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POPULAR DEMOCRACY, WESTERN DEMOCRACY AND THE PROBLEM OF THE WORLD OF ISLAM

The concept of democracy at a discount.

It is common knowledge that democracy, both as a concept and working idea, is on trial. In fact, the value of the concept was never so much at a discount as to-day.

This change has been brought about as a direct result of the disillusionment men have had in their actual day to day contact with the workings of democracy in its various forms. Of late the matter has been brought to a head by the two widely opposed brands of democracy — the Popular Democracy and Western Democracy.

The conception of democracy has for its basis the fundamental idea which recognises the dignity of the individual and the immortality of his soul. But despite all this, in actual practice, the value of the individual, the dignity of the human being, the idea of social justice, of protecting the weak and the oppressed, of the moral fraternity of man and the equality of all souls, has all along been, slowly but surely, replaced by partiality, and intolerance towards peoples not so well advanced as those in control of their affairs.

The two types of democracy.

It is true that in Western democracies the value of the individual is emphasised and so is the duty of the state to its citizens and vice versa. But we also know that although he has the right to vote and indirectly to control the affairs of the state, this always results in too little concern for the millions and as a rule, the freedom of the individual degenerates into licence, and poverty and riches stalk along side by side.

In popular democracies whose chief protagonist is Russia, where the value of the individual is in proportion to his usefulness to the state, and where the emphasis is on his duty to the state rather than of his rights from the state, so that a planned economy might be established, and where he has the right to vote but for one party only, he finds that he cannot act as he pleases and that he who was promised a millennium has lost the freedom of his person and mind. Thus in both types of democracy the individual ends up in either the physical or the mental, or both, enslavement of his self.

The Problem of the World of Islam.

The world now is divided into two distinct camps, one under the leadership of the United States of America, the other that of the Soviet Union. The world of Islam, with its welter of the various types of governments, ranging from autocracies to the different forms of democracies, will soon be forced, mainly because of its geographical situation, to cast its lot either with the one or the other. Some decision will have to be made; the sands are running out.

Now, if the world of Islam takes stock of the great material of industrial achievements of both of them, it will find that both are equally dynamic and that there is nothing to choose between either of them on this score. It will also be struck by another feature common to both that the masses are the ultimate sufferers — in the one there is little concern for the teeming millions, in the other tyranny of dictatorship under which they lose their personality as a price for the promised millennium. All this comes about because the world has not as yet found a system in which personal freedom could be combined with order. The world of Islam, if it wishes to retain its entity in the coming impact, has first to answer to itself whether it has a system to offer to the world which is devoid of the defects from which these two types of democracy suffer and also whether it is prepared to put its own house in order before it is too late. Fortunately for the world and the world of Islam, Islam possesses the wherewithal of a system under which freedom of the individual can be retained without making him lose his soul.

That this is so is the view, not only of Muslims, but also that of non-Muslims. For instance, Professor Gibb, of Oxford University, says in his Whither Islam?:

NOVEMBER 1949
"Within the Western world Islam still maintains the balance between exaggerated opposites. Opposed equally to the anarchy of European nationalism and the regimentation of Russian Communism, it has not yet succumbed to that obsession with the economic side of life which is characteristic of present-day Europe and present-day Russia alike."

Professor Gibb also quotes Professor Massignon of the Sorbonne, Paris, who says:

"Islam has the merit of standing for an equalitarian conception of the contribution of each citizen by the tithe to the resources of the community; it is hostile to unrestricted exchange, to banking capital, to state loans, to indirect taxes on objects of prime necessity; but it holds to the rights of the father and the husband, to private property and commercial capital. Here again it occupies intermediate position between the bourgeois capitalism and Bolshevist communism."

By the Light of the Qur’án and the Hadith
Compiled and Annotated by Dr. S. M. ‘Abdullah Ph.D., M.Sc.

HOSPITALITY AND ENTERTAINMENT

The Qur’án.

We read in the Holy Qur’án:

"There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friend's (house). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from God, blessed and goodly; thus does God make clear to you the communications that you may understand" (24:61).

This verse lays the foundations of hospitality and entertainment which has become proverbial among the Muslims all over the world. The Arabs had their scruples in eating with the blind or the lame and hence the Qur’án dispels these scruples from the mind of the Muslims. The Qur’ânic verse quoted above also allows Muslims to eat from the house of near relatives and friends. This was also necessary for the Qur’án to mention as even to-day there are people and religious systems wherein it is not permitted to eat from the house of certain near relatives. Then the Qur’án also gives a great latitude as regards eating separately or together in the company of friends, although the traditions of the Prophet recommended communal dining.

The Prophet of Islam held all those persons in very high esteem and respect who were hospitable and kind to their guests. ‘Adiy bin Tai, the son of Hatim Tai, who was famous for his hospitality in Arabia, when brought as a prisoner before the Prophet Muhammad was set free with nearly 600 men of his tribe on the simple ground that his tribe was well known for their hospitable treatment of guests. This pre-Islamic virtue of hospitality was retained by the Prophet of Islam.

Traditions of the Prophet.

Below are some of the traditions of the Prophet Muhammad which serve as rules of guidance for the Muslims.

"Whoever believes in God and the Last Day, let him honour his guest; and whoever believes in God and the Last Day, let him not give trouble to his neighbour, and whoever believes in God and the Last Day, let him utter good or be silent (and in a narration in place of neighbour; and whoso believes in God and the Last Day, let him keep amity with his relations)."

"Whoever believes in God and the Last Day, let him entertain his guest, and his trouble is for one day and one night, and entertainment is for three days, and what is after that is charity. It is not lawful for him to cling round him so as to put him in discomfort."

A companion of the Prophet asked the Prophet: "O Messenger of God! If I pass by a man and then he does not entertain me, nor shows me hospitality and after that he passes by me, should I entertain him or pay him back (in his own coin)." The Prophet replied, "Rather, entertain him."

Abu Hurairah, a Companion of the Prophet, reports from him (the Prophet), "You follow my way when you accompany a guest to the door of your house."

These sayings of the Prophet show that invitations should not be confined to the rich and members of the upper classes of the society. The worst type of house is that to which the rich are invited and the poor ignored. Whenever a person is invited he should accept the invitation, irrespective of the social status of the host or the kind of food to be served. Guests ought to be entertained for one to three days, even in the case of previous bad treatment from a host who is a guest. Good treatment should be meted out to him. When a guest takes his leave, the host accompanying him at least to the door of his house, and bidding goodbye with a smiling countenance and sweet conversation. The guest should not leave the host except with his permission. The host must attend to the comfort of the host himself personally, as far as possible. He should join the guest in his food. He must not rise from the table till his guest has finished his meal. It is forbidden to spend lavishly on feasts, but one should not be niggardly either. It is forbidden to serve food in gold and silver utensils, the idea being to spend the money thus locked up to help the poor and needy instead of hoarding it in the form of utensils. It is also forbidden to serve unlawful foods such as the flesh of the pig, liqueur and alcoholic drinks.

THE ISLAMIC REVIEW
'UMAR THE GREAT
(DIED MUHARRAM 1, 24 A.H. — NOVEMBER 7, 644 C.E.)

Conqueror of two Empires yet built no palaces for himself

By MAULANA MUHAMMAD ‘ALI, M.A., L.I.B.

Early Life.

Umar was the second Caliph of Islam. He is also known by his surname Abu Hans, while he received the title of Faruq (i.e., one who separated truth from falsehood) after embracing Islam. He was the son of Khattab. His mother’s name was Hantama. His ancestral lineage joins that of the Prophet with the eighth ancestor. In age, he was thirteen years junior to the Prophet. He came of the clan ‘Adiy which occupied a position of distinction among the Qurash. To this clan was entrusted the important function of an envoy. It was also invested with the powers of arbitration in cases of dispute. While yet a young man, Umar was an expert in the science of genealogy, a highly skilled soldier and wrestler and a great orator. At the famous fair of ‘Ukaz, where people came from far and wide to display whatever of art or skill they possessed, Umar would also take part in wrestling. He had also received education and was one of the few people who at the advent of Islam knew reading and writing. His father had for some time put him to the work of a camel herdsman. Business, however, was his chief occupation. He had a unique understanding of men and matters which won him a great reputation and he was appointed as an envoy. Thus, before his acceptance of Islam, he enjoyed a position of marked distinction and esteem.

Conversion to Islam.

Zaid, a cousin of Umar, was one of the few men who had renounced idolatry before the advent of Islam and who were known as Hanif.1 When the message of Islam came, Sa’eed, son of Zaid, embraced Islam along with his wife, Fatima. A maid-servant of Umar also joined the fold, for which she received much beating at the hands of her master. Umar was bitterly against the Prophet Muhammad, and one day, under the impulse of this hostility, he took his sword and went out with the resolve to kill him. On the way, he met a man Na’im bin ‘Abdullah, who asked him whither he was going. “To kill Muhammad,” came the sharp reply. Na’im asked him if he was not afraid of the Banu Hashim and the Banu Zuhra, who would certainly avenge the murder of their kinsman. “It seems you too have renounced your religion and embraced Islam,” retorted Umar. Thereupon Na’im said: “Let me tell you something stranger still. Your own sister and your brother-in-law have also become Muslims.” Hearing this, Umar went straight to his brother-in-law’s house. At the time a man named Khabab was giving a lesson in the Qur’an in the house. When he came to know of Umar’s arrival, he hid himself in a corner. Umar grew suspicious and enquired of his sister and brother-in-law what sort of recitation was going on there which he had just overheard. “It seems you have become Muslims,” said Umar angrily. “What then?” replied Sa’eed, “shall we not accept truth if it is somewhere else than in your religion?” At this Umar flew into a fit of rage, and fell upon Sa’eed, beating him till he was all blemished with blood. His sister, Fatima, stepped forward to the rescue of her husband. She also got wounded but loudly recited the kalima,2 the Islamic declaration of faith. Her steadfast devotion could not but impress Umar. Besides, he was also touched at the sight of his own sister bleeding. He asked for what they were reciting from. The leaves were produced on which was written the chapter known as Ta’ba. Umar began to read it. He had not gone very far through it when the truth sank into his heart. He would go to the Prophet Muhammad, he said, and embrace Islam. Khabab also came out. The Prophet had prayed the previous Thursday night, he said, that God may strengthen Islam either with the conversion of Umar bin Khattab or Umar bin Hisham (better known as Abu Jahl). That prayer had been granted in favour of the former. Umar went straightway to the Prophet who, in those days, used to be in the house of Asqam at the foot of Mount Safa. There the Muslims used to meet together and say their prayers. At the door the Prophet’s companions would not allow him to enter, as he had a sword in his hand. Hamza, however, said that if God wished him well, he would accept Islam that day. In case he was out on an evil intent, it would not be hard for them to deal with him as he deserved.

The Prophet Muhammad was as yet inside the house. Coming out he accosted Umar, saying, “Wouldn’t you desire, ‘Umar? I am afraid you may be visited with degradation.” Umar stepped forward and, reciting the kalima, declared Islam. The small brotherhood was filled with joy and raised a shout of Allahu Akbar (i.e., God is Great) till the surrounding hills resounded with the echo. Umar requested the Prophet to come out in the open and thenceforward publicly preach his faith. This took place in the month of Dhu’l Hijj in the 6th year of the Call. Umar was at the time 26 years old.

1 Hanif lit. means one who inclines to a right state.
2 Kalima lit. means a word, but technically it is applied to the well-known declaration la ilaha illallah Muhammadur-Rasulullah, i.e., there is no god but God and Muhammad is the apostle of God. It is by this declaration alone that a man enters the fold of Islam.
The Flight.

‘Umar’s conversion no doubt added to the strength of Islam. The Muslims even said their prayers in the sacred House of Ka’ba. But it added to the fury of the opposition which at length assumed unbearable proportions. After years of suffering, the Muslims were at length forced to seek refuge in emigration. The first emigration which had taken place before ‘Umar’s conversion to Islam was to Abyssinia, and now it was the emigration to Medina. This time the watch on Muslims was very strict and they slipped out in small groups. The Meccans would not let them emigrate. Nevertheless ‘Umar refused to be daunted. He openly started for Medina with a band of twenty, and halted some two or three miles outside Medina at the quarter known as Quba or ‘Awadi. About two or three months later when the Prophet arrived in Medina and founded a fraternity amongst the emigrants and the Medinite Muslims, ‘Umar was made the godbrother of ‘Urban bin-Malik. They lived at a distance from the Prophet’s mosque and therefore arranged to come to the Prophet by turns on alternate days. Each would one day visit the Prophet and the other day attend to his work. When a consultation was held and the best method to call people to prayer, ‘Umar had a vision in which he saw a man reciting the Adhan (the Muslim call to prayers). While others mentioned bells and horns in this connection, ‘Umar suggested that a man should be appointed to do it. The Prophet ultimately adopted the form under guidance of Divine revelation. On several other occasions, too, Divine revelation concurred with ‘Umar’s judgement.

The Prophet’s Death and After.

When the Prophet was seized with his last illness, he directed Abu Bakr to act as Imam in his stead and conduct prayers. Twice ‘Ayesha pleaded that her father was too tender-hearted and used to weep in prayers. She implored that ‘Umar might be appointed as Imam. The Prophet, however, insisted that Abu Bakr must lead the prayers. To these very days of the Prophet’s illness relates an incident which has been very much misconstrued. Four days before his death when the attack of illness was severe, the Prophet asked for writing material. “Let me give you a writing,” he said, “so that you may not go astray after me.” On this ‘Umar said that the Prophet was overwhelmed by a severe attack of illness and that the Book of God was enough of guidance for the Muslims. From this some have drawn the wrong conclusion that ‘Umar prevented the Prophet from writing. They forget that after this incident the Prophet remained alive for four days, and could have dictated his writing at any other time, if he desired. The truth of the matter seems to be that whatever the Prophet wanted to leave behind in writing was just what ‘Umar had said, viz., that the Muslims should hold fast to the Book of God. When ‘Umar gave expression to what was in his own mind, he did not feel any further necessity of committing the same to writing. At the Prophet’s death, ‘Umar came to the mosque and thinking that the hypocrites had, out of mischievous motives, spread the false news, declined to believe that the Prophet had actually died. Presently, however, turned up Abu Bakr and on going inside the house found out that the news was too true. When he came out and announced the fact, ‘Umar was silenced. After the Prophet’s death, ‘Umar came to know that the Ansar had assembled in the Thaqifa bani Sa’ida, and were holding a consultation as to the election of a Caliph. Forthwith taking Abu Bakr along with himself, he hastened towards the meeting and put a stop to the mischief in time. And when the decision was arrived at, he was the first to formally swear allegiance to Abu Bakr. On taking the reins of Caliphate in hand, the first thing that Abu Bakr did was to despatch the army which the Prophet had in person drawn up for the Syrian expedition under the command of Usama. He wanted ‘Umar to stay behind in the capital and for this he duly asked the permission of the Commander, Usama. In all the important events that took place during the regime of Abu Bakr, ‘Umar’s opinion played a special part. ‘Umar was the first to conceive the idea of collecting the Qur’an in a book form. He made the suggestion to Abu Bakr, saying that many of the bujaff, or those who had committed the Qur’an to memory, were falling in the battles, and hence it was necessary that the Word of God should be collected in a book form. Consequently all the stray manuscripts written in the Prophet’s own life-time were collected and compiled into one volume. This copy subsequently remained in the possession of Hafa, ‘Umar’s daughter and the Prophet’s wife. Before his death, Abu Bakr appointed ‘Umar as his successor, after due consultation with the prominent Muslims. And the magnificent work of the consolidation of the power of Islam, of which the foundation-stone was laid by Abu Bakr, was carried to completion by ‘Umar.

‘Umar pursues the frontier policy of Abu Bakr.

The campaigns undertaken under the orders of the first Caliph of Islam against the Persian and Syrian frontiers were merely defensive measures, inspired neither by ambition for territorial aggrandizement, nor by zeal for conversion. They were meant only to suppress the elements of disorder in those quarters which were disturbing the internal peace of Arabia. These campaigns were confined to the territories with purely Arab population. On taking the reins of government in hand, ‘Umar pursued the frontier policy of his predecessor with his characteristic zeal and vigour, with the result that in the course of a few years, both the mighty neighbouring empires of Persia and Rome crumbled before the armies of Islam.


When Abu Bakr first sent an expedition to Syria, he divided the army into three or four divisions, each to advance to a particular part of the country. The division under the command of ‘Amr bin ‘As was detailed for the province of Palestine, but he was repeatedly required to leave his own front and go over to Damascus to reinforce the small Muslim force engaged in action there. Jerusalem, therefore, had not so far been captured. After the fall of Yarmuk, the Muslim forces were not much in requisition in that part. Siege was therefore laid to Jerusalem. Over and above these forces, Abu ‘Ubaida also, released of his campaign in the north, turned to the help of the besiegers. The inhabitants of Jerusalem offered to capitulate on the condition that the Caliph should in person come over and sign the treaty. The holy temple of Jerusalem being the sanctuary of the Israelite prophets, the Muslims respected it as they respected those prophets. ‘Umar, therefore, held a consultation and it was decided that the condition should be accepted. Consequently, ‘Umar left Medina for Jerusalem. This journey of one who was the King, not only of Arabia but also of Mesopotamia and Syria, is unique for its simplicity. In the same simple coarse dress as he usually wore, with no large retinue, ‘Umar set out with just a few men, entrusting the affairs of state to the care of Ali Khalid and other officers received him at Jabiya. He was, however, much displeased at the rich costumes they were wearing, and when one was brought for him, he refused to put it on, retaining his usual simple dress. The treaty was drawn up and signed, and it is reproduced below to show the treatment of the Muslims towards people of other persuasions:

Treaty of Jerusalem.

“This is the covenant of peace which ‘Umar, the servant of God and the commander of the faithful, made with the people of Jerusalem. This peace which is vouchsafed to them guarantees them protection of life, of property, of churches, of crosses, of those who set up, display and honour these crosses. Their
churches shall not be used as dwelling houses, nor shall they be dismantled, nor shall they or their compounds, their crosses and their belongings be in any way damaged. They shall be subjected to no compulsion in matters of faith, nor shall they be in any way molested. No Jews shall reside with them in Jerusalem. It is incumbent on the people of Jerusalem that they should pay the jizya (poll-tax) as people of other towns do. They must also turn out the Greeks and the robbers. Whoever of the Greeks leaves the town, his life and property shall be protected till he should reach a place of safety, and whoever should stay in Jerusalem, he shall be protected and he must pay jizya like the rest of the inhabitants. And whoever should wish to go away with the Greeks and leave behind their churches and crucifixes, there is protection for them as well. Their lives, properties, churches and crosses shall be protected till they reach a place of safety. Whatever is contained in this deed is under the covenant of God and His Apostle and under the guarantee of his successors and the faithful, as long as the inhabitants pay the jizya."

This treaty was drawn up in the year 15 A.H. (636 C.E.), and was signed by Khalid bin Walid, 'Amr bin 'As, 'Abdur Rahman bin 'Auf and Mu'awiya as witnesses. The signature of Khalid on this document may, by the way, be helpful in removing a doubtful point of chronology as to when this renowned general was called back by 'Umar. This evidence should establish it for certain that till the year 15 A.H. (636 C.E.), at least, he was still holding his exalted position; otherwise, in his stead there should have been the signature of Abu 'Ubaida. Christian historians have recorded that when the Christian Patriarch was showing the Caliph round the antiquities of the town, the hour for Muslim prayers arrived. At that time they were within a most ancient church, the church of Resurrection. The Patriarch offered that the Caliph might say his prayers there. He refused the kindly offer with thanks, saying his prayers neither there nor in the famous church of Constantine where prayer-carpets had already been spread out. "Should we say our prayers here," he observed, "the Muslims might some day claim to erect a mosque in this place." With such scrupulosity, he protected the sanctity of Christian places of worship from violation even at some future time. This is the example of toleration, it must be remembered, set by the immediate disciples of the Prophet. If during the long history of Islam, some Muslim conqueror may have transgressed the limit, Islam cannot justly be held responsible for it.

Death of 'Umar, 24 A.H. (644 C.E.).

'Umar met his death at the hands of a Persian slave, Abu Lu'lu' (Firoz) by name, who had, under the influence of his Roman masters, turned Christian. He fell into the hands of Mughira in Mesopotamia, who on his return home brought him along with himself. Here he one day came with a complaint to the Caliph that his master realized from him two dirhams a day. He was told that this was not too much for a carpenter, which greatly incensed him. The following day at early dawn when the Caliph was conducting prayers, Abu Lu'lu' slipped forward and stabbed him. With unrefrained composure 'Umar made 'Abdur Rahman bin 'Auf the Imam in his own place and went on with his prayers. The assassin, after murdering some other persons, committed suicide. When after prayers the Caliph was informed that the assassin was a Christian he thanked God that he had not met his death at the hands of a Muslim. The wound was deep; and the bowels had been cut. There was no hope of recovery. The first thing he did was to ask for 'Ayesha's permission that he might be buried by the Prophet's sister. Then for the election of his successor, he selected six most prominent men — 'Uthman, 'Ali, Zubair, Talha, Sa'd bin Abi Waqqas and 'Abdur Rahman bin 'Auf, and left the question in their hands. Whoever from among themselves should these six men, he said, elect by a majority of votes, should be made the Caliph. Then he had the account of his debts brought to him. This, he said, should be paid out of his legacy. Wounded on Dhu Hijj 26, 23 A.H., he passed away after three days' illness on Muharram 1, 24 A.H. (November 7, 644 C.E.).

Democratic spirit.

The democracy of Islam, first planted when Abu Bakr took the reins of government into his hands, found growth and development during the caliphate of 'Umar. The seed of democracy was, of course, there in the very principles and teachings of Islam. The Qur'an had explicitly laid it down as the fundamental law of Muslim policy that the affairs of state should be conducted by consultation and counsel. The Prophet himself decided momentous affairs by conferring with his followers. Abu Bakr's very election was the result of a deliberative council of Muslims, and this was throughout the principle also of his rule. During the reign of 'Umar there were two such consultative bodies. The one was a general assembly which was convened by making a general announcement and where only affairs of special national importance were discussed. For the conduct of daily business, there was a separate committee on a smaller scale. Even matters pertaining to appointment and dismissal of public servants were brought before this working committee. In addition to the deputies from the capital, there were also invited to these deliberations representatives from the outlying parts of the empire. Non-Muslims were also invited to take part in these consultations. For instance, in connection with the management of Mesopotamia, the native Parsi chiefs were consulted, and so was the Muqawqas consulted on the administration of Egypt, and a Copf was invited to the capital as a deputy to represent that country. This principle was extended down to the masses who were consulted on certain state matters. As a rule, provincial governors were appointed after consulting the population. In case of a complaint against a governor by the public, an inquiry commission was duly appointed and the man dismissed if found guilty. Among those thus removed were some most prominent Companions. Sa'd, the conqueror of Persia, was dismissed from the governorship of Kufa on one such complaint from the people, although there was no serious charge against him. The Caliph 'Umar's principle was that the governor was the servant of the people, and as such he must have the confidence of those governed. It seems civilization, at least in this respect, is yet to reach that high mark attained in that golden age thirteen centuries since. Some time, the Caliph would even write to the people to choose their own governor and intimate their choice to him. The people of Kufa, Syria and Basra, for instance, were given this high privilege. Every individual citizen of the state of Islam enjoyed the right to give his opinion and was perfectly free to do so. From the districts came deputations to enlighten the Caliph on the local conditions. In his lectures and sermons, the Caliph laid special emphasis on the point that people must avail themselves of the right of free expression of opinion. This was considered the birth-right, not only of a Muslim, but of every human being. Every possible measure available under those conditions was adopted to ascertain public opinion. Above all, the position of the Caliph, or the king, was just the position of a common subject. The emoluments granted to the Caliph were on the same scale with others. If sued, the Caliph appeared to defend himself in the public court of justice just as any other defendant. Once in a dispute with Ubayy bin Ka'b, the Caliph 'Umar appeared as a defendant in the court of Zaid bin Thabit. Zaid wanted to show him respect, at which 'Umar was displeased, saying this amounted to partiality. Thus under 'Umar the principle of democracy was carried to a point to which it will yet take the world time to attain.  

3 "And their government is by counsel among themselves" (43 : 38).
'Umar's simple life and concern for the ruled ought to serve as an inspiration for Muslim rulers.

To the early Caliphs of Islam, their kingly positions were not an opportunity to have a good time of it and to eat, drink and be merry. To them it was an office of service to the people involving great sacrifice of personal comfort. In the discharge of his duties as a king, or more appropriately as the greatest servant of the people, 'Umar displayed extraordinary devotion. It may be said that in this respect as well, 'Umar was a mirror reflecting the high sense of duty of his illustrious Master. Just as the Prophet considered no piece of work too low for him or beneath his dignity, even so did this most devoted disciple of his attend in person to the meanest offices of the state. If the camels of the Baitul Mal were taken ill, there was the Caliph 'Umar with his own hands applying the necessary treatment. If one such camel was lost, there was the Caliph again searching for it in person. During the Persian wars when times were critical and news from the theatre of war was anxiously looked forward to, he would in person go out for miles to see if a courier was coming. On one occasion when one such courier came with the news of victory, the venerable old Caliph 'Umar came running back to the capital, keeping pace with the courier's camel and asking him all sorts of questions. It was only when he arrived at his destination that the perplexed courier came to know that the man running on foot by the side of his camel was no other than the Caliph 'Umar himself. Hurmuzan, a Persian chief, when brought as a captive, was wonder-struck on finding the great Caliph 'Umar stretched in the mosque on bare ground. On the important occasion of signing the treaty of Jerusalem, he was clad in his usual coarse and patched up clothes, and the officers who implored him to put on a stately costume met with a sound rebuff. The Muslim's dignity, he told them, lay elsewhere than in his dress. When Arabia was stricken by a famine, on his own back the Caliph 'Umar carried sacks of corn to distribute among the famishing people. At night, he visited the dwellings of the famine-stricken, brought them flour and even helped them in preparing the food. On one such nocturnal visit, he found a woman with nothing to eat. Her children were crying for bread but she had nothing to give them. Just to console them, she had put a kettle on the fire with nothing but water in it. Touched to the quick, the Caliph 'Umar ran back to Medina, some three miles from the place, and shortly after returned with a sack of flour on his back. When someone offered to carry the load for him, he simply replied: "In this life you might carry my burden for me, but who will carry my burden on the day of Judgment?" He was ever accessible to the public and in person listened to the meanest troubles of the people. His door was ever open for such complainants. Even the governors had instructions to have no guard at their gates, lest people coming with their troubles might be kept back. For such people they must be at all times accessible. Many a time, 'Umar was harshly treated by others but he would keep quiet. When a certain man repeatedly said to him, "Fear God, O 'Umar," some people wanted to stop him. "Let him say so," said the Caliph, "of what use are these people if they should not tell me such things?" At the dismissal of Khalid, some one stood up and thus addressed him: "O 'Umar! you have not done justice. You have removed a worker of the Prophet and sheathed the sword which the Prophet himself had unsheathed. You have cut asunder the tie of relationship and have acted jealously towards the son of your uncle." In reply the Caliph simply said: "You have been carried away by passion in support of your brother."

**Treatment of non-Muslims — the meaning of Jizya.**

The human sympathies of 'Umar were not confined to the Muslims. He showed just the same charity of heart to Christians and other non-Muslims that came in contact with him. On his death-bed, he enjoined his successor to take particular care of the rights of non-Muslim subjects and not to burden them beyond their capacity. The life and property of a non-Muslim were made as inviolate as those of a Muslim. A Muslim assassin of a Christian was condemned to capital punishment. In affairs of state, non-Muslims were duly consulted. On one occasion on a journey, the Caliph saw that some non-Muslims were worried for non-payment of Jizya. On enquiry they were found to be really indigent. The Caliph ordered to let them off. Non-Muslims enjoyed perfect freedom of religion. Even on grave charges of conspiracy and sedition on the part of some non-Muslims, they gave them but light punishment. When the Jews of Khaiber and the Christians of Najran were, on some such charges, ordered to settle elsewhere, they were at the same time paid up to the full value of their properties from the public treasury. Orders were also issued to allow them special concessions on the journey as well as to exempt them from Jizya for some time. Out of the Zakat money raised from Muslims, the Caliph also helped poor Christians. Once, the Caliph saw an old Christian begging for alms. He was not only exempted from Jizya, but awarded a subsistence allowance from the public treasury. General orders were then issued that old age pensions must be granted to all old people among the non-Muslims. It must also be exempt from Jizya. Poor-houses for the weak and the disabled were open to the Christians just the same as to Muslims. To consider Jizya a hardship is to betray ignorance. The Muslim subjects were, instead, to pay a higher rate of tax, Zakat, and at the same time, they were required to do military service from which non-Muslims were exempt. Is there a Government anywhere to-day in this twentieth century that levies no taxes on its subjects for the maintenance of peace and order? Notwithstanding being a ruling race, the Muslims put up with grave insults from Christians. Once a Christian openly used a foul word about the Prophet in the face of the Muslims. A Muslim just gave him a slap on the face. The case was brought before 'Amr bin 'As, the governor. The Muslim pleaded that in their own churches they might say whatever they liked, but in the public they had no right to use such harsh words about the Prophet. This shows the extent of tolerance of Muslims at the time. Of course, things that were likely to disturb public tranquillity were forbidden. For instance, it was forbidden to carry the cross in processions through Muslim crowds, to blow the church bugle at the prayer hours of Muslims, to carry pigs towards Muslim quarters and so forth. Those who have generalized these prohibitions to mean that the Christians were absolutely forbidden these things are mistaken. Likewise one of the prohibitions was that the children of such of the Christians as embraced Islam must not be baptized until they attained the age of puberty. To generalize this to mean that baptism as such was absolutely forbidden is wrong.

**Condition of women in the time of 'Umar.**

Woman in Arabia was the subject of rather harsh treatment, and 'Umar had a special reputation for this failing of his race. Long before the revelation of the Qur'anic verse enjoining the seclusion of women, he would urge that the females of the Prophet's household must observe purdah (veil). But it was not the purdah that is in vogue now. 'Umar's own example shows that women did all necessary work. Once, it is recorded, a certain friend was putting up as a guest at his house and his wife in person served the food. The supervision of the market was also in the hands of a lady. Nay, during his reign, women actually enlisted and went up to the theatre of war to tend the wounded, dress their wounds and do similar relief work. Some even participated in fighting. Women are also free to attend lectures, sermons and other similar functions. Once when 'Umar delivered
a sermon against the practice of settling large sums as dowry-money, it was a woman who stood up and objected, saying: "O son of Khattab! how dare you deprive us when God says in the Qur'an that even a heap of gold may be settled on the wife as dower?" Rather than resent it, 'Umar appreciated this courage of conviction and complimented the objector, saying: "The women of Medina have more of understanding than 'Umar." When as a Caliph he made education compulsory in Arabia, it was made so both for boys and for girls. In short, consistently with the requirements of their household functions, women were seen side by side with men in almost every walk of life.

'Gradual abolition of slavery.

It must be recorded as one of the greatest achievements of the Caliph that he took a very long step towards the abolition of slavery. With regard to Arabia, a definite order was issued that no Arab should be made a slave. This, in fact, was the first step towards a total abolition. If the later generations of the Muslim kings had carried on this gradual reform, as originally intended in the Qur'an itself, the institution would have been eradicated from among the Muslims twelve centuries since. As a rule, only prisoners of war were considered slaves,4 and the civil population was in no way interfered with. But the Caliph granted a great deal of freedom even to these prisoners of war. They were mostly set free, for instance, the war-prisoners of Egypt were all restored to their homeland. The war-prisoners of Manadhur were also set at large. In the various treaties, whenever mention was made of the security of life and property, it implied that the vanquished foe would not be converted into slaves. Norwithstanding these reforms, whatever number of slaves still existed, they were treated by Muslim soldiers as fellow-brothers.

'Umar's conception of the equality of man.

Equality of man was another great virtue of Islam which stands out so conspicuous in the caliphate of 'Umar. Himself he was a living example of this principle, and through him this spirit was diffused among the rank and file of state officials and down into the general public. Elected a king, he yet gave no preference to himself over others. When subsistence allowances were fixed, he refused to accept more than was allowed to all those who had taken part in the battle of Badr. This was five thousand dirhams a year. When 'Abdallah, the Caliph's son, grumbled that he had got a smaller allowance than Usama, the son of Zaid, he was curtly told that Usama's father was much dearer to the Prophet than his own. Bilal, 'Ammar, and others who were originally slaves but were among the foremost who embraced Islam, were shown preference over great chiefs of the Qurash. In the appointment of governors, the Caliph never showed any partiality in favour of his own or of the Prophet's tribe. High officials if guilty of transgressing upon others' rights, were called to account and submitted to similar treatment at the hands of the aggrieved. Jabla, a Syrian chief, when performing Tawaff, i.e., circumambulation around the Ka'ba, dealt a slap to a man whose foot had chance to touch the chief's flowing robe. In return the man dealt him a similar slap. Complaint was brought to the Caliph who ruled that all Muslims were equal and difference in social status made no difference in rights as citizens. Offended at this, Jabla recanted the faith. Amr bin 'As, governor of Egypt, had a pulpit set up in the mosque. The Caliph disallowed it, saying it was not Islamic for one man to sit above all the rest. The Caliph's own son, Abu Shabma, was found guilty of drinking, and was given the usual punishment of eighty stripes. All distinctions of heredity were abolished and society was ordered on the Qur'anic principle: "The most honourable among you is the one who is the most careful of his duty." What could show a greater sense of human equality than such pledges taken from high state officials, that they would not wear fine clothes, that they would not use sieved flour, that they would ever keep their doors open to the needy, that they would never keep any guard at their doors? Such being the governors and high state dignitaries, the equality pervading the general public may well be imagined.

'Umar first introduced old-age pensions.

Works of public good and charity received special attention at the hands of 'Umar. The weak and disabled were granted allowances from the public treasury, and in this there was no discrimination of Muslim or non-Muslim. The system of old-age pensions now prevailing in many countries in Europe, was first introduced by 'Umar. For wayfarers, large caravansaries were erected in all the big centres. Children without any guardians were brought up at the expense of the state. During the famine days, the Caliph worked day and night to render succour to the starving and even gave up the luxury of meat. He never squandered public money on poors. When in the great plague of Syria, thousands of Muslims died, in person did he attend to the needs of the bereaved families, making every necessary arrangement as regards their property and children. To ascertain the weal and woe of his subjects, he would go out at night and visit various places. On one such round, he came upon a solitary tent. As he was seated there on the ground with the Beduin, from inside the tent were heard the cries of a woman. On inquiring he was informed that the Beduin's wife was all alone and these cries were the travails of child-birth. Forthwith the Caliph hurried back to his house and took his wife, Umm Kulthum, to the tent to nurse the lonely woman.

Spreading of Islam and the knowledge of the Qur'an.

During the reign of 'Umar there was no separate organization to push forward the propagation of Islam. Nevertheless, on unorganized lines, every opportunity was availed of for the spread of Islam. Generally speaking, the commanders of the army were selected from among the learned ones, so that they might, in addition to their military duties, disseminate the light of Islam wherever they went. Every Muslim soldier was also supposed to be a preacher of Islam, which fact has given rise to the common misunderstanding that a Muslim carried his sword in one hand and the Qur'an in the other. Of course, they did, but not in the sense implied. They were there to fight in the defence of their liberties. 'It was their zeal for their faith that they would not let even such an opportunity slip, and availed themselves of it for the promulgation of truth. It was thus that the sword and the faith appeared side by side; not in the sense that the Muslims were out to spread their faith by sword, and offered the choice between the sword and the faith, but in the sense that even the soldier who had to fight the battles of the nation was animated with a zeal for spreading the truth. Side by side with preaching, the practical example of Muslims was a great force to attract the hearts of others. The northern part of Arabia, and most of the Arab tribes of Syria who had embraced Christianity under the influence of Christian rule, were soon attracted by the beauties of Islam. Likewise Mesopotamia also joined the faith. In Persia, the great Magian chiefs were the first to join, and through their example created an inclination for the acceptance of Islam among the masses as well. In Egypt too, Islam spread by leaps and bounds. The simplicity, sincerity and righteousness of each individual worked as a charm as no sermon could do, and as a result, batches after batches came pouring into the fold.

\footnote{4 It must be borne in mind that the prisoners of war were distributed among the soldiers as there were no other arrangements for keeping them. But they were set free either as a matter of favour or on receipt of a ransom. So this effect there is a plain injunction in the Holy Qur'an: "When you have overcome them, then make them prisoners; and afterwards either set them free as favour or let them ransom themselves" (47:4).}
In certain places, two to four thousand came in together. In the army of Islam there was quite a large proportion of these new converts. In the city of Fustat, wards after wards were inhabited by these newcomers. Not only were the people converted but they were also instructed in the faith of their adoption. In the conquered territories, teachers were appointed for this purpose who were paid out of state treasury. This system of paid teachers is also one of the noteworthy deeds of Umar. Instruction in the Qur'an was compulsory for all Beduin tribes, and an inspector was appointed to tour round and report those who neglected to avail themselves of these arrangements. Such distinguished companions as Abu Ayub, Abu Darda, and 'Ubada were deputed to Syria for the purpose of organizing Muslim education in that country. They spent some time in Hims, Damascus and Palestine and popularized Qur'anic instruction in those parts. Soldiers had instructions to learn the Qur'an and consequently, while they fought the country's battles, in their leisure hours they acquired knowledge of the Qur'an. Every division of the army had several hundreds of those who had learnt the Qur'an by heart.

**Soldier and Administrator.**

Umar was not merely a great soldier. He was an equally great administrator. Side by side with his conquests, he displayed unique genius in organizing the civil administration of the territories subjugated. Were he to neglect this part of his duties, his conquests would have been but a passing phase, and in a short time those territories would have been lost to Islam. But he did not do things by half measures. Islam went to these countries and was going to stay there by the beneficent administration and the general good treatment that it extended to those countries. With the advent of Islam, people grew in prosperity. Every country was divided into provinces; measurement of land was made; census was taken; offices were established; police force was organized; jails were built; cantonments were set up; canals were dug out; public treasury were started, and the Muslim era of Hegira which has been a great help in the preservation of history was introduced.

**A true successor of the Prophet — 'Umar a Caliph, not a King.**

'Umar was a great conqueror. He was a great administrator. Yet, it must be remembered, he was in no sense a king. In the truest sense of the word he was the Caliph, i.e., a successor to the Prophet. To walk faithfully in His Master's footsteps, that was his sole anxiety. Just as in the Prophet, so in his Caliph, worldly power or wealth produced not the slightest change. Just as the Prophet, even so his Caliph, lived the plain simple life of a humble man. At his table there never were any dainty dishes. During the famine, he gave up even such small luxuries as meat and olive oil. His dress was spotted with good many patches. Worldly riches were of little consequence in his sight. He often feared that wealth might become the ruin of Muslims. For his residence, he had no palaces built nor was there any magnificent council-hall erected. The business of government was conducted in the same old mosque where the Prophet used to sit and teach and conduct other business. There in the mosque met the council, there on the floor of the mosque were received the ambassadors and grandees of the Persian and Roman empires. Like the Prophet, he did all little offices to others, and in person would he carry to the families the letters received from the battlefield. Sense of accountability for the great national trust always caused him anxiety. The most glorious of conquests produced not the faintest air of pride in him. Master of four kingdoms, he walked on God's earth with the meekness of the humblest man. He did not touch a single thing belonging to the Baytul Mal (public treasury), except the fixed amount sanctioned by the council for his subsistence. Once when as a cure for some ailment, he wanted honey, he refused to take it from the Baytul Mal until the Council had sanctioned it. Once the Caliph enquired of Salman, one of the great Companions, whether he was a Caliph or King. "If you extort money from people," replied the wise man, "if you misappropriate money from the public treasury, then you are a king, otherwise a caliph." Thus, most scrupulously fulfilling the trust of the Prophet's successorship, the great Caliph 'Umar showed, that though a king in name, his true office was that of the Caliph of the Prophet.

**THE MARTYRDOM OF IMAM HUSAIN**

(DIED 10th OF MÚHARRAM, 61 A.H.—10th OCTOBER, 680 C.E.)

By Syed Ghazanfar 'Ali Shah Bokhary, B.A., Barrister-at-Law

**ITS SIGNIFICANCE**

The tenth day of Muharram, the first month of the Muslim calendar, which is regarded as a month of reverence, is the saddest day, though perhaps, in a way, the grandest day in the history of Islam. This is the day on which, in 61 A.H. (680 C.E.), almost thirteen hundred years ago, Imam Husain, the hero-saint of Islam, made the supreme sacrifice of his life, and thereby made history of a unique and incomparable kind in the annals of martyrdom. By his brave and heroic stand in the cause of Islam and of truth (which, to my mind, are one and the same thing), he not only captured the imagination of Muslims in particular, but of non-Muslims as well. The fact that the passage of such a long time, instead of dimming the lustre and glory of this historic event, is, on the contrary, rather adding to the brightness of its remembrance, is in itself a proof of its immortal nature, as far as its claim upon the respect and admiration of the Muslims is concerned.

A brief account of the life of Imam Husain.

Indeed, it would be no exaggeration if I were to say that Imam Husain's martyrdom, which is unparalleled in its character, has remained, and will always remain, a source of inspiration to all true Muslims in circumstances of difficulty when confronted by incalculable odds. In order to appreciate more fully the nature of this great man's heroism, I consider that it would not be out of place if I were to narrate rather briefly some of the relevant historical facts about his life. Imam Husain is the second grandson of the Prophet Muhammad through his beloved daughter, the Lady Fatima al-Zahra, Fatima the Brilliant. He is the son of Hazrat 'Ali.

Imam Husain was born in the year 4 A.H. (625 C.E.) in Medina. During his childhood he was greatly loved by the Prophet Muhammad for his sweet and gentle manners and, along
with his eldest brother, Imam Hasan, was, in fact, fondly styled one of the leaders of the youth of paradise. It may well be that the Prophet Muhammad, with the prophetic vision that he was endowed with, could foresee the trials and tribulations his grandsons would have to face and pass through in the cause of Islam, hence the title. From his early childhood, he was fortunate in being brought up in an environment which made a lasting impression on his character, and he grew up into a fine gentleman of brilliant parts, imbued with the true ideals and true principles of Islam. That he was upright, honest, sincere and noted for bravery, magnanimity, piety and ability, even his worst enemies must concede. His life was indeed considered a model of virtue, about which authentic records are available, so full and copious that it was almost impossible not to know everything about him in the minutest detail. In the history of martyrdom, this is also one of the strongest arguments for his being classed as the greatest, as there are no mists of legend, no hazy recollections, no imaginative records about his life and character, as is invariably found in the case of the other great martyrs of the world.

The circumstances that led to the historic tragedy.

When the Prophet Muhammad, after the successful completion of his mission, departed for the other world, it was found necessary to appoint a successor as his representative to carry on the temporal and religious duties which the Prophet used to perform in his lifetime. Islam, being a religion essentially based on democratic principles, accords its followers a measure of equality which is the envy of all the other religions of the world. It, therefore, naturally, demanded that the question of succession to the Prophet Muhammad should also be dealt with in the same democratic fashion. The fact that Abu Bakr was elected to fill this august office, and not 'Ali who, if the principle of heredity had been followed, would have been the rightful successor, further conclusively proves this statement. On the same principle, 'Umar the Great, 'Uthman and, ultimately, 'Ali, were elected as Caliphs successively. The lives of these Caliphs are glorious examples of how these great men, who were the esteemed companions of the Prophet Muhammad, when called upon to fill this office, nobly acquired themselves on the lines and principles laid down by Islam.

It is rather unfortunate that these illustrious Caliphs filled themselves only three decades of terms of office and, except for the first, who died a natural death, all the other three died at the hands of assassins. It was on the death of 'Ali that Imam Hasan, the elder brother of Imam Husain, was popularly elected as the fifth Caliph, when Mu'awiyah, who until then was the governor of Sham — the modern Syria — took upon himself to challenge the title. Even during the lifetime of 'Ali, Mu'awiyah had shown his intransigent attitude towards democratic methods by refusing allegiance to 'Ali on the pretext that 'Ali had not punished the murderer of 'Uthman, the third Caliph. Imam Hasan, realising that, if he were to enforce his election, he would have to fight Mu'awiyah, and that this would mean unnecessary bloodshed of the Muslims, decided to abdicate in favour of Mu'awiyah. The latter thereupon gave him a pledge in the form of a treaty that he would carry on the functions of Caliph in accordance with the principles of Islam, and that he would not appoint his own successor, but would leave the question of succession to popular election as hitherto.

It is said that Imam Husain disagreed with the decision of his brother, but when the treaty was signed, as he was not politically ambitious, he fell in line with his elder brother; and it is a convincing proof of his honesty of intention and sincerity of purpose that, during the long term of twenty years of office of Mu'awiyah, Imam Husain did not take any step to prejudice Mu'awiyah's position, even though there had been numbers of occasions when he could justifiably have done so. The poisoning episode of his brother, Imam Hasan, a serious rival in the eyes of Mu'awiyah, in the year 50 A.H. (670 C.E.), could justifiably have been regarded as such an occasion. When Imam Husain, desiring vengeance, enquired of his brother as to whom he thought responsible for this treacherous act, the noble Imam, in order to avoid any serious eventualities in the form of civil uprising, refused to name the person and is said to have replied, "This world is only a long night. Leave him alone until he and I shall meet in open daylight, in the presence of the Most High, when he will have to give a full account of himself." As the reply shows, it was a direct request to the brother to submit to the will of God in all circumstances, which was accepted. Such were the traditions which Imam Husain had to uphold, when he now had to assume the mantle of leadership of the Prophet Muhammad's family. After the martyrdom of Imam Hasan, Mu'awiyah, seeing his way clear and his position secure, assumed a monopolial role, proclaimed the Caliphate as hereditary by nominating his own son as his successor and further declared the state revenue and income to be Crown property, though the Prophet Muhammad and his illustrious Caliphs had scrupulously regarded this as public property. This was a clear breach of the covenant Mu'awiyah had entered into with Imam Hasan, but as long as Mu'awiyah lived, and in spite of certain unauthorised practices which had crept into the general behaviour of the "Royal Court," as it now styled itself, Imam Husain did not feel justified in taking any drastic action, as he felt that, apart from some objectionable things, Islamic principles, though not at a premium, were still not much below par.

Imam Husain requested to assume leadership of the people of Iraq.

On the death of Mu'awiyah, however, his son Yazid ascended the throne and demanded allegiance from Imam Husain who, even in the lifetime of Yazid's father, had flatly refused to accept his nomination as either legal or right. It is most unfortunate that Yazid's character was also against him. He was perhaps the worst possible example of evil and all it stands for. He not only led a sinful, sensual and immoral life, but he used to take pride in his vices. He was a drunkard and debaucher and, in fact, it is said that he used to go out of his way to violate the principles of Islam. Had he been a true Muslim, it can be said with certainty that Imam Husain would have been persuaded to leave him alone. Now that even the pretence of Islam was discarded, it was perhaps the height of arrogance on the part of Yazid to expect an unqualified allegiance from Imam Husain; but Yazid knew very well that his position was unsafe as long as Imam Husain was alive and in open opposition to his rule. He therefore took immediate steps, through his Governor of Medina, to exact allegiance from Imam Husain intending to strike a mortal blow should he refuse to submit. The Omayyads, during the reign of Mu'awiyah, had acquired immense political power in Syria, and were, moreover, supported by a mercenary army. Yazid made full use of this army when the actual tragedy took place and Imam Husain realising that an unbearable pressure might be brought against him in this connection, left Medina for Mecca, where he was absolutely safe and free from the cruel hands of Yazid. The latter being fully aware of the fact that as long as Imam Husain remained in Mecca, he would not be able to do anything, kept low, marking time for the opportunity which at length offered itself to him in the form of an invitation from the people of the town of Kufa who invited Imam Husain to assume their leadership and to rid them of the tyrant who was oppressing the people of modern Iraq all the more ruthlessly because of the respect and attachment this province showed to the House of 'Ali.' Feeling that if he were to refuse to respond to these calls, he would be shirking his duty of fighting for the truth (a thing which anyone, having the slightest knowledge of his sterling character, could hardly imagine him doing, Imam
Husain accepted their invitation and started to march towards Iraq with a handful of devoted followers and the members of his family, which consisted of his sister, his cousins, nephews, sons and daughters. He had taken the precautionary measure of sending his personal representative to Kufa in the first place to find out the true feeling of the people and to report to him. The report he had received prior to his departure was favourable. This representative of Imam Husain had also attained martyrdom as, after he had reported, and the governor had made sure that his favourable report had gone through and could not be altered by his action, he immediately arrested him and had him beheaded. This governor also sent an army of one thousand soldiers, headed by Hur, to intercept Imam Husain and demand his allegiance. The army came in contact with Imam Husain's entourage on the borders of Iraq, where Hur explained the position to Imam Husain and also stated the orders he had received. When he was convinced that the people of Kufa had swung round to the colours of Yazid, Imam Husain asked to be permitted to return to Mecca, which message was duly sent on by Hur to the governor in the hope that this would be agreed to. The governor, however, who had the strict orders of Yazid, kept a further 4,000 cavalry as reinforcement under the command of 'Amar bin Sa'd, to exact allegiance from Imam Husain or else to destroy him. When 'Amar bin Sa'd arrived on the scene, Imam Husain was camping alongside the river-bank of the Euphrates in the plains of Karbala. To him too, Imam Husain gave the same answer as before, though this time he offered three alternatives to the governor: one being that he should be taken to Damascus, where he might negotiate with Yazid direct; the second that he might be allowed to return to Mecca, and the third that he might be sent to any frontier town where he could fight for the cause of Islam. These three alternatives were also conveyed to the governor for further instructions, but this time the governor sent a reply by the hand of Shimar, with instructions to assume the supreme command of the troops if 'Amar bin Sa'd further delayed matters, to cut off Imam Husain's camp from access to the river for water, to demand an unqualified allegiance, and, if this was refused, to destroy him. As Yazid really was anxious about Imam Husain's person and the governor a safe conduct to the rest of the members of the family, Imam Husain, when the final reply reached him, realised that now there was nothing left for him but to fight. The members of his family, when offered their passports, threw them back and declared that they would fight to their last man before Imam Husain could be touched or harmed. Imam Husain tried to warn his small band of followers of the danger they were in, and exhorted them all to return to Mecca, and to leave him alone, as he knew that the position was well-nigh hopeless. He further assured them that it was only himself, and not them, that Yazid sought, but his brave men refused to part from him, preferring to die before him rather than to desert him. In the last three days before the tragedy, the Prophet's family, including the women and children, suffered the most cruel tortures of hunger and thirst, which they could not allay as access to the river was barred by the interposition of the cavalry between the river-bank and Imam Husain's camp.

The 10th of Muharram.

On the tenth day of Muharram, the actual tragedy took place, and Imam Husain saw with his own eyes his followers killed one after another. Then his kinsmen followed, and they, too, one after another, having given a brave account of themselves, fell slain. While this massacre was in progress even the poor little children were mortally wounded and killed by piercing arrows which were flung at them. When Imam Husain, the last male member of the family but one, went into action, such was the prestige and brave bearing of this great martyr that, in spite of the fact that there were thousands on the other side, they felt timid in approaching him. However, Shimar the cruel (who is universally condemned for the ignoble part he played), with a number of troops, attacked him, and this gallant, noble warrior, after receiving thirty-three wounds and showing courage and bravery of an unparalleled character, fell and was killed, his head being cut off and his body cruelly trampled upon by the cavalry.

The head was sent to Yazid who, when he saw it, was so conscience-stricken that he wept and is said to have cursed his governor. He returned the head and also permitted the members of the family to return to Mecca. In order to appreciate why this great man considered it necessary to sacrifice himself and his near and dear ones, his last address to the troops of the opposition is self-explanatory. Translated it runs as follows:

"O people, the Apostle of God has said that he who sees a ruler who is perpetrating an injustice, who is exceeding the limits fixed by God, who breaks the covenant of God, who opposes the teachings of the Prophet, who rules God's people sinfully and tyrannically — he who sees such a ruler and does not oppose him by word or deed, God will not vouchsafe him a happy abode. Corruption reigns supreme, God's limits are violated, public property is misappropriated, that which God has made lawful is being made unlawful, that which God has made unlawful is being made lawful. I have the greatest right to change this tyranny for truth and justice."

The meaning of Imam Husain's martyrdom.

What the historians regard as having been uppermost in his mind at the time, was that he should set an example to other Muslims who, though pious and virtuous, had taken an indifferent attitude towards the temporal affairs of the state because of the disgust that they felt at the un-Islamic actions of the ruler. This could only be done by opposing the ruler with words and deeds, as the Prophet had actually enjoined every true Muslim to do, even though it might cost him his life, and everything that he held near and dear to him.

As for death, he had no qualms or fears, as no true Muslim can have any. This is one of Islam's greatest contributions to humanity, that it has exorcised the fear of death from the mind of Muslims, and has replaced it with the fear of God, an emotion which not only ennobles the spirit, but further endows its followers with a courage and bravery which it is hard to equal.

Imam Husain was well aware of this, and immoral he did become. While now he is reverently remembered, and a section of Muslims make a yearly pilgrimage to the plains of Karbala to pay their homage, Yazid's name even is regarded by Muslims as an accursed one and all he receives is a stone cast on his grave, which is now nothing more than a great, ugly heap of stones.

Imam Husain's martyrdom has been the cause of the resurrection of Islam as, when this tragedy was enacted, a wave of horror and indignation went through the whole Muslim world and this was the root cause of the downfall of the Omayyads who, in a relatively short time, disappeared from the political horizon.

The fact that he could all the time even up to the last minute have saved himself and his near and dear ones, by giving "allegiance," and that further, he would have been liberally rewarded (this temptation was repeatedly placed before him throughout the parleys, only to be refused), makes his martyrdom all the more great. For, in the case of the other martyrs of the world, no such option existed and, besides, in their case only their personal life was in danger and the unbearable anguish of seeing their kith and kin actually being cruelly tortured and butchered was never inflicted upon them.

All honour is due to this great man who, in spite of the terrible pressure that was brought to bear upon him, stood firm and saved the honour of Islam.
THE WESTERN WORLD AND THE FAITH
OF ISLAM

By Ahmad Mazhar Al’Azma

REASONS THAT STAND IN THE WAY OF APPRECIATION OF ISLAM

Many non-Muslims who know the distinguishing characteristics of Islam may wonder why it is that Islam, which has so many good things to recommend it both to reason and to the heart, is not yet accepted by the people of the West. There are many causes which stand in the way of the conversion of non-Muslims to the Islamic faith, leaving aside those free-thinking people who seek the truth about Islam in an honest and impartial manner. But an effort can be made to give the main reasons for preventing the dissemination of the Islamic faith amongst the non-Muslim peoples of the Western World.

These are in the main four:

I.

Conservatism.

The human and natural inclination of people to abide by their old and familiar ideas and customs. A new conception of an idea, though good and healthy, needs some time before it commands general approval and popular acceptance. Islam in its early period was treated with coolness and reluctance by the very people who later adopted and cherished it, in much the same manner as the people of the West are approaching Islam at the present time. In the Holy Qur’an are to be found many references to this state of affairs, in one of which God says: “If they (the Arabs) are told to follow what God said in His book, they reply, ‘Nay, we shall follow what our forefathers followed before us’; it is the devil that is leading them to the blazing torment of hell.”

II.

Misconceptions.

Misleading accusations on Islam levelled and propagated by the Christian Churches. A French writer, M. Henri de Castri, in his book Thoughts and Reflections, discusses many of the unfounded accusations levelled by the Church against Islam, which prevented right-thinking people from perceiving the truth and seeing the light of Islam. The Church has often been insulting in its reference to the Prophet Muhammad and the Qur’an has been attacked very vehemently and barbaramly. The Church has spoken of the religion of Islam as if it were a pagan faith—while the fact is that Islam has been, and still is, the deadliest enemy of paganism. Islam has fought relentlessy against paganism until it finally uprooted it from the Arabian peninsula and from those parts of the world where the Muslim peoples reigned. The reasons which prompt this unjustifiable and bitter enmity of the Christian Church towards Islam are twofold: on the one hand, it arises from the ignorance of the Church concerning the faith and true teachings of Islam; and on the other hand, the Church, which is interested in maintaining its financial income and hold on properties, can only hope to do this by maintaining its status quo and weakening its rivals. If the Church were to stop to think in an honest and impartial way, it would find that Muhammad is the brother of the Prophets who preceded him and that the Holy Qur’an applauds and commends all the past Prophets, without exception. The Qur’an says that Jesus predicted and anticipated the coming of another Prophet after him called Ahmad (which is one of the names of the Prophet Muhammad). This is substantiated in St. John 15 : 26 and 16 : 12-14. Muhammad is the “Comforter” and the “Spirit of truth” referred to there, and which Jesus preached about. No Christian or non-Christian who views the question honestly and impartially can fail to see that Islam is the one and only godly religion.

Auguste Comte and Islam.

Auguste Comte was one of the French philosophers who attacked Islam and the Prophet. He was blinded by prejudices in favour of the Church and against Islam, and his attitude was far from conforming to the original and true doctrine of tolerance of the Christian faith. He visited Spain and witnessed the glorious achievements, the relics of which the Muslims left behind them there. He later went to Rome and studied what was written about Islam and the Prophet of Islam by people who treated the subject objectively and fairly. He was very surprised to learn of the great and amazing success which attended the mission of Muhammad and his preaching, even though the Prophet was an illiterate man. He used to ask himself how it came about that a bedouin, who was born and bred in the desert and could neither read nor write, should be able, despite this great handicap, to establish a religion like Islam, which surpasses all other religions in its high principles and teachings. When August Comte met Pope Pius IX he asked him whether it was true that Muhammad was illiterate as the Muslims and history alleged, and knew neither how to read nor write. Pope Pius IX then replied with that famous sentence, “Yes, he was illiterate.” It is also stated that Comte, on hearing this reply, slapped his own face and said, “I ask the Prophet Muhammad forgiveness and pardon, for I have done him great wrong and deserve great punishment for it. I now know and believe that, though Muhammad is inferior to God, yet he is superior to human beings.” This story shows how faith and belief in Islam results from honest and impartial study of it. There are many examples to be found of people who saw the light of Islam and became its ardent supporters and preachers after being its deadliest enemies.

III.

The Present Backwardness of the Muslims.

The present conditions and standards of life of the Muslims, their ignorance, poverty and backwardness (a state of affairs to which in fact Islam is opposed), are due in no small measure to the wrong ideas and fallacies which the enemies of Islam introduced in the world. The people of the West see this tragic state of affairs and, without stopping to think of the true circumstances and causes which brought it about, consider it as a natural consequence of Islam and attribute these failings to Islam. We should remember that the Muslims in their heyday were highly prosperous and cultured people. When Muslim Kings and Caliphs ruled in the Islamic countries by the true teachings and wisdom of Islam, the conditions were different from what they later became when foreign domination and influence ruled over the Islamic countries. During the reign of ‘Abdul ‘Azeez, the Omayyad Caliph, people who wanted to offer alms to the poor had to search in earnest to find people poor enough to accept alms. The poor and destitute were
extinct, not to be found, and people were honourable and content. They accepted Islam and it brought to them all the material and spiritual wealth they wanted in this world. If the people of the West considered fully those aspects of the case, they would find out that the genius and value of a religion or faith is not to be measured by the people who allege to profess it, but the religion itself must be considered objectively and on its own. If an impostor professes medical skill, he does not thereby become a doctor nor will his failings and ignorance be attributed to the profession which he alleges to profess. The great reformer and originator of the Islamic renaissance in the East, Jamal ud-Din al-Afghani (d. 1896 C.E.), had this very thing in mind when he said: "If we are thinking of inviting the free people of the Western world to accept the religion of Islam, then we must first of all prove to their satisfaction that we are Muslims. They look on us through the medium of the Qur'an and when they see that amongst us ignorance, poverty, laziness and backwardness are rampant, they say to themselves: Well, if the Qur'an and the religion of Islam be truly beneficial and wholesome, then no doubt Islam could have done something more for the welfare of its followers, and we would have seen the Muslims in a better state than the one in which they are at present."

No Organized Effort by Muslims to Propagandize their Faith.

Another reason for the lack of appreciation of Islam by the Western world is that the Muslims have of late years failed to propagandize for their faith and to disseminate it by organized effort. Though Islam spreads itself without the need of preachers and propagators, yet the Prophet Muhammad set the Muslims the example of preaching, when he sent letters and messages to all the Kings and rulers of the various countries at that time, telling them of Islam and inviting them to the faith. Many Muslim countries at the present time are being ruled or mainly dominated by foreign powers who are alien to Islam, if not in fact opposed to it. The preaching of Islam in that case is naturally out of the question as these foreign powers are ignorant of Islam and the history of its peoples. Besides, in their policy of colonization their main efforts are directed towards "Westernizing" the Muslims; they rule to obliterate the traditional and racial indigenous characteristics and culture and finally to absorb them into the Western system of life and thought. An example of this type of aggressive policy is to be found in what the French are doing in Arab North Africa at the present time.

IV.

The lack of authoritative books and studies on Islam in the languages of the Western world. A great French Orientalist has written a book in French where he has collected passages from the Qur'an under the subjects and topics they deal with. This work abounds with errors and mistakes, for the simple reason that strictly literal translation of the Qur'an, according to Arabic grammar, would not disclose the true meaning and significance of those passages. Besides a thorough knowledge of the life of the Prophet and his pronouncements on jurisprudence is essential. The late Rashid Rida, the Editor of Al-Manar, wrote in his book Al-Wabi Al-Muhammad that Marmaduke Pickthall, the famous translator of the Qur'an, confessed that his literal translation of the Qur'an was inadequate to show the real meaning and significance of the words of the Qur'an, and he had consequently set upon himself the task of verifying his translation with the aid of the authorities on the Arabic language. Rashid Rida says that the translation was still defective in many ways and that Marmaduke Pickthall again attempted to revise it. Another French Orientalist also admitted making the same mistake, and he attributed this failure to the apparent ambiguity of certain passages of the Qur'an and to its uniquely heavenly style, which sometimes is beyond human understanding.

The Islamic societies and organizations which were truly faithful to Islam saw the need for acquainting the Western world with the true religion of Islam, and many of these societies, despite the lack of funds, embarked on great attempts in this field and have met with some success.

THE FUTURE OF ISLAMIC STUDIES AND THE WORLD PROBLEMS

By The Late Sir 'Azizul Haque

THE CULTURAL INFLUENCE OF ISLAM ON INDIA

Islam Preached the Ideal of the Commonwealth of Humanity when every country in the world regarded the other as Barbarian.

Near about fourteen hundred years ago, a man was born in the land of Arabia, a country renowned ever since the dawn of creation for its rugged hills and ridges; with fearful sand dunes amidst tractless deserts stretching out without break or interruption, except little patches of oases and the illusive mirage as the only relief to human eyes. Before the advent of the Prophet of Islam, this land was torn up in bitter blood feuds and tribal wars; its people were sunk in the deepest depth of ignorance and superstition. Losing his father almost at birth and his mother at the age of six, unable to read and write, persecuted by his kith and kin, abandoned by the city of his birth, the Prophet of Islam came out of the rugged cave of Mount Hira, and gave a message of hope and faith to mankind. Nearly fourteen hundred years have rolled away, men and minds, countries, races and cultures have changed, rechaned and reoriented in this long span of human history. Yet, the fundamental frame-work of the faith he preached, and the code of conduct he promulgated, remain the same living force to-day as it was these many centuries past.

At a time when every country in the world looked upon others as barbarian, he raised the ideal of the commonwealth of humanity and brotherhood of man. He condemned, in unequivocal terms, usury in any form as the great curse to human society. He devised marriage laws, deemed to be monogamy in essence by all rational thinkers, strictly restricted in scope if polygamy is to be practised, thus suiting all stages of social development. He permitted divorce to suit the incompatibility

1 Courtesy, the Royal India and Pakistan Society, London.
of marital ties and to solve many marital and extra marital problems. He desired every Muslim with means to meet at least once in the world congregation of the Hajj, realizing the value and the need of world congresses and international conferences. And all these were effected without the authority of the State or the intervention of any legal sanction.

**Islam Opposed to Isolationism.**

Within the shortest period known in human history, a revolution was brought about in human thought and a new social order was brought into the world. Isolated countries, warring communities, races with different character and outlook, with varying habits and cultural traditions, people of multiple stocks and languages, were not merely linked to a common creed but were welded together in an ideal of a commonwealth with common social conduct, ethical outlook and intellectual tendencies. The best in the past was mobilised and almost super-human dynamic energies were infused in men and countries. The West was combined with the East; the Greeks and the Romans, the Turks and the Tartars, the Chinese, the Iranians, the Indians and the Egyptians, the Spaniards and the Berbers, were brought together on a common platform. Aristotle, Socrates and Plato, Aristarchos and Euclid, were brought out before the world from their hiding places. A new synthesis was evolved from which arose the modern arts and philosophy, mathematics, astronomy and mechanics, medicine and mineralogy, and numerous other sciences. The faith which brightened the face of the earth in a dark period of human history from the banks of the Tigris and the Guadalquivir to the shores of the Pacific, reflected the light of its glory on the waters of the Nile, the Tigris and the Euphrates, and spread out its treasures in the plains of the Ganges and the Hwang-Ho, is the faith of Islam and is still burning within the hearts of millions of men and women all over the globe. The outlook, attitude and tendencies, moral and intellectual, which animated the followers of that faith, had their concrete expressions in many spheres of human activities, political, social and economic, and is known as the culture of Islam.

For nearly fourteen hundred years the motif of that culture has centred round the faith of Islam. While it has vitalised, revived and renovated other cultures, the culture of Islam has never lost its individuality, nor allowed itself to be submerged at any time. Modern civilization has not yet succeeded in bringing any fresh outlook of humanism which was not in substance followed in Islam, while behind the history of the modern world and its evolution lie the rich contributions of Islam. Bringing about a harmony between the cravings of the inner soul and the needs of outer life, its outlook has always been eminently practical and humanly attainable; never exclusive in character, it broke up the barriers of isolation and brought together the East and the West in a new conception of the commonwealth of man. Centuries have passed, it still retains all its characteristic features and outlook; millions of human souls still continue to draw their inspiration from the unalloyed source of its strength and vitality.

It is impossible for me within the space at my disposal to attempt anything like even a bare description of the cultural attainments of Islam in the world, except to deal in the briefest outline with the cultural influence of Islam on the history of India.

**The Scope of the Culture of Islam.**

Let us visualise the condition of India prior to the advent of the Muslims. Human rights were determined through the accident of birth and parentage; study of religious books was banned except to the privileged classes, with severe laws forged to support the disabilities of others. Buddhism to a certain extent and for a time stemmed the tide, but soon after began the bitter struggle for supremacy between Buddhism and Hinduism. For a time Buddhism carried everything before it and Hinduism had to take shelter in the foothills of the Himalayas; the sweep was so complete that when a king of Bengal attempted to bring about a revival of Hinduism, there was no suitable Brahmi left in Bengal, and five Brahmans had to be immigrated from Kanauj. But Buddhism soon had to take shelter beyond the confines of India, while in the wake of the struggle for supremacy came the further rigours of the caste laws.

It is not necessary to rake up the stories of the bitter feuds and the ruthless destruction which convulsed the entire social, economic and political life of India. At the time of the foot-fall of Islam, India was the seat of many petty states fighting, quarrelling and conspiring against one another, and the country was almost in a state of chaos and anarchy. There was no entity of India as a whole. Kanauj succumbed to the Rastrakuts, the Panchal kingdom trying for accretions from neighbouring states, the Chandela Rajas fighting Rajyapal, Jaichand in proud isolation from Priyviraj who was attempting a confederacy of Rajput princes to stem the onrush of the Muslim invasion, the feuds between the Rathors and the Chauhans, between Yasowarman and the Malavikaram, the Madhurakirata for overlordship, between the Paramars and their neighbours, the Chandelas, the Solankis, the Chaulukyas, the Cholas, the Chedis, the Keralas and the Marsatkis fighting with another one another — such in brief is the history of the ceaseless inter-necine struggles in India before the advent of the Muslims.

In the wester of many small states, each divided against the other, with people still more hopelessly divided amongst themselves, came the Muslims with their teachings of brotherhood and fellowship. By a divine coincidence in history, the first dynasty of Muslims that ruled was the Slave Dynasty and the first King of Delhi was a slave himself, as if to teach the lesson that in the commonwealth of Islam, even a slave had the fullest right of a man and could be a king. This much at least was the first lesson of Islam in the history of India.

Let those who speak without perspective also realise, that a most important branch of a race which spread devastating destruction through a large part of Asia and Europe, embraced Islam and then came to rule in India, and when the same rule, nomad, brutal race through the softening and civilising influence of Islam became the greatest patron of arts and letters and the history of Moghul rule in India is still a brilliant chapter of government of one people by another.

**The Advent of Muslims in India brings about a Synthesis in its Intellectual and Social Life.**

With the advent of Muslims in India came the organisation of India as one political entity. They gave to this land the name of Hindustan. The centres of their administration were in Delhi, Agra, Allahabad, Lucknow, Hyderabad, Golconda and numerous other places — yet Muslims remained only a minority in these places.

Under the aegis of the Muslim kings and rulers began a new synthesis in the intellectual and social life of India. In its train came the rise and development of arts and literature, mathematics and medicine, architecture and engineering. Roads, bridges and irrigation canals were constructed; industry, trade and commerce flourished and provincial barriers were broken down. The entire administration, judicial and revenue, was organised on a planned basis; maktabs and madrasas were
established and thrown open to all classes and creeds. The sacred literatures of the Hindus, the ancient scientific and literary treasures of India, were translated. In the organisation of governmental machinery, there was no distinction of caste or creed; highest military commands were in the hands of the Hindus; oppressive revenue collectors were summarily replaced without distinction of creed or race, jagirs and endowments were given to mosques as well as to temples, men of letters of all communities were equally patronised. Much of what India is to-day is due to the pioneer work of the Muslims.

I have so far said about the influence of Islam on the history of India. Its influence on the history of the world is as vast and as extensive as it has been in India.

Islam's Influence on the World.

Let us remember that on the very threshold of modern civilisation stand the distinctive marks of Islamic teaching and its cultural contributions to the history of modern thought. The recognition and vindication of the principles of equality has been the fundamental characteristic of Islamic ideal and outlook. It is a matter of history that from its very inception Islam has been a great democratising process; and Islam and its Prophet preached the principles of equality as the basis of human relationship. To preserve and safeguard these principles, war and revolutions have raged long in the world. The world has not yet seen the last of the struggles for the recognition of these vital prerequisites of human freedom. And yet centuries back when it was practically unknown to contemporary world thought, Islam proclaimed to the world the overwhelming sanctity of the principles of equality. Islam declared in no uncertain terms that Muslims are not only equal amongst themselves but also equal before God! The white man is not above the black nor the black above the yellow; all men are equal before their Maker, declared the Prophet of Islam, and kings and monarchs had to bend low in giving recognition to these principles. Equal in the eye of God and equal in the eye of law, Muslims all over the world constitute a commonwealth of individuals over which the Sovereignty of God is direct and absolute.

Islam's Role in World History.

Islam has been one of the greatest movements in world history, with multiple influences on political, economic and social life of vast territories. Its evolution and progress, its gradual growth and expansion, the story of its rise and fall, its influence on the countries and cultures of Asia, Europe and Africa, and the revival of the modern Islamic States, are by themselves subjects of enthralling interest to the student of humanity and are undoubtedly of great value in appraising world history and world tendencies. One of the characteristic influences of Islam has been that it invariably fertilised the land through which it passed and conveyed the rich treasures of one to the other along its course. Geographical and historical influences soon removed it from the environment from which it sprang, and almost immediately after it enveloped many human and social activities. Almost everywhere the indigenous cultures of the countries received a new incentive. Serfdom was completely broken in all countries to which Islam came and a new spirit soon permeated these lands. Human rights as such were recognised, and the status of women received the first modern recognition. Seville, Cordova, Granada, Toledo, became the centres of European culture. Students came from all parts of Europe to study every branch of arts and science; and Spain became the centre of philosophical and scientific studies in Europe. The long rule of Muslims in the continents of Asia, Europe and Africa has left many indelible traces. The History of Islam to-day is thus almost inseparably connected with the history of the world. As a well-known author says, “the leading motives in the history of European politics and culture cannot be properly understood without a minute study of Islamic history,” and Islam to-day continues to be a most dominant force in Asia and Africa. Such a study must cover a period of the last fourteen centuries and range over a territory larger than any empire in existence. It has its numerous divisions and sub-divisions, which include the study of linguistics, philology, history, sociology and politics. It is inconceivable that the whole could be surveyed by a single worker or a single group of workers or a single country, and the world needs to-day a whole class of scholars working on a co-ordinated plan to unite in achieving a task so great.


The future of Islamic studies is naturally the concern of Muslims all over the world, but it should not be considered to be the duty of Muslims only or of any one community or people. Islam represents a great and definite contribution to world civilisation. It will be an undoubted gain to future understanding in the world if people who do not accept the creed of Islam will at least try to understand its history and its contribution. Religion has all along played a most important part in cultural development and its influence has always extended beyond the country of its origin and the nation and peoples who profess it. Unfortunately in the past religions have always been misunderstood and every religion has been a subject of misrepresentation and misinterpretation at the hands of others. Islam has suffered from this misrepresentation and perhaps more so than any other religion. In Europe not only in the Middle Ages but even until recent times there had not been a proper understanding of either the faith or the culture of Islam. No doubt this has been due to the fact that at the beginning Islam came into conflict with the Christian cultures of Europe. But the world has long passed that age. To-day it is broad enough, and I have no doubt that in the future will be broader still, for all to live in unity and peace, and this in itself is the reason behind the necessity for a proper understanding of the faith and culture of Islam. It should be the primary aim of Islamic studies to break through the barrier of ignorance and misrepresentation which has accumulated in the past about Islam and to present Islam in its original purity to the scientific and disinterested judgment of the world. It will then be realised that the contribution of Islam has been vast, and wherever Islam has come it has attempted to bring about a happy synthesis with the cultures with which it came into contact, however remote or dissimilar.

It has been assumed too much in the past that it is possible to rule or to know a country without understanding its language or without being familiar with its culture and traditions. The world to-day is taking a new shape and design, and the pattern of the future, and perhaps the scheme of things to come, will necessitate better cultural understanding. It is only through this understanding that there can be international peace and harmony, apart from the fact that it will solve many of the present-day political and diplomatic problems.

The day of one nation or country arrogating to itself the role of spreading civilisation and culture has gone, and self-determination, self-expression and partnership in a new world order are what we are dreaming of for the future. Let us therefore make some attempt to know the culture of Islam and its traditions and its past, and I am sure it will be an undoubted gain to the entire world. Let us avoid the mistakes of the past. Let us all share in the grandeur of all. Let us not be so self-centred as not to know others or be insular or exclusive in our attitude to world problems.
WOMAN’S ROLE IN ARAB SOCIETY

By ‘ANBARA SALAM AL-KHALIDI

Erroneous impressions about the Arab woman.

Now that this conference is in progress, and that select women representatives have come both from the West and the East to exchange views on problems affecting all the women of the world, to draw plans for the future, and to take important decisions, how, it may be asked, does Arab society look upon such activities, what will its reactions be, and how readily will it adopt any decisions that are taken?

I will try this evening to show that there is no antagonism between the aims of this conference and the attitude of Arab society, that Arab civilization has from the beginning accepted, as a matter of course, the active participation of women in the various fields of political, social, and cultural life, and, particularly, that the modern renaissance of Arab women, far from being a recent and unprecedented phenomenon in Arab social life, may, in fact, be traced, down the centuries, to the very dawn of Arab history, through an almost unbroken chain of precedent and achievement never once challenged by Arab historians or analysts.

An attempt will further be made to modify the erroneous impression (which many Western and even Eastern writers have laboured under) to the effect that the Arab woman, throughout the centuries, has been not more than a piece of chattel, condemned in the harem to a life of sensuousness and dissipation, or alternately, to one of humiliation and servility — in both cases, to an existence utterly inane and soulless. Such a picture, of course, can no more accurately describe the position of Arab women in Oriental life, than the cabarets and less reputable night-clubs, for example, the position of the European woman in Western life.

The birth of Arab History.

It is not intended, nor indeed possible, to give a complete historical survey, and my talk will, therefore, be largely restricted to the selection of some outstanding women who may be considered as representative of their ages. It was felt that this method would give a more concrete and realistic picture than mere generalizations, and while necessarily not exhaustive, will nevertheless afford an indication of the general trends and tendencies. In doing all this, I do hope that I will not be taking you too far away from the basic aims of this conference.

Arab history was born in the 7th century with the appearance of the Prophet Muhammad. The Prophet’s message awakened his nation to a new life, and gave it the basis of a civilized and healthy society. The position of the woman in this new structure was explicit and secure: she possessed a distinct personality in the eyes of the law, enjoyed freedom of work, a right to possession and education, and singular safeguards in marriage, which empowered her to include in the marriage contract whatever stipulations she chose. It was natural that these and other privileges that she now gained should have awakened in her a new feeling of confidence and responsibility, which she was soon to interpret into action.

A Delegation of Women waited on the Prophet Muhammad.

Perhaps the earliest appearance of the Arab woman in public life was what is historically known as the "Incident of the Women’s Allegiance". The Prophet had delivered his message, and deputations were arriving from all over the Arabian Peninsula to pay him homage and allegiance. Quickly the women conferred together and decided that they should do likewise. Thus a deputation was formed which proceeded to hail the Prophet, as leader and chief, in the name of the Arab Woman. It is hardly possible to exaggerate the significance of this incident. For, not only does it demonstrate Arab society’s acceptance of the woman’s new role, but, also, the realization by women of their duties, and their determination to carry them out to the full. In effect, this incident established an important precedent which inspired the continued and varied participation of the Arab woman in the future destiny of her nation.

The Lady ‘Ayesha led an Expedition.

Another important, and even bolder precedent was presently set by ‘Ayesha, the wife of the Prophet. ‘Ayesha was a lady of exceptional ability: a jurist, poetess and politician. At a time of great political tension and uncertainty, when the whole country was hovering on the brink of civil war, she quickly seized the initiative, and assuming leadership, personally led her followers in the field of battle. As it happened, she was defeated, but it is interesting to note that not one of her critics or enemies sought to disparage her on grounds of her sex.

Eventually, the Arab capital moved to Damascus and thence to Baghdad and Cairo. The efforts of women in the political field were uninterrupted. On some directly fell the burden of government and administration, but even as private citizens, many were to call on caliphs and governors to advise, rebuke and admonish.

Some Prominent Muslim Arab Women and “Science of Tradition and Commentary.”

From the earliest times, however, Arab women showed a particular aptitude in the Science of Tradition and Commentary. They began to organize audiences, and deliver lectures, and their zeal and erudition quickly attracted the attention of the heads of state. Thus the noted traditionist and commentator Umm al-Darda, arrived in Jerusalem in the seventh century to lecture in the precincts of the "Mosque of ‘Umar", and the Caliph Sulei-

1 Being the text of a lecture given at Beirut, the Lebanon, on the 30th of March, 1949, when the session of the UNESCO (United Nations Educational, Scientific and Cultural Organization) was in progress.
2 Tradition, otherwise known as Hadith, refers to the sayings and acts attributed to the Prophet and his Companions. Commentary is the interpretation of the Holy Qur’an.
man, who happened to be in the city at the time, made a point of attending all her lectures.

The historian has left us the vivid picture of the Caliph walking up to the old lady, at the end of each lecture, and offering her his arm to lean upon, and leading her thus into the Mosque to pray.

Our Arabic sources in fact abound with the names of illustrious men scholars who had received their diplomas in Tradition, from the hands of women teachers.

A Muslim Lady led Funeral Prayers.

Imam Al-Shafi’i, for example, one of the four founders of Muslim Rites, studied at the feet of Sitt Nafisa, and attended her public lectures in Cairo. Incidentally, she led the prayers at his funeral, a ceremony conducted exclusively by men.

Shahda Dinyawiriya, of Baghdad, a lady of the 12th century, acquired such a reputation in the science of Tradition that she was given the title of “Supreme Authority of Iraq”.

Ibn Khallikan, famous historian and biographer of the 13th century, studied at the feet of Sitt Umm al-Muayyad, who awarded him one of his diplomas and authorized him to teach.

‘Ayesha al-Hanbaliyyah, a lady of the 14th century, was one of the teachers of the well-known theologian, Ibn Hajir al-‘Asqalani, who was again authorized by her to lecture in the Science of Tradition. Ibn Hajir proudly acknowledges her debt to her, and as though in gratitude, has left us a whole volume devoted to the distinguished women scholars of his age.

Al-Hanbali, the biographer and annalist of the 16th century, praises the learning of a certain Umm al-Khair, and says that “the people of her time fell in knowledge at her death”.

It may be mentioned that the science of Tradition, forming as it does a principal source of the Muslim legal code, demands from its students a particularly high degree of intellectual accomplishment.

Muslim Arab Women and Mysticism.

Another field in which Arab women showed an early ability was mysticism. This spiritual training, which may generally be described as a blend of philosophy and religious idealism, aimed at the sublimation of the soul and its ultimate merger in the Deity from which the human soul was held to be an “original” emanation. The movement took roots in the Arab world towards the end of the 8th century, partly as a reaction to the sybaritic life that inevitably accompanied the expansion of urban civilization, and partly in response to the challenge of various Greek, Persian and Indian influences. The facility with which Arab women took to this refined spiritual discipline may be accounted for by the sensitive and sympathetic psychological make-up of women in general. But, whatever the explanation, the names of Arab women such as Ma’atha Al-‘Adawiyya, Amina Al-Ramliyah, and Rabia Al-Basriyya were identified with the earliest developments of this movement. Reference may here be made to the brilliant work of the English Orientalist Miss Margaret Smith on Rabia Al-‘Adawiyya, the great Arab woman mystic. It is probably no exaggeration to say that one of the first, if not the first Arab mystics, were women.

Mysticism to the Arab women was not a purely passive or subjective affair, for soon we see them turn it to practical ends in the field of social welfare. The movement first crystallized into institutions, know as Zawiyyahs (hostels) and Khaniqahs (hospices), the female inmates of which voluntarily led a life of contemplation and piety. Presently, these gave way to special institutions which opened their gates to distressed and unfortunate women, to whom all possible physical care was given, and whatever solace moral training could afford. It is interesting to note that philanthropists of both sexes and of all ranks of society joined, as from the 8th century onwards, in the foundation and maintenance of these institutions.

Muslim Women and Jurisprudence.

The contribution of women extended to other fields than those of Tradition and Mysticism. When jurisprudence became a recognized science, after its formulation on fixed logical bases, women quickly began to specialize in this branch of learning. Soon they appeared as qualified Mujtis (jurists) to take part in the learned discussions and quibbles of their men colleagues, and to give expert opinion on legal niceties in answer to questionnaires.

A number of women were noted for their intellectual vigour and perspicacity. The Secretary of the Caliph Marum (9th century) informs us that he read “in the margins of books”, notes and comments scribbled by a certain Umm Ja’far bin Sa’d, a learned lady of the time. The Secretary found the lady’s comments more relevant and enlightening than the original texts.

Zubeida, wife of Harun al-Rashid, was known to be in direct correspondence with the governors and commissioners of the realm. Not infrequently she would return their letters with a curt note, taking them to task for careless phraseology, and ordering the letters to be re-drafted.

Co-education in Early Islam.

A prominent feature of Arab social life that will probably have been noticed, is the “joint” character of education, heralding, as it were, the system of co-education. Boys and girls attended together elementary schools, which were known as maktab or kniat. Women were known to have attended classes with men, and to have been teachers of individual men scholars and lecturers to classes of both or either sex.

Thus Ibn Jubair, well-known traveller of the 12th century, describes a great number of mixed classes which he had come across.

Imam Sakhawi, biographer of the 15th century, enumerates a long list of women who studied side by side with men and inter alia mentions a lady of the name of Malak “who attended with us the lectures of some of our professors in Cairo, and whose own lectures we later attended in Damascus”.

A lady of the name of Zainab, of Damascus, of the 15th century, had a regular roll-call of fifty men students.

Fatima bint al-Mahdi, a renowned lady of her time, and wife of a distinguished scholar, was of a more modest nature. Her husband, we are told, when cornered by his over-zealous students, would often retire to an adjoining room to consult with her. On emerging with the correct answer, the students would slyly smile and murmur to each other, “By God, this is not from him, but from behind the screen.”

‘Ayesha al-Bayuniyyah received a diploma from her woman teacher, as jurist and lecturer. She was later to carry a voluminous correspondence, covering a great variety of subjects with many writers and administrators of her age.
Literary Correspondence between Men and Women.

Literary correspondence between men and women occupies a prominent place in Arabic Literature, affording, at times, delightful glimpses of the relations between the intellectual elite of both sexes.

Poetry was another field in which Arab women excelled, and for them the stream of poetic inspiration flowed almost continuously throughout the ages of Arab history. Admittedly, some of these poetesses were not much more than simple rhymesters, but many there were who, as elegiasts or lyricists, reached such heights of pure and sincere expression as never attained by the men poets.

An intriguing feature of Arab cultural life which was the special creation of women was the "literary salon". The earliest instance of this appears in the 7th century under the patronage of Sukeina, daughter of Husain. Other of the more famous ones were those of Aliya, daughter of Al-Mahdi, of Baghdad (8th century), of Fadl, of Baghdad (9th century), of Nazhoun, of Granada, and Walladeh, of Andalusia (11th century).

The hostesses at these salons were usually themselves poetesses or writers, but even when not, were endowed with dazzling wit or charm or beauty. The foremost intellectuals of the age would gather at these salons: poets, authors, critics, musicians and singers. The time would be passed in the exchange of brilliant repartees or the criticism of the latest poem or piece of music, and often the artist would dutifully bow to the corrections suggested by the patrons. Not infrequently she would beckon to a poet languishing in a remotely-flung province and he would hurriedly ride his camel, travelling many a day and night for the privilege of appearing by her side.

Social Welfare and Muslim Arab Women.

The participation of Arab women in cultural life did not prevent them from playing an equally prominent role in the fields of social-welfare, philanthropy and administration. Women founded schools, hospices and hospitals in the more important Arab cities of Cairo, Alexandria, Jerusalem, Damascus, Aleppo, Baghdad and Mosul. (We have already seen them supervising the Zawiyehs and Khanqahs of the mystics.)

This very city of Beirut in which we are now assembled once received a part of her water supply by an aqueduct beginning at the 'Ar'ar Spring, which Zubeida, the wife of Harun al-Rashid, constructed. The remains of the aqueduct stand to this day, still carrying the name of that worthy woman. The interested student will find in the principal Arab sources on institutions, such as Nu'amih, Al-Hanbali and Al-Maqrizi, historians of the institutions of Syria, Palestine and Egypt respectively, references to countless public institutions of the most varied nature which were founded and supervised by women benefactresses.

Muslim Arab Women took part in Politics.

The political role that Arab women played in the early days of Arab history, as described at the beginning of this talk, may be remembered here. The important precedents set in those days were continuously followed up, and thus, throughout Arab History, there appeared innumerable women, upon whom at one time or another fell the responsibility of government and administration. Of these, a few will be mentioned.

Sitt Al-Mulk, sister of Al-Hakim (Caliph in Egypt in the 11th century), administered the affairs of the state for a period of four years.

Fatima al-Faqiha, of the 12th century, acted as adviser on public affairs to Sultan Nurrudin.

Shajarat al-Dur, of the 13th century, reached unparalleled prominence as a woman ruler. Her name was acclaimed in the public mosques (a special prerogative of the Caliphs and Sultans), and coins were struck in her name. Another remarkable lady was later to enjoy similar privileges. This was Sitt Tando, governor of a province comprising sections of Iraq, Persia and the Arabian Peninsula, who, too, had coins struck in her name, and was acclaimed in the mosques.

Sitt Juban, a lady of the 14th century, not content with wielding all-powerful authority in her country, was pleased to appear in public in the most ostentatious manner, surrounded by a great retinue of female attendants and girt with a formidable sword.

Sitt Dilsad, of the 14th century, insisted on complete centralization of power in her realm, maintaining contact with the provinces through direct personal deputies.

Foreign invasions dealt a death blow to the Arab Civilization.

But all this brilliant civilization was doomed to destruction. The first blow came to the eastern portion of the Arab Empire towards the end of the 15th century. Here, the Tartar hordes carried all before them. Baghdad, the capital, was razed to the ground ; schools, hospitals, mosques, baths and palaces were all ransacked and levelled with the ground, and the lights of refinement and culture were extinguished. Arab civilization shifted to the West and continued in the capitals of Syria and Egypt, but here too it was to succumb in the 16th century to another foreign invader.

It was natural that the women should share the fate of the men, and that the paralysis which pervaded the eastern provinces, subsequent to the Tartar invasion, should engulf every aspect of intellectual and social life. As we have seen, women continued to play an important role, in Syria and Egypt, but this, too, came to an end, and, from the 16th century onwards, the entire Arab world was plunged into a long period of torpor and stagnation.

Arab Renaissance.

From these "Dark Ages" the Arab world was to awake abruptly towards the end of the 18th century, with the advent of Napoleon in the East and his lightning though unsuccessful campaigns in Egypt and Palestine, which were to herald the dawn of the modern Arab renaissance.

Soon after, Muhammad al-Pasha, of Egypt, and his son, Ibrahim Pasha, threw another challenge to Ottoman authority, and their expeditions in Palestine and Syria shook the Ottoman Empire to its very foundations.

These two great events, following so quickly upon one another, and accompanied as they were by the dissemination of new ideas and the introduction of novel methods of government and administration, prompted the Ottoman Sultan 'Abdul Majid to issue his famous "Reform Bill" of 1839, by which the Empire was re-organized on more progressive bases, and equality was accorded to all citizens irrespective of race or creed.

Following the proclamation of the "Reform Bill", State Schools, both for boys and girls, were quickly established in almost every local centre of importance. Muhammad 'Ali Pasha had already included the establishment of girls' schools in his reform programme for Egypt. Soon the Western powers were to exhibit an added interest in the affairs of the Near East, and as

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from the middle of the 19th century, foreign missions began to establish schools for both sexes, on an expanding scale. Presently local communities and societies started a healthy movement of competition and emulation and gradually new and vigorous blood began to circulate freely in the ageing limbs, and the pulse of intellectual life and social activity beat in ever increasing measure.

Magazines and newspapers cropped up in amazing rapidity, and the voice of Arab women was once again heard. Of these, many were to reach early prominence in the fields of poetry, belles lettres, and journalism such as Mariane Marrazh of Syria, Wardah Al-Yazigi and Zainab Fawwaz, of Lebanon, and 'Ayisha Al-Taimuriyya, of Egypt.

The efforts of women in the last quarter of the 19th century and the first few years of the present century, were almost wholly devoted to the field of social welfare to the exclusion of politics; nor could it have been otherwise because of the absolute nature of the existing régime. It was during this period that hospitals, clinics and orphanages appeared in quick succession, and in all of these institutions volunteer women toiled with unfailing energy and devotion, the example being set by Mrs. Emily Sursuq in Lebanon and Umm al-Muhsinin, mother of Khedive Isma'il, in Egypt. There was no lack, at the time, of men apologists, of whom particular mention may be made of Qasim Amin, who sprang to the defence of women's rights, advocated their full emancipation and urged them to regain their former position in public life. This phase may be termed as the period of awakening and preparation.

The First World War introduced fundamental political changes in the structure of this part of the world and brought the Arab peoples into direct contact with the West. Consequently, and in accordance with the principles of democracy and self-determination, the Arabs began to strive for their liberty and independence. The women threw their efforts in the national movement and for a prolonged period of time, in Palestine, Syria, Egypt, the Lebanon and Iraq, struggled side by side with the men for the realization of their common national aspirations, not infrequently appearing at the heads of peaceable demonstrations.

One may perhaps forgive the Arab woman, if she was momentarily to overlook the Western feminine congresses that were demanding political rights for women, and with supreme self-sacrifice to engage whole-heartedly in the general struggle against the fetters that were weighing down not only herself, but the whole of her nation under the oppressive yoke of political and economic exploitation.

But concurrently with all this, the girl school attendance continued to grow apace, and the universities of Egypt, Damascus, Baghdad and Beyrouth opened wide their gates for the reception of women students, who graduated almost in annually doubling numbers as doctors, lawyers, dentists, journalists and nurses; meanwhile feminine societies continued to develop with more varied and specialized objectives.

It is not intended to mention any of the innumerable contemporary women leaders, but tribute must here be paid to the late Mrs. Huda Hanim Shari'awi of Egypt, whose inspired leadership in the political arena was only to be paralleled by her zeal and unflagging energy in the fields of social welfare and philanthropy.

This great legacy of the Arab woman's active participation in almost every aspect of public life can leave no room for doubt or incredulity, for it categorically indicates the absence, in jurisprudence, tradition or precedent, of any essential obstacle in the way of the Arab woman.

The Muslim Woman in the Middle East is conscious of her responsibilities.

But if there be certain artificial barriers, the left-overs of the ages of stagnation, or if there be in power certain reactionaries who would dominate the legislators, these must be considered as the exception rather than the rule and as temporary phenomena which in no way change the basic historic fact already pointed out.

Yet, it is not denied that the Arab woman is faced with many vital problems which demand on her part greater sacrifices, and more sustained effort and devotion. Much remains to be done to spread rural education, raise the standard of living of the working classes, combat infant mortality, and wipe out endemic diseases. But there is no reason why these and kindred occupations should preclude the Arab woman's enjoyment of full political rights in general administration and her participation in municipal and parliamentary elections.

Democracy does not and cannot imply equality in the absolute sense, but rather denotes the enjoyment, by all citizens, of equal opportunities, each according to his or her merits, and their fulfillment of obligations, in accordance with the individual abilities of each.

Thus, when we demand that women be granted full political rights, we do not mean that all women should wholly devote themselves to politics to the exclusion of everything else. Manifestly, this would be absurd, just as it would be impossible for all men to devote themselves exclusively to politics. Our intention is rather that society should grant every citizen, be he man or woman, the right of representation, in harmony with the principle of the individual's devotion to whatever task or calling he or she is particularly qualified.

The Arab Woman and her Sister of the West.

The Arab woman can learn a great deal from her Western neighbours in the realms of modern organizational methods, and technical and objective application, the fruits of Western scientific progress. Conversely, and it is hoped that this would not sound too presumptuous, the Western woman herself, who seems to dwell in a turbulent and restless world, where matter is supreme, the law of might is all powerful, and fire and steel the only recognized medium of expression, it is hoped that the Western woman, too, would benefit from her Eastern neighbour who possesses a background of oriental culture, steeped in philosophy, mysticism and religion, where spiritual idealism rings the dominant note.

Finally, we earnestly hope that these congresses and similar opportunities afforded for the free exchange of views, that the improved methods of world communications, and that the great modern facilities for the dissemination of culture and information, will all be conducive to the realization of the paramount necessity for the creation of a closer brotherhood between the nations, the growth of a deeper respect and understanding for the points of views of others, and, particularly, for the appreciation of the great truth, that the points of similarity between the peoples of the world by far outnumber whatever points of difference may exist.

Will the women, we may wonder, when their select representatives from the East and the West, gather as they do now? Will they meet with a greater measure of success, where men have failed, to draw the nations closer together, to soften the harsh tones of violence and aggression and to put an end to the policies, whose foundations rest on racial philosophies and whose objectives centre on exploitation and oppression?
THE KARAWIYYIN — THE OLDEST UNIVERSITY OF THE MIDDLE AGES

By G. KHEIRALLAH

Karawiyyin founded by a lady.

Fez rightfully claims the honor of having established the first university in the world. (See Note 1 below by the writer.) It is interesting that this first of universities was established by and at the expense of a woman. In 859 the lady Fatimah Al-Karawiyyah, a descendant of Sidi 'Okba, crossed Africa from Kairawan (Tunisia) with her father and brothers to visit Fez, and while there endowed a school out of her own private fortune. With the commencement of construction the lady Fatimah started on a fast, in the Ramadan manner, and kept it until the edifice was finished and she was able to offer thanks in its very mosque.

It must be understood that the mosque in Islam is not merely a house of worship. From its inception it became and is still an institution of many uses. It has always been an open refuge for the weary traveller, who may cleanse himself at the mosque and rest in one of its shaded nooks, and with Arabic as a universal medium a Muslim of any race or country can always make inquiries at any mosque, or exchange ideas there with his brother Muslims. The mosque always tends to become the community club and centre, and is often used as a town hall, where meetings are held or political action decided upon. Further, the maktab, or primary school, of a small village will hold its session in the mosque itself or in quarters adjoining it, and there early grew up about the larger mosques in the cities adjacent halls for educational purposes, libraries, and in some cases sleeping quarters for out-of-town students. Thus developed the madrasa-mosques of Fez and other cities, equivalent to academies, with lectures and recitations taking place in different parts of the mosque proper, these classes being dismissed at the hour of assembly prayer, and at other times continuing while individual worshippers come in and perform their devotions and then leave without paying any heed to the classes or themselves attracting the slightest notice from the students. Quarters for out-of-town students are usually free of charge, and often include daily rations, depending upon the nature of the bequests or endowments.

The madrasa founded in Fez by the lady Fatimah al-Karawiyyah was organized as a college for the teaching of all preparatory subjects as well as higher cultural and professional studies. It rapidly developed into a great university, and its foundation came to be known as “Umm al-Banin,” the “Mother of Many Sons.” This institution soon became the lighthouse of learning for all North Africa and for parts of Europe, Christian and Jewish as well as Muslim scholars were accorded its privileges, which included maintenance through other endowments, and students came here from Syria, Egypt, Tunisia, Italy, England and Spain to study higher mathematics, engineering, pharmacy, medicine, optics and music.

Some world-famous scholars produced by the Karawiyyin.

The Karawiyyin produced men who became famous throughout the civilized world as great physicians, mathematicians, engineers and philosophers. Its halls echoed with the voices of such great men as Ibn al-Khateeb, Ibn Khaldun, Al-Bitriji (Alpetragius), Abu Ghaleb, Ibn Harazem, Ibn al-'Arabi and Ibn Baja, known to the Latin world as Averpace, who died in Fez in 1138. Like all men of learning of that day Ibn Baja wrote on medicine, mathematics and philosophy. By European students he was considered second to none in his clear rational thought and logic. We find Ibn Tufayl, the author of Hayy Ibn Yaqzan, constantly referring to the philosophy theory and views expressed by Ibn Baja on evolution. We may infer that he influenced Ibn Rushd (Averroes) with his rationalism. He also wrote a treatise on music which became a classic of the Western World. “He attempted to introduce a musical scale to be played by all nations alike, and which may be said to be the foundation stone on which the music of to-day is written.” Music, from the days of the earliest Arabic scholars down, seems to have been considered an indispensable study to round out the education of any eminent man of learning. It is traditionally related that Ibn Sina (Avicenna), despite his brilliance in other subjects was refused his diploma (ijazat) by the examining board because of his failure to pass a musical test. The Arabs wrote on the theory of the physical basis and the spherical propagation of sound, and gave mensural music by mathematically dividing the scale and emphasizing the pause. Dr. Farmer, who has enriched our knowledge by his research in this field, says: "Their compound

The Karawiyyin at Fez, Morocco

1 Courtesy, the Editor, The Arab World, New York, U.S.A. Vo. 1, No. 1.

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Moulay Idris, the holiest city of Morocco

(tarkeeb), which is the striking of a note simultaneously with its fourth, fifth or octave, probably gave Europe its first promoting toward harmony."

Arabs are the first to set music to notes.

It is interesting to note that music was studied in the Karawiyin until the middle of the last century. The last to occupy the chair of music was Muhammad Alairalou. Dr. Farmer recently translated the musical instructions embodied in the poems of 'Abdul Rahman Al-Fasi, and Al-Wanshirisi, two of the later scholars of the Karawiyin. "Al-Wanshirisi," Dr. Farmer quotes, "was a famous Cadi, poet, and linguist." 'Abdul Rahman Al-Fasi, according to Ibn 'Allal, who quotes a contemporary historian, "was a savant more competent in every branch than its very specialist." The Arabs were the first to set music to notes, and when we repeat the scale of: Do, Re, Me, Fa, So, La, Si, Do, we are repeating their very Arabic letters which were first used to represent the scale. (The sound "s" in sol and si a seeming repetition of one sound, recently changed to "t", is due to the fact that in Arabic there are two letters "Seen" and "SAD". The latter is pronounced like rossa in Spanish.)

Gerbert of Auvergne (930-1003), who as Pope Sylvester II acceded to the papacy in 999 A.D., and who was responsible for the introduction of Arabic numerals and the use of the zero and decimal into Europe, received his education at the Karawiyin. It is related that when this great scholar of the tenth century returned to Europe and proceeded to revive interest in learning, "He was looked upon by some as having had dealings with the devil during his sojourn in Muslim lands, for he displayed an uncanny skill in the use of the astrolabe and the knowledge of mathematics."

Among the Jewish scholars who attended this university, it is sufficient to refer to Maimonides, or Ibn Maymoon, who for five years (1160-1165) studied philosophy and medicine as a protege of 'Abdul Arab Ben Muwashshah.

The Karawiyin produced men who wrote books on various subjects. Among them were Ben 'Abdul Wahid, who wrote on anatomy and dissection, and Al-Roudany, who built a planetarium and attained fame as a map-maker. It seems that the science of astronomy had greatest devotees than any other, and some of the scholars of the Karawiyin were very fond of foretelling weather conditions from their astronomical observations. The Arabic word for weather conditions, or climate, is Al-Manakib. This science of forecasting was adopted by Europe and was designated by the same Arabic word, which was changed to "Almanac."

Arabs and astronomy.

* Writers often state that the Arabs were interested in astrology only and not in the science of astronomy. These writers have never taken the trouble to look up the mediaeval literature of the period nor have they any justification for such an assertion. It is true that since the days of Babylon right through the Arabian period and up to the present day, fakirs (a fakir, poor man or mendicant) have read the stars and foretold the future. On the other hand men of knowledge among the Arabs condemned the practice as severely as our scientists condemn it to-day. In support of this let me point out that Abul 'Ala Al-Ma'arri (973-1058), the blind Arabian philosopher of the tenth century, is emphatic in his condemnation of these charlatans, as may be seen from the following verse:

"Could I command obedience, never in life
Astrologer had shamed the causeways crown.

What! hath a man no means of livelihood
Except the morsels thrown by the stars?"

To pelt o'er deserts with a caravan
Is trade more honourable than gains like these
Of one who, were he stoned, would justly die.

(Translated by R. A. Nicholson.)

The Karawiyin gave Europe another famous scholar, whose life was particularly interesting. This was Hasan Ibn Alwazzan al-Fasi, called Leo Africanus (1494-1552). Born in Granada and brought to Fez in his infancy, his studies at the University stimulated in him a desire to travel, for at the age of eighteen he started wandering over Morocco, Algeria, Tunisia, Egypt, the Sudan, crossed the great desert, and visited Timbuktu, the Niger basin, Lake Chad and the heart of Africa. In 1516 he started again, visited Constantinople, Tartary (including part of Persia) and Armenia, and travelled all over the Arabian peninsula.

In 1520, while returning from Egypt, where he had been up the Nile to Assuan, Leo Africanus was captured by some Christian pirates and presented as a slave to Pope Leo X. The Pope perceived his learning and merit, and prevailed upon him to adopt the Christian faith, giving him his own name, Leo Johannes. Africanus' knowledge of Latin, Italian and Spanish gave him the position of a valuable teacher of Arabic in Rome, and while so engaged he wrote a number of books in these European languages. At the request of the Pope he wrote a Description of Africa, which enjoyed great popularity and contained a wealth of accurate information. This work is still referred to whenever the history of that period is studied.

After many years of such labours and after the death of his friendly protector, the pope, Leo Africanus returned in 1552 to Tunis, where he resumed his name of Hasan Ibn Alwazzan al-Fasi and died a good Muslim at the age of fifty-eight.

The past and future of the Karawiyin.

The Karawiyin is gradually losing its university status. Its precious library, which once boasted 28,000 manuscripts, has dwindled to less than 5,000. Sixty years ago it saw the last of its long line of great physicians in Abu-Husn 'Allal Ben
'Abdullah al-Fasi, Muhammad 'Abdul Salam Bennani and 'Abdul Salam Al-'Alami, men worthy of its tradition, and the last of its eminent engineers and astronomers in Al-Aghzali and Sidi Idris al-Bighty. It still teaches law, theology, mathematics, grammar, syntax, elocution, rhetoric, history and a measure of astronomy and engineering. According to the census taken in 1907, six years before the establishment of the French protectorate, the university had sixty professors, five hundred student-tutors, and two thousand part-time students. To-day its students do not exceed six hundred. There is an earnest drive by the progressive alumni to reorganize it along modern lines but the indirect influence of the French, who would like to see this nerve-centre of the Maghrib completely wiped out of existence, thwarts all efforts.

While visiting the students (talabab) under the sacred arcades of this temple of learning, I was often bewildered by the barrage of questions rained upon me. Sometimes I gained respite by a provocative question.

"Why are you isolating yourself from contact with Europeans?" I asked Muhammad Ben 'Abdullah, one of the brightest among them.

"Please do not think that we, the people of the Maghrib, lack appreciation of the ideal and the good which exist in Europe or that we refuse to meet Europeans on common ground. We are driven apart solely by the realization that their attitude is that of the superior and that they consider that the highways belongs to them alone. It is useless for the weaker party to attempt to find a common ground for the meeting with dignity. We have tried to study the philosophy of Europe, but it seems to us as though its main purpose were exploitation. The sympathies and philosophies of the Europeans centre around their pockets and, when they are ready for collective national action, they discard all their morality and proceed according to the saying:

'A man's murder in the forest
Is a crime ne'er forgiven
But the murder of a nation
Is a matter for discussion.'"

"But, my friends, your attitude here in Fez is often referred to as intolerance, and it makes the Westerners accuse the Islamic people of bigotry."

I had meant to provoke but not to offend with this remark. Before I finished the sentence the astonished and hurt look in the eyes of the students made me regret the slip.

One of them, Al-Bennani, adjusted his small turban (the handsomest turban among the students) and slowly answered:

"Yes, ya Muhtarlam! We have had that accusation levelled at us many times by western Christians, and it galls us because of its injustice. We do not expect the Europeans to study our Holy Book and know that Islam is opposed to coercion and intolerance, but we expect them at least to know their own history.

"History shows that Islam swept out of Arabia to find in its path established Christian communities. In accordance with its teaching, the Muslims accepted Jew and Christian as their brothers in the worship of God and treated them as 'wards of the Faith.' During a thousand years of undisputed supremacy, when Europe had no voice whatever in Muslim lands, and in spite of the provocation of the uncouth and barbarous Crusaders, the Muslims continued to protect and dealt kindly with their Christian wards. They so protected the sacred precincts of the Jew and Christian that to-day, thirteen centuries later, we find the Chaldeans of Iraq, the Syrians of the Mosul, the Maronites of the Lebanon, the Greek orthodox, the Catholics of Palestine, and the Copts of Egypt still established and flourishing, with their churches, convents, and monasteries just as they were before Islam. While the Christians of Europe, on the other hand, have completely wiped out the millions of Muslims of Spain, Portugal, Southern France, Italy and Sicily, and this by such means as the inhuman Inquisition and other refinements of cruelty."

The Student Sultan.

Every Spring the students of the university meet and elect a Student Sultan. This student in turn appoints his ministers, guards and attendants. He is then accepted by the ruling sultan, the people of Fez and all the students as the monarch of all he surveys for a period of fifteen days. On a certain Friday he leads the prayer in the principal mosque, while the ruling sultan modestly goes to a smaller one. After the prayer the Student Sultan rides through the streets with his ministers, attendants and guards, preceded by criers and a band of musicians. After receiving the homage and cheers of the people, he and his retinue leave the walled city through one of its gates, and the procession goes to the beautiful and verdant valley below the City, where the royal tent is pitched, surrounded by the tents of the followers, and the students proceed to enjoy their vacation at the expense of the ruling sultan.

The following Wednesday the Ruling Sultan proceeds to the valley of Fez to pay homage to the Student Sultan. He brings with him his court, royal guards and procession, followed by camels laden with useful goods and gifts. This day is of course considered by all a great holiday. Most of the people of Fez and the surrounding country are present dressed in gay colours; the streets and lanes are jammed with men and the flat roofs crowded with white-veiled bundles. The bands are playing, the Arab horses are prancing, and there come notables and ministers (dignified bundles of whitest muslin, silk and home-spun) riding on sedate mules gaily decorated with trappings of intricate needlework, each accompanied by a groom who keeps a hand on the beast's bridle and carries the small red or yellow felt prayer rug of his master. The latter, seated upon an embroidered saddle (sary), usually carries, slung from his right shoulder and

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resting beneath his left arm, a flat bag of leather or embroidered cloth, which contains a section of the Holy Book.

Here you find no modern uniform. The Moroccan spahis proceed first; after them comes the Ruling Sultan, mounted on a white charger, shaded by the Imperial Sunshade. He is surrounded and followed by the Khazzanines, the court guards, who wear the old Moroccan costume and carry long staffs as the mark of their office. The Student Sultan comes out of his royal tent to welcome the ruler, and after the real sultan has paid his respects to the Student Sultan and presented him with gifts, the latter asks for certain favours, reforms, etc., which are granted.

This custom, intended as an encouragement to the out-of-town students in the pursuit of learning, was instituted in 1664 by the Moroccan Sultan Moulay Al-Rasheed. It is said that, being himself a scholar ever solicitous of the welfare of the students of his day, besides erecting the Madrasa Sharratine, Moulay Al-Rasheed emulated the habits of his namesake, Haroun Al-Rasheed, by unexpectedly visiting the schools and attending classes incognito.

And so for fifteen days the student organization has its vacation at the expense of the ruler, and at the same time has a most unusual chance of getting university matters straightened out without difficulty or delay.

To the sight-seeing traveller those narrow and crooked labyrinthine streets in the neighbourhood of the Karawiyin offer many curios contrasts and reveal many points of interest, but to the student of cultural history this is impressive and hallowed ground, for during the tenth, eleventh, twelfth and thirteenth centuries it was the rallying-point for learning and intellectual progress. Men who trod those narrow lanes had minds that soared to the Euphyanite and hewed a clear path in science and philosophy for the following generations.

As one strolls on and ponders over the comparative shabbiness of the present-day situation one is thunderstruck by the contrast and can only take mental refuge in the Arabic saying, "Glory be to God Who causes changes but changeth not."

A few words on the European Universities in relation to the Karawiyin.

As to the history of universities in Europe we note that the exhaustive studies of Father Denifle point to Salerno, Bologna, Oxford (1167-8), Paris (1170), Montpellier and Reggio (1188) as being of the twelfth century. The early dating of these universities is not historical in the true sense of the word; for Salerno was a school of medicine; Bologna a school of law with a student guild; and Paris, a school of theology and arts with a master's guild. The dating, for instance, of the establishment of the University of Paris was based on a passage written by a certain student, Johannes De Cella, who writes of the Abbot of St. Alban, stating that the subject of the biography was, as a young man, a student at Paris and was there admitted into "the fellowship of the Elect Masters." Rashall applies the above "indefinite, inconchated and rudimentary existence."

Cambridge (1202) Prague (1347), Vienna (1365), Heidelberg (1385), Cologne (1389), Erfurt (1392), all slowly assumed university status while the universities of the Arabs in Baghdad, Damascus, Cairo, Fez and Cordova, followed by the schools of Toledo, had been founded and organized from one to three hundred years before. They had produced men like Robertus Anglicus, the first translator of the Qur'an; Adelard of Bath, Michael Scott, Daniel Morley, Roger Bacon, Albertus Magnus, Gerard of Cremona, Ramondus Lulius, Arnold Villa Novanus and others who spread the education they thus acquired and became the messengers of learning and the true founders of its Western Institutes. To the writer, the University of Salamanca seems to have been the first university established by Europeans. Rashall notes that in 1230 it gave instruction and degrees in music. This points to the diversifled courses given at Salamanca and strictly follows in respect to musical education, the methods of the universities of the Arabs. In 1254 Alphonso X, surnamed El-Sabio, the wise, reorganized and rechartered the University of Salamanca; but, let it be remembered that, the reconquest of Toledo by the Spaniards (1085) and until the reign of Alphonso the Wise, the court of Toledo was more Arabic than Spanish. Those who may be interested in the perusal of this monarch's life in particular, will find that he claimed to be monarch of both faiths. The Spaniards then were imbued with the Arabic spirit of tolerance and Alphonso the Wise remodelled Salamanca under the direction of none other than Abu Bakr Al-Riquti.

The student who wishes to study the inception of the intellectual awakening of Europe must have in mind that two salients of light were projected from the Land of Sidi Okba (North Africa) into the chaotic darkness of Europe: one from Kairawan into Sicily, the other through Morocco into Spain. To say more about the intellectual and beneficent occupation of Sicily for almost three centuries, or of Spain for nearly eight centuries, would be unnecessary repetition, but there is no doubt that both the Court of Toledo and the Norman Court of Sicily were the immediate fruits of this influence.

When the Normans took Sicily (1090) and Palermo became the cultural fountain-head of Italy, these studious progressive and eager students, the Normans, so depended on the Arabian scholars and the Arabic learning that their court was called a Muslim or Arabic court. Father Asin y Palacios, professor of Arabic at the University of Madrid, says: "The King himself spoked and read Arabic, kept a harem in the Muslim manner, and attired himself after the Oriental fashion. Even the Christian women of Palermo adopted the dress, veil and speech of their Muslim sisters." Contact with Africa was constant, for, when Roger wanted the best, he called the Idrisi; and when Frederick asked questions to elicit Hikma al-isbra (wisdom of illumination) he was answered by Ibn Sabinh of Ceuta, Morocco.

Some Arabic words current in modern university life.

The evolution of the intellectual life of subsequent European schools from the older Arabian institutions is evident in that they were modelled after the Arabian systems of procedure, teaching by the "Hearing and Reading" method; the maintenance of professors and students; the granting of diplomas; the housing of "national" students in separate quarters, and the wearing of the Tales (gown). The fact that these universities adopted such words as collegiate (Arabic: Kollyyata), alma mater; the mother of 'Ulama (learned) and alumnae (al-'Ulama), is significant in our consideration of the subject. I have often wondered whether the Lady Fatima, who became known as the Mother of Many Sons ('Umm al-Banin) was not also called umm al-'Ulama or the Alma Mater, Mother of Scholars.

Professor Alfred Guillaume says: "Could an Arabic origin of that mysterious word baccalaureus (which the Oxford English Dictionary can hardly be said to explain satisfactorily) be conjectured, we should be on firmer ground. Originally a bachelor in a university appears to have been a student who was allowed to teach in a master's school, and though I have failed to find the exact expression in any Arabic writer, bilaq al-Riyaya (the right to teach on the authority of another) would describe the baccalauroate and provide a tolerable ansonance." However, this writer humbly suggests that faghib al-Durus is a more likely word because it is the specific Arabic term in use for "accomplished in the studies", and the free interchange of the F, V, and B in Spanish transliteration and assimilation makes it more probable.
A P A G E  F O R  O U R  Y O U T H

SOME THOUGHTS FOR YOUTH

By W. B. BASHYR-PICKARD, B.A.(CANTAB.)

Youth Brotherhood of Muslims.

Millions! There are millions of you! all growing up steadily, learning sciences, arts, and technical professions, all aspiring towards success! You do not know them personally, but they are similar forms of the same humanity as yourself. Have you ever thought of this, that Chinese youth has similar recognizable aspirations, desires, fears, joys, sorrows, as your own self? They are, in fact, just what you would be had you been born and brought up in China with Chinese kinsfolk. The same would apply equally truly with the youth of Peru, Mexico, Java, New Zealand, Italy, Spain or Germany.

In other words and to express this truth briefly; there are many strange and different countries in the world, but only one humanity. Remember, the varying circumstances in which people are brought up causes marked differences in customs, habits, ways of dress, social behaviour and surface modes of thought; but beneath these outside differences there is the same God-made humanity, the same perceptive heart, the same passions, desires, yearnings, the same strivings towards betterment.

When you think of this, when you realize this, when the millions of youth throughout the world think of this, realize this, then you will know that you are not a lonely being but one of a great and noble brotherhood, then you will find you have good feelings towards the youth of other countries, other languages, other ways and, perhaps, other colours of skin.

This good feeling, this sympathy, is but the first step towards better understanding, towards friendship and mutual help.

In Islam, the way of this world understanding has been made easy; for with the Qur’an and the Prophet and the worship of One God, there is a great bond of unity which lies above and beyond accidental differences of race, nationality or class.

Travel, then, abroad and test for yourselves the living strength of this great bond of goodwill existing between yourself and other Muslims of different nationalities, this great bond of goodwill which you should strengthen by peaceful cooperation towards the greater good of all humanity.

World Brotherhood of Humanity.

Now, when you have grown accustomed to the idea of brotherhood in Islam and have yourself personally practised this international Muslim brotherhood with youth of differing race and nationality, there is a yet wider brotherhood of which you should recognize yourself as forming part. Know that the One God made all humanity and not only Muslim humanity. Therefore by the great Islamic virtue of tolerance you should be prepared to practise this wider brotherhood, this all-embracing world brotherhood, wherein you will recognize as brothers not only Muslims but also Christians and Jews and Hindus and youth of yet other religious persuasions, if and when you meet them in the course of your daily life.

In religion there is no compulsion: you cannot constrain everyone to hold the same views. Therefore call in the kindly virtue of tolerance and, if you disagree, disagree as a brother, not as a bitter enemy.

You will find that Islam recognizes all the prophets sent to different nations, and Islam calls for equal respect for the prophets of other nations. Therefore religious hatred and religious ranccour should die out from your breast. For truly, if you nourish hatred, the fires of hate burn first your own self.

Practise, therefore, the peace of humanity; in so doing you yourself will be the first to be blest.

Home Life.

Above we have dealt with Muslim brotherhood and world brotherhood. Now let us consider something newer and even more personal, and that is, “Home Life”.

From the Sayings of the Prophet Muhammad we read:

“One who is young shall not attain to Paradise by neglecting his parents when they are old.”

The attractions of the world and the activities of youth may call to you loudly and insistently, but always should be remembered the affectionate attention and care which is due to one’s parents, though to carry this out in practice in our daily life may sometimes seem unprofitable to our own interests, a nuisance to the enjoyment of our leisure and even antagonistic to our modern-day interests and projects.

Remember, too, how often stands out the truth expressed in another Saying of the Prophet Muhammad:

“God’s pleasure is in a father’s pleasure and God’s displeasure is in a father’s displeasure.”

And your mother? Hardly is it necessary to stress the love and gentleness which should be shown towards her at all times. Do not forget her in absence nor disregard her in presence. The Prophet Muhammad said:

“Paradise lies at the feet of the mother.”

But not only one’s parents. There are one’s brothers and sisters, one’s kith and kin. With ourselves these, too, have natural mutual obligations, to fulfil which induces concord and family happiness.

“The blessings of God do not descend upon the family in which is one who deserts his relations.”

(Saying of Muhammad.)

“Giving alms to the poor has the reward of one alms, but that given to the kindred has two rewards.”

(Saying of Muhammad.)

Duty to One’s Self.

Having now dealt with Muslim brotherhood, world brotherhood and home life with consideration of parents and kith and kin, there still remains one thing and that is “yourself”. There are obligations you owe to yourself. And what are these? Perhaps first should be placed the acquisition of knowledge.

“The acquisition of knowledge is a duty incumbent upon every Muslim, whether male or female.”

(Saying of Muhammad.)

It seems there is one great jihad ready for us all — and that is the great jihad against ignorance.

“Acquire knowledge! It enables the possessor to distinguish right from wrong; it lights the way to heaven; it is our friend in the desert, our society in solitude; our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament among friends and an armour against enemies.”

(Saying of Muhammad.)

How happy those who pursue this great jihad from their youth upward!

Concerning God.

“Whoso seeketh to approach ME one span, I seek to approach him one cubit; and whoso seeketh to approach ME one cubit, I seek to approach him two fathoms; and whoso walketh towards ME, I run towards him; and whoso cometh before ME with a world of sins, and believeth solely in ME, him I come before with a front of forgiveness.”

(Saying of Muhammad.)
The Islamic Cultural Conference convened by Al-Jami’yyat al-Khaldunyya (the Khalduniyya Society of Tunis) is probably the first organised effort for a long time by the Muslims of North Africa to make themselves aware of their glorious past with which the future of a people is indissolubly tied.

Although the invitations had gone out to all parts of the world and many a scholar had been eagerly looking forward to attending this unique cultural occasion to make the acquaintance of the learned men and women of Muslim North Africa, it seems that delegates from the Middle East, Pakistan and Egypt could not attend. In many a case either the visas were not granted by the French authorities or were so long delayed that the intending visitors could not reach Tunis in time for the Conference. Dr. 'Abdul Rahman al-Badawi, Professor of Philosophy at Puad I University, Cairo, Egypt, and Dr. M. Hamidullah, Ph.D., D.Litt., of Osmania University, Hyderabad-Deccan, India, could not secure the necessary permission in time to fly to Tunis. Despite this there were 484 delegates, including the thirty from Tripoli, Cyrenaica, Morocco, Algeria and Senegal.

Madame Nuidir Fadlan, woman delegate of the Women's Association of Algiers, was the only woman to attend the Islamic Cultural Conference. She is seen sitting in the midst of other delegates.
This absence of scholars from non-French colonial parts of the world has deepened the suspicion of the world of Islam that the French authorities are nervous of the presence of all those who are outside their sphere of influence and anxious to retard the knowledge of the real state of affairs in French North Africa.

Lectures on varied topics relating to the cultural aspects of the history of Islam were delivered or read for those scholars who could not themselves come.

This Conference also commemorated the ninth centenary of the death of Al-Beruni by organising a special session in honour of this great Uzbek genius, philosopher and historian of Islam.

The impact of the Conference on the mental and spiritual life of the Muslims of North Africa is not yet possible to discern. But one can safely say that this cultural awakening in that very important part of the World of Islam is a sure sign that another milestone has been left behind by the twenty million Muslims in their struggle to regain their freedom.
An Arabic inscription — “Wa la ghaliba illa ‘l-Lah” — There is no conqueror but God! This famous motto, in Kufic characters, of Muhammad I, the builder of the Alhambra, and his successors, is inscribed within the decorative designs on the walls of this palace in countless repetition.

THE ACROPOLIS OF GRANADA

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

"These are our works which prove
What we have done;
Look, therefore, at our works,
When we are gone."

Delightful were the short-lived happy moments we spent at the Generalife, the little summer palace of the Nasrids. Situated on the slope of the Cerro del Sol, it is on a higher level than the Alhambra. The beauty of it all was quite past words.

Aurora told me that its decorations were older than those of the Red Palace; but the place had suffered a good deal as a result of neglect,alteration and re-decoration.

Particularly pleasant were the trimmed hedges of myrtle, bordering fountain jets and pools. The arcade of five arches, the little palace with traces of Arab decorations and the lofty tower were most interesting. The last-mentioned gives one some of the finest views of the white-washed city.

No one seems to know the name of the architect of the palace. Ancient authorities, so far as I am aware, seem to maintain a solemn silence on the point.

Having seen the little palace, we next proceeded to the upper garden, which is the terraced slope of the adjacent hill.

Further up was the Moorish seat Silla del Moro, where unfortunate Boabdil used to sit and watch with tearful eyes the turmoil of the subjugated city at times of revolt. This spot gave a commanding view over the town, the Vega (the renowned plain of Granada), Al-Bayacin, the Alhambra, and the Generalife with its delightful fountain jets.

More than an hour was passed on this lofty hill. It afforded us a rest that we both needed. We took some snaps from this high altitude. It is the best spot from which you can see all the separate towers and fortifications of the Alhambra. "Here was a mosque," said Subh, pointing to a dilapidated building. "It was pulled down by the French during their occupation of the country in the early twenties of the last century. The French, more than any other people, harmed and destroyed a good deal of the Muslim heritage in Spain. They wiped out many towers of the Alhambra.¹ In fact, on their withdrawal from Spain in 1812, they even attempted to demolish the Alhambra itself at the instance of Sebastián. It was saved at the last moment by a Spanish prisoner of war who was brave enough to cut the fuse of the dynamite with which they intended to blow up the marvel of marvels — the wonder of all ages.

"We shall neither forgive nor forget the French atrocities against the Muslim remains in Spain."

A cool breeze revived us both and gave us the energy to descend the hill. On the wall at the foot of the Alhambra was a large sketch of Boabdil with the appellation El Rey Chico (the lesser-king) written in large capitals. This nickname was given him to distinguish him from his uncle, who was a king at the same time and was also called Abu 'Abdillah. A child nearby stared for a moment, then pointing at me, screamed El Rey Chico and ran away! Subh smiled and said, "He thinks you're Boabdil."

"Heaven forbid," I said, "I would rather throw myself from the top of that mountain than be another Boabdil who betrays the cause of Islam and the Arabs."

We lunched with Subh's relatives. After lunch she sang the flamenco, which always represents itself to me as the living echo of the past Arab glory in Spain.

Unfortunately north-Europeans can hardly appreciate it because, to put it in Marguerite Steen's words, "They are too elusive, too alien to the northern ear — those sliding semitones, those seemingly endless cadenzas that break off exactly where one has begun to anticipate the next phrase, that have no recognizable time-unit and nothing apparently but the singer's want of breath to prevent their continuing to eternity."²

The poetical talent of the Arabs still lives in their present day Andalusian descendants in the form of flamenco improvisations.

For the evening, Aurora suggested that we should go to the Sacromonte to witness a gipsy dance. We walked along the meandering Darro whose murmurings often awakened deep emotions in my heart.

"The Darro," I said, "seems to be partly covered."

"Yes," replied Subh, "it runs under the main street."

"Do people still find grains of gold in it, for that is why it is named Darro, which means 'gold'?"

"I don't know," she said with a smile, "probably they do."

We went to the foot of the Sacromonte. In a hidden corner there was a gipsy cave: three rooms carved in the stone. The whole place was electrically lit. We sat in the so-called hall where we witnessed one of the most fascinating gipsy dances. A mother and her three daughters performed the dance while the father played the tambourine. I was specially taken by the fair-haired gipsy girl who danced so well that I couldn't take my eyes away from her. At the ecstasy of the dance she bent her head so far back that her golden hair spread on the floor, while her skirt spread out, formed a large circle round her. One of her red flowers fell at my feet, I picked it up and fixed it in her hair again. She thanked me with a smile. Then the worst stage came when her upper garment was accidentally undone and nearly fell down and showed her naked shoulders, but her elder sister hurried up and fixed it again. The songs of the gypsies, while the dancing was going on, were most melodious.

There was an American, his wife and children, who were all filled with amazement.

As for Aurora, she was quite uneasy; she seemed to be watching me all the time rather than the gypsies. Jealousy, that green-eyed monster, was rearing its ugly head in her bosom. It was consuming her all the time. "Let us go," she kept saying. "We have seen enough. Besides, the air is so stuffy here."

We excused ourselves and left. I did not bear Aurora any grudge, for as she explained to me afterwards, jealousy was only a sign of true love, although I have read it somewhere that, "In jealousy there is more self-love than love." This might be true of certain cases but it is positively not applicable to Aurora.

As we were walking back in the stillness of the night, I broke the silence by saying: "Why are women more jealous than men?"

"That is because they are weaker. They are afraid that they might be supplanted and left without someone to care for them."

"You have not made a truer statement than this, but being well-educated and sensible, you should not let yourself be ruled by such fear."

"How little you know of human emotions! I was never jealous before. Maybe because I was not in love." Then fixing her jade-green comb properly she added with emphasis: "Love is blind; it is always led by two evil companions, jealousy and madness, they are three inseparable friends; if they come, they come together."

I saw her plucking nervously at the leaves of certain plants along the road. I tried my utmost to be soft and tender all the way back home to atone for what I did inadvertently. How true is the saying of an Arabian poet:

"People are like locked coffers,
Experience being their only master-key."

At last I was able to charm the black brooding from her mind; so, when we parted that night, we parted as good friends. "Forgive me for everything," was the last thing she requested.

"Granted," was my well-meant sincere reply.

After smoothing a misunderstanding between two true friends, their friendship becomes stronger. So when we met the following morning we saw in each other's eyes new signs of confidence. She came to me with a new idea: "Wouldn't you like to go to Malaga?"

"Yes, very much! I should like to see that heroic spot whose inhabitants defended themselves against the Spaniards with valour and zeal — a place which suffered more than any other Arab town in Spain."

"Every Muslim," she said, "should be proud of those unknown warriors who passed down history as the gallant heroes of Malaga. Do you remember how they repelled the Spaniards on the first occasion when in 1483 the Marques de Cadiz, Don Pedro Enriquez, Don Juan de Silva and many other brave knights decided to capture Malaga? They were utterly routed. The funniest thing was that the merchants who went with them in the hope of buying the spoils and the booty seized by the Spaniards, were themselves captured and made an object of traffic by the triumphant Malagans — a just fate meted out for them for their greed and gluttony."

"But on the second siege," I said, "Alfonso showed himself most inhuman; in fact the tragedy of Malaga stands out as the blackest spot in the history of that monarch's reign. On second thoughts, I think I shall not visit Malaga, because I don't want to be reminded of the plight of the delicate gentlem en who were sold into slavery in Al Cazaba, nor of the gallant heroes who were put to the sword. I would rather stay a little more in Granada before I leave for Madrid."

"What shall we do then, to-day?"

"Let us go to the Alhambra again. I like to sit there for a while and dream."

On our way to the Red Palace, I noticed a cinema called Alia tar, quite close to the Hotel Universal where I was staying. The name struck me as Arabic. On asking Subh about it, she said: "Yes, it is after the name of the famous Muslim hero 'Ali 'Attar, the father-in-law of Boabdil. His name alone was enough to strike the Spanish knights with terror. He was nearly a hundred when he attained martyrdom at the fatal battle of Lucena in which Boabdil was captured and taken to Cordova. 'Ali 'Attar was the only man who kept his zeal and prowess to the last moment amidst insuperable difficulties and reverses."

"At last he set his lance at the brave knight Don Alonzo de Amilar, but missed him, then a flight raged between the two in which both sides were equal. 'Surrender,' screamed Don Alonzo. 'Never to a dog,' replied 'Ali 'Attar. No sooner had he said those words than the sword of Alonzo cleft 'Ali 'Attar's head. He fell from his horse and rolled down into the river Xener, from which his body was never recovered."

"Apparently," I said, "this was the river that swallowed quite a few of the great Arabian heroes; nine years later Musa ibn Abi 'l-Ghassan followed the same course. But what surprises me more than anything else is that our heroes' names should be commemorated by their enemies, and forgotten by their compat- riots and co-religionists. Is there a cinema in Cairo, Beyrouth, Damascus or Baghdad that is named Alia tar? No! Is there any street that carries the name of al-Mansur or al-Hakam in any of those Arabian capitals? No!"

The saddler's daughter smiled, and said, "In fact, al-Mansur is very popular in Spain, his picture not only adorns some of our postage stamps but also the bottles of certain strong Malagan wines."
Moreover a number of years ago the Spaniards celebrated
the millennium of Abüdur Rahman III. None of the Muslim
countries even mentioned it!"

At the end of those discussions and critical comments we
found ourselves once again at the celebrated "Gate of Justice",
the principal entrance into the Alhambra which was set up by
Yusuf I, the second Nasrid King, in 1358.

The engraved hand and key on top of the gate were most
intriguing. They had given rise to a number of suggestions.
One of these was that the five fingers represented the five
fundamental injunctions of Islam: prayer, fasting, almsgiving,
pilgrimage, and Ḥijab, or holy war. The other suggestion was
that it symbolised divine power to ward off the evil eye. But
Albert Calvert says: "It is in all likelihood, the old Roman
talisman against the Evil Eye, such as we see in coral on
Neapolitan lockets." This same hand is a sacred symbol of the
Shi'a who display it on the tenth of Muharram printed on green
banners or in metallic form fixed on a lance.

As for the key, it is the symbol of knowledge, it opens all
the doors of mystery. We are told that it was printed on the
banners of the al-Mohades. In all probability, it is another Shi'ite
emblem that originated in Kufa.

It is said that the Moors believed that the Christians would
not take the Alhambra until the hand clasped the key. Another
legend has it, that one day the hand will actually hold the key
and the spell with which the magical palace was held intact
would be broken and the marvellous pile would go into pieces,
and all the treasure buried by the Moors under it would appear.

"This gate," I remarked to Subh, "is connected with the
name of a magnificent figure, Yusuf I (1333-1354). He was
high-minded, kind and fair. When Alfonso, his invererate
enemy, died in the plague, while he was besieging Gibraltar,
which belonged to the Moors, Yusuf I sent a word to condole
with his family. It is a shame that he had to perish at the hand
of a lunatic while performing prayer."

"But he was not much of a soldier," she commented. "I
rather prefer his father Muhammad I, who founded the
Alhambra, directly after his return from the Sevillian campaign
in 1248."

"What! You prefer the man who knelt before the
Castilian sovereign and begged him as his submissive vassal?
I am surprised at you, daughter of Abencerrage! Do you prefer the man who fought his Muslim
brethren in order to help annex Seville to the dominion of
Ferdinand?"

"He had no alternative," she replied. "It was very politic
of him. He could not possibly have fought with success against
the potent Christian monarch. And when he fought the Sevillian
Muslims, he did so in fulfillment of his obligations to Ferdinand
the Saint, whose vassal he was. All books of history tell us that
he did so against his own wish. So when he returned to Granada
and was met with acclamations, people read gloom on his face
and heard him ejaculate bitterly for the first time War la ghabiba
illa 'L-Lah — There is no conqueror but God — which became
the motto of his dynasty ever since.

"Besides, look what happened when Abu Sa'id, arrogant
king of Granada, rebelled against Christian vassaldom and
declared war against the Castilians, and said to the messenger of
Ferdinand who came to ask for the arrears of annual tribute: 'Go
and tell your royal master that the Granadian kings who used
to pay tribute to the Castilian monarchs are dead; and the very
mints which used to strike the tribute money have been turned
into armament factories which turn out nothing but weapons
of death.' A nice piece of rhetoric, but look what happened.
The Granadian kingdom was wiped out in the space of nine
years. So, the hand you cannot cut off, kiss and press it to your
forehead until you have the chance to cut it off.

"That is how the Arabs lost Palestine. They were not
defeated on the field as the Jews so haughtily claim. They were
defeated politically. At a time when the Jews were bargaining
with all the nations, Eastern and Western, Communist and
Capitalist, the Arabs clung to Britain alone. The Jews played
their cards marvellously. First of all they utilized Britain, who
made the Balfour Declaration, established a Jewish Agency for
them, which was the rudiment of the present Jewish Cabinet
at Tel-Aviv, and trained their Hagana which became the present
day Army of Israel. Meanwhile she suppressed Arab nationalism,
hanged Arab patriots, and burnt Arab villages. Now, did the
Jews reward their benefactors as might have been expected?
Yes, they bit the hand that had fed them for more than a quarter
of a century. They kidnapped British soldiers, they tortured them.

Balcony of the favourite
Lindaraja

"At the upper end of the
Hall of The Two Sisters but
separated from it by a
corridor, once overlooking a
beautiful garden is what is
known as the Mirador or
Balcony of Lindaraja. All the
varieties of form and colour
which adorn other portions
of the Palace (the Alhambra)
have been blended with the
happiest effect. The delighted
observer is spellbound and
finds it difficult to remove
himself from the fascination
of this place" (Moorish
Remains in Spain by A. F.
Calvert, London, 1906)
ignominiously and hanged them on the trees. They confiscated British property and looted British banks.

"You see how they turned their backs on Britain treacherously. As soon as they realized that they had got all that they wanted from her and that there was no more forthcoming, they switched over to America and Russia. They mounted the two antagonists at the same time. For the first and perhaps the last time in history communists and capitalists were in full agreement in helping and supporting, by arms and funds, the newly-born Jewish State — quite unjustly, at the expense of the Arabs. Why, why on earth did not the Arabs play the same game? Because they wanted to be virtuous — well there is no virtue in politics, it is based on lying, deceiving, hypocrisy and turning your back on your former allies when profitable."

"But," I interrupted, "all these are against the precepts of our religion."

"Allow me to tell you that you are wrong. Islam is against those vices in everyday life but not in politics. Do you know the story of the Prophet and 'Amr bin Ma'di karib? In one of the campaigns of Muhammad, 'Amr came to him and said, 'Are you following a divine injunction which we must not contravene or is it a war in which we can use stratagem, deception and cunning?' The Prophet exclaimed: 'Nay, by God, it is the latter; employ all means at your command to defeat the enemy.'"

It was very hard to argue with the sadder's daughter when she was well-convinced of a view. So, seizing the opportunity of my not raising another objection, she went on to say: "Going back to the subject of the founder of the Alhambra, I think, in addition to his political foresight, he was a brave soldier. Even at the advanced age of seventy-nine he did not hesitate to ride his horse and take the field in person."

A short while later, however, the subject was changed. I asked her about the size of the hill of the Alhambra. She said it was half a mile in length, 250 yards in breadth. When we looked out of one of the windows we saw the trees of the Alameda, which, I was told, were more than a century old.

Of particular loneliness was the inner garden of Lindaraja, teeming with orange and lemon trees and cypresses.

Apart from visiting the Sultana's dressing room, which had a perforated marble slab to allow perfumes and incense to go through, we spent most of the time reading the inscriptions on the walls and ceilings. Aurora, who is well-versed in Arabic, is particularly fond of Arabic verse. We often whiled away the time when we were travelling together by reciting Andalusian and ancient Arabian verses.

I vividly remember how once I vexed her by telling her that poetry was one of the causes of the Arab downfall in Spain.

"That is," she furiously replied, "the opinion of some of the invertebrate enemies of the Arabs and Islam."

"You should not be too sentimental," I said. "Everybody, including Caliphs and statesmen, gave himself up to poetry, and there was no one to run the administration and look after the interests of the state seriously take; for instance, the Caliph al-Musta'in . . . "

Hardly had I mentioned his name when Subh suddenly interrupted me by saying: "Never mind, I'll forgive your sweeping statements, if you just recite for me a few verses by him."

"Do be serious for a moment," I said. "I am trying to prove to you the soundness of my so-called sweeping statements."

"No, no," she replied impatiently. "I don't want your proofs. I guess you're right . . . but do give me some of Musta'in's verses, he was such a charming poet."

"There is nothing that I can deny you, Subh; here are a few verses by him, which only go to prove my point of view."

"I am wondering how it is that the lion fears the sharp edge of my sword, Yet I tremble before the look Of languid eyes."

"I combat with calamities fearlessly And nothing frightens me except The desertion of the beloved."

"Three damsels that are like toys That have beautiful faces and soft bodies Have possessed my soul."

"Like the stars of night, their faces appeared to my sight From above the branches of trees on sandy hillocks. I set 'Consolation' as a judge with regard to them And lo, he upheld their authority above mine; So they snatched my heart mercilessly and left me in the midst of my mighty kingdom as a suffering captive."

On hearing these lines Subh was thrilled to bits.

When we left the Alhambra a little while later and cast a farewell glance at the dazzling bride of Andalusia, Subh, whose prodigious memory had already absorbed Musta'in's verses, was quietly repeating to herself: "So they snatched my heart mercilessly and left me in the midst of my mighty kingdom as a suffering captive."

In the evening we started our long and tiresome journey to Madrid. I dozed off intermittently to enjoy dreaming of fair Andalusia, which we were leaving behind us quickly.

"It is nearly all over," observed Subh, "but while we are on the train and have plenty of time on our hands, do tell me the first part of your journey. I am so anxious to hear it, because one of these days I shall write a book about you and style it, A Muslim in Spain."

I smiled, and replied, "Maybe I'll do the same. Here is the beginning of my story.

"I left London with my heart full of emotions and my head full of dreams — dreams of the palmy days of the Caliphs in Cordova and the mighty rulers of the Alhambra in Granada. I was not really aware of what was going on around me all the way from Victoria Station to Paris.

"I saw nothing but green fields and grey buildings every now and then, when I raised my head and looked through the window to have a break from those intoxicating dreams. My friends gave up all hope of dragging me into their conversation and went on chatting in a cozy corner of the carriage.

"The crossing was easy. The sea was calm. Its surface was as smooth as a mirror — as the Arabs would put it!"

"In the dusk, Dieppe appeared like a monstrous head jutting out into the sea. 'France again!' I exclaimed with joy as I landed and made my way to the Customs-house. It is so nice to hear the delightful music of the French language."

"We hardly felt tired when we arrived at last in Paris. Paris — my spiritual home — was as gay as ever. Here we are..."
again at the Quartier Latin, making for the Dupont Latin with its multi-colour lighting. It seemed more crowded with students than usual.

"The next day we toured Paris. It appeared quite new to me, as though I was seeing it for the first time in my life. Such is real beauty; it appears different each time you view it. The whole atmosphere reminded me of 'Abdul Naji's verses:

"This Ka'ba oft we have circumbulated,  
Morning and evening, together with other devotees,  
How many a time have we prostrated  
Ourselves and worshipped beauty therein.  
How in heaven's name have we become strangers?"

"We spent practically the whole day sight-seeing. In the evening we found ourselves in the delightful Moroccan café al-Kutubiyah, at the Rue des écoles. Next to us was a Tunisian girl arguing with an American about Palestine. Soon she left him in protest. The time was twelve o'clock or nearly so when we made our way back to the hotel.

"Early in the morning we had to get up and catch the train to Irun. There was no time for breakfast, but we managed to sip a cup of coffee at Gare d'Austerlitz. The journey was trying, but we had some sort of mental relief when we reached the white-washed town of Poitiers, which looked as though it had been carved in a huge white chalk stone. The charming little town stood amidst high cypress trees and evergreen trees. This was the last point northwards that the surging wave of the Arabs reached.

"I wonder what would have happened if Ghafiqi's horse had not slipped on the blood-covered battlefield and dashed the great commander headlong to his death on the Pavement of Martyrs? On quite a few occasions, such small incidents have actually changed the course of history.

"The journey was far from being comfortable. We had to spend a sleepless night, to arrive in Madrid completely tired out. We stayed at the Mediodia Hotel, which was quite close to the Mediodia Station, from which we had to catch the train to Cordova.

"Madrid appeared large and scattered, and unlike any other European town I had seen!

"We visited the Prado Museum. It was magnificent — more so than the Reis Museum, which I saw in Amsterdam last summer. I liked particularly the painting styled The Pearl and the Wave, representing a woman lying on a shore, being washed by the sea. Some of Goya's paintings were also good. But some of the ceiling paintings were appalling. They represented gruesome views of murder and torture.

"I was, however, surprised to find in this vast gallery only one picture representing Andalusia: the Tower of Damascus in the Alhambra.

"Other places of interest we saw were the gardens of El-Reiho, and the statue-decorated square in front of the Royal Palace. Facing us at a distance was a multi-coloured dome which appeared like that of a mosque. On getting closer to it, we found that it was a church. It is very likely that it was originally a mosque, converted into a church like so many other Muslim mosques in Spain.

"Madrid has a miniature underground, which resembles the French Métro but without its characteristic odour of garlic! The cafés, too, followed the French style. During our short stay we noticed a great enthusiasm for building. Edifices were being raised everywhere.

"Our strong desire to see Andalusia did not allow us to stay long in Madrid. So, we left for Cordova as soon as we could."

"Having related to Subh my journey from London to Cordova, I dropped into a long spell of silence. She decided at last to break it by discussing the past naval supremacy of the Muslims in the Mediterranean.

"There was a time when the Mediterranean was a Muslim lake. The Spanish Muslims who rebelled against al-Hakam al-Mustansir left after the failure of their revolution, en masse, for Alexandria, which they made a base from which they attacked Crete, conquering it in the end. They were carried there in 40 ships which were set on fire after disembarkation in order to destroy all thought of going back to Egypt. What a brave, intelligent race were the Andalusiens! Crete, Cyprus, Malta, Sicily, Corsica and the Balearic Isles were all Muslim islands with a large, strong fleet to protect the trade routes from foreign encroachment. We have now thousands of miles of coastal lines without any Muslim fleet to protect them.

Subh pleads for the United States of Islam.

"I want you," she added, holding my hand and imploring me like a child, "to be a great preacher of Islamic political unity. I know you can do it, because you believe in it. Tell your people, when you go home, that they are Muslims first, Arabs second, and Iraq's third. Maybe one day the world will see the U.S.I. (the United States of Islam), which will be stronger than both the U.S.A. and the U.S.S.R., and it will be a major world power to be reckoned with.

"The first step will be to have one Muslim flag to be decided on, one Muslim currency and one Muslim passport — that is so recognized from Pakistan to Spanish Morocco. Apart from small local armies for maintaining internal order, there can be a united Muslim Army composed of all the armies of the Muslim countries and placed at the disposal of a Muslim League whose capital should be in Pakistan, because it is the largest Muslim state. This Muslim Federation can alone survive in a world full of intrigues and satiable ambitions. Our world at present is based on the system of blocs: the Soviet bloc and the World-Jewry bloc. So why not have the Muslim bloc? Believe me — the Muslim Federation is very urgently needed because the individual Muslim states will be crushed one by one, if they do not show solidarity and unite.

"Why not begin now, right now, by issuing identical sets of Muslim stamps in Pakistan, Afghanistan, Persia, Turkey, and the Arab World as an emblem of the forthcoming Muslim unity? There is another thing that I should like to point out, and that is the problem of under-population in certain Muslim states and over-population in others. Iraq with its 5,000,000 can easily absorb an equal number of Egyptians, for instance. Egypt, with its population of 20,000,000, is facing an acute problem."

"But," I said, "the Egyptians, unlike the Lebanese and the Syrians, are not fond of emigration."

"What a pity," she said. "They should have expanded eastwards to Palestine and Transjordan; and westwards to Libya. In both cases they would have solved two major problems and frustrated the hopes of scheming enemies."

"Everything you say is true," I said, "but we have reached such a stage of disintegration that we do not know where to start putting things right. Even the very word 'Arab' has become synonymous with barbarism and backwardness in the Western mind, whereas formerly, when someone showed keenness on learning, people used to say, 'He has gone Arab,' meaning that
he had become learned. That is what was said of Francis Bacon, I believe, when he became engrossed with philosophy and learning. It hurts me; it hurts me to reflect on all this."

As I uttered these last words I opened the windows and looked out. The air was fresh. The moonlight was gently touching the caps of snow on top of the mountains.

On we go — we reached Baiza, at last. We opened a few tins of sardines. There were some Spanish people in the next compartment: singing and drinking. Here comes the ticket collector and asks one of them for his ticket. It is a third-class one and he is occupying a first-class seat. He is sternly reminded of that and he sternly replies that he is a Spanish national and that he has every right to stay where he is. That is the effect of the Malaga wine, no doubt. The ticket collector appears very indulgent and does not push the matter any further.

"That reminds me of a good joke," I said to Subh, "that was related to me by Professor Tritton when we were dining together at his home one evening. He said a fellow was smoking a pipe in a first-class non-smoking compartment. Objecting to the infringement of the by-laws, a fellow passenger complained to the conductor, who came along and told him that smoking was not allowed in that compartment. 'Ask him for his ticket,' replied the man with a pipe. The conductor demanded the ticket, and to his great surprise, it was a third-class one. The man was told off and sent where he belonged. A little later a third passenger, who was present and who was intrigued by the whole incident, asked the man with the pipe, 'How did you know that he had a third-class ticket?' 'Because,' replied the other, 'I saw it sticking out of his breast pocket, and it was the same colour as mine!'"

Oh! Did the sadder's daughter laugh? She roared and said it was one of the best jokes she had ever heard.

At Baiza we saw the New Year in. "Happy New Year to you, Subh!" "Same to you!" I laughed and said, jokingly, "You can say that to me in an hour's time, because the English time is one hour in advance and I like to have the new year at the same time as my friends across the Channel."

### WHY ISLAM SATISFIES ME

**By B. Davis**

"I had been told that doctrines of Islam were only believed by cut-throats and bandits"

I was born in 1931 and at the age of 6 went to a boarding-school. I stayed there for seven years, when I left to go to the local County School. I was brought up a Methodist, then an Anglican and finally an Anglo-Catholic. All the time, however, I noticed that religion was detached from ordinary life like a best suit — only to be displayed on Sundays. I noticed, too, that Christianity was losing its grip, especially, over the rising generation. Christianity seemed to be unable to deal with the present crisis. It tried to drug its adherents by means of incense, lights, coloured vestments, long litanies to the "saints" and all the other trappings of Romanism. It did not try to concern itself with what went on outside the Church.

It was on account of this that I turned to these two panaceas of this present day, Communism and Fascism.

As a Communist I tried to think of the joys of a classless society, etc., but the constant stories of those who had "escaped" (how can one escape from a free land?) from the "new democracies" made me see that Communism was just the tool of would-be world-rulers, the Russians. I then swung to the other extreme, Fascism. This doctrine promised everything to everybody and I tried to make myself hate people for their race or colour. It was only after some months as one of Mosley's supporters that I thought of the last war and all the beatings, etc., done by the Nazis, and I tried to push them out of my mind. I was never happy as a Fascist but it seemed to me the only solution to our difficulties.

It was whilst in this frame of mind that in January of this year I saw a copy of the *Islamic Review* on a bookstall. I don't know what made me pay two shillings for a magazine which expressed doctrines that I had been told by Christians, Communists and Fascists were only believed by cut-throats and bandits and were not worth tuppence. I did buy it, however, and I read and reread it. Here I found all that was good in Christianity, Communism and all the other "isms" with a bit more as well.

I instantly sent 20/- for a year's subscription and a few months later I became a Muslim. Since that day I have been very happy in my new faith.

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**B. Davis**

*NOVEMBER 1949*
HISPANO-ARAB ART

By Jose Guillot Carratala

Some Famous Marble & Silver Caskets worked by Arab Artisans of the 10th and 11th Centuries

Very few biographical dates have been conserved of the artists and artisans who took part in the production of the artistic marvels which the various African cultures bequeathed to us, above all in the Kingdom of Andalusia.

History has little to tell us about the learned men and craftsmen who achieved such beauty. One must not be astonished at this omission, since even modern history omits to record the details of artistic productions; and information has been so slight that we have scarcely managed to learn the names of those connected with the erection of Spain's cathedrals. Parallel with the art of war was born the art of beauty, the exquisite work of the artists of Toledo, the one that with the subtlety of the goldsmith adorned those chiselled and engraved gilt arms which Don Juan of Austria, the Great Captain, Charles V, Hernan Cortés and Boabdil employed to fight in Italy, Lepanto, Mexico, Flanders and Granada.

Toledan arms were so famous in the time of 'Abdurrahman II, that they were sent as worthy presents to the Kings of Leon. Arms and objects of adornment co-operated towards the splendour of that noble society, as magnificent examples of handicraft.

Such are the caskets which we present to the reader, all of them worked by those Arab artisans and preserved in the temples of Gerona, Pamplona and Palencia — excellent specimens of the 10th and 11th centuries. That in the cathedral of Pamplona which dates from the year 1005 was produced by the craftsman Hair in the days of Hisham II, during the Umayyad epoch of Cordova, following the death of the regent Mansur, and had been intended, as was a similar casket in the cathedral of Braga (Portugal), for 'Abd al-Malik, minister to the Caliph Hisham II. This little box is in marble, and in the centre of the medallion, on the opposite side from the lock, is the figure of a man on foot struggling with two lions: there is a shield on which may be read the following motto: "There is no god but God" (or something similar, since the poor condition of the letters makes it difficult to decipher). In the very centre of this shield can be read, "Made by Hair," who was without doubt one of the artists commissioned for the work; another and less legible inscription may be seen on the hoof of a stag attacked by a lion, and this appears to read, "It was made by Obeiat." There are also other inscriptions which seem to attribute the work to other different craftsmen, although these are not easily decipherable.

The Muslim art shone by its delicacy and the primitive excellence of the early gold-work; and in this respect stands out also the casket which was made in Cordova by the Arab artist Badr ibn Tarif in 976, during the struggles between the Umayyads and the Fatimids. This is in the cathedral of Gerona. The Cordovan Caliphate was much besieged by the enemies of the vizier Mansur, and by the revolution which he suppressed in Medina on, August, 1002. Cordova was sacked, and the splendid library of the Caliph, containing more than 400,000 volumes, was burnt. The beautiful town of Cordova was reached by the Berbers, who destroyed everything, even the very gates of the Alcazar (castle), bravely defended by the Andalusian Arabs. Later, when peace was restored, another Umayyad was elected by the nobles, Hisham III in April, 1027, and during his reign he delegated the power to his minister al-Hakam, distinguished as a glazier of outstanding intelligence.

During the Arab domination in Spain, there flourished a large number of anonymous artists whose biographies nobody has recorded. The beautiful works of art, which the masterly hands of these Oriental artificers left to us, might have been admired in the ornaments of those homes and palaces which disappeared.

1 Courtesy, the Editor, Africa, Madrid, for July-August, 1948.
in the "Reconquest". Only the museums preserve some unique traces, such as the caskets we have mentioned, and above all, the cathedral of Palencia, in which is preserved a casket, a jewel of Hispano-Arab art, worked in marble with decorations in gilt bronze which were made in 1093 by the artist 'Abdur Rahman bin Zayan, living in Cuenca, who worked with the skill of an accomplished goldsmith. This was the period of Cuenca's high artistic production, for there were concentrated the manufacture of works of art and woollen cushions. In these days the industrial arts were at a high level throughout Spain, and the manufacture of silk in Almeria deserves mention (with 800 weavers to weave the silk and the 3,000 in Jane, where were reared the silkworms to produce it); also the arms and iron and copper utensils in Huesca, the esparto work of Alicante, and the paper-making industry of Khatiba and Fez.

As to sculpture of this period we may mention the precious block of red marble representing the festival which ends Ramadan found in Khatiba, and the bronze vessel which the Pisans gathered as booty in the conquest of Majorca and which went to ornament their famous cemetery. There are also preserved objects belonging to the 12th and 13th centuries in the National Archaeological Museum such as two silver caskets from San Isidoro in Leon; and in Roncesvalles Monastery is another in gold, the work of the Mudejars of the same period.

Arab metal work in Spain was not very remarkable, and few are the cases deserving mention: such as the grates of somewhat primitive buildings of Granada, since the Arabs used marble and wooden louvers in their windows and the bronze overlay and nails for their doors. There exist some gold and
silver railings of the Caliphate period. This work in iron was cleverly made with much use of geometrical design used in connection with other subjects, such as caskets for treasures and the keys from the fortresses occupied by the Saracens, many of which bearing on their hilts inscriptions in Kufic characters.

Above all must be mentioned the gold and silver incrustation-work named *tanjiya* or damascene, ornament of which they were not the inventors, though they certainly perfected it.
PAKISTAN AND WORLD AFFAIRS

By LATIF AHMAD SHERWANI, M.A.

The United Nations has not fulfilled the hopes of the world.

In common with other countries, Pakistan had hoped that the United Nations would become the main instrument of peace in the post-war world. That hope is now fast fading away. The story of the League of Nations is being repeated on a bigger scale. The failure of the League of Nations to organize a system of collective security was attributed to the absence of the United States and the Soviet Union from its deliberations. This is doubtless true, for without the weight of these two mighty powers the foundations of the League were laid on shifting sands. But the last few years have shown clearly that the essential condition of the success of a world peace organization is not mere membership but active co-operation by all the big powers at the very least. The smaller nations can also make the working of the United Nations difficult, if they so desire. Unfortunately the United Nations are divided among themselves.

The United States and the Soviet Union are the two mighty powers which have emerged from the last war. Without their active co-operation all attempts to ensure world peace are destined to prove illusory.

The growth of the American power is due not only to her immense resources but also to the fact that, having remained far away from the theatre of war, she was free to expand her economy. The countries of Western Europe, on the other hand, had been ravaged by the war and their economies crippled. With the end of the war, they were engaged in the great task of rehabilitation and reconstruction. That process has not yet ended. In fact, at least for some time to come, it is difficult to imagine that they will be restored to their pre-war strength. It is for this reason that they accepted American aid to finance their recovery programmes. Without that aid they were faced with the danger of falling living standards and consequent social discontentment. And if Marshall Aid was the expression of America’s economic strength, the Atlantic Pact is an assertion of her military superiority. It is also an admission by the European powers that they are unable to defend themselves without American military aid.

The rise of American power is matched by the growth of Russian influence not only in Europe but also in Asia. One after another, the countries of Western Europe have accepted, or have been forced to accept, Communist ideologies. Their resources are now geared to the military and economic machine of the Soviet Union. Russia’s influence in Europe has, for this reason, increased so enormously that no other Continental power can rival her either in economic resources or manpower and military strength. In Asia the biggest power is India, but she is no match for Russia.

Pakistan’s place in the coming world struggle.

Once again the world is moving towards a supreme disaster. The two ideologies have not found homes on either side of the line that runs deep through the heart of Germany. Economic democracy and totalitarian policies or political freedom and economic exploitation are the major issues of the age. That this conflict of ideologies is going to plunge the world into a conflagration is more or less certain. But, except that it will bring innumerable sufferings to humanity, no one knows the outcome of this struggle.

What then should be Pakistan’s attitude towards this alignment of powers? Should Pakistan associate herself with the signatories of the Atlantic Pact or should she adopt a policy of active co-operation and partnership with the Soviet Union? Or,
is it in her interest to keep aloof from both these blocