decided upon in this connection; also the appointment of Khatibs, Imams and others carrying out religious duties."

The Congress also decided to publish the Qur'an in large printings.

The monthly magazine devoted to Islam, which is being published by this administration, was enlarged early in this year. A Muslim Religious Calendar was also brought out early this year. Several Training Colleges for Muslim Imams were also opened.
Pilgrimages to the Holy Places are performed without any fear or obstruction from non-believing communists. This administration looks to all arrangements in this connection.

A copy of the Qur'an, written by the third Caliph 'Usman and believed to be the oldest in existence, receives homage by all visitors. This copy is kept in the Mosque of Tilla Shaikh in Tashkent. At the time of the Congress, the entire conference visited the Mosque as a body and paid their respects to the copy of the Qur'an.

Among the religious Muslim leaders, prominent are Mufti Ishan Baba Khan ibn 'Abdul Majid Jan, Ziauddin-Kari Babakhanov, Khatib of the Tilla Shaikh Mosque, 'Abdul Ghaflar Shamsudinov, Kazi of South and West Kazakh, Alim Khan Tturi Shakir Hajiyaev, Kazi of Kirghizia, and Shaker Khaludinov, Khatib of the Mosque of Chimbent, who is Chairman of the Revisory Committee.

What Muslims expect of Mr. Liaqat Ali Khan.

It is now up to neighbouring Muslim peoples to convince the paramount Soviet Government to grant the declared "right of self-determination" to its Muslim peoples, the right to meet and fraternize with their brethren of the Muslim world. Why should these 25 million Muslims be deprived of association with their comrades of the same faith? If they are as progressive and developed people as the Soviet Government claims, and if they are as free and sovereign as their constitution proclaims to the world, let them prove it by opening their doors to their Muslim brethren of some very backward neighbouring countries. No doubt Mr. Liaqat Ali Khan will try to meet these Muslim leaders and invite them to visit Pakistan.

It is claimed that there are over 10,000,000 Muslim pupils in schools in these Muslim Republics, learning their native languages and cultures. It is also claimed that the cultural life of the Muslim peoples of the U.S.S.R. has developed at an unprecedented pace. There are to-day nearly 200 theatres of which 125 perform in local languages. There are 8,000 libraries, 9,000 clubs and people's houses and 53 museums. The languages of the Muslim peoples are gaining impetus and there is a rapid revival of much that was lost in the storm of the revolution. The percentage of literates in Muslim republics is nearly 90 per cent. There are 43 higher educational establishments in these six republics, including a Central Asian University and branches of the Soviet Academy of Sciences, where only Muslim scientists are employed. These are things towards which the Muslim world hopes Mr. Liaqat Ali Khan will turn his eyes when he visits the Soviet Union, so that on his return he may utilize his knowledge for the benefit of his peoples and the peoples of other Muslim countries.

Muslim Women in the U.S.S.R.

It is very fortunate indeed that with the Prime Minister of Pakistan will also go to the Soviet Union his indefatigable wife, Begum Liaqat. During her two recent visits to Europe and some of the Islamic countries, she has shown a tendency to study the movements for the emancipation of women. Nobody can deny that women in the East, particularly in the Islamic world, are some of the most backward specimens of mankind to-day. One of the blessings of Islam was that it was the first social order which provided for women equal opportunities and status with men. Islam taught her womanhood dignity and commanded her menfolk to respect her, adore her and glorify her. That was of course nearly fourteen centuries ago. To-day Muslim women are again struggling to raise their heads.

Since the birth of Pakistan, Muslim women there have marched onward towards the Islamic goal of progress and contentment under the leadership of Miss Fatima Jinnah, sister of the father of the Pakistani nation and Begum Liaqat Ali Khan.

The forthcoming visit to the Soviet Union will give Begum Liaqat Ali Khan an unique opportunity to study that miraculous progress, which the Soviet Union claims, the Muslim women have achieved after the Russian revolution. Little is known of these pioneers. There are some books, one quite graphic — *Women in the Soviet East*, by Dr. Fanina Hallebut. Peoples outside the Union are apt to ignore the information provided in these books on suspicion of propaganda. Begum Liaqat is

---

Some children of Kirghizia attending a village secondary school.
Aisha Shamieva, Master of Philology, in conversation with the Vice-President of the Kazakh Academy of Sciences. Shamieva is the author of the new Uigur alphabet and a number of works on the written language of this people.

The first Muslim lady outside the Soviet Union who has been provided with the golden opportunity of meeting the Soviet Muslim women and of studying at close quarters the progress they are reported to have made. That information will be most welcome to the entire Islamic world where women are to-day feverishly struggling to regain their self-respect.

Both under the Caliphate and Tsarist régimes the life of the Muslim women in Russia was most pitiable. They were kept as slaves and bartered in the open market for marriage. They were forced to cover their faces with a heavy horse-hair veil or pranja. The education of women was considered a sin and of course nobody could dream of any political or civil rights for Muslim women.

When the Bolsheviks came into power they decreed: "Women in the U.S.S.R. are accorded equal rights with men in all spheres of economic, cultural, social and political life."

Muslim women along with the entire Russian womanhood were assured of an equal right with men to work, payment for work, rest and leisure, social insurance and education and state protection to mother and child, pre-maternity and maternity leave with full pay and the provision of a wide network of maternity homes, nurseries and kindergartens.

The situation was the same in the Soviet East at that time as it is to-day in Pakistan and other Muslim countries. Women simply did not understand these decrees and proposed reforms as they will probably not understand them in Pakistan and the Middle East. Man's slavery had become to them a religious obligation. They were surrounded by old superstitions, taboos and fears. The same is the case to-day in Pakistan and other Muslim countries.

A Turkoman poetess told of her life in pre-revolutionary Russia:

O Adolat! O Adolat!  
With glowing lines  
The carpet shines  
And colours bright  
Soon her work is finished quite.  
She weaves all day,  
Time slips away  
With radiant glow  
Blooms Gul Ssalor;  
But fearing woe,  
Turkmenia's daughter trembles sore,  
With inward sigh  
Awaits a guest  
Who comes to buy.

WITH RADIAN GLOW  
BLOOMS GUL Ssalor.

Be old and rich,  
Or young the guest;  
What matter which?  
Her father spreads the carpet wide,  
Shows it with zest  
On every side.  
Thy cruel fate is near at hand, O Adolat!  
With glowing lines  
The carpet shines.  
Her father sits with an old churl  
To sell the girl;  
He sees the price before his eyes.  
With glowing lines  
The carpet shines.  
O Gul Ssalor! Thou yet shalt be disgracéd sore.  
But ADOLAT cries bravely, NO!  
Her father's now her deadly foe.  
He seeks her life,  
Rage-choked grasps his blood-thirsty knife.  
Veil, night, the deed of cruel hate.  
O Adolat! O Adolat!

What the Russian Revolution has done for Muslim women in Soviet Muslim Republics.

It will be an interesting thing to study on the spot how the new era transformed these very women in less than ten years into as progressive a womanhood as possible. The Soviet Union provided them education in their own spoken language as a first step. If they had no written language, a written language on the basis of their spoken language was invented for them. The Soviet decree said that where 20 homes spoke or used a distinct dialect, they must get education in that very dialect. The young workers, boys and girls, went from village to village, from house.

OCTOBER 1949
to house, giving lessons, inventing alphabets for the unwritten languages, inducing older men and women, the grandfathers and grandmothers, to learn and let others learn. At first Muslim women did not listen to even pioneer girls. They did not come to public meetings. The pioneers formed purdah clubs to induce women to hear their messages. In 32 years, there is hardly any grandmother today who is not completely literate.

The second step was to introduce modern medicine and methods of hygiene. Gradually their nets were spread all over the republics, however remote the habitations might have been. Again youth volunteered and flocked the long mileages. One by one they came for treatment, their pot-bellied, sore-eyed children clinging to them. They went back convinced of the new spirit. For those who did not come, medical aid went to their houses. They did not doubt for long the sincerity of their Government.

As a third step, work was offered to them on equal pay with men. Free trainings were provided for every sphere of activity. Doors of factories were opened to women employees. A network of workshops, canals and hydro-electric schemes covered the country and women were offered jobs in them, suitable to their physique and health. Nurseries were opened for their children who were looked after during the working hours of their parents by pioneer girls. Unsuitable work was prohibited at the outset. Compulsory provision for two months' maternity leave with full pay both before and after childbirth was made.

Another pioneer girl, Taj Khan Shadijeva, coaxed the purdah, observing ladies.

A tempest tears the sombre clouds
Of the accursed chuubbvan. Lift up your eyes!
Blind, crazy, error's curtain's rent;
O'er thrown the law of the dead past

In mouldering huts,
Cramped and low-roofed.
In boggy fields the dawn is red.
Lo! in the East from burning eyes
Of million souls flashes one will.
The shameful laws of the dead past
For aeons cast a net o'er you.
Ye brown-skinned women,
Haste to work,
Unveiled! ye weave
The dawn's red glow.
AWAY WITH THE PRANJA!

Leila Mahmedbekova, a Muslim girl from Azerbaijan, became the first airwoman of the Soviet Union. Over 70 per cent of the women are literate in Azerbaijan. In Uzbekistan there are nearly 7,000 girl-students, studying in Universities. There are 94 women who are members of the Uzbek Supreme Council, 400 women chairmen of collective farms. There are 35,000 Muslim women workers in industries. There are nearly 2,000 women doctors and 5,000 teachers. There are 150 women (Muslim) judges of the People's Courts.

As these Muslim women have become part and parcel of their country's life, it is not too much to hope that the Soviet Government will provide them with facilities to visit the neighbouring Muslim countries and start pioneering work among their backward and unfortunate sisters. It will be worthwhile for Begum Liaquat 'Ali Khan to try to form a central pool of Muslim women workers from all over the world to work among the women of Pakistan and other backward Muslim countries. In this pool, I have no doubt, besides the progressive women of Turkey, Muslim women from the Soviet Union will be most welcome. During the last 30 years Muslim women in these countries of the world have greatly progressed and have been well trained in pioneering social work.
The Structure of Muslim Society in Inner Mongolia
A SYNOPSIS OF THE REPORT ON A SOCIAL SURVEY CONDUCTED IN 1943 IN INNER MONGOLIA
AND PART OF THE PROVINCE OF SHANSI

By SHINOBU IWAMURA

China occupies an important place in the Islamic world, but Islam in China is perhaps one of the most neglected and unexplored subjects in both sinological and Islamic studies. While there is abundant literature on Islam in the Near East, India, the East Indies and Africa, we know few authorities on the subject of Islam in China, e.g., d'Ollone, Thierryant, Broomhall, Bonin, Hartmann, etc. Even in such comprehensive works as the Encyclopaedia of Religion and Ethics, the Encyclopaedia of the Social Sciences, the Encyclopaedia of Islam, and R. Levy's Sociology of Islam, we find merely fragmentary descriptions regarding the subject.

Habitation and Population.

How large is the Muslim population of China, which has been variously estimated at from 3,000,000 to 80,000,000? What is the origin of the Chinese Muslims? Are they descendants of the early immigrants of Arabic, Persian and Turkish stocks intermarried with natives, or are they converts of comparatively recent date? Are they all Sunnites? What is the difference between the various sects and subsects in Chinese Islam? Have the Muslim Chinese a social structure dissimilar to that of the other Chinese? Is the difference between the Muslims and the Chinese exclusively a matter of religious faith? Is there any dissimilarity between the urban and rural Muslim communities? What effect is being produced by social and cultural contact between the Muslim Chinese and other Chinese?

With a view to answering some of these questions a social survey on a considerable scale of the Chinese Muslims was undertaken by the Institute of Ethnology. I was charged with making a plan for the survey, and I proposed that Inner Mongolia and part of northern Shansi, which were then called by the name of Meng-chiang, should be the area of the survey. My plan was approved, and I conducted the survey in which eight Japanese experts participated, besides native interpreters. There were several reasons why I chose Inner Mongolia. The first and most important one was because that part of China was, in my opinion, especially suitable for observation, because it was a place of cultural contact, having to the south of it the vast agricultural North China, to the north nomadic Mongolia, and to the west trade routes running to Inner Asia. The second was that it was the only frontier area accessible to us. The last was personal, that is to say, I had been there often before. The survey took virtually six months, from March to August 1943, and it covered the following spots in Mongolia and Shansi: Sha-ch'eng, Hsiian-hua, Chang-chia-kou or Kalgan, Chang-pei, Ma-chia-hui-ts'ün, Ta-tung, Kuei-sui, Sa-lac-ri (Satarkhi) Pao-tou. Excepting the last-named spot, which is a small but exclusively Muslim village, they are all most important Muslim centres in Mongolia and northern Shansi. Besides these there are few other Muslim centres in the region, e.g., Cho-lu, Lung-sheng-chuang, Yu-Yü, and To-k'o-t'o.

In Meng-chiang there were 84 ching-ch'en-ssu or mosques in the year 1942, while the total Muslim population was estimated at 35,834. In the above-mentioned nine places the number of the mosques amounted to 28, while the population was estimated at 24,804. In other words my survey covered roughly 70 per cent of the total Muslim population in the region. The figure 35,834 (19,260 males and 16,574 females) must be taken as a low estimate, because there were, in my view, several other Muslim-inhabited places which were exempted from the census because of local disturbances. The Muslim population in this region is predominantly urban with few exceptions such as the above-mentioned Ma-chia-hui-ts'ün and other small rural communities. The urban Muslims are mostly in the towns which lie along the main lines of communication and transport. They are more densely distributed on the Peiping—Pao-tou Railway line, and the density diminishes in proportion to the distance away from the railway line. Highways and trade routes run across the railway line at such spots as Kalgan, Ta-tung, Kuei-sui, and Pao-tou, or they start or end at these centres. In most of the towns on these highways and trade routes there are many Muslim communities. Taking the Peiping—Pao-tou Railway zone as backbone of the Muslim population in Mongolia, the Muslims south of the railway gradually merge into the Muslim population of North China, while those north of it gradually decrease and finally disappear in the land of the nomadic Mongols.

The 1942 census of the Muslim population in Meng-chiang places the number of the immigrants at 3,556, distributed as follows: 3,556; 1,724; Ningsia, 318; Kansu, 65; others, 2. The above figures are significant since they support the fact, later to be pointed out, that most of the Inner Mongolian Muslims are either immigrants or descendants of immigrants from North China. This seems to refute the prevailing view that the Muslims of Inner Mongolia are, both physically and culturally, closely related to the Muslims of Ningsia, Kansu, Ching-hai, and Chinese Turkestan.

The Muslim Community.

The Muslims of Mongolia are not scattered promiscuously among their fellow Chinese. But they form compact and segregated communities embedded in Chinese society. The size of these communities varies. The largest one I found in Kuei-sui embraced over 2,000 chiao-pao or tenants, while the smallest I observed in Pao-tou had less than one hundred. A community of several hundred is most common. Certain religious practices place a limit on the size of the Muslim community. Every community has a mosque or ching-ch'en-ssu by the Muslims and li-pai-ssu by the Chinese. The mosque is essential, indispensable, and an integral part of the community. The Muslims hold, as a rule, namas (Arabic salat) or service five times a day at their mosque, each of which is announced by human voice from the minaret (kuang-ta) or roof of the mosque. Upon hearing the bang (Arabic azan) which is called hsiaan-li in Chinese, i.e., announcement of service, they hurry to the mosques. Therefore, the Muslims who belong to a certain mosque must dwell within the reach of bang. This naturally puts a limit to the spatial extent of a community. If the population of a community increases to such a size as not to allow its tenants to live within the reach of bang, the community splits into two. The surplus part of its tenants form a new community separate from the original one. The maximum number of tenants of a single community in Mongolia seems to be put at about two thousand. This is the case of the Ta Sa community in Kuei-sui.

Since in the towns the Muslims and Chinese are to some
extent interdependent in their economic life, and they are very similar to each other in dress, appearance, and language, the demarcation of a Muslim community might not be clear to an occasional observer. But if he visits such an exclusively Muslim village as Ma-chiau-tsu in northern Shansi, he can clearly observe a Muslim community. That agricultural village is several miles south-east of Tsungting. The approximately 300 villagers are all Muslims. In their daily life, therefore, they have no contact with the Chinese, as the village is separated from the outside by arid land, and their economic life is largely self-sufficient and independent. Ma-chiau-tsu is interesting from the standpoint of the rural sociology of China, but as a Muslim community it is not unlike the own community in all its essential features. It is, however, unique in two points: its isolation and exclusiveness.

The social unit of the Muslims of Inner Mongolia is a compact community consisting of a mosque and a certain number of tenants. The origin of Muslims in Mongolia is immigration from North China, which took place about half of the great tide of Chinese immigrants at the end of the Ch'ing dynasty. The descendants of earlier Muslim settlers from other parts of China seem to constitute a negligible minority. Muslim immigrants settled down and formed small segregated communities with mosques as nuclei, and whenever any of these communities grew beyond a certain limit, it broke up into two (as a rule). This process of development is still taking place.

Conversion to Islam in Mongolia.

Conversion is a factor contributing to the growth of the Muslim population in Mongolia. During my survey I found several cases of conversion, but could not find even a single case of the Muslim's voluntary separation from his community. This leads to an important working hypothesis, namely, that there is always an influx into Muslim society of non-Muslims, but that the reverse is not true. This hypothesis helps to explain the phenomenal growth of the Muslim population of China, which cannot be explained solely by natural increase. In view of the fact that the influx into Muslim society of non-Muslims through conversion or adoption is, as observed in Mongolia, a very slow process, the growth of the Muslim population of China to its present size must have taken quite a long period. This seems to run contrary to the view held by some authorities (Encyclopedia of Islam, s.v. China; Levy, Sociology of Islam, 1 : 102) that the conversion of most Chinese Muslims is of comparatively recent date.

Here I want to digress to refer to the idea held by the Muslims on the identity of a Muslim. The orthodox idea that every man is born as Muslim and that the conversion of an infidel is nothing but a "return" to the true faith is also shared by most Muslims in Mongolia (Hartmann, Zur geschichte des Islam in China, 97). Every child born in lawful wedlock of Muslim parentage is a Muslim without any rites of initiation. Circumcision is practised in Mongolia, and it is regarded as one of the most important rites of Islam. The Muslims regard it as the mark of their co-religionists, but it is never looked upon as the rite of initiation into the realm of Islam.

As aforesaid there are two factors contributing to the growth of Muslim population in general. One is its natural increase, the rate of which may be slightly higher than that of non-Muslims, and the other is the influx into Muslim society of non-Muslims by conversion or adoption. Conversion is generally due either to marriage or economic causes. Every Muslim, either male or female, may marry no one but a Muslim. Adherence to this rule of Islamic law is a strong contributing agent to the influx of non-Muslims, because conversion is the condition sine qua non of marriage with a Muslim.

Regarding the prohibited degrees of marriage most of my informants replied unanimously, "In principle we are allowed to marry any one who is a Muslim except one with whom Islam forbids marriage. But in practice we who live in China should take the rules of native law and custom into consideration." This means that they avoid matrimony between close relations. As is well-known, Chinese traditional law on matrimony forbids marriage between even wholly unrelated persons if they share an identical family name. If the Muslims observed the rules of Chinese traditional law on the prohibited degrees, they would be unable, or find it very difficult, to get their partners for life, for the number of the family names of the Muslims is even smaller than those of the Chinese, and, moreover, they must find their partners in their own community or neighbouring ones. In a word, the Muslims are generally less exogamous than the Chinese.

Economic causes also contribute to conversion. It is doubtful whether the standard of living of the average Muslim in Mongolia is higher than that of the average non-Muslim. Nevertheless, the mutual interdependence and solidarity among the Muslims must be attractive to the non-Muslim poor who live close to Muslim quarters. To non-Muslims who have close trade relations with Muslims it often happens that conversion is to their advantage from a pecuniary point of view.

The adoption of non-Muslim children is undoubtedly less common in Mongolia than in Kansu (Robert B. Ekwall, Cultural Relations of the Kansu-Tibetan Border, 27), but it must also be counted as another agent contributing to the influx of non-Muslims.

I have already said that the social unit of the Inner Mongolian Muslims is a community with its own peculiar structure and function. It has a mosque as its controlling organ and source of social binding force. The chiao-pao or tenants cluster around the mosque in such a manner as to form a cell-like formation.

Before proceeding to the analysis of the mosque's inner organization and social function, it is necessary here to touch on the institution of bisang-lao or elder of the community. They are elected by all the male tenants of the community and have a certain term of office. This term generally coincides with that of the chiao-chang or abong (a-beng would appear to be the proper romanization.—Ed.), i.e., minister of the mosque. The number of a community's bisang-lao does not generally exceed a dozen. Collectively they constitute the council of elders, which elects an executive chairman called she-chang, she-shou, she-fou, ta-bisang-lao, or chib-sib-bisang-lao. The elders are charged with the management of their mosque's general affairs; they are responsible for its treasury; virtually they appoint or dismiss the chiao-chang. The bisang-lao have, formally, no powers over the rest of the community, but they exercise strong indirect influence over the whole community through the moral and religious authority of the chiao-chang whose appointment or dismissal is in their hands. I shall return to this subject later when I analyze the inner structure of the mosque.

The Mosque and its Officials.

The officials concerned with the faith and service are as follows: chiao-chang or abong, already noted; kbalifa; imam; khatib; muazzin; mufti; suw-sibh-fu, and sanpan-abong. Abong is the Chinese mutilation of the Persian akhund, which means the learned, and the word sanpan-abong is a combination of Chinese and Persian, meaning "abong on the retired list." Suw-sibh-fu is Chinese, meaning old-job man. The others are found in common Islamic terminology, but, as will be seen, they

20 THE ISLAMIC REVIEW
are used to indicate offices which are very dissimilar from their original ones. The use of the word abong as ministrant is peculiar to Islam in China. I was informed by a Uighur from Turkesan who happened to be in Kuei-sui that the term akmand, original of the Persian-Chinese abong, was employed in Turkesan as an honorific title. The trace of its use as a title is found in the fact that the word abong is used indiscriminately to indicate not only the ministrant of a mosque but also any person who is entitled to the post of ministrant but on the retired list for the moment. The latter should be called san-pan-abong, but this indiscriminate use of the word is very common now. It is significant as evidence of Persian influence in Chinese Islam that the appellation of the most important official is etymologically traceable to the Persian. I should, however, point out that the genuine Chinese word chiao-chang must be used to indicate the ministrant.

The candidate for the title abong must spend usually some ten years as a khalifa under the instruction of an abong, taking courses in Arabic, Persian, Islamic philosophy, and jurisprudence, etc., while he has to assist his master in religious service and ceremonies. This is a kind of apprenticeship as the khalifa is entitled to instruction from, and at the same time bound to serve under, his master abong. After finishing the due courses, the khalifa receives the title of abong and is entitled to the post of chiao-chang. A ceremony called hua-chang-tzu or ch'uan-i is held on the occasion of his receiving the title. Once appointed, the abong or chiao-chang is not only charged with the duties of propagating the faith and performing service but also responsible for the maintenance of the social order of his community.

Most of the abong I met in Mongolia had considerable knowledge of Persian as well as Arabic, but I found no abong who could understand any Turki dialects. It was a surprising fact that their knowledge of written Chinese was generally so poor that some of them did not have enough knowledge to read newspapers or common books in colloquial Chinese. While they devote themselves to various branches of Islamic studies, they show very little interest in Chinese culture.

The term of office of the chiao-chang is from one to three years. Some time before it expires, he tenders his resignation, usually after the Ramadan. Reappointment or dismissal is decided by the council of hsiang-lao with the ex post facto consent of the general tenants of the community. If he is dismissed, his successor is nominated by the hsiang-lao council. As a long term of office by means of reappointment is rather exceptional, the abong changes his post often. When he moves from one place to another, he is accompanied by his khalifa.

The native places of most of the abong I met in Mongolia were in North China, and the majority of them took their apprenticeship in Peiping or Tientsin. Though there were some abong and khalifa who were born or took their studies in Ninghsia or Kansu, they came to their mosque in Mongolia by way of North China. Only in Pao-t'ou did I find some who came from Ninghsia and Kansu directly.

The chiao-chang, once appointed, is charged with performing religious services and at the same time maintaining the Islamic social order of his community. The powers of the chiao-chang are not so great in Mongolia as in Kansu, where he has powers to take punitive measures against offenders of Islamic law and order of his community. In Inner Mongolia he exercises his powers of sanction against transgressors whenever circumstances permit him to do. In most cases his powers of sanction take the form of expulsion from his community, but I found in Pao-t'ou an interesting case of corporal punishment being inflicted by the chiao-chang upon violators of the rules of Islamic law. There was a Muslim family which belonged to the Hsi Su community in Pao-t'ou. Upon the death of his third son the aged father asked the chiao-chang of the mosque to perform the last office to the dead, but he refused the aged man's request upon the double ground that his eldest son and daughter-in-law

A group photograph of Chinese Muslims taken in Hong Kong on their way to Mecca

OCTOBER 1949
were opium eaters, and that his granddaughter committed a misconduct with a non-Muslim. This case was finally tried at a court held in the Ta Susi mosque, Pao-tou's largest one, having been transferred there because of its seriousness. The aged Muslim's eldest son and daughter-in-law and granddaughter were all found guilty. The granddaughter was sentenced to one hundred and thirty-nine lashes (according to the chiao-chang who tried the case, her misconduct with a non-Muslim was punishable with one hundred lashes and the misconduct itself with thirty-nine lashes). But later the verdict was modified to a fine of one hundred and thirty-nine yian, as she was suffering from the delivery of a baby not born in lawful wedlock. The aged father was scourged with thirty-nine lashes in place of his son and daughter-in-law, the opium eaters, who had fled.

The office of imam is to assist the chiao-chang in performing service; that of khatib is to preach in the Friday service; that of muazzin is to announce the commencement of service; that of the muftis is to perform funerals. Their offices have deviated a great deal from those in the western Asiatic realms of Islam. The posts of the above-mentioned four officials are generally regarded as hereditary, while those of chiao-chang and khatib are of free contract. In this connection it must be noticed that in most of the Inner Mongolian mosques there are four officials who have either totally disappeared or are quickly disapperearing. Generally speaking, in Inner Mongolia the abong and khatif are the only mosque officials in full function.

In Inner Mongolia most of the mosques derive their revenues from ground and house rents of their possession and from the monthly contributions of their chiao-pao or tenants. The latter called yuieh-fei. The zakat (income tax) and sadaga (alms tax) are given to the mosque officials and to the poor, usually in Ramadan. The former is called chibul-co and is obligatory, while the latter, called shib-shu, is voluntary. Neither, however, are included in the mosque's revenue items. There are two other items which contribute to the incomes of the abong and khatif. They are niyet and fir, the former being a monetary offering to the mosque officials on the occasion of marriage, funeral, and other rites, and the latter an offering in kind, usually in wheat or barley, in the Id al-Fitr. The abong and khatif do not receive high salaries, but their total incomes including all the above-mentioned items amount to considerable sums, reaching sometimes eight times as much as their nominal salaries.

To sum up, anyone who holds the title of abong is eligible to the post of chiao-chang regardless of his birthplace or race (several years ago a Uighur of Central Asia was appointed chiao-chang of the Pei Su in Kuei-sui); his duties are: (1) propagation of the faith; (2) direction of religious services; (3) performance of matrimonial, funeral, and other rites; (4) instruction of khatif and children of the chiao-pao; (5) maintenance of the Islamic law and order in the community.

Sects and Subjects.

Broadly speaking, there are two distinct sects of Islam in Inner Mongolia and part of Shansi. One is called Lao-chiao (Old teaching) and the other Hsin-hsin-chiao (New teaching), but they seem not to be their self-styled appellations. The Moslems call their religion, regardless of what sect they belong to, Ch'ing-cheng-chiao, or sometimes Ch'ing-chun-kao-chiao. There are, however, some sub-sects within Lao-chiao, and they are Chiu-p'ai (Traditional sect), Hsin-p'ai (New sect), and Hsin-hang-p'ai (New conduct sect).

Lao-chiao represents, perhaps, the majority of the Moslems not only of Mongolia but of China proper. Islam in China had long been isolated until the pilgrimage to Mecca was made possible by the opening of the sea route at the end of the Ch'ing dynasty. This isolation is the main cause of the existence in Chinese Islam of strong native elements. As pilgrims began to go to Mecca, these newly made Haji quickly won exceptional respect among their fellow Moslems, and, consequently, their views on various religious matters came to be regarded with importance. More progressive Haji were soon inclined to assume more or less reformist attitudes toward their co-religionists' deviation from genuine Islam. This gave rise to the various sub-sects of Lao-chiao. The three sub-sects have no fundamental dissimilarities but are mainly concerned with rather trifling details of rituals. Chiu-p'ai rigorously insists on the maintenance of their time-honoured rituals, while Hsin-p'ai and Hsin-hang-p'ai are inclined to modify them in one form or another. Since there are no irreconcilable differences among the three subsects, an abong who professes himself to belong to one is often appointed chiao-chang of a mosque of another sect.

The relation between Lao-chiao and Hsin-hsin-chiao is, however, definitely that of antagonism and dissension. If Hsin-p'ai and Hsin-hang-p'ai are reformist, Hsin-hsin-chiao is revolutionary. The defenders of Hsin-hsin-chiao attack Lao-chiao as degenerate and insist upon thorough-going extrication from all the Chinese elements and an immediate return to genuine Islam. Chiu-p'ai, Hsin-p'ai, and Hsin-hang-p'ai are largely a matter of mosque officials, and generally the tenants, including the hsiang-lao, are disinterested in the matter, while in the case of Hsin-hsin-chiao the matter is of serious concern to the whole community because it has an important bearing upon its life and organization. The Pei Su community in Kuei-su was the sole Hsin-hsin-chiao community I visited. It is, perhaps, the only one in Inner Mongolia. Intro theological and ritualistic details of Hsin-hsin-chiao I cannot enter here. But its effect upon the organization of the community is quite apparent in the case of the Pei Su, where an abong and several khatif are the only mosque officials. In this mosque more powers are entrusted to

A Party given in honour of a group of Chinese Muslims setting out to Mecca to perform the Pilgrimage

22

THE ISLAMIC REVIEW
the abong, while the bsiang-lao's influence is proportionately weaker than in the case of the Lao-chiao communities. In a Lao-chiao community the bsiang-lao (elders) elect the most influential one amongst themselves as the she-chang or chairman of the bsiang-lao council. The bsiang-lao, especially the she-chang, control the running of the mosque. But in the case of the Pei Su community in Kuei-sui the bsiang-lao are all of the same standing, and they are mere book-keepers. Generally speaking, the chiao-paoo of the Pei Su community seem to be more devout in matters of faith and to maintain more rigorously the Islamic order of society than those of the Lao-chiao communities. Their attitude toward the outside world is more Pan-Islamic, as seen in the fact that in the Pei Su a Uighur from Chinese Turkestan held the post of chiao-chang several years ago.

Two Types of Communities.

The twenty-eight Muslim communities I visited during my survey can be classified into two types which I shall call type A and type B. In type A are included all the communities in Kalgan, Ch'ang-pe, Kuei-sui, Sarachi, and Pao-ou, while those in Sha-ch'eng, Hsüan-hua, Ta-tung and Ma-chia-hui-t'sun belong to type B. The main points of difference as are follows: first, most of the type A communities were founded comparatively recently (later than the end of the Ch'ing dynasty), while most of the type B communities can be traced back to the Ming dynasty; second, there are very few purfucatory mosque officials, i.e., imam, khaib, mazayin, and wufisi, or none at all, in type A, while they are still found, in greater or smaller numbers, in type B; third, the mosques of type A are supported by monthly contributiohs of their tenants, while those of type B depend upon the revenues from their real estate; fourth, the tenants of type A are more homogeneous than those of type B; lastly, the Islamic order of society and observance of rituals are more strictly kept in type A than in type B.

I am unable to give a satisfactory explanation of the causes and conditions responsible for the existence of these two types of Muslim community. It is, in my opinion, suggestive that all the type A communities lie in the area north of the Great Wall, while all the type B communities lie in the area south of it. The Great Wall marks their regional distribution. The type A communities, which are of comparatively recent origin, were allowed to establish themselves as settlements in the newly exploited land outside the Great Wall, which was freer from the forces of tradition. The type A communities might be, therefore, of truly Mongolian type, while the type B communities might be no more than an extension of the time-honoured and traditional Muslim communities of North China. But this problem cannot be completely solved until a thorough and extensive survey of the Muslims of North China is made.

I have pointed out a few facts suggesting Persian influence upon Islam in Mongolia. To them some more examples might be added. The khalifa, who is candidate for the title of abong, is usually requested to study thirteen standard works. Since many of these standard books are in Persian, most of the abong are either versed in, or have considerable knowledge of, that language. I have said before that the word abong is etymologically traceable to the Persian akbund. The Muslims of Inner Mongolia use the Persian names, bang-i-namas, bandaa, and 'id ul-fitr instead of the Arabic salat, azan, salat al-fitr, and 'id ul-fitr respectively. The Persian words niyet, dawt, and kafr, which mean monetary offering, co-religionist, and infidel respectively, are of very common use among the Muslims of Mongolia. The only Turki world I found there was dashman, which is applied to the Chinese in a malicious sense.

The following are some of my other important findings, though I cannot enter into details here. The Muslims of Inner Mongolia do not practice ancestor worship; they never take part in such important yearly festivals of the Chinese as miiao-hui, and the New Year's Day, midsummer, and midautumn festivals which are known as the three grand festivals of the Chinese; their matrimonial and burial customs are different from those of the Chinese; and their family system is dissimilar to that of the Chinese in some important respects.

THE FUTURE OF EGYPTIAN INDUSTRY

By DR. RASHED el-BARAWY, D. Litt.

Industrial revolution of very recent growth.

The Industrial revolution in Egypt is of very recent growth, as it dates back to the First World War. The long reign of Muhammad 'Ali, the founder of modern Egypt, witnessed the first attempt at industrialization. Woollen factories, iron foundries, a sugar-extracting factory and a complete arsenal were all established at the expense, and under the control of, the government. The most prominent fact was the great development of the cotton industry, following the change into the perennial system of irrigation in the Delta and the successful introduction of the cotton plant. According to various competent authorities the cost of erecting factories for weaving and spinning amounted to one million pounds. As a matter of fact, those industries were designed to satisfy particular needs, and hence were destined to collapse when the political and economic considerations which gave rise to them lost their influence. The high cost of imported machinery and spare parts, lack of technical skill and experience, unsound systems of administration and accountancy, all played their part in effecting this regrettable failure. The application of the Anglo-Ottoman commercial treaty of 1834 after the firm of 1841 meant the collapse of the monopoly system, and consequently the breakdown of the new industries; and the reactionary policy of Abbas I proved the final blow to the first modern drive towards industrialization.

Excluding the short-lived development of the sugar industry; the powerful stimulus proceeding from the enlightened Khedive Isma'il (1863-1879), we can safely affirm that during the second half of the 19th century and the first few years at the beginning of the present century, industry proper was a negligible element in national economy, and intensive specialization in the primary industry, namely agriculture, held dominant sway and was the occupation of the overwhelming majority of the population. Even native handicrafts, still run on very primitive and backward lines, suffered from a rapid decline in face of strong foreign competition, owing to the adoption of the open-door policy after the conclusion of several commercial treaties which fixed the
import duty on a great number of commodities at a maximum of 8%, \textit{ad valorem}. According to the official census taken in 1907 the number of earners from industry and handicrafts (including construction and transport) was 376,341, or 3.4% of the whole population. The beginning of the 20th century witnessed a rush of foreign capital into the country. According to data compiled by Professor Crouchley the foreign holdings of shares and debentures in companies operating in Egypt amounted to £E.71,250,000 in 1914 (excluding the Egyptian Public Debt). Unfortunately, a very insignificant part of this foreign capital was invested in industries meant to produce articles for the local market, particularly sugar, cigarettes and cement.

The two World Wars gave impetus to industrialization.

The Great War (1914-18) was an event of far-reaching effect. The difficulties of importation as hostilities dragged on, the rise of prices, the increase of purchasing power, especially among the rural population, the vast requirements of the Allied troops — all were powerful stimuli leading to a rapid development of industry. The privation which the local demand increasingly experienced opened the eyes of the Egyptians to the danger of complete dependence on foreign countries to supply them with necessary manufactured articles. Accordingly, there was much progress in several industries, such as spinning, weaving, sugar, alcohol, tanning, furniture and leather articles. Even handicrafts benefited from the new circumstances. Large industrial enterprises that had been threatened by a breakdown in the immediate pre-war period were able to stabilize their position and make enormous profits. Indeed, the effect of the War could be likened to that of a protective tariff system. However, Egyptian manufacturers paid no adequate heed to modern means of production, for machinery of high productive efficiency was not made in Egypt and could not be imported from abroad. A great number of enterprises were technically backward and of the small-scale individualistic type, and so collapsed when things became normal again and foreign competition began to re-assert itself.

Nevertheless, the war rendered other important services. First and foremost we mention the fact that the high prices of agricultural products and the profits made by the manufacturing and trading classes fed to the accumulation of sufficient capital seeking investment in the secondary and tertiary occupations, since agriculture proved unprofitable enough, especially after the sharp fall of prices in 1920 and the depression that began towards the close of 1929. The nationalist movement, another result of World War I, had its economic aspect, and there was a widespread belief that political independence must be implemented by some sort of economic self-sufficiency. In the post-war years economists and social writers stressed the fact that the increase of population was far more rapid than the extension of the agricultural and cropped area. According to the statistics and estimates made by Professor Clerand in his "A Population Plan for Egypt" (\textit{L'Egypte Contemporaine}, May, 1939), there was a surplus rural population amounting to 5 or 6 million persons. This phenomenon accounts, in a large measure, for the declining standard of living. Hence it was pointed out that extensive industrialization offered an outlet for absorbing this vast surplus.

1930 a turning point in Egypt's industrialization.

Foreign competition was still the most serious menace. In 1930 the last of a series of previously concluded commercial treaties expired, and a new tariff system was agreed upon, with a view to encouraging nascent industries through a moderate protectionist policy. That event was an important turning point in the economic development of the country. Since that date industrial expansion has proceeded gradually and steadily. A few figures help to throw light on the degree of industrialization achieved during the inter-war period. The greatest development was in textiles. Production of cotton cloth increased from 14,000,000 square metres in 1930 to 159,000,000 in 1939, while imports of cotton cloth decreased from 147,004,859 to 84,474,307 (1931-39). The value of machinery and spare parts for the cotton industry amounted to £E.357,364 in 1939 as against £E.15,736 in 1931. Exports of oil seed cake were 188,822,542 and 203,934,384 (kgs.) in 1931 and 1939 respectively. While, Egypt used to import 488,000 pairs of shoes (average for the period 1924/28), the amount did not exceed 57,561 pairs in 1939. The sugar industry produced 209,455 tons (1937-38) compared with the quantity of 141,024 tons (1932-33). Imports of petroleum oil and benzine nearly doubled. The figures were £E.826,000 and £E.1,538,000 in 1931 and 1937 respectively.

The following table illustrates how much per cent Egyptian industries satisfied the needs of the local market at the end of the inter-war period:

<table>
<thead>
<tr>
<th>Industry</th>
<th>1914</th>
<th>1939</th>
<th>1942</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugar</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alcohol</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cigarettes</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salt</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cotton Yarn</td>
<td>96%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shoes</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sugar</td>
<td></td>
<td>90%</td>
<td></td>
</tr>
<tr>
<td>Alcohol</td>
<td></td>
<td>90%</td>
<td></td>
</tr>
<tr>
<td>Cigarettes</td>
<td></td>
<td>80%</td>
<td></td>
</tr>
<tr>
<td>Salt</td>
<td></td>
<td>80%</td>
<td></td>
</tr>
<tr>
<td>Cotton Yarn</td>
<td></td>
<td>65%</td>
<td></td>
</tr>
<tr>
<td>Shoes</td>
<td></td>
<td>40%</td>
<td></td>
</tr>
</tbody>
</table>

The outbreak of World War II marked the second stage in the progress of the Industrial revolution in Egypt, that of scientific expansion. The war was a very powerful incentive, and manufacturers, particularly joint-stock companies, made enormous profits. New chemical and other industries were established under the duress of war conditions and helped to supply the internal market with a part of its requirements. The degree of development can be gauged by the following data. The index number of capital invested in industrial companies was 165.58 (1939) and 179.42 (1942) in relation to 1914. The relative importance of capital invested in industry showed marked progress as is evidenced by the following table:

<table>
<thead>
<tr>
<th>Sector</th>
<th>1914</th>
<th>1939</th>
<th>1942</th>
</tr>
</thead>
<tbody>
<tr>
<td>Land Mortgages</td>
<td>46.89</td>
<td>25.45</td>
<td>18.53</td>
</tr>
<tr>
<td>Land Investment</td>
<td>15.96</td>
<td>14.49</td>
<td>14.65</td>
</tr>
<tr>
<td>Industry</td>
<td>8.99</td>
<td>19.71</td>
<td>22.49</td>
</tr>
<tr>
<td>Commerce and Finance</td>
<td>2.17</td>
<td>9.86</td>
<td>10.75</td>
</tr>
<tr>
<td>Banking</td>
<td>3.92</td>
<td>6.58</td>
<td>6.88</td>
</tr>
<tr>
<td>Transport</td>
<td>5.14</td>
<td>6.4</td>
<td>9.2</td>
</tr>
<tr>
<td>Water</td>
<td>1</td>
<td>1.27</td>
<td>1.29</td>
</tr>
<tr>
<td>Canals</td>
<td>14.1</td>
<td>13.76</td>
<td>13.79</td>
</tr>
<tr>
<td>Various Companies</td>
<td>1.9</td>
<td>2.48</td>
<td>2.59</td>
</tr>
</tbody>
</table>

| Total           | 100 | 100  | 100  |

Industrial activity occupied fourth place in the national economy in 1914, but came to the front in 1942, a fact of considerable significance. The following statistics represent the situation of the industrial sector at the end of 1946:

1. Taxes paid by industry per annum amounted to £E.7,048,659 (nearly double the land tax in 1945);
2. Annual salary and wage bill: £E.15,641,262
INDUSTRIALIZATION OF EGYPT IS GROWING APACE

(1) A Cotton Pressing Factory in Alexandria
(2) A Cotton Ginning Factory
(3) A Cement Factory near Cairo
(4) A Silk Factory
(5) A Sugar Factory
(6) A Tobacco Factory near Cairo
(7) An Enamel Factory in Alexandria
(3) Value of industrial production reached the great sum of £162,898,339 as against £200 million for agricultural production.

The prospects for growth in the post-war period are really encouraging. The war has led to the accumulation of considerable capital which is a necessary pre-condition for further expansion. During the war years, too, Egyptian manufacturers, in their attempt to shift over or evade the burden of the excess profits tax, used to set aside a good part of their profits as reserves for post-war reconstruction. It is often stated that Egyptian industries have been so much exhausted that they need re-equipment and modernization. This should be considered as an asset rather than a liability; for, in this case, they will endeavour to make full use of the recent technical progress that has been achieved in the highly industrialized countries. The importance of this fact cannot be over-estimated, for Egyptian industrialists should lower their costs of production if they hope to hold their ground on one hand and gain markets abroad on the other. There is now a large number of Egyptians who have acquired sufficient technical skill and administrative efficiency. In other words, the country no longer lacks capable engineers and entrepreneurs.

Wanted — a carefully planned policy. Some suggestions.

The country abounds in various minerals that serve as a basis for a chemical industry. Besides, it is affirmed by authoritative sources that there is potential iron ore wealth in the Aswan region. The problem of power is no longer insurmountable. New discoveries in the Eastern desert give rise to hopes of obtaining large quantities of oil, while electricity can be produced cheaply from the falling water at the Aswan Dam, and if the scheme of the Kattora Depression were to be put into execution. Among favourable circumstances we mention cheap labour supply and plentiful resources of raw materials. Last but not least, Egypt's sterling balances in the United Kingdom can, if wisely used, serve as a good means for supplying industry with the necessary machinery, tools, spare parts and other forms of capital goods.

However, everybody feels the urgent need for a carefully planned industrialist policy. In the first place a new system of taxation should be adopted as early as possible with a view to lightening the burden of taxes levied on industry at the present time. Duties on goods and materials for new industries must be reduced or totally abolished. The government can afford other types of assistance by granting favourable concessions and land for the erection of factories on very easy terms. Some may advocate a protectionist policy, but this cannot work successfully in the long run, for it is the consumer himself who will suffer. It is most urgent that, backed by indirect state aid, costs of production should be reduced to the lowest point possible. Technical education on its theoretical and practical sides should receive the greatest attention. It should be noted that while Egypt possesses a tolerably efficient labour corps, the question of capable foremen and overseers has yet to be solved. Special institutes for economic, industrial and statistical researches have to be set up. It is most essential to give full encouragement to inventors and discoverers of new processes and devices that contribute to the progress of production. Manufacturers, as is the case in other industrial countries, ought to enlist the services and collaboration of native or foreign specialists and experts on a large scale regardless of expense incurred.

The furtherance of the Industrial revolution depends in a large measure upon the state of the internal market. As the peasantry constitute the great majority of the population, rapid and effective reforms must be undertaken as soon as possible with a view to enhancing the peasants' physical capacity of consumption of industrial goods in particular, and raising their purchasing power in general. This can be effected through a fair distribution of rural income and a well-laid policy of increasing agricultural production and productivity at the same time. This is sufficient to demonstrate the close inter-relation between the primary and secondary occupations in a country like Egypt. We need not also stress the importance of raising cultural standards, especially among the urban working people and the rural population as well. The abolition of illiteracy within a reasonable space of time, say fifteen years, is most conductive to this end. As regards foreign markets, the countries of the Near East may prove an outlet of good absorptive capacity for Egyptian industrial goods. Systems of highly-developed inter-state transport, customs union, and unified currency are among the ultimate aims of the League of Arab States.

The establishment of an Industrial Bank in Egypt.

We have referred to methods of financing industry. With the exception of Bank Misk, foreign banks and their branches in Egypt have failed, purposely or otherwise, to cope with the circumstances. Whereas in Europe and America bank capital has collaborated with industrial capital, nothing of the sort has happened in this country. It is now high time that foreign banks operating in Egypt should play their part in furthering and implementing the strength of the present industrialist drive. The Egyptian Government has taken the lead by establishing an industrial bank with a capital of £2,500,000, of which the State's share is 51%.

The functions of the new institution may be summed up as follows:

(a) participation in financing present or future industrial enterprises whether individualistic or of the joint-stock company organization;
(b) offering industrial loans, prominence being given to long-term loans;
(c) rendering assistance to the graduates of craft schools and institutes.

The Bank is equally authorized to issue bonds, provided their value does not exceed five times that of the Bank's capital. The value of these bonds and the payment of dividends are guaranteed by the state.

The greatest development will be in the industries connected with the principal staple crop. The cotton cloth industry still suffers from a serious handicap, that is, the prohibition of using cheap foreign cotton. Many are now of the opinion that this unwise law should be abolished so that Egyptian manufacturers can import cheap Indian cotton, for example, for the production of that kind of cloth that suits the purchasing power of the majority of people. Other industries such as fishing, preserved and canned food, dairy products, furniture, leather wares, chemical products, building and construction, have good prospects of growth. The rise of heavy industry is also anticipated. The experiments recently undertaken by Egyptian and foreign experts seem to support the view that steel can be produced economically in the near future.

From the above brief survey we come to the conclusion that Egypt's present and future policy is to make of the country an industrial-agricultural one.

26
A PAGE FOR OUR YOUTH

The Man Who Changed The World

By CASSIM ISMA'IL COLIN EVANS, M.A.

A Public Meeting.

For about four years the new Muslim community had been meeting for prayer and worship, more or less secretly. Only about 40 people had been converted. They used to meet at first at one person's house and then another, and sometimes right out in the desert. And yet it gradually became well-known in Mecca that Muhammad, the husband of Khadijah, the well-known wealthy business woman, was teaching a new religion, and had a few followers who met regularly in secret to study it and worship its God. And it must have leaked out, also, that this new teaching was not merely a worship of yet another God who might be added to the 365 supposed gods already worshipped in the Ka'ba. That would not have mattered or annoyed anyone! But (people began whispering) that crazy man Muhammad was teaching that his God was the only real one! That it was wrong to have any others worshipped as well! This would never do! The highest position of influence and power in Mecca went with the rulership of the Ka'ba where all gods were worshipped, where the 365 idols stood.

The two chief families in Mecca were the Hashimites and the 'Abd Shemites. There was bitter rivalry between these two families, between whom were divided all the important positions in regard to looking after the Ka'ba. Muhammad belonged to the Hashimite family, who were the family then in power. And now he was starting some new religion that, if people accepted it, would destroy the whole importance of the Ka'ba! The 'Abd Shemites jeered — one of the Hashimite family was attacking the whole system of the Ka'ba worship! That showed they were not a proper family to be in power! The Hashimites were indignant — this orphan son of their own clan was playing into the hands of their worst rivals! Hooligans, started finding out where the new Muslims were meeting, following them about, starting disturbances and fights.

And when would another Revelation, another chapter of the Qur'an, come to Muhammad, any clear instructions to tell him how to deal with the situation? He went off to Mount Hira again, where he had first seen and heard the Great Angel. And the Angel came again with God's word to him — and it was simply another order to go out and preach and proclaim the truth of the One Invisible God who alone must be adored, with whom no other supposed gods must be joined at all.

Surely, this meant that he must gather all the people of Mecca together and preach openly to them. A terrible thing to have to do, with the two great rival families — his own and the enemies of his own — equally opposed. His own uncle, Abu Lahab, was a most bitter enemy of the new religion — and married to a sister of the chief man of the rival family of 'Abd Shemites. But belief in God's word, if it is complete and real belief, gives the courage to obey it, whatever the opposition.

So Muhammad called a great public meeting, on the stony hillside outside the city of Mecca.

Muhammad announces his Call.

There he addressed all the clans and families of the Qureish Arabs of Mecca. He told them that he, Muhammad, had been appointed to be a Messenger and a Warner. That no happiness, no safety in this world or the next, could be theirs, unless they were willing to admit the great truth: There is no god but the One God: there is nothing and no one fit to be worshipped except God.


There came through the lips of God's Messenger the terrible words of that chapter of the Qur'an about "The Father of Flame" (Abu Lahab), in which, according to God's wonderful way of making the words and things that are familiar to us symbols of greater and more important things and facts in the spiritual universe, the Uncle of Muhammad is used as a symbol of the rebellious spirit which attacks the Divine Message in man's heart and uses violence and noise and passion to drown the still, small, voice of the good Angels:

"Perish the hands of the Father of Fire, and perish he!
Vain his wealth, and the riches he wins;
(His own) fiery flame (of evil passion) shall consume him."

Disconcerted, bewildered, shocked, most of the great gathering turned away and went home. In the darkness of the desert, on the rocky slopes, they left Muhammad. Not quite alone. Nor, even in the earthly sense, alone. For a few of the citizens stayed behind, a few whose hearts and souls were ready to accept the Message of God.

That was the first outdoor public meeting to spread the religion of Islam. Little or no appreciable result could be seen from it at the time — any more than any obvious results can be seen at once when seed is dropped into the fruitful earth.

But the seed lives, and God has made the nature of earth and seed so that in time it grows.

Persecution.

From that time two things became regular, everyday experiences — the coming in of a few more converts all the time, one one day, two another day, to swell the little band of Believers, and the growing persecution. Fights in the streets, stone-throwing, mocking songs, a clamour for Muhammad and his followers to be killed, before they destroyed the importance and prosperity of Mecca by discrediting the idol-worship that brought all the pilgrims!

'Ali's father, Abu Talib, another uncle of Muhammad, refused to believe in the new religion, but still promised to protect Muhammad against enemies — he became a friendly unbeliever.

About three years after the first Public Meeting, when Muhammad was about 45, he sent a hundred Muslims to go and stay in Abyssinia, where the African inhabitants were Christians, but very tolerant of other religions (later, in the Qur'an, it was revealed "the Christians are nearest in love to the Muslims"). So if the people of Mecca killed Muhammad, killed the Muslims he had converted, there would still be a little community of Muslims left to keep the faith alive.
His Excellency al-Hajj Khwaja Nazim ud-Din, Governor-General of Pakistan, taking the salute at a March Past of the units of the Royal Pakistan Navy at Karachi, Pakistan

THE FOURTEENTH PAKISTAN

Commemoration of

POPULATION OF PAKISTAN

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>West Pakistan</td>
<td>30,000,000</td>
<td></td>
</tr>
<tr>
<td>East Pakistan</td>
<td>45,100,000</td>
<td></td>
</tr>
<tr>
<td></td>
<td>75,100,000</td>
<td></td>
</tr>
</tbody>
</table>

A view of the distinguished gathering of foreign diplomats at the Inter-Services Independence Day Parade held at Karachi, Pakistan. In the front row from right to left can be seen seated His Excellency Mr. U. Pe Kin, Burmese Ambassador in Pakistan, and his wife, His Excellency the British High Commissioner in Pakistan, and his wife, and His Excellency Muhammad 'Ali 'Allouba Pasba, Egyptian Ambassador in Pakistan, and his wife.
His Excellency al-Hajj Khwaja Nazim ud-Din, Governor-General of Pakistan, inspecting the guard of honour at the Inter-Services Independence Day Parade at Karachi, Pakistan

OF AUGUST IN PAKISTAN

Independence Day

A general view of the reception given by His Excellency al-Hajj Khwaja Nazim ud-Din, Governor-General of Pakistan, at the Governor-General’s House, Karachi, on The Independence Day

AREA OF PAKISTAN

West Pakistan - 312,302 square miles
East Pakistan - 58,009 " "

370,311 square miles

parade held at Karachi, Pakistan. Governor-General of Pakistan, column of amphibious vehicles
Above — The Prime Minister of Pakistan is alighting from his car

INDEPENDENCE DAY CELEBRATIONS AT KARACHI, PAKISTAN

The Prime Minister of Pakistan, The Honourable Mr. Liaqat Ali Khan, is addressing a public meeting at Qaid-i-A'zam Muhammad Ali Jinnah's Mausoleum, when more than 200,000 persons assembled in the open space adjoining it.

Below — The Prime Minister of Pakistan is addressing the Public Meeting
THE IMPORTANCE OF INDONESIA

By DR. SOEMITRO

One of the wealthiest territories in the world.
Indonesia, known as the Netherlands East Indies prior to World War II, is an archipelago made up of five large islands and thousands of small islands. It owes its importance in terms of world trade, world economy and world politics to three main factors:

1. Its strategic geographical location;
2. The availability of human resources;
3. The abundance and richness of its natural resources.

The large islands of Indonesia are Java, Sumatra, Borneo, Celebes, New Guinea. The strategic geographical importance of the archipelago can be readily realized when it is borne in mind that it lies between two continents of world importance and two great oceans. It lies between the mainland of Asia and Australia and is bordered by the Indian Ocean and the Pacific Ocean.

The total population of Indonesia is at present almost 75 million people, divided among the islands as follows:
- Java .............................................. 48 million
- Sumatra ........................................... 10 million
- Borneo ........................................... 12 million
- Celebes ........................................... 2 million
- New Guinea and Moluccas ..................... 1,100,000

In terms of populations as well as in terms of intellectual standards, means of communications and material wealth, Java and Sumatra are by far the most important as compared with the other islands.

The island of Java, with a population of 48 millions, is about the same size as New York State, yet it supports a population almost four times as large. The average density of population in Java is about 700 to 800 per square mile.

The island of Sumatra covers about the same area as the state of California. It exceeds California in population with its 10,000,000 inhabitants.

The land area of the whole of Indonesia, totalling about 750,000,000 square miles, is nearly twice that of Texas, but if the large inter-islands seas are considered, Indonesia is broader and deeper than the United States of America.

In terms of natural resources, Indonesia is probably one of the wealthiest territories in the world. It has an abundance of agricultural products such as sugar, rubber, rice, pepper, coffee, tea, tobacco, cinchona, palm oil, vanilla, tapioca, kapok, fibers, ratan, soya beans, etc.

Apart from the above-mentioned agricultural produce, Indonesia has in its soil such minerals as oil, tin, bauxite, manganese ore, copper and gold. These mineral resources have not been explored or exploited to a great extent under Dutch colonial rule. It is no exaggeration to say that under Dutch administration, the exploration of the soil resources has only been carried out to the extent of approximately 20 per cent and in terms of exploitation only between 5 and 10 per cent of the potentialities.

Prior to World War II, Indonesia always played an important role in world trade. Its exports and imports approximated those of the leading South American trader, Argentina. The total trade of the entire archipelago in 1940 amounted to $731 million, that is $232 million in imports and almost $500 million in exports.

The following figures are a good illustration of Indonesia's part in world trade before the war; these are the percentages of the share of Indonesia in the total world export of certain products:

- Cinchona products ..................................... 91%
- Pepper .............................................. 86%
- Kapok ............................................... 72%
- Rubber .............................................. 37%
- Agava .............................................. 33%
- Coconut products ................................... 27%
- Palm oil ........................................... 24%
- Tea .................................................. 19%
- Tin .................................................. 17%
- Sugar .............................................. 5%
- Coffee ............................................. 4%
- Petroleum products ............................. 3%

The direction of pre-war Indonesian trade was as follows:

<table>
<thead>
<tr>
<th>From</th>
<th>To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian countries</td>
<td>$89,000,000</td>
</tr>
<tr>
<td>European countries</td>
<td>141,000,000</td>
</tr>
<tr>
<td>America</td>
<td>36,000,000</td>
</tr>
<tr>
<td>Africa</td>
<td>9,000,000</td>
</tr>
<tr>
<td>Australia</td>
<td>8,000,000</td>
</tr>
</tbody>
</table>

Its economic importance to the Dutch economy.
Before the war, about one-quarter of Indonesian imports came from the Netherlands; about 16% from Japan, 13% from the United States, 9% from Germany, 7% from Great Britain and Ireland, 7% from Singapore and the Malay States, 7% from India, 3% from Australia. This was part of a deliberate colonial policy — a system of intricate regulations of import quotas and export licenses giving preference to the Dutch business firms. In practice, this intricate system of licenses and quotas gave the Dutch virtually a monopoly in the foreign trade of Indonesia. The United States of America, which took $90 million in 1943 in Indonesian exports, was allowed to send only $36 million in goods to Indonesia the same year.

During the two decades between the two world wars, Indonesia had an average annual export surplus of around $350 million. In 1938, the export surplus was $300 million, of which $262 million went to the Dutch and other non-Indonesians who total only 2% of the population of Indonesia.

An estimated 15% of the national income of the Netherlands came directly and indirectly from Indonesia. About one-fourth of the Dutch national wealth was invested in Indonesia.

With regard to capital investment, it has been estimated that 75% of the investments in agricultural estates were Dutch with the United Kingdom and the United States running a poor second and third respectively. Of the above-mentioned agricultural estates, only 19% were comprised of British, French and Belgian capital, while only 3% was United States capital. In the total investments in all of Indonesia as of 1940, approximately 50% were Dutch, only 6.4% American. There
were only three U.S. manufacturing companies, eight distributing companies and ten agricultural corporations of major size. The scope of Dutch pre-war investments was approximately $1.3 billion dollars. They were mainly invested in rubber, sugar and oil.

The scope of Dutch pre-war investments may be pictured by the following estimates:

- Sugar plantations and refineries: 400 million guilders
- Rubber: 450 million
- Other plantations: 350 million
- Banks: 274 million
- Tin: 10 million
- Oil: 500 million
- Shipping: 100 million
- Railroad and tramways: 150 million
- Government enterprises: 100 million
- Industries: 50 million
- Miscellaneous: 250 million

Total: 2,634 million

Annual interests and profits accrued from Dutch investments were estimated for the pre-war period as follows:

- Sugar: 24 million guilders
- Rubber and other plantations: 48 million
- Banks: 16.5 million
- Tin: 0.5 million
- Oil: 30 million
- Shipping: 6 million
- Railroad and tramways: 9 million
- Gas and electric industries: 6 million
- Industries: 1.5 million
- Miscellaneous: 15 million
- Interest on N.E.I. bonds, including interest paid by N.E.I. Government to Netherlands Kingdom: 35 million

Total: 191.5 million

To these 191.5 million guilders should be added unpaid dividends of various corporations, which amounted to about 10 million guilders per year (conservative estimate).

Thus the annual yield on Dutch investments amounted to about 200 million guilders. At the pre-war exchange rate the total figure for Dutch pre-war investment was about 1.2 billion dollars and the figure for annual returns at a little less than 100 million dollars.

It is interesting to note that in the two decades between World War I and World War II, Indonesia has served as the major or even the most important dollar supplier for the Netherlands.

The official statistics show that during the 20 years prior to World War II, the Netherlands had a steady annual deficit from trade with the United States. From 1921 until 1940 inclusive, the Netherlands had accumulated a total deficit on current account with the United States amounting to $900 million. For the same period of 20 years, on the other hand, Indonesia had a constant annual dollar surplus from trade with the United States. From 1921 to 1940 inclusive, Indonesia accumulated a total dollar surplus of $955 million on current account from its trade with the United States.

It can thus be computed that the dollar shortage and the dollar deficit from which the Netherlands has been suffering for years, has been reduced and even covered by its colonial income through interest on investments and dividend payments to companies with subsidiary branches in the colonies. Least the greatest part of Indonesia’s dollar surpluses was available to the Netherlands to cover a substantial part of the latter’s dollar deficit during the period 1921-1940 inclusive.

In passing, it may be noted that one effect of the Marshall Plan, of course, is to underwrite the dollar deficit in European trade during the current period. An understanding of the problems that will come later, however, is impossible without some knowledge of how these deficits were covered before the war.

Some fallacies of the alleged Colonial rule prosperity.

In the foregoing, an attempt has been made to bring to the fore Indonesia’s importance in world economy. During the last two decades, Indonesia has assumed an ever-more important role in world economy and in that of the United States. However, as a result of Japanese occupation policies and as a result of Dutch military actions, the production of agricultural commodities historically important in Indonesian trade has suffered heavily.

Due to the two military actions by the Dutch in 1947 and in 1948, the revival of production in world markets has not only been severely hampered but available stocks of produce have been destroyed and a great many estates, plantations and factories have been damaged.

It may be fitting to point out at this juncture that while the Dutch have been known as the most enlightened colonial administrators, it should not be forgotten that there was a reverse side. It is true that increase of production in our country took place during the last 50 years. However, it is a mere banality to state that — as so many defenders of the colonial system do — “for instance, in 1940 the standard of living in Indonesia was higher than 40 years before and considerably higher than during the period of the East Indies Company in the 17th Century.”

One has to look at such a phenomena from the point of view of its relation to the total increase of production. While production and exports amounted to an annual value of hundreds of millions of guilders and dollars, the Indonesians led their existence on the level of about one penny per day. Among other things, three and a half centuries of Dutch rule resulted in:

Only 7 out of 100 Indonesians in 1940 could read or write.

In a population of 70 million people, there were only 1,200 medical doctors — one physician was available to care for the health requirements of every 60,000 people.

The standard of living in 1922 in rural areas was 3 cents per day (U.S. currency), and in 1933, the standard of living decreased to the unbelievable level of 1 cent (U.S. currency) per day per person in rural areas.

The daily wages of factory labourers in the industrial centres of the cities were about 12 to 15 cents (U.S. currency) per day.

Despite the fact that our country is one of the richest in the world, its people were forced to subsist in conditions of poverty and of circumscribed opportunity.

In 1936, our people — comprising 98% of the population of the archipelago — received but one-fifth of the national income. Foreign Asiatics, comprising less than 2% of the population, also received one-fifth of the national income. The European, who formed less than ½ per cent of the population, received 65% of the national income. Our people had to exist as best they could in inadequate housing with insufficient
A map showing the political units of the United States of Indonesia as it was constituted before the last Dutch "police action." The dotted areas show the Javanes and Sumatran territories under the control of the Indonesian Republic. The other areas were the Negara (States) and Daerahs (Autonomous Territories) created by the Dutch to weaken the Indonesian Republic in defiance of the Linggadjati Agreement of November 15, 1946. They are Sumatra (1), South Sumatra (2), West Java (3), Madura (4), East Indonesia (5), and East Java (6). It is proposed to combine the Daerahs of Borneo (7-12) into a Negara under the name of Kalimantan. The map shows the Daerah of Banka and Billiton (6), Netherlands New Guinea (16), the Dutch-controlled town of Padang (13) and also the Dutch-controlled territory in Central Java (14).

clothing and under health conditions that would not have been tolerated by the Dutch in Holland, who have sovereignty in Indonesia.

Behind the struggle for political independence is the demand of 75 million people for a higher standard of living, for economic democracy and for a fair share in the wealth of their country.

Furthermore, from the facts and figures given in connection with the economic structure of Indonesia, it can be concluded that one can speak of a one-sided agricultural economic structure. Indonesia’s one-sided agricultural economy, to a great extent, was the result of a deliberate colonial policy. While it is obvious that Indonesia with its vast natural resources and its huge population has excellent possibilities for industrial development, the colonial government at that time was anxious to keep the structure of Indonesia’s economy predominantly agricultural. Such for obvious reasons. It was meant to protect the vested interests of the Dutch, who had their capital mainly invested in agricultural estates. Surplus of labour could only find employment outside their village economy within the scope of agricultural production on estates and plantations. Industrial development, while opening possibilities for labour surplus, would at the same time tend to raise the wages in agricultural production if only by the mere fact that the supply of labour would become less abundant.

To the Dutch agricultural interest, it might have been beneficial to keep the wages low. In so doing, however, no due attention had been paid to the efforts of raising the purchasing power of the people. The possibilities for Indonesia as well as other parts of the world were neglected.

NOTES AND COMMENTS

Christian Church on Gambling.

The Church Assembly’s Summer Session held recently at the Central Hall, Westminster, the Archbishop of Canterbury presiding, was, among other things, to persuade the Church of England to give a definite pronouncement on “its principles and attitude in regard to gambling,” as no such pronouncement has ever been given, although the Lambeth Conference last year passed a strong resolution drawing attention to “the grave moral and social evils, the deterioration of character and the ruin of homes” due to gambling, yet constitutionally, it could go no further.

The Ethical Aspect.

Still more illuminating is the fact mentioned that “One party of the Church holds that gambling is not wrong ethically,
but only in the evils to which it leads."

All this strikes a Muslim as somewhat primitive thinking. He wonders what difference can be instituted between acts ethically wrong and those that lead to evil. To him all that leads to social evil must *ipsa facto* be ethically wrong and *vice versa*. It is only a mind warped with Christian conundrums that can entertain such glaring contradictions in its mode of thinking.

**Christian Attitude Towards Law.**

Church Christianity started with the principle that the Law was a curse, and that faith on the part of the believer and grace on the part of God—the latter meaning, of course, the grace of blood shed on the Cross—were the only requisites for the moral redemption of humanity. How far this redemption has so far been effected in the actual facts of existence it is for the Church itself to judge. What we find is that in this 1949th year of grace the Church is busy contemplating the enactment of a law forbidding gambling as a moral and social crime.

**An Anachronism.**

But even when the Church realizes its mistake, as it has inwardly done for a long time past, and feels the need for law in such matters as this, does it not strike one who knows as an anachronism in view of the clear, unambiguous and reasoned pronouncement of the Qur'ān on the subject made 1400 years back? The Qur'ān says:

"They ask thee about intoxicants and games of chance. Say, in both of them is great sin and some advantages for men and their sin is greater than their advantage."

And in stronger terms:

"Intoxicants and games of chance . . . are only an uncleanness, the devil's work, shun it, therefore, that you may be successful" (5 : 90).

The social evils to which it leads are not left unmentioned:

"The devil only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance" (5 : 91).

What is the use, one may ask, of giants of academical learning like the Church dignitaries of Great Britain, to assemble in a solemn conference at much expense of public money and so much waste of their own precious time, to come to a half-hearted decision at this late hour on this very question. Honesty and frankness would demand that people in general and those responsible for legislation and administration should be asked to pay heed to what the Qur'ān and the Prophet Muhammad have already said on this subject. No consideration of prestige should stand in the way of the Church making this recommendation to its fold. The ailing and bleeding humanity of our times cannot afford to pay any more price for such petty vanities even if they are surrounded by a halo of sanctity, real or false, such as they are in the present case. As for the propriety or impropriety of speculation on the Stock Exchange, referred to in the reported news, the Church dignitaries of England can very well spare themselves the trouble of further thought on the subject and listen again to what the Prophet Muhammad has to say on it. There is a report in the *Bukhari* narrated by Abu Sa'īd which reads as follows:

"The Messenger of God forbade *Mushabadda*, and this was the throwing by a person of his cloth for sale to another before (the latter) examined it or looked at it, and *mulamasa*, and *mulamasa* was the touching of a cloth without looking at it."

Again Ibn 'Umar reports:

"Whoever buys cereals, he shall not sell them until he obtains their possession."

We wish we could attach some importance to the vision and insight of a prophet and rely less on our own dim and faulty vision of the laws working in human social affairs.

**San Francisco Hopes Not Fructified.**

The *News Chronicle*, of London, in its issue for July 8th, 1949, made a brief reference to the speech made by Premier Attlee at the thirtieth anniversary of Chatham House—the Royal Institute of Foreign Affairs—held in the Guildhall of London the previous evening. Addressing a gathering of 700 odd distinguished men and women of Great Britain and other countries, Mr. Attlee is reported to have referred to the hopes roused at San Francisco, when the foundations of the United Nations Organization were being laid, and said:

"Those hopes have not fructified. The United Nations has not yet succeeded in bringing to a longing world an assurance of peace."

In analysing the causes of this deplorable failure he is reported to have referred to certain Eastern powers who regarded "international conferences not as forums but as occasions to enforce their own demands."

We are afraid this wrong attitude towards international questions is no new thing in Western politics. It had long been one of the detestable weaknesses of the Western powers and now it is the turn of the Eastern powers, who have learned their lessons from the former, to prove the worthiness of their discipleship. And no one can venture any opinion if the teachers, even when subdued by the shocking rudeness of the pupils, are not still in their heart of hearts worshippers of the theory "my nation — right or wrong."

**Christianity and Internationalism.**

We Muslims have always held the view that there is an inalienable connection between rabid nationalism, which is the very negation of Internationalism, and Christianity. The reason is to be sought in the sources of Christianity. The founder of Christianity was a national teacher. He was "not sent but unto the lost sheep of the house of Israel." He did not want the "children's bread (meaning the blessing meant for the members of the Jewish race) to be thrown unto the dogs (meaning the non-Jews)." This emotional limitation of the founder must of necessity lend colour to the socio-religious outlook of men and women who borrow their deeper emotions from his personality. Offspring of the national stage of human socio-spiritual evolution, Christianity, we make bold to assert, cannot enable its followers to rise to that height of real social consciousness which can make for a genuine international agreement on questions that affect the joint interest of humanity, so closely united by the shrinkage of space through the modern means of communication.

It is high time that the succession of Prophets and of Divine dispensations should be considered in the light of this historical evolution of the human mind. The role of the Prophet Muhammad will be easier for Western Christians to understand and appreciate if it is approached from this particular angle of vision. Allegiance to the Prophet would then appear to be the only way of opening the Western mind to a real international consciousness.

It may appear to be a dogmatic assertion on our part at first sight but a comparison of the Muslim social outlook with the Christian reaction to international problems will very quickly allay all suspicions on this score.
THE MOSQUES OF ISTANBUL

By MEHMET KIDEYS

A City of Domes.

Beside the natural beauty of Istanbul, we also observe the magnificent monuments that architectural craft has created augmenting this beauty. These monuments have caused Istanbul to become a real "City of Domes". One can view the unsurpassed panorama that is formed by the domes from a tall minaret or a fire tower or from an airplane that is flying over the city. To understand that Istanbul is a "city of domes" one need only remember that the "New Mosque" at one end of Galata bridge has 6 domes.

When we look from the Sea of Marmora that surrounds the city, the mosques with minarets that rise from high hills render to the general view a beauty and a character that cannot be found in any other part of the world. If these minarets had not been found on the city's horizon, Istanbul would have lost its present-day attraction. This fact is not only expressed by Muslims but also by the tourists who visit Istanbul.

Reference Books on the Mosques of Istanbul.

These monuments form an everlasting source of research for young and able architects. There exists a valuable guide for those who attempt to study these monuments. The guide-book is the Hadisat-ul-cemami by Hafiz Huseyin effendi of Ayvansaray. The book contains both large and small mosques within Istanbul and its surroundings up till the year 1768. Hafiz Huseyin effendi, in order to compile this guide, made his prayers in each mosque to increase his knowledge about each particular mosque. He has also added notes of the inscriptions in each mosque, the name of its founder and maintainer and, if possible, a note of their graves. The author has further classified, according to his own method, medresebs, tombs, tekkebs and 'imarets, etc., that are annexed to each mosque.

Seyyid 'Ali Sari Effendi has added another volume to Hafiz effendi's above-mentioned work. This work, in two volumes, which was published in Istanbul, has given us knowledge about the mosques within Istanbul and its surroundings up till the year 1838. The two volumes have been compiled in the following manner:

First volume:
(1) The Salatin mosques. (The mosques built by the Ottoman Sultans or by their relatives. The unique character of these mosques is that they have more than one minaret. The privilege of building a mosque with more than one minaret has been reserved for Sultans and their relatives only. None other than these were allowed to build a mosque with more than one minaret.)

The Mosque of Sulayman, the Magnificent — one of the masterpieces of the greatest Turkish architect, Sinan

OCTOBER 1949
(2) The Mosques within the city of Istanbul only, in alphabetical order.

(3) The large and small mosques outside the city walls of Istanbul (these are not in alphabetical order).

Second volume:

(1) The large and small mosques in the borough of Beyoğlu (Pera) and its districts.

(2) Large and small mosques whether belonging to a particular residential quarter or not.

(3) The village mosques alongside the European (Roumelian) shores of the Bosphorus, beginning from Tophane.

(4) The village mosques alongside the Asiatic (Anatolian) shores of the Bosphorus.

*Hadikat-ul-Cevami* was compiled in topographical order, and the number of mosques mentioned in it is 874.

In an unofficial register dated April, 1904, the number of large and small mosques within Istanbul and its surroundings is 910. Out of this number 216 were either burnt or demolished and the remaining 694 are standing. But undoubtedly one must make an appreciable reduction from the said figure, because very few of the mosques that were in bad repair from 1904 onwards were restored. Of some of these mosques only a minaret or a wall is left standing. Recently some were closed down provisionally. The decline of population has reduced the numbers of the congregations of these mosques. Therefore, it is natural to find that some mosques are closed down and now remain unused.

*Usul-i-Osmani Mi‘marî* (Ottoman architectural forms) which is also published in Istanbul, was prepared by the Ministry of Public Works for the International Fair of 1873 in Vienna. This is a folio edition with sections in Turkish, French and German together with profuse illustrations. This is an important work, if we do not take into account the theoretical mistakes on architecture and remember that it was published 76 years ago.

Foreigners have also published books regarding the mosques of Istanbul. Among these the first volume of *Constantinopolis und der Bosporus* by Hammer can be mentioned, as this was the first book in this field, being published in 1822. In this work 156 places of worship in Istanbul are mentioned. These are registered and described as follows:

(1) The Salatin mosques and temples that were transformed into mosques from churches after the conquest of Constantinople (24).

(2) Grand Vizier Mosques (8).

(3) Vizier mosques (18).

(4) Mosques by the scholars, Agas, Chelebis (24).

(5) Mosques built on behalf of various tradesmen (6).

(6) Mosques with anonymous founders which derive their names from their localities (16).

(7) Mosques built on behalf of women (4).

(8) Masjids (small mosques) (36).

In *The History of the Ottoman State* by Hammer, published in 1835-1841, 877 mosques are mentioned with complete references to *Hadikat-ul-Cevami*, but with few amendments. In addition, 275 Medreses are registered and described.

Another great work on this subject is by Prof. Gurlitt, called *Die Baukunst Konstantinopels*, published in German 37 years ago. One volume of this important reference work contains the text and the other volume contains illustrations in 206 pages.

Mr. A. Gubriel, an ex-professor of Istanbul University and also president of the French Archaeological Institute of Istanbul, has published an article called *Les Mosquées de Constantinople*, in 1926, in the magazine *Syria*. This article covers 46 pages with illustrations.

Planning is one of the important aspects of the study of architecture. Mr. Gubriel has done his best to show the mosque designs as accurately as possible. He has classified the various
types of mosques in Istanbul into six different types. These six types are indicated. A study of the six types shows that for classification purposes the number and the formation of the domes and the half-domes surrounding them were significant factors. Two more types could be added to the types indicated by Mr. Gabriel.

Tourists' Guide to Istanbul, by Mr. Mamboury, published simultaneously in Turkish, French and German, contains valuable information and pictures about Istanbul mosques.

Turkish Mosques in a Class of Their Own.

From an architectural viewpoint the mosques of Istanbul and indeed all Turkish mosques are of an independent character and manifest their own peculiar beauty. From a distance the domes and the minarets with their graceful forms invite attention. The minarets, which are almost always built of stone, are of delicate craftsmanship, with their sherefs (balconies) exquisitely chiselled. The corners of the mosques, the window heads and the capitals of the columns are likewise ornamented. The corner formations are sharply constructed.

It is better to study a mosque as a whole rather than from an architectural viewpoint. This is because the different factors such as inscriptions, ornaments on marble and glazed tiles all deserve special attention. One can only admire the Turkish marble craftsmanship which created such graceful columns from white marble by visiting these immortal monuments.

The Qur'anic inscriptions above the entrances and in the interiors prove clearly the value the Turkish inscribers attached to these holy words.

Turkish Mosque types according to Mr. Gabriel

Two types not mentioned by Mr. Gabriel
WHAT THEY THINK OF US

The Future of Palestine

In the London quarterly *East Europe*, for August 18th, 1949, a writer in discussing the interest of Russia in the Middle East and how her politics dovetail into the expansionist aims of the Zionists has the following disturbing observations to make:

**Soviet Russia and Palestine.**

"In all areas of importance for the Soviet Union, Moscow has practised various methods of penetration. Palestine is one of these areas. In the heart of the Middle East, bordering on the Mediterranean, next door to the Suez Canal, an Israeli People's Republic would be an invaluable base for Soviet intrigues...."

"In the U.S.S.R., in the East European satellites, even in UNRRA camps in the west of the British and American zones, courses were hastily organised to indoctrinate Jewish youths, train them for diversionist activities, and then send them — legally or illegally — to Palestine. There Moscow wanted to build a communist fifth column strong enough to take over power, and weaken the genuine Zionists, the mildly socialist Mapai Party, and the other non-communist groups, by involving them in all kinds of conflicts.

"But events moved too fast for this communist plan to succeed. Moreover many of the young Jews who left Europe as professed Communists, in Palestine became attracted by the creative work to be done, and quickly dropped their artificial ideology. The result was that in the elections the Communists only polled 3.5 per cent of the votes, and Mapai was returned as the strongest single party. One of its leaders, Ben Gurion, formed the Israeli Government, and Chaim Weitzman was elected President.

"The Communists had lost the first game, but not the rubber. They changed their tactics, embarked on a violently anti-Government campaign and stopped Jewish emigration from the Soviet orbit. However, they did not stop the dispatch of arms to Israel. Despite the arms embargo imposed on the Middle East by the Security Council, tanks, planes and war equipment were smuggled into Israel on a large scale, paid for by sympathisers in all parts of the world. Arms deliveries from Czechoslovakia, Poland and other satellite countries were among the most important. After the recent Israeli Army Day, Premier Ben Gurion boasted that the impressive array of modern weapons shown in the parade had been imported since March 1948."

"Although at first this Soviet attitude seems illogical, it is the corollary of a well-thought-out programme. For the present Soviet Russia must reckon with Israel as an independent State. Having failed to establish communist influence during the troubled period of Israel's birth, she has to put into effect a long-range policy."

"In this two factors are decisive: (1) The Israeli Communist Party is the strongest, best organized and most influential Communist Party in the Middle East. It must 'co-operate' with the Arab Communist Parties and play a leading role among them. (2) The expansionist ambitions of the Zionists, who dream of a Middle Eastern Empire, reaching to the Suez Canal and including the Arabian oil wells, must be 'directed' to fall in with the aims of Soviet expansionism, which aims at penetrating into Turkey, Syria and Iraq; enlarging Soviet Georgia and Armenia, and creating a Kurdish and an Azerbaijani People's Republic."

"The Soviet leaders publicised these claims as early as the end of 1945. Both Soviet and Jewish expansionism can only be satisfied at the expense of the Arabs. This is the basis of their friendly relations. From the Soviet point of view this joint expansion is of primary strategic importance because it cuts across American and British expansion from the Persian Gulf towards Turkey, the anti-Soviet bastion of the Middle East."

"That is why Moscow supports the expansionist ambitions of the Zionists; furthers an Israeli-Arab rapprochement; prevents Jewish emigration from the Soviet orbit until new and reliable Jewish communist cadres have been trained. That is why Soviet propaganda attacks all signs of American and British influence in Israel, and makes great play with American and British obligations to the Arab countries...."

The Assimilating Power of Islam

Mr. J. Spencer Tringham in his *Islam in the Sudan*, London, 1949, believes that the enormous strength of Islam and the tenacity of the grip it holds over its adherents is mainly due to its extraordinary internal power of assimilating foreign elements. This is how he expresses himself:

"The Islamic creed appears so simple on the surface that one would not expect to find any great diversity of regional development. But, in fact, Islam is not so much a creed as a social system, a living organism embracing all races and every side of life, which has moulded and adapted itself everywhere to regional conditions.

"The origin and historical development of the Islamic system has been obscured through the ecclesiastical coloration of the Islamic tradition and the reader of an introductory textbook tends to get the impression that Muhammad, the Prophet of Arabia, to whom all tradition goes back, created it. In fact the only original element in Islam is the Prophet Muhammad himself who, linking himself on to the prophetic tradition of Judaism and Christianity, proclaimed himself essentially the Prophet of the Arabs and became a successful political leader in Arabia. But this was not all. His rise and the political unification which he and his successors imposed on Arabia coincided with forces which caused a new Semitic migration in the seventh century. This migration, as it spread the barbarian nomad war-bands with his creed as their unifying war-cry over Byzantine Egypt and Syria and the Sassanian Empire, gradually took over, along with the administrative and economic systems of the conquered countries, much of their religious and cultural outlook on life. The migrant Arabs, few in number and culturally inferior to the conquered, brought something new and vital — a unifying motive-force without which the exodus would never have succeeded. This was the original prophetic element of Muhammad embodied in a book, The Qur'ân, and the groundwork in his own successful career for the identification of Church and State. This individual element which gave Islam its recognizable character was absorbed by the masses of converts as a vitalizing element into their Hellenistic-oriental civilization and quickly became its unifying factor. These converts, on the other hand, gave the new prophetic creed, Islam, a world outlook which infused religion into everything in life — a conception of life as foreign to the religiously indifferent nomad Arab of the
seventh century as it is to-day. So the prophetic religion Islam became the syncretistic system it is to-day, distinct alike from Muhammad's conception and the oriental civilization which absorbed it; a new thing in fact arising out of their interaction and synthesis.

"The religion of Muslim peoples everywhere is full of non-Islamic customs and superstitions which it has absorbed, but these in no way weaken in religious-social solidarity. As a system it had an extraordinary internal power of assimilating foreign elements which enriched its original naive concepts, yet at the same time of retaining its own inner will to power, organic unity, and world-outlook.

"Its dogmatic development shows the stamp of Hellenistic ideas; its judicial systemization reveals the influence of Roman Law; its political organization under the Abbasid Khalifate shows the usage of the political ideas of Persia and its mysticism the appropriation of the current ideas of neo-Platonism and Hinduism. But, in each of these spheres, Islam shows its aptitude for organic assimilation and for remodelling foreign elements so that they reveal themselves as such only to the penetrating analysis of a critical investigation." (Goldziher, Le Dogme et la loi Islam, pp. 2-5.)

"This quotation refers to Islam's assimilation of elements of highly developed systems, but we must go farther. What about its contact, firstly with those strata of superstitious belief underlying all these oriental systems, and secondly with pure animism in Arabia, Africa, and other anistic regions? All this — the real religion of the people — provided it did not efface the essential individuality of Islam, was absorbed, too, and is a most important factor helping us to understand the hold Islam exercises over the masses. Of the Islamic system, apart from those elements indispensable for the maintenance of its distinctiveness, each people adopted those elements which harmonized most with its national character and ways of life. Whilst all Muslim peoples learn to reverence the shari'a as the divine law and symbol of the system, their lives are ruled by their own indigenous 'ada or customary law. This process of mutual assimilation has meant that Islam has become practically indigenious in each country into which it has spread. The Qur'anic, 'thus have we made of you an 'intermediary' community' (ii : 137), well illustrates the position of Islam in the religious, cultural, and geographical spheres.

"These two factors — the possession of a distinct individuality and the solidarity of a vast social system, together with its power of becoming indigenious by the assimilation or re-setting of elements of other cultures — explain the enormous strength of Islam and the tenacity of the grip it holds over its adherents.

"An important clue to the understanding of Muslims which arises out of this is that their religious and social life forms a natural whole. Muslims place extreme emphasis on the externals of religion and make no important ethical demands. They have a unified and attainable religious-social code of behaviour. They do not live, as Christians do, in a state of tension, feeling that their lives fall short of their religious standard. Therefore no strain is put on them. Their religious life is wholly a matter of behaviour and conformity. Social customs, though pagan in origin, all alike take on religious and Islamic sanctions. Nobody is wholly conscious of what elements are distinctly religious and Muslim, and what are merely social and pagan, identified with Islam by no logical implication. The result of this is that Islam is a vast complex system but only secondarily a motive power within."

1 It must be clearly understood that the spread of the Islamic religious system is not to be equated with the spread of Islamic political domination. That system did not then exist and under the Umayyads, Islam was almost the tribal religion of the dominant minority. The system began to develop under the 'Abbasids, and at their fall in A.D. 1273 it was fully developed.

A GLANCE AT THE WORLD OF ISLAM

Egypt

Islamic Centre in Spain.

King Farouk of Egypt has launched a programme for the establishment in Madrid of an Arab-Islamic institute to renew contact between the living Arabic culture of to-day and the Arabic Islamic heritage in Spain, which was one of the three or four greatest centres of Arabic civilization in its golden age. It was to a great extent through Spain, including the first great European university at Cordova, that the Arab world made its large contribution to the development of Occidental civilization.

The principal mission of the institute, according to this project, will be to seek out and study the manuscripts and antiquities in Spain from the nearly eight centuries during which Muslim kingdoms and principalities existed there. The Muslims came in 712 C.E. and the last were driven out just as Columbus was sailing to discover America.

According to the Egyptian preliminary information, a large number of libraries in Andalusia contain an invaluable store of Arabic manuscripts that may open up new possibilities in the study of the Arabic civilization.

The second major purpose of the institute will be to acquaint the Spanish-speaking peoples with modern Arabic and Islamic life and culture. Recent statements of the Spanish authorities and Spanish historical and other literature have indicated that the Spaniards are tending to regard with pride the flowering of Islamic culture on their soil and the Arabic aspects of their heritage.

Vast Housing Plan.

The Egyptian Ministry for Social Affairs has proposed an immense project for construction of 1,400,000 low cost dwellings. The proposal now is being studied in detail in order that the Egyptian Parliament can allocate the necessary funds.

Under the plan, the cities will get 400,000 of the new dwellings and 1,000,000 will go to the rural districts. A number of villages probably will be abandoned as incapable of reconstruction and new villages will be built on healthier sites.

Each of the proposed dwellings will contain modern sanitary plumbing and appliances. Rents will be low. The maximum monthly rental will average between £1 and 30/-.

It is felt that increasing productivity of the Egyptian worker, particularly in industry, will enable many families also to afford new furniture.

The plan provides Government 2 per cent loans and use of Government lands to reduce costs. The dwellings will be standardized with three rooms, a kitchen and a bathroom. After a period of some years, yet to be determined, the new homes will become the property of the occupants.

OCTOBER 1949
Egypt, the Minister of Justice has assured all the foreigners in Egypt that they would be in complete security. "The Egyptian judges will continue, as heretofore, to dispense justice in an equitable manner without making any distinction between those who call on them. They would keep a vigilant watch over the rights of the foreigners and the foreigners like the Egyptians will be equal in the eyes of law and protected by justice."

In talking of their personal status, the Minister of Justice remarked that he had instituted a special department in the Ministry of Justice for the study of such questions as concern the personal status of the foreigners. The department will consist of one British, one French, one Italian and one Greek, each nominated by the diplomatic representatives of his respective country. They will be nominated for a renewable period of one year.

**Egypt's Trade Relations with Muslim Countries.**

Both Egypt and Sa'udi Arabia have signed a 'commercial treaty which among other things provides for a permanent exhibition of Egyptian products at Jeddah and the sending of Egyptian trade missions to Sa'udi Arabia during the Hajj season.

Egypt has also signed a trade pact with Pakistan according to which it will receive from Pakistan 49,000 tons of jute in exchange of Egyptian cotton goods, rice, tanned skins.

In this connection it is interesting to note that Egypt took 50,000 tons of jute every year from India. Now Egypt will buy it direct from Pakistan, which produces practically 80% of the jute requirements of the world.

**Eritrea**

Eritrea, a former Italian colony, has a population of 600,000, of which 50,000 are Europeans. Of the population about half are Muslims and the remaining half are Christians.

Its various political parties, having grouped themselves into a bloc, have addressed the following manifesto, which was handed to the head of the British Administration, the representative of the Italian Government and the Liaison Officer of the Ethiopian Government on the 25th of July, 1949, with a request that it be forwarded to their governments:

The following parties and political associations of Eritrea:
- The Moslem League
- The Liberal Progressive Party
- The New Eritrea Party
- The Association of War Veterans
- The Association of Italo-Eritreans
- The Hezbi El Watani Party

HAVING CONSIDERED

(a) the political wishes of the Eritrean people which are aimed to immediate independence;
(b) the right of self determination of the people, established and proclaimed by the Charter of the United Nations;
(c) that the whole people of Eritrea, without distinction as to race, religion or political party, object to a partition of the Territory;
(d) the statements made jointly by the representatives of the parties and Associations in Asmara on the 22nd and 26th days of June, and in Asmara on the 24th day of July, 1949.
PROCLAIM
that they have constituted
EREITREAS BLOC FOR INDEPENDENCE
with but a single political programme consisting of
(i) the attainment of immediate independence for Eritrea;
(ii) democratic government;
(iii) territorial integrity within the present boundaries;
(iv) rejection of any plan to partition Eritrea, as suggested by the Bevin-Sforza compromise, or of
annexation of part of Eritrea to Ethiopia or to the
Sudan. In any event opposition to any other plan of
annexation to any other country or nation.

The General Secretaries:
M. L. IBRAHIM SULTAN.
L. P. P. SEJUM MAASCIO.
N. E. P. MOOHAMED 'ABDALLA.
A. W. V. 'ALI IBRAHIM.
A. E. E. FILIPPO CASCIANI.
H. W. E. P. AHMED 'ABDELKADER BESCHIR.


Indonesia

THE STRUCTURE OF THE FUTURE OF INDONESIA SERIKAT.

The Republicans and the Federalists have agreed on the
structure of the future Republic of Indonesia Serikat.

The United States of Indonesia, to be known as Republik
Indonesia Serikat (Republic of United Indonesia) will consist
of ten States in which will be incorporated the Republic of
Indonesia and the member States of the Assembly for Federal
Consultation, generally referred to as the Federalist States.

The people of Indonesia will be represented by a House
of Representatives and a Senate. Members of the House
will be elected in proportion to the population of the component
States, the Republic of Indonesia having one-third of the total
number of seats in the House. Each State will be represented
in the Senate by two members.

The Senate will have advisory powers with regard to all
matters and legislative powers pertaining to matters dealing
with relations between the central government and the partic-
ipating States and relations between participating States.
Decisions on bills that concern relations between the central
government and participating States or relations between par-
ticipating States will be made by the Senate and Lower House.
The Senate will then exercise legislative jurisdiction on the basis
of such decision. Should bills be passed by the Lower House
and rejected by the Senate, they can be enacted into law by
winning a two-thirds vote in the Lower House after rejection by
the Senate.

The President, with the concurrence of authorized repre-
sentatives of the participating States, will appoint three forma-
teurs to submit the names of other Ministers who with them
will constitute the Cabinet of the new government. Within the
Cabinet, five Ministers will have special status — the Ministers
of Defence, Foreign Affairs, Home Affairs, Finance and
Economic Affairs; these Ministers will form an inner cabinet
with full authority to make cabinet decisions.

The Republic of Indonesia Serikat will take over
sovereignty from the Netherlands and from the Republic of
Indonesia as well.

Within a year after transfer of sovereignty, a Constituent
Assembly would be formed, composed of members elected at a
free, secret election based on regulations to be set up as soon
as possible.

The Republic of Indonesia Army would serve as the basis
for the establishment of the armed forces for the new govern-
ment.

Red and white will be the national colours of the Republic
of Indonesia Serikat, the Indonesian language as the official
language, and Indonesia Raya as the national anthem. It would
be recalled all these were adopted by the Republic of Indonesia
when it proclaimed its independence on the 17th August, 1949.

Iran and Jordan

IRAN AND JORDAN SIGN A PACT

As a result of the official visit of His Majesty King
Abdullah of Jordan to Iran, a pact to bring the two countries
closer than ever has been concluded between the governments
of Iran and Jordan. The pact consists of the following clauses:

1. the development of favourable political relations by
means of concluding an accord of friendship between
the two governments;

2. the development of economic relations by means of a
trade treaty;

3. collaboration in cultural and literary matters between
the two countries;

4. collaboration in international questions with the
object of safeguarding peace and the creation of
security in the world within the scope of the principles
of the Charter of the United Nations and the engage-
ments of the Hashemite Kingdom of Jordan as defined
by the Arab League Pact;

5. collaboration in the creation of a proper under-
standing between the two countries, the solution of
differences which could arise between the Islamic
peoples through the methods of conciliation and the
strengthening of economic and cultural relations
between all the Islamic peoples.

The Exploitation of Oil by an Iranian Company.

The Seven-Year Plan of Iran has for one of its objects the
exploitation of its oil wealth. On the 7th of August, the Council
of Ministers authorised the creation of an Iranian company for
this purpose with a capital of one milliard rials (about two
million pounds).

North Africa

Algeria.

Mr. El-Abed Bouhaffa, Secretary of the Committee for the
Freedom of North Africa, 221, West 10th Street, New York 14,
U.S.A., has addressed a letter to the President of the United
States on the affairs of Algeria.

After pointing out that the Algerian people, who lost
70,000 soldiers in World War II, were never consulted about
their participation in the Atlantic Pact, and that the French
Government was not entitled to speak on behalf of the people
of Algeria, and that the arbitrary inclusion of Algeria in the
Atlantic Pact and its description as 'the Algerian departments
of France' are not only an insult to the honour and dignity of the
Algerian people, but also a serious violation of the natural and
inalienable rights" of a people whose country in the 16th and 17th centuries, being a dominion of the Ottoman Empire, was given, along with many other European states, de jure recognition by Turkey in 1669. However, Algeria in 1847 was compelled to capitulate to French invasion and colonial domination after a resistance which lasted seventeen years. It repeats on behalf of His Highness Emir 'Abd el-Karim, Chairman of the Committee for the Liberation of the Maghrib, at Cairo, the injustice done to Algeria by its arbitrary and unilateral inclusion in the Atlantic Pact and the determination of Algeria never to "accede to a regional agreement which designs to maintain freedom, security, and peace in France but takes for granted the subjugation of some ten million Algerians by a totalitarian colonial régime which denies even the most fundamental human liberties."

It proceeds to point out that "it is common knowledge that the 'purposes and principles of the Charter have not yet been extended to the people of Algeria where the principles of democracy, individual liberty and the rule of law' reaffirmed in the Atlantic Pact are ruthlessly suppressed. Since the V.E. day, the world continuously hears of new acts of aggression and intimidation against the Algerian people. It may seem unbelievable but shockingly true that there are in Algeria to-day some 100,000 political prisoners withering in French medieval jails! In this connection, one cannot fail to recall the horrible massacres of 40,000 men, women and children in Constantine, in May-June, 1945, by the French Government, a signatory of the Atlantic Alliance."

"Article 4 of the Atlantic Pact implies theoretically that any action the Algerian people might rightfully take to liberate themselves from the French rule could be interpreted as a threat to the 'territorial integrity and the political independence' of France. Thus, should the Algerians decide to resort to an armed rebellion as a last desperate alternative to regain their freedom and independence, the members of the Atlantic Alliance under Article 4, would find themselves bound to help France, a colonial power, check the Algerian liberation movement. Thus the Pact could also be interpreted to be directed towards safeguarding and strengthening colonial oppression and maintaining the political status quo in Algeria. This would constitute in fact a violation of Algerian sovereign rights."

The letter ends by asking the President to request the postponement of the inclusion of Algeria in the Atlantic Pact "in the light of these inconsistencies which have already aroused great fear and resentment in Algeria and which, unless corrected, might lead to serious disturbances in that important Mediterranean area, until such time as the present 118-year-old oppressive French colonial régime may come to an end and that social and political conditions in Algeria may be established which are more in the line with the spirit and letter of the Atlantic Alliance."

Spanish Morocco.

SPANISH MOROCCAN POLITICAL PARTY'S LETTER TO GENERAL FRANCO

'Abd el-Khalil Torres, Chairman of the Hisb al-Iltah al-Watami (The National Reform Party) of Spanish Morocco, recently sent a memorandum, dated Tangier, the 20th July, 1949, to the President of the Spanish Republic, General Franco. Mr. Torres lives in exile in the international zone of Tangier.

The memorandum begins by asserting that the party in submitting it is presenting to the Spanish Government the cry of misery coming from the people of Spanish Morocco as a whole.

It reminds the Spanish President of the solemn promises of reform and autonomy made to the people of Spanish Morocco at the time of the Civil War in Spain, and says: "The people of Morocco have ardently supported your cause and have helped in no small measure in your final victory... they have fulfilled faithfully their promise to you, but your promises to them have not been fulfilled as yet... At the conclusion of hostilities, Arkas was made Resident-General, and during his stay in office the people of this country have undergone severe and intermittent persecution and misery... General Barilla then replaced him... he spent some time 'studying conditions'... his 'studies' seem to have justified to him giving another dose of misery to the already oppressed people of this country."

The memorandum relates many acts of oppression and of wasteful spending of public funds by the Spanish officials — funds which it asserts "are urgently needed for the relief of the starved and diseased people of the country," and it reminds the President that during the recent famine in the country, "when great numbers of people were dying from starvation and disease, the Resident-General thought it opportune to spend millions of pesetas on redecorating his already luxurious and sumptuous palace."

The President is also reminded that the Spanish Government has repeatedly declared its good intentions towards Morocco. "Successive Spanish Governments have declared that Spain has no motive in its occupation of Morocco beyond her desire to prepare the country for self-government at an early date. Such statements, the memorandum says, have induced the people to believe in the sincerity of Spain, but "they are beginning to doubt that now." But when, the memorandum records, the President of the Reform Party, after his stay in the Arab East, wanted to return to his country to start work for its liberation, the Resident-General refused him permission to enter Spanish Morocco. Besides him, the representative of His Highness the Caliph at the Arab League (Muhammad bin 'Abbad), and the representative of the Party in America (Mehdi Bennoua), were also debarred from returning to Morocco. And when the people staged a peaceful demonstration in protest against the Spanish authority "they were shot down by Spanish authorities... many were killed or injured and 400 were arrested and thrown into prison."

The memorandum continues: "Spain is responsible for the lives of these innocent martyrs it killed and for the misery which is weighing heavily on the people of this country... Ethics and the religion which the Spanish people profess dictate that those Spanish officials who have been instrumental in committing such atrocious acts and who have offended by their deeds against their religion of Christianity and their national honour by offending our Prophet and our religion in the events of the 8th February, 1948, should be brought to book."

Of the Resident-General the memorandum says: "He has surrounded his person and office with highly sumptuous shows... he spends extravagantly on his private entertainment... and has no regard for the welfare of the masses of the impoverished people."

The memorandum refers to a tour of the Moroccan districts made by the Resident-General in October, 1949 and says: "He ordered that many arches of triumph be built along the road he was taking... thousands of villagers were forcibly lined on his route to cheer 'Barilla... Barilla'... Muslim women were brought to dance for his entertainment..."

Pakistan


Fifty-one nation building schemes, involving an expenditure of about $145,920,000 during a 5-year period, have been
approved by Pakistan's Development Board. The execution of almost all the 51 schemes has already commenced.

Hydro-electric projects alone, which are expected to provide 100,000 kws. during the next 5 years, are estimated to cost $45,600,000. These schemes would, it is claimed, bring over 4,000,000 acres under cultivation.

Besides the hydro-electric schemes, another $42,560,000 will be spent on various other irrigation projects (West Punjab), the Togha Nala irrigation scheme (the North West Frontier Province), and the Ro'd Kohi irrigation scheme in Baluchistan.

An equally large sum has been set aside for the improvement and development of communications in Pakistan.

The Development Board has also approved schemes to improve and initiate measures to fight and prevent disease in the country. Among these schemes, which are estimated to cost $9,120,000, is one for the establishment of the Fatima Jinnah Medical College for women at Lahore.

The industrial schemes approved to assist private enterprises are expected to involve an expenditure of approximately $45,600,000.

**Foreign Assistance for Industrialization of Pakistan.**

The Pakistan Government are negotiating with a number of foreign firms to help industrialize the country.

A proposal to set up an electrical equipment industry is being discussed with a well-known foreign firm and negotiations are expected to be completed in the near future.

Another firm has been consulted on the extraction of timber from East Pakistan's forests. These forests are stated to be some of the best in the world and their teak wood can be used in the railway and shipbuilding industries.

Negotiations are in progress with a number of big industrial firms and technical training institutions in France and the United Kingdom for facilities for the training of Pakistani nationals in technical subjects.

Training facilities have been offered to Pakistan by the Manchester College of Technology, the Federation of British Industries, the General Electric Company and Messrs. Dawkins Ltd. of the United Kingdom, and a leading French firm.

**Pakistan Cottage Industries to be Represented at New York Fair.**

Begum Liaqat 'Ali Khan, wife of the Prime Minister of Pakistan, announced recently in Karachi that products of Pakistan's cottage industries would be exhibited at the forthcoming "All World Women's Exposition," to be held in New York during the first week of November.

All the provinces have been invited to participate and the collection for the exhibit will include copper wares, consisting of vases, bowls, trays and ornaments, ivory pieces from the Frontier Province, products from Sind's glass works and silver pieces from Dacca, Eastern Pakistan.

**Pakistan Sends Food to Meet Iran's Shortage.**

Pakistan has already sent 1,000 tons of wheat to Iran and another 5,000 tons are on their way in response to her request for food grain needed for her food-short Seistan Province.

**Pakistan Plans Paper Factory.**

A Pakistani paper factory is expected to be in production in 1952. The Government has engaged the services of Canadian and Swedish experts to work out the economics of the paper and pulp industry in the country. The factory, which will be in East Bengal, is to cost about £5,000,000.

**Russia**

**Kazakh Women Scientists.**

Thousands of Kazakh women who received higher education in Soviet times are now working as engineers in factories and mines, as agronomists and livestock experts, teachers and physicians. At present 160,000 Kazakh girls are studying at secondary schools and 10,000 in higher educational institutions. Sixty-three women of Kazakhstan hold scientific degrees and doctorates, and 100 are working for their degrees in the Academy of Sciences of the Kazakh Republic. Eighteen Kazakh women this year received the degree of Bachelor of Science.

**Turkey**

**Turko-Egyptian Friendship Society.**

On the 15th August, 1949, a Turko-Egyptian Friendship Society was established in Istanbul. Its Honorary Presidents are H.I. Viscount Zaim and H.I. Viscount Idris, the Mayor of Istanbul, in Turkey. The founder of this Society is a well-known lawyer of Alexandria, Egypt, Nayef Bey Mankabadi.

In Nayef Bey Mankabadi's opinion, the establishment of a Turko-Egyptian Society is long overdue. The mutual interests of both Egypt and Turkey necessitate an association of this kind. Egypt, which is the leader of the Arab League, should have the most cordial relationship in every sphere of activity with Turkey. Egypt can never be satisfied with her relationship with other Arab States, as they are still weak and in their infancy. Turkey is a country which has been successful in drawing the attention of the West to her interests. That is why she is receiving the material as well as the moral aid of the Western nations. Egypt can and should learn from Turkey's experience in this field as well.

**Intensive Electoral Campaign in the Aegean Area.**

Ismet Inonu, the President of the Republic and also of the Republican People's Party, and Celal Bayar, the President of the Democratic Party, have been very busy in their electoral campaigns in the coming year, in the Aegean area and particularly in Izmir. In a mass meeting arranged by the Democrats in Izmir, the attendance by 80,000 people broke all records ever achieved by any political party in Turkey.

**The New Ships of the Turkish State Maritime Lines.**

The six steamships that the Turkish State Maritime Lines bought from the U.S.A., ranging from 6,000 to 9,000 register tons, have all arrived in Turkey. The largest of these ships is the "Tarsus," which called at the Port of London before it reached Istanbul. With the purchase of these modern fast passenger vessels, Turkey can now compete with the foreign shipping companies operating in the Mediterranean Sea.

The six small steamships for the Bosphorus ordered from Holland have also reached Istanbul, and these have greatly relieved the heavy passenger traffic between the central Istanbul and the nearby seaside towns alongside the Bosphorus, the Marmora Sea, and also the suburban islands (The Princes).

**A New Islamic Periodical in Istanbul.**

The first issue of Eblel Sunnat appeared in the beginning of August, which is edited by Mr. Abdulkadir Zapsu. With the publication of Eblel Sunnat, the number of Islamic periodicals appearing in Istanbul is now nine.
ISLAM IN ENGLAND

THE SHAH JEHAN MOSQUE, WOKING

The activities of the Woking Muslim Mission and Literary Trust are on the increase, especially the correspondence work. The nature of inquiries which pour in from all parts of the world, particularly from the Muslim world, is varied.

Owing to the summer holiday season in England and people being away from London, fewer friends attend the Saturday classes which are held at the London Prayer House at 18, Eccleston Square, London, S.W.1. The Woking Muslim and Literary Trust, over and above the work of explaining the tenets of Islam, also looks after the needs of Muslim students from abroad. During the summer vacation besides the overseas visitors who come to see the Shah Jehan Mosque, the Muslim students residing in Great Britain call upon the Imam asking for religious guidance and instruction.

Some parents are very keen on availing themselves of the opportunity offered them of sending their children to the Mosque during the holiday season for religious instruction. This adds to the work of the Woking Muslim Mission and the limited accommodation at the Salar Jung Memorial House becomes overcrowded.

Of late, now that things are more or less normal, many a friend from abroad has written to find out if his children could be accommodated at the Salar Jung Memorial House, especially during the summer vacation.

The readers of the Islamic Review are aware that the High Commissioner for Pakistan in London recently made arrangements for the holding of Friday congregational prayers in the building of the Pakistan Embassy. The first Friday congregational prayers were held on the day of the Jamatul-Wida (the last Friday of the month of Ramadaan), which fell on July 22nd, 1949.

His Excellency the High Commissioner asked the Woking Muslim Mission and Literary Trust to assist him in the observance of this important institution of Islam. Mr. 'Abdul Majid, Editor of the Islamic Review, and Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, Woking, accordingly led two congregational prayers on two Fridays.

Visiting the sick and invalid Muslims in hospitals, sanatoria, is also one of the duties which devolve on the staff of the Woking Muslim Mission. It is more often than not that the Imam is asked by public welfare institutions and private individuals to visit the sick Muslims. Every effort is made by him to bring comfort to them, and wherever needed, he supplies them with some suitable literature on Islam to read.

The sale of books and the distribution of free literature is also on the increase. Hundreds of pamphlets and small booklets are despatched free to all seekers after truth. This side of the activities of the Woking Muslim Mission and Literary Trust has increased considerably because of its making regular announcements for free literature in London weeklies and magazines.

A lecture on "Islam and its Contribution to Peace" was given by Mr. 'Abdul Majid on Friday the 27th August, with Miss V. Jenkins, of the Vedanta Movement in England, in the chair. The lecture was well attended, and went a long way to remove some of the age-old misconceptions about Islam and the Prophet Muhammad.

Many visitors came to the Mosque during the summer months. Special mention may be made of Mr. 'Omar Sulaiman, Emir of Bedde, North Nigeria, and his brother, Mr. Manie Saleh, Chief Scribe, Bedde, North Nigeria, who were accompanied by the representative of the British Council at Guildford on their visit to the Mosque on Friday, the 26th August, 1949. They were also entertained to afternoon tea.

The emir of bedde, North Nigeria, West Africa, standing in the centre, on the steps of the Shah Jehan Mosque, Woking, England

44
MODERN MUSLIM PAINTERS OF IRAQ

By S. A. KHULUSI, Ph. D.

The Impetus to Fine Arts by King Faisal I.

During the last quarter of a century or so, Iraq has shown many signs of progress in various departments of life. This has been mainly due to the whole-hearted efforts of its modern founder, the late King Faisal I, who spread education and sent students abroad at the expense of the state to study various arts and sciences. In fact he went so far as to enlist himself as a teacher at the Mamuniyya School in Baghdad.

His successors followed his footsteps and the progress of art henceforward took a firm course, and ultimately an institute of the Fine Arts was established. One of the fruits of this Institute was the graduation of a number of Iraqi actors and the establishment of a studio for the production of Iraqi films. Their initial effort, the screening of the famous story of 'Alia and 'Usam, proved a great success.

In music, one has only to mention that a little while ago an Iraqi conducted the orchestra at the Royal Albert Hall, London, to the admiration of his audience.

Painters of Iraq.

But it is in painting more than in any other field of art that the Iraqis showed their greatest interest. The father of modern Iraqi painting is undoubtedly 'Abdul Qadir ar-Rassam (born 1872). His works reflect the influence of the Turkish school where he was educated. 'Abdul Qadir produced some admirable paintings as early as 1910.

In 1930, Akram Shukri, the first art student to be sent abroad by the Ministry of Education of Iraq, came to London to pursue a course of study at the Slade. Then Fa'iq Hassan was sent to the Ecole des Beaux Arts, Paris. Three others, viz., 'Ata Sabri, Hafiz ad-Durubi and Jawad Salim, were sent to Rome. The last named, however, had part of his studies in Paris before joining his colleagues in Rome.

The various exhibitions of Her Royal Highness Princess Zaid, followed up by the Exhibition of Paintings and Sculpture at the Anglo-Iraqi Society, London (25th April — 8th May, 1949), proved beyond any doubt the great artistic talent the Iraqi Muslims possess. Those paintings, as some of our readers who saw the exhibitions may recollect, represent a mixture of eastern and western scenes, human portraits as well as still life, the old and the modern schools. Of the former, 'Ata Sabri, Hafiz ad-Durubi and Jawad Salim were undoubtedly the best. Of the latter, the Princess’s numerous paintings gave her the lead.

By virtue of their education in Rome, Sabri and Durubi are greatly influenced by the Italian School. On the surface, their pictures are somewhat alike, but on closer examination, one can distinguish between the two artistic personalities in the subtle points of their paintings.

The similarity between the two artists is not to be wondered at, as both artists had almost the same circumstances.

They exhibited extensively in Iraq at the Friends of Arts Society during the war, and they have collections of paintings and drawings at several Iraqi Art Galleries and museums. In 1947 they were represented at the Cairo Salon and in 1948 at the exhibition held at the UNESCO House in Beyrouth, the Lebanon. They also participated in a number of exhibitions.

In the recent exhibition I particularly admired Mr. Sabri’s "Self Portrait," "A Girl with Dark Hair" and "The Yazidi Spring Festival." Amongst Durubi’s paintings, the most noteworthy was his "Young Painter." His "Spanish Lady" struck me as an English girl dressed in Spanish apparel. Unlike Mr. Sabri, Mr. Durubi seems to be particularly fond of still life. Two of Mr. S. Hassan’s symbolic pictures, "Human Martyrdom" and "In our World" were of special charm. They represented a happy combination of colours.

It is worthy of remark that most of the Iraqi painters have inherited their talent from their fathers and that they were all offered scholarships by the Iraqi Government to study abroad.

"A Lady in Fur," by 'Ata Sabri

OCTOBER 1949
Iraqi Women Artists.

Iraq of late has produced a number of women artists, one of the foremost amongst them being Naziha Salim. It has also produced some caricaturists, e.g., Su’ad Salim, whose work has a touch of satirical criticism of Iraq’s social life, and Muzaffar Husain Jamil who, unfortunately, abandoned painting and drawing in favour of law.

Concerning Princess Fakhur un-Nisa Zaid, her works constitute a separate genre altogether. She exhibited her oil paintings, water colours and drawings at the St. George’s Gallery, Grosvenor Street, London. If Turkish style and Henri Matisse influence are apparent in one or two of her pictures, a good deal of her work is original and depicts Arabesque designs endowed with rich colours.

Though most of the Iraqi painters were influenced by ’Abdul Qadir ar-Rassam’s school, yet after their return from abroad they were the first to lead the revolution against it. They came back with a European style. So, even when their pictures were representing Iraqi scenes, they savoured of Western taste.

The Influence of Polish Artists.

The influx of Polish artists into Iraq during the war had an unhealthy but stimulating influence on the Iraqi artists. As all those Polish painters were impressionists, the Iraqi painters began to imitate them without having a genuine feeling for this mode of expression. They started reproducing what Monet would have been done without their having been to Monet’s country, in other words without having the congenial climate for this sort of painting.¹

But the Iraqis soon revolted against impressionism, which, though it did not find a fertile soil to thrive upon, liberated the Iraqi artists from the bonds of academic traditions. Starting afresh, they began to adopt their own style as Iraqis, free of both Turkish and European influences. But this stage is still incomplete. It is in its experimental phase. The heralds are promising. Time alone can pronounce its judgment as to whether present day artists are worthy heirs of al-Wasiti and the thirteenth century Baghdad school of painting.

QAID-I-A'ZAM MUHAMMAD 'ALI JINNAH
(died 11th September, 1949)

A LAMENT

You are dead and have left us,
You died, bereft us
Of age-old, long sleeping dreams
Of barbé riders riding the streams
Of Bukhara, Oxus and the far extremes
Of Al Cairo and Ind,
The burning Islamic lands and little Sind;

Those days you recalled,
You upheld the mem'ry fresh
Of what once we were,
And our present sorry pass.
At your call
Our Blood rose,
We were again after six hundred years
At the brink;

With proud pomp and green banners,
With a single cry,
We were ready to ride, ready to die,
Out of our barren deserts,
From the little huts,
To that greater glory,
To green hills and running water,
To Life, to Death, to Peace, to Slaughter;

For Honour,
For that old dream
Our fathers dreamt
And forefathers did and saw and felt.

We were all these things,
We were on the brink,
And then —

And then you died;
You left us open
To little schemes and sleeping thoughts,
And that backward road,
Till you come again
And bind us fresh.
From High Paths,
From Our Mighty Myths
And Incomparable Men,
Whom now you see, up Above,
Send forth gushing
The Old Great Bloods,
Subtracted of Modern Waters,
Flowing again, so well remembered,
Thro' our thin sapless veins!

... ... ...

You are dead,
And we little men,
Seeking the pomp you shunned,
Heedless of your lessons,
Creep past you and are ashamed.
God help us yet,
Be with us yet!

Moochool Jelal Shah.

Two of the new series of stamps issued by the Government of Pakistan to commemorate the anniversary of the late Qaid-i-A'zam Muhammad 'Ali Jinnah's death

OCTOBER 1949
BOOK REVIEWS


This book claims to be a survey of Hindu religion, but it is a bare outline of the religion of the Vedas, Agamas and Nigamas, which the Hindus called Sanatan Dharma, or the "Religion Eternal".

The author holds that the Aryans entered about 1700 B.C. into the land called the Punjab. This is a popular superstition of European Orientalists, and has been ably refuted by Pandit B. G. Tilkam. The author says that the early Indians were roving, hard-fighting, heavy eaters and drinkers. He calls them savages. The hymns of Rig-Veda, which enjoin universal friendliness, exalt the virtue of truthfulness and hospitality; surely the writers of such songs cannot be called savages. The great poetry such as the Hymn of the Ushas and the Purusapata is the product of most cultured minds.

The author depends on the well-known, unsympathetic critics of Hinduism like Professor Das Gupta Nehru. Surely Professor Nehru is not a Sunskrit scholar, and whatever he may say about Hinduism cannot be called authentic. Hinduism is a well defined and concrete faith which is typified in the great characters of Shri Rama, King Yudhisthir, King Harischandra and others.

The age of the Upanishads may be difficult to determine, but we know when the holy and great poet-sage, Valmiki, wrote his Ramayana. There was no Bengal at the time and the sea rolled at the coast of what is now called Bihar. Any specialised student of geology knows that it must have taken the sea, 8,000 or 10,000 years to recede from the coast of Bihar to its present position.

The author finds little good in Hinduism or in the character of the Hindu deities. Shiva is described as a terrible deity. It is evident that the author has not studied the description of Shiva given in the early five chapters of the holy Yajur-Veda, nor does he seem to have read Shri Shankara's tribute to Lord Shiva. The consort of Shiva, Shri Parvati, is described in most unbecoming terms. Let the author read the Kumar Samhita of Kalidas and the story of Sati in the Ramayana of Tulsi Das. She is the ideal Aryan woman, the loftiest character of womanhood.

The great Shankar-Acharya, the most brilliant and most holy intellect of India, is described as a sceptic and a peculiar man. I wonder whether the author has read the great commentaries of Shri Shankara, or is acquainted with the work of this most wonderful philosopher whose influence is reflected in the teachings of Hegel, Bradley and Spinoza.

The Bhagavad Gita is called a plea to kill human beings in war. The writer quotes the authority of Mr. Deo. Nothing could be further from the truth. The chapter on Yoga is worth reading and has some merit. The chapter on Islam in India is really worth reading.

No mention is made of the great ideal of Jivan-Mukta. There is no adequate reference to the ideal man and king, Shri Ramachandra.

The author has tried to find fault with everything connected with Hindu Dharma. It seems that a modern Christian is incapable of understanding any religion other than his own. The Hindu teachings have been recognized as of the highest and most elevated character by philosophers like Schopenhauer, Max Muller. The voice of the author of this book, which casts slurs on these great and ancient teachings will ever remain a voice crying in the wilderness.

H. P. S.


This is apparently the doctoral thesis of a young scholar, who has evinced a genuine spirit of broadmindedness and comprehension of the viewpoint of the adversary, so rare among those who deal with a similar subject. The book is a historical survey of the apologetic and polemic on both sides, Christian and Muslim; and what is particularly interesting, the author suggests in all good faith certain modifications, not only of the attitudinal frame of mind of the Christian missionaries but even in the very basic terminology of their cult. This last point I shall take up first.

The terms, or symbols as our author chooses to say, "son of God," "word of God," "spirit of God," etc., whatever they may have meant to those who coined these terms, certainly do not mean, according to our author, what they say. Without seeking the reasons for this development in the signification of these terms, the author recognizes (p. 126ff.) that the current terms are misleading and out of date; and he appeals for the employment of better substitutes. In the 11th century, the metropolitan Elias of Nisibis had explained trinity as "Self-existent Possessor of Life and Wisdom," and though the Muslim adversary concurred (p. 21), the Christians themselves rejected the interpretation. Now our author takes courage in both his hands and says: "The search for a more useful symbol than the 'son of God' does not mean an easy waffing aside of the true difference that stands between Muslim and Christian thinking about Christ. Can God's limitless perfection be revealed in a limited human form? And was it so revealed? Islam says no. The Christian Church has said yes, and has used the symbol 'Son of God' in expressing its affirmation. The missionary to Islam says yes, but seeks a way to express that truth which will be more full of meaning for Islam. . . . Is there in the old devotional literature any hint of a symbol or symbols that might express the Christian conception in more living form?" (p. 127, 129).

Can we suggest to our honest author the terms had fi'ilab and fāni fi'llab for the "son of God"? If he can rally the Christologists to this expression, he will have rendered a lasting service to humanity. An earlier opportunity was lost by the patriarch John, when translating the Gospel for the first time into Arabic at the behest of the Muslim governor 'Amr ibn al-As in May-June 659 C.E. (p. 12-13).

Another welcome suggestion of our author to Christian missionaries is to abstain from the "vilification of the opponents because they are opponents," which is "the barren opposite of obedience to truth"; and particularly from abusing the person of Muhammad (p. 123, 117f.).

When the entire world without exception doubted the chastity of the Virgin Mother, the very basis of Christianity, it was Muhammad (peace be upon him!) and none but he, who testified dogmatically to the virtuous life of Mary (peace be upon her!). In the whole history of humanity, there is no uglier example than that of the Christian missionaries, who, in the
most un-Christian manner, have left no stone of their ingenuity unturned to invent the dire falsehoods to attribute to their great benefactor, Muhammad. There are other factors also which render Muslim masses hostile to the Western missionaries, which our author has not touched. We may refer here to only one of them as a sample. To the average human being, a change from old habits is generally hard except when it is a change for the better, betterment both material and spiritual. Had the Evangelization opened for the Muslims a way for their liberation from colonial yoke, they might have found therein a proof that Christianity means what it says. Actually what has happened is just the reverse. To borrow the remark of an African to a European missionary (quoted by Sir Alan Burns, Colour Prejudice, London, 1948, p. 47) : "When you came, sir, you had the Bible and we the land; now we have the Bible and you the land."

Turning to the earlier portions of the work, the earliest Islamic polemic against Christianity may be traced directly to the Qur’ân. The author acknowledges that the sensuous and "physical joys" to be found in Paradise — a point on which an average uncultured Muslim: is so vehemently derided by the modern Christian — is also a Christian belief (p. 522), and he refers to Luke 22 : 30 and also to such Fathers as Afram (Epaphraem, the Syrian (fl. 365). Then our author doubts the stories (of the invention of unthinking Christian missionaries themselves) that Muhammad had had Christian tutors, or that "in the earliest part of his Medina period, he was constantly seeking information from Jews and Christians," in view of the fact that the Christian sacraments, the Christian services and the Christian doctrine "exposed in the Qur’ân and the Hadith are so "distorted" (p. 6-7).

"It horrified him (i.e. Muhammad), it being totally inconceivable that God should allow His Messenger (i.e. Christ) to be thus humiliated and tortured by his enemies," (p. 7). No, the horror was felt at quite a different thing: at the idea that God Himself (not His Messenger) could be murdered by His own creatures; and also at the notion of the Eternal God having a son, an heir-apparent to succeed Him after His death.

During half a thousand and more years, the Christians formed the absolute majority in Muslim Syria, Egypt, Spain, etc. How curious history then reads: "The Christians who were living in lands under Muslim rule were weak communities whose very existence was no more than tolerated by their masters... The danger of their situation made them glad enough to preserve the status quo without stirring trouble" (p. 11).

There seems a misprint (on p. 14, n. 8) when the author refers to page 89 for the discussion of the word Paraclete; he means probably p. 55. The earliest Muslim reference to Paraclete (as being the translation of the name Muhammad or Ahmad) known to me is the Sirâb of Ibn Hisham (the author of its first redaction, Ibn Ishaq had died in 150 H.). The Bible of Barnabas on page 487 is also said (p. 55) to preserve the name Muhammad in a prediction of Christ. Father Dawud is reported (p. 93) to have embraced Islam on discovering that in Luke 2 : 14, the prayer "on earth Islam and among men Ahmad" of the original Aramaic was translated into Greek as "on earth peace, good will towards men" (cf. Hebrew text of Psalms for the expression "Muhammaden"). Christ's insistence in the Gospels on the arrival of the last consolator after him, which could not be the Saint Spirit as it co-existed with Christ in his lifetime, has not induced only the Muslim authors, as our author says (p. 55), to believe that "Muhammad was easily recognized by the early converts to Islam from Judaism and Christianity, and they admitted widely that he was a Prophet whose coming had been announced in the Old and the New Testament"; but also by modern Christian scholars (Francois Nau, for example, in his Mohammed et la fin du monde). Such being the case, on account of polemics why alone was "Orthodox Islam influenced negatively; for it was forced into an opposition that crystallized its theology in solidified dogmatic form" (p. 41), and why shall not the same be considered as true regarding the other side also?

That the Christians have been wont to condemn Islam by à priori methods, without taking the trouble of even first knowing what Islam taught, has been freely admitted by our author, and he quotes Marcel Devic (6, 32) to the effect that: "during the first five centuries of the Hegira and up to the time of the second crusade, not one Christian writer (aucun écrivain) can be marked as possessing a correct notion about the work of Muhammad; and that the chief reason for this hesitation to examine the holy book of Islam was not primarily the great difficulty of the Arabic and the subject matter of the Qur’ân, but the fear of putting into the hands of Christians a diabolic book." The method of Byzantine Fathers is illustrated by the example that in translating the Qur’ân, they rendered (of their own whim and fancy) the word samad, an attribute of God, as "of hammered metal" and then ridiculed it (p. 27).

Our author acknowledges (p. 34) about the great missionary St. Francis of Assisi, that "at the court of the Sultan al-Kâmil, he was received with consideration and kindness at the very time that the Christian and Muslim armies were opposing each other on the battlefield." What a contrast to read, a few lines afterwards (p. 35-36), that even Raymond Lulli's faith was "undermined in the method of peaceful suasion, to the extent that he urged both Celestine V and Boniface VIII to proclaim and organize a new armed crusade, other methods having proved unfruitful." Again: "Missionary activity was greatly hampered by the abysmal ignorance that prevailed in Europe about the Muslims... and the Saracens still seemed more worthy of destruction than conversion." It is rare that we find such a sympathetic understanding of the true relation of Christianity to Islam as that in Gower's Confessio Amantis (A.D. 1384). Amans, the Lover asks:

I prei you tell me nay or yee,
To passe over the grete Se
To werre and slee the Sarazin,
Is that the lawe?

and he receives the answer:

Sone myn,
To preche and soffre for the faith,
That have I herd the gospel saith,
But for to slee, that hier I nought (p. 36).

What a mine of information to Muslim history the travel books of Christian pilgrims to Jerusalem and missionaries to other lands are, is once again demonstrated by the following quotation: "Ricoldus de Montre Crucis was one of the many Dominicans to go to Asia in the thirteenth century. He lived in Baghdad from 1290 until about 1300, trying to convert the Nestorians, and more especially the Muslims. He began a translation of the Qur’an, but abandoned it in disgust at the subject matter. Living in Baghdad at the time of the fall of Acre in 1291, which marked the end of the crusades, he was horrified by the news of it, and by the backwash of the catastrophe in the streets and markets of Baghdad, when great number of crusaders were exposed for sale in the slave markets" (p. 34 from Revue Biblique, 1893).
The result of the thirteen centuries of Christian polemic is summed up thus: "Undoubtedly the Christian polemic failed to cause conversion on a large scale. In fact Christianity in the East seemed to be fighting a losing battle with Islam from the very first, surrendering in ever increasing numbers to the enemy of its own community" (p. 39, cf. also Brown, Eclipse of Christianity in Asia, Cambridge, 1933). The author searches the reasons thereof. He believes that while attacking Islam, Christianity offers "no positive and acceptable alternative" (p. 124); that Christian dogmas are incapable of being rationally demonstrated as against those of Islam (p. 114); he sees that the trustworthiness of both the Old and the New Testaments is open to attacks "especially devastating" (ibid.), even the Gospel testifying to the fact that as early as the time of Jesus the Old Testament had undergone at least acts of omission; that the Islamic conception of God, of the infallibility of His Books, of the uprightness of His Prophets and Messengers, and of even Jesus Christ, is so exalted that the present Christian teaching falls too short of the expectation to have any great attraction (pp. 109-111); that there is irreconcilable contradiction between the text of the Bible and the official Creed in essentials including the trinity and the divinity of Jesus (pp. 51, 61, 82); that there is greater identity between the Qur'an and the Gospel on the question of Christ's being the Prophet of only the Israelites to the exclusion of the rest of the humanity, which is by the way considered as dogs, than what the missionaries say; that the position of woman and her social rights in the Bible are very much inferior to those accorded by the Qur'an (p. 112); that apart from baseless calumnies on the character of Muhammad, and unthinking prejudice against polygamy and divorce (the last of which they themselves have now adopted), there is surprisingly nothing to attack on the morality as enunciated by the Qur'an (ibid.); that even the Jerusalem meeting of the international Missionary Council opined in despair in 1928, that "it is not likely an education which is entirely Christian in its process can at the same time be dogmatically Christian in its contents" (6. 123); and our author feels constrained to avow: "There has been too much talk of the superiority of Christianity to other religions, as though we had a higher system of morality, or ethic, or philosophy. . . . The Christian system is not a system superior to other systems, nor does it aim primarily at the acceptance of superior ideas. It points men to one central picture, the picture of God revealed in Jesus as the Christ, and it aims at creating a change in every man, whether Muslim or Christian so-called, a transformation whereby a new type of released personality is formed" (p. 123-4). He even compares (p. 119) Christianity with a language, and in order to make it a mother tongue it must be inculcated at a very young age. To evangelize Muslims, the old method of attacking Islam from outside having miserably failed, he suggests: "It may even be that in the next few years the chief contribution of the missionary in the Muslim land will be not so much to the regeneration of individual Muslims as to the regeneration of Islam itself" (p. 126). With the concurrence of Professor Gibb, he thinks that an inexorable devotion to and reverence for truth must be displayed by the missionaries (ibid).

The author has surveyed only Arabic and some modern English books written by Muslim polemics, to the exclusion of all else, Persian, Urdu, etc., and we come across such divers names as Jahiz, Ibn Hazm, 'Ali Tabari, Ibn Taimiya, and above all Rahmatullah al-Hindi, the analysis of whose Zakir al-Haqq, the enemy No. 1 of Christianity, has taken full 12 pages out of the 130 of the whole book.

About the Woking Mission, he opines that "by its liberalizing and rationalistic syncretism is drawing further and further away from 'Qadianism' and is becoming almost indis-tinguishable from other comparatively broad and liberalizing tendencies in Islam" (p. 105). Yet he is not happy (p. 107) at the fatwa of the Islamic Review (54 : 421) to the Muslims of Finland, where the days in summer are 22 hours long, not to fast till the actual sunset but to break it between six and seven o'clock in the afternoon in Arabia, a fatwa in accord with the opinion of orthodox 'ulema of many Muslim countries including Hyderabad.

There is a rich bibliography, but unfortunately no index, to this work which may become a book of reference to beginners both Muslim and Christian.

M. H. U.


Considering that the novel form was introduced into Turkish literature as recently as the second half of the nineteenth century, Resat Nuri Guntekin's novel Calikhusu, meaning 'The Little Wren', but translated by Sir Wyndham Deedes as The Autobiography of a Turkish Girl, first published in 1922, shows that Turkish writers soon began to feel themselves at home in this branch of literature.

In fact, novel and short story are the most advanced forms of writing in present-day Turkish literature. One cannot say that there are many novels of good quality as yet, but the majority of those that exist are so; and the abundance of first-rate short story writers may be considered as a good sign for the future of the novel as well. It is a pity that no one, as far as I know, has, thus far, made any attempt towards making Turkish prose literature known to the English-speaking world. So, the service of Sir Wyndham Deedes, in this instance, has a double value, firstly, one of opening the way for others, and secondly, of translating, this particular work by Resat Nuri Guntekin. Turks always blame themselves for not being properly known to the Western world. I do not entirely agree with this view, and certainly not in the case of literature which should only be translated by one whose mother tongue it is. However, it may be the blame lies with nobody but in the fact that Sir Wyndham Deedes happens to be the only good translator who knows Turkish and who has a knowledge of modern Turkish literature.

There are, at present, apart from Resat Nuri Guntekin, novelists like Abdulkah Sinasi Hisar, who can be compared with the best of French literature, and short story writers like Sadik Faik, Refik Halid Karay, M.S.E., and Sabatiddin 'Ali, to name but a few, before whom one does not miss either Gorki or the Balkan story writer Istrati.

This success of Turkish writers in novel and short story is another instance of the fact that several characteristics of old Turkey were not natural but superimposed as a result of the conditions existing in the country. Otherwise, how could it be possible to emerge so suddenly and successfully from a centuries-old tradition of heavily ornamented, romantic and exclusively verse literature, and attain the unartificial realism that it has to-day.
This word "realism" may be objected to by those who have read R. N. Gunetkin's novel, in view of certain romantic passages in the book. However, the setting of the story is at a time when that degree of romanticism, in action and speech, was a real part of life in Istanbul. That the fault-finding romanticism is one, does not lie with the author, as is further proved by the complete switch-over to a realistic style as soon as the heroine of the novel leaves Istanbul and goes out to Anatolia.

The story is a simple one. A girl of good family, who loses her mother, then her father, at a young age, spends her childhood and teen age years as an unspoiled child in the hands of affectionate nurses and aunts and thus develops an apparently carefree and restless yet essentially tender and considerate personality. She goes to the fashionable French Convent School, "Dam du Sion," in Istanbul. Gradually, she finds herself in love with her cousin, though it takes her a long time to admit it even to herself. On the day they are going to get married, soon after she had graduated, she is informed of a short episode in her fiance's life when, after his engagement, he had a love affair with a Turkish woman during his stay in Switzerland. On receiving this information, just a few hours before the marriage ceremony, she runs away from her aunt's — fureture-mother-in-law's — house, leaving a short note behind her.

What makes the novel an interesting work is the part that follows. It is the story of a few years spent in isolated villages in Anatolia, as told, in her diary, by a young, well-educated and understanding girl from Istanbul. The realistic rendering of the dragging bureaucracy, the petty intrigues and gossip that exist side by side with an unexpected, hearty kindness and helpfulness in the Government departments and among the peoples of these provincial towns, which, more or less balancing one another, leave our heroine practically alone with her problems and with her own fate, is most successful. The description of life in a remote and backward village is equally well-drawn — facts never being falsely interpreted, as the author's point of view is neither too harshly realistic nor over-sympathetic.

From the very beginning of her adventure, which starts with her running away from her fiance, Feride, the heroine of the novel, acts like an idealist girl, though we know that the first motive was not idealistic at all. Yet it is a sign of dawn for a nation if individual disillusionments lead their victims unintentionally through a course of life which proves profitable for the community, instead of dragging them to depression and a useless life. In fact, the same theme has been used by several other novelists and short story writers, like Ya'kub Kadri Karaosmanoglu and M.S.E., at about the same time as this novel was written, so, this must have been a common occurrence in the days of the re-awakening of Turkey. Anyhow, the day comes when the individual consciously owns the idealism imposed on his or herself through circumstances and finds a new consolation and self-satisfaction in it. This also happens to Feride, and it is interesting to follow step by step her transition to conscious idealism, in spite of the ever increasing difficulties and misfortunes that she encounters during the course of her life in Anatolia, and in spite of the fact that she realizes more and more her undying love for her old fiance.

The social background of the novel relates to the time preceding Atatürk's revolution. That makes the novel of two-fold interest in so far as it shows how an intellectual movement of progress had begun to spread from Istanbul to other parts of the country through individual efforts, gradually paving the way for the gigantic move to be launched later by Atatürk.

In his effort to cover as large a field in the social life of the country as his subject matter allows, the author has also shown, quite unintentionally, something that is very rare in the world as a whole, but which has always been a characteristic of Turkey, and that is the classless mixing of the people, no matter what their social positions may be. Even in its imperial days titles were not inherited in Turkey, and even surnames are but recently introduced by law. If you add to this the fact that very few Turkish subjects of the Empire used to engage themselves in business, social superiority and prosperity have remained a passing, unimportant thing in Turkey. It might, therefore, be hard for most foreigners to understand the way in which Feride mixes with the family of an Armenian hotel porter, or to understand why, as the best means of gaining the respect of servants in a big house where she had to live for some time in Izmir, she decides to refrain from ordering them about; or why, when occasionally some conceited high officials or rich provincials in the novel try to assume an air of class superiority, it only makes them ridiculous.

The story reaches a happy ending with the reunion of the two lovers.

It would be impertinent of me to express any opinion about the English translation, as I am far from being a master of this language, but I cannot refrain from remarking that all through Sir Wyndham Deedes's translation I felt as if I were reading the Turkish text — he has not only translated the words, the sentences, the meaning, but also the language itself, with the style and the way of expression of the original. Any English-speaking reader who does not know Turkish and yet is anxious to experience what it feels like to read in that language, can do so by having recourse to Sir Wyndham Deedes's translation.

However, though it is a minor objection, I think to translate the title as The Autobiography of a Turkish Girl is too definitive for a novel heading, and, what is more, it gives one the feeling of a novel written about Turkey by a foreigner.

Another thing that I do not agree with is the change the translator deemed it necessary to make in the last part of the novel, where the reunion of the two lovers is related. Sir Wyndham Deedes shortens this part considerably, and, taking advantage of the fact that in the Istanbul of those days the spoken language was usually as elaborate as the contemporary prose, he publishes some of the long love speeches in letter form. That was either necessitated by the title chosen for the English translation, or else, Sir Wyndham Deedes may have disliked these last chapters, which, indeed, strike one as over sentimental after the realism of the preceding part. And it is true that by shortening these last chapters, the socially interesting and more successful parts of the novel gain in effectiveness. Yet the author of this novel wanted it to be as much a love story as a realistic social novel, and, to balance the large space given to the love story in the opening chapters, it was necessary that considerable space should also be given to it in the end. With the change he has made, Sir Wyndham Deedes may have improved the quality of the novel, but he has, I think, unbalanced it constructonally.

However, there are minor objections and are more or less a matter of taste. The fact remains that Sir Wyndham Deedes has shown in this translation an amazing power of conveying the spirit of the Turkish language into English.

B. E.
ISLAMIC TOLERANCE AS THE BEST GUIDE TO ANY ENLIGHTENED FUTURE

Brandreth Road,
Lahore, Pakistan.
8th August, 1949.

Sir,

Mr. Ahmed Emin Yalman, Ph.D., writing under the headline “Islamic Tolerance as the Best Guide to an Enlightened Future” in the Islamic Review for July, 1949, advocates that “to usher in an era of regeneration” and a “progressive age for believers in Islam,” it is essential for them to assert the following three things:

1. Denial of priesthood.
2. Not to judge fellow-men.
3. Tolerance of other religions and their acceptance as righteous ways leading to God.

Nobody would have any quarrel with the three virtues enunciated above, but to accept all religions as equally true, leading to God, is certainly neither tolerance nor the correct Islamic position, nor yet calculated to the regeneration and advancement of humanity, as our friend from Turkey would have us believe.

Elaborating the point, the learned writer recalls an incident when an Armenian Christian went to a Muslim Hodja and informed him that he wanted to embrace the Islamic faith. The Muslim divine replied:

“All religions are good roads leading to salvation. You have no right to bring sorrow to your beloved ones by rejecting their religion and breaking away from them.”

And he goes on to applaud this as “the tolerant attitude of a simple Muslim teacher, living about three quarters of a century ago in a provincial town in Turkey.”

Now this new road chalked out by the Turkish writer for the regeneration and advancement of Muslim society can by no stretch of imagination be called an Islamic teaching. It is just the other way about. Islam does not teach that all religions, as they exist to-day, are equally good roads leading to God. To accept any such proposition would mean putting premium on all kinds of superstitions, untruths and fetish-worship.

Does Mr. Yalman seriously mean to tell us that the Trinity is as correct a conception of the Deity as Unity, that faith in the Virgin Birth, the Crucifixion, the Resurrection and the Atonement, is as good a road to God as the Qur’anic way of an intelligent interpretation of life? Christianity teaches that man cannot reach God unless he professes faith in these mysterious dogmas which human reason cannot comprehend. Islam teaches that man can reach God by leading a good honest useful life. Does the learned contributor to the Islamic Review really mean that both these conceptions of life are equally good roads to reach God?

Here in this Indo-Pakistan sub-continent people worship animals, even snakes, and make human offerings to appease the wrath of certain deities. A large section of humanity is treated as untouchable whose very touch pollutes the caste man. There are hundreds of thousands of others whose very shadow is supposed to pollute the caste Hindu. There are still others who are known as the unseizable. Their very sight is polluting. They must shun all human habitation and haunt the jungles lest by some mischance they bring pollution to a Brahmin. Does Mr. Yalman think this an equally good road to reach God?

Is Conversion Anti-Islamic?

The argument advanced against conversion is still more ridiculous. It will break the hearts of the convert’s relations and friends. I am afraid if early converts to Islam were to follow this precious advice, there would have been no Islam in the world to-day. The conversions made by the Prophet not only tore asunder friend from friend and relation from relation, but only led to breaking of hearts; it actually led to breaking of heads. In one of the battles Abu Bakr and his son were ranging on opposite sides, engaged in a deadly fight against each other. Afterwards the son, recalling an incident on the battlefield, told his father: “Once you were within an easy stroke of my sword, but I spared you.” The father replied that he would not have spared him if he had got at him.

I wonder where Mr. Yalman has learnt his Islam or his history of Islam. If tolerance means letting people have their own ways of life, and not break other people’s hearts by conversion, the Prophet would not have disturbed the peace of the Meccans. He would have left Abu Jahl to follow his own ancestral faith. He would have told him: “Well, Abu Jahl, it is all the same whether you worship your idols or God. Both roads lead to God.”

Dr. Yalman’s Conception of Tolerance is un-Islamic.

I am afraid this kind of tolerance is tantamount to intellectual and moral anarchy. A static view of life like this is calculated in the long run to lead to deterioration rather than regeneration, stagnation rather than advancement. Tolerance pre-supposes the existence of differences. One may tolerate a false philosophy of life as found among other people, but he must not “accept” it, as the writer in the Islamic Review would have him do, as an equally good road leading to God. Islam stands for the highest spirit of tolerance. It gives the fullest freedom of thought to man. But at the same time it makes no compromise with falsehood and untruth. On the other hand it wages a relentless war against these — an intellectual war, of course, denouncing openly and vehemently all that is false. Mr. Yalman’s conception of tolerance amounts to a compromise with untruth and nothing could be farther from the spirit of Islam.

The Prophet was the greatest warrior of his day — a warrior of ideas, of moral standards, of social values, of metaphysical questions. He brought a message for mankind which is the only straight road leading to God. Other religions were
equally good in their own day. But they are no longer what they used to be. Much that goes in the name of those original founders of religions is human interpolation. Jesus is nowhere in the picture of the Church as it exists to-day. Hence it is certain not as good a road as Islam to take man to God. This does not mean that a Muslim must not appreciate the good that is still there in other religions. Nor does it mean that he should show any fanatical hatred of other religions. Side by side with appreciation of what is good in other religions and with tolerance of what is false in them, Islam proclaims and makes it obligatory on every Muslim to proclaim that the Will of God as revealed in his final and perfect dispensation, the Qur’án, is the only true religion. Says the Holy Qur’án:

Surely the religion with God is Islam. Whoever accepts a religion other than Islam, it shall not be accepted of him.

Yours,

MUHAMMAD YA’QUB KHAN,
Editor, The Light.

*   *   *

Istanbul,
Turkey.
31st August, 1949.

Dear Brother in Islam,

In my article in your July issue, I have simply related the broad-minded words of Ḥāṣīrdji Ḥodja in Ayntab, as repeated to me by Ohannes Ferid. Anybody is at liberty to differ in his way of looking at things. Still, his outlook should invite respect. I have often told the story in America to mark the contrast between this gesture of tolerance and the narrow zeal of some Christian missionaries. The effect produced was to the glory of Islam.

At the present moment, the destructively materialistic spirit of the Moscow type of communism certainly calls for a close solidarity among all seekers of right and virtue. Islam as a religion which always stood for tolerance and respect of other religions should be expected to lead the way in this direction.

If some of your readers take a different view of this matter, I can only deplore it.

Only a broad-minded spirit can work out a revival of the forgotten broad and progressive traditions of Islam.

I have really the impression that your reader has not grasped the spirit and intention of my article.

Yours sincerely,

AHMED EMIN YALMAN.

*   *   *

CITIZENSHIP IN A COMMUNIST STATE AND ISLAM

Örnesby,
Berks Hill,
Chorley Wood,
Herts, England.
31st August, 1949.

Dear Sir,

Regarding your Editorial in the September issue of the Islamic Review, I find it strange that you should see any similarity between the economic aspects of Communism and those of Islam.

Communist “Nationalisation of the means of production and distribution is merely a concentration of all wealth and power in the hands of a usurious bureaucracy. It is usurious because whilst naturally maintaining its own salaries at a higher level than that of the workers, it also appoints its minions as Bank Executives, who issue State Bonds, the only form of investment in a Communist State, at rates which the general populace cannot afford, but the higher bureaucracy can. Taxes which sook the poorest must therefore be used to cover the fictitious “interest” created for these usurers. Thus communism is really super-capitalism and super-usury.”

Capitalism, Socialism and Communism (the latter two being, from an economic aspect, identical) are all forms of the same obsolete monetary system, which was satisfactory enough to maintain the State by providing it with tribute in the days before the Industrial Revolution. However, since Industrialism has endowed us with the means of almost unlimited production, and the old system survives in its various forms to serve the interests of usurious financiers, some would “nationalise” this, some that — but none would nationalise Money, the thing that should be nationalised on principle to prevent the worst forms of usury.

There are so many other economic ideas, that I cannot attempt to tabulate them here, but they all prevent usury because they are all based upon Treasury Money issued in larger or smaller quantities periodically according to the increase (or decrease as the case may be) of a nation’s real wealth, i.e., its goods. Thus nations need not beg money from banks (nationalised or otherwise) for the development of their own resources.

In the July issue of the Islamic Review Dr. Hans quotes Mr. Sulzer’s statement, which seems only too painfully true: “There has been no economic thinking among the Muslims for relations of the races in the United States. I have spent fourteen a few centuries.” This must be restarted.

Would any reader who has ever heard of Rudolph Steiner, Soddy, Aberhardt, or Major Douglas, please communicate with me?

Yours sincerely,

ABU BAKR H. G. GRESTOCK.

*   *   *

THE SEARCH FOR TRUTH

14, Moala Street,
Concord West,
N.S.W., Australia.
23rd August, 1949.

Dear Sir,

Thank you so much for your letter and the information regarding the books you can procure. We will order them later in the year. In the meantime we are eager to receive the literature you have mailed to us.

I was fortunate enough to be able to borrow Ameer ‘Ali’s The Spirit of Islam, and at the present time I am reading a little book entitled The Living Thoughts of the Prophet Muhammad, by Muhammad ‘Ali. I should imagine that the book The Spirit
of Islam just about covers everything concerning the religion. I found it intensely interesting and am convinced more than ever that it is the one and only religion.

I am finding it a little difficult to express myself regarding our thoughts on religion; there is so much, that one could go on discussing it for ages, but I think it will have to suffice to say that my mother and I were both christened Catholics, mother being brought up strictly in the religion until she began to think for herself, and found that she could no longer believe or find any satisfaction in the dogma and ritual of Christianity. When she came to this realization (about the age of twenty-three or four) she left the church. My sister and I were brought up to believe in God but at the same time left to our own devices regarding what church we would attend. We have not attended any. I myself have been searching for something I could really and truly believe in and it was not until a few months ago, on reading Lady Cobbold’s Pilgrimage to Mecca, that I became fully aware of Islam and everything it meant. Both mother and I were amazed and delighted to find that a considerable part of the Prophet’s teachings were thoughts which we had harboured for years — and that in truth we were really born Muslims.

I read a book the other week which was extremely prejudiced against Islam, but at the same time the author could not deny the fact that the Muslim’s religion and everyday life are completely wrapped up together and that his firm belief is in God and the Oneness of God. The belief in the Oneness of God, apart from everything else in Islam, makes my mother and me feel that we just have to adopt the religion. So please, would you kindly advise us what are the next steps we will have to take.

Very sincerely yours,
(Miss) M. CONNOLLY.

A WHITE AMERICAN SEES THE SALVATION OF THE COLOURED AMERICANS IN ISLAM

65, Evergreen Lane,
Berkeley 5,
California, U.S.A.
11th August, 1949.

Dear Sir,

I was born in the South and have lived in many different parts of the United States, and thus had a chance to observe the years abroad and thus observed the attitude toward racial problems in Eastern, Central and Western Europe as well as in Japan. As a reader of your Review the following remarks seem in place:

In Tokyo after the war I visited the Isumara Kyokai, where a number of Japanese gentlemen were engaged in studying Islam. Their office-and-library was largely surrounded by the rubble and ashes of a city destroyed. There was no doubt as to the earnestness of those I had occasion to talk with. (I might say that I arrived with a Muslim friend without any advance warning whatsoever, so the stage could not have been set for a visit by a member of the Allied Occupation Forces.). They told me frankly that considerable governmental support of Islam had been extended for political reasons. Both before the war and during it the Japanese were fully aware of the state of unrest and dissatisfaction that permeated the Muslim areas as well as the non-Muslim colonial areas in Asia. Japan sought to make capital of that unrest and did to a certain extent. Many Muslims, however, noted the insincerity of purpose and had grave doubts as to the wisdom of letting themselves be led too far as Muslims. Many of them were willing to go along with the Japanese as nationalists. History has shown over and over again that national revolutions have been aided at the outset by any interested bystander who sees a chance to pay off old scores against an enemy. History has also shown that religions cannot so easily surrender their principles.

As to the prospect of converting Americans to Islam, there must be a long hard road ahead. One suggestion that I might make is — a universal religion such as Buddhism, Christianity or Islam (as opposed to an ethnic religion such as Hinduism, Judaism or Shintoism) has in the past operated by a combination of two diametrically opposed principles: go after the top and the bottom of the society you are interested in. I am not referring to the best and the worst people in a nation, but to those who for historical and other reasons happen to be at the top and the bottom of the social scale . . . . The Negroes are the people in the United States who have the greatest need of a truly universal religion with no colours barred. It should not be left to the Communists to win those who are suffering from one form or another of discrimination to the detriment of our national and individual life. At the same time if I were a Negro, I should resent separate treatment and segregation in the Christian house of God. Well-educated Negroes in such areas as now have Muslim religious services should be the first objective of Muslim missionaries in my estimation. As they gain strength, Islamic background and confidence, they could go forth to preach to other communities. It would be a long-drawn-out process, but I believe it could be done without bitterness and that it might condense to a new happiness, to a new upsurge of Islamic art, and to the best of all solutions of the so-called Negro problem. It is difficult to keep a movement of this sort from fadism, but the effort is worthwhile.

Very sincerely yours,

DENZEL CARR.

* * *

PENAL LAWS OF ISLAM

14, Napier Town,
Jubbulpore.
22nd July, 1949.

Dear Sir,

Assalamo 'Alaikum

I have just read Maulana Muhammad 'Ali's article "Penal Laws of Islam" in the June issue of the Islamic Review. I have for long wanted to ask you a few questions on the same subject.

The three different views advocated on the subject of dealing with crime are called:

(1) The retributive theory of punishment.
(2) The deterrent theory of punishment; and
(3) The reformatory theory of punishment.

Islam, it seems, favours the last of these views, as the following quotations from the Holy Qur'an would show:

"And certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may be reformed" (xxxii : 21).

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

THE ISLAMIC REVIEW
"And not alike are the good and the evil. Repel evil with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend" (xli:34).

Hell itself has been called a mausla (friend) of the sinners in the Holy Qur'an, as if it were the hospital where they are purged of their moral abscesses in order to make them regain their spiritual health.

But when one takes up the particular punishments prescribed in the Holy Qur'an for social aberrations one gets quite a different impression. The inflicting of a hundred stripes for sexual crimes and the cutting off of hands for dacoity and habitual pilfering seem to uphold the deterrent theory of punishment rather than the reformative. The giving of such a punishment would close the doors for the reform of the person concerned. It must be remembered that according to modern psychology there is actually no criminal who cannot ultimately be reclaimed. If we fail to effect such reformation in certain habitual and inveterate offenders, it is because — as in any physical malady — we either make a wrong diagnosis or lack adequate knowledge of therapeutics. In order to be able to "sublimate" the criminal tendencies we must have indisputable knowledge of human nature and be in possession of a true case-history of the person concerned.

The modern view of crime is that it is a disease and as such it must be cured. The psychological and moral complaints may be the outcome of criminal heredity, unproportioned endowment of the endocrine glands or an injury to the nervous system. For example the over-activity of the thyroid gland may transform a serene and placid personality into that of an anxiety-ridden neurotic, whereas, under activity of the pituitary gland may give rise to persons with behaviour problems such as moroseness, bullying, disobedience, lying, thieving and vagrancy. Then again, damage to a portion of the nervous system — basal frontal atrophy — due to an accident or otherwise, may change the character of a person from being a disciplined and useful member of society into an undisciplined, aggressive and euphoric personality. It is hardly too much to say that a conversion from selfishness to altruism can be effected by just passing currents of electricity through the forebrain of a person.

Delinquency may also be due to unhealthy social environments and faulty upbringing. It is the result of certain maladjustments, repressions, inhibitions and complexes — certain agitations in the unconscious mind. We must strive to "decondition" the criminal reflex behaviour of the malefactor and sublimate and channelize his anti-social urges. In this connection I must say that the Pillars of Islam have proved to be the greatest sublimating force known to mankind.

Psychiatrists and psycho-analysts have already met with an encouraging amount of success in curing "problem" persons and sublimating the criminal tendencies of even confirmed culprits. Some time back a psychologist in Germany was given charge of a man convicted of any amount of murders. He got him to take up a butcher's profession, where his inborn urge to strike and kill was diverted along socially recognized channels, transforming this public enemy into a useful member of society. In view of such advances made by psycho-therapeutics, is it necessary to imprison, injure and mutilate the body of a criminal, if our only aim is to reform him? I again repeat, there is not a miscreant who cannot be redeemed.

Yours fraternally,

M. A. SAMAD.

OCTOBER 1949

REPLY

The difficulty with our modern theorists is that their investigations and findings are always one-sided. Perhaps man is so constituted that he can only see one aspect of a thing at a time. This rule would seem to apply to the theories of punishment enumerated by you. The Holy Qur'an covers all the three theories in its enunciation of the purpose of punishment for crimes. No doubt greater emphasis as you point out is laid on the reformation of the individual miscreant. The word alaha in verse XLII: 40 is an evidence of this. But as a revealed guidance for the collective life of social humanity it could not very well ignore the other aspects of crime, among which disturbance of social peace is a very important one. However compassionate one may be towards an individual sinner, a code for social humanity must attach due importance to the social peace of our species, because on this depends the spiritual development of all. This point is clarified by the Qur'an in the course of its ordinance of war, as it observes:

"Persecution is worse than killing" (2 : 191).

And this same principle is reiterated in its attitude towards the crime of theft.

"And as for the man who steals and the woman who steals, cut off their hands as a punishment (jazaam) for what they have earned, an exemplary punishment (nakalan) from God and God is Mighty, Wise" (5 : 38).

Here both the other theories of punishment, viz., retributive and deterrent, are pointedly mentioned. As a matter of fact, however important the reformation of the individual may be from the spiritual point of view, to the social reformer deterrence can be the only purpose of punishments awarded to the criminals. As the law of God embraces all the different interests, the correct reading of Islam's attitude towards the criminal is that it gives as much consideration to the possibility of reformation in a miscreant as is possible within the framework of social peace. If forgiveness leads to greater corruption of the individual and more consequent disturbance of society, Islam frankly prescribes punishment. Islam is prepared to try all methods of resolving the complexes of individual minds and its maladjustments with its environment, but it will by no means allow the abnormal individual to repeat such of his actions as seriously disturb the social atmosphere. We are afraid, however large the number of people that can be corrected by proper attention, the number of hardened criminals will perhaps surpass what any organized society is capable of curing by mere tenderness, affection and psychic treatment.

True to its tradition, the Christian mind always works on extremist lines. At one time punishment for petty thefts in Christian Europe was the death sentence. Now they go to the opposite extreme of agitation of total abolition of capital punishment. The golden mean adopted by the Qur'an is the safest. Failing all milder methods harsh punishments must be awarded in certain cases to ensure social peace. General security of life, honour and property must be placed before individual possibilities. As the Qur'an briefly puts it:

"Whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men, and whoever keeps it alive, it is as though he kept alive all men" (5 : 32).

The sentimentalism of the Christians has always led them to contradictory rules of conduct with consequent harm to civilization and the same attitude continues to be exhibited even now in this particular question of treatment to be meted out to abnormal individuals.
WHAT IS ISLAM?

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

ISLAM: THE RELIGION OF PEACE.—The word “Islam” literally means: (1) peace; (2) the way to achieve peace; (3) submission. The word in its religious sense signifies complete submission to the Will of God.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

56
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)

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.

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

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

REVIVAL OF ZAKAT
By Dr. S. M. 'INAYATULLAH
Price 5s.

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

PAKISTAN
The Fatherland of the Pak Nation
By Choudhary Rahmat 'Ali, M.A., LL.B., Bar-at-Law
Founder-President, Pakistan National Liberation
Movement
392 pp. 20 maps 20s.

ALL PRICES POST FREE

CAN BE OBTAINED FROM
THE WOKING MUSLIM MISSION
& LITERARY TRUST
WOKING, SURREY, ENGLAND

OCTOBER 1949
International
Islamic Economic Conference
KARACHI, PAKISTAN
FRIDAY the 25th NOVEMBER
to
SATURDAY the 10th DECEMBER, 1949

READ what HON’BLE GHULAM MOHAMMED,
Minister for Finance and Economic Affairs, Government
of Pakistan, says about the Conference

"The Late Qaid-i-A’zam Mohammed
‘Ali Jinnah, first Governor-General of
Pakistan, showed keen interest in
the holding of this conference when I
discussed the idea with him towards
the end of last August. Since then
Mr. Liaqat ‘Ali Khan, Pakistan Prime
Minister, has given his fullest support
to the conference which will enable

Giving fullest support.

The conference has been convened with a view to formulate a programme:
- For the raising of the standard of living of the COMMON MAN
- For establishing closer relations among the Muslim businessmen of
  the entire Muslim world
- For considering ways and means for co-ordinating the industrial
development in the Muslim world
- For creating permanent organisation for interchange of commercial
intelligence

ECONOMISTS, BUSINESSMEN and
INDUSTRIALISTS from Muslim
Countries to assemble together to
pool their ideas for realising better
economic collaboration, Greater
Trade and more Realistic Planning
in their respective areas on the
bases of mutual co-operation."

Read what he says.

Are YOU a Muslim Businessman, Industrialist or
Economist?
Are YOU in agreement with the objectives of the
Conference?

CONTRIBUTE YOUR WEALTH OF IDEAS
JOIN THE CONFERENCE AS A DELEGATE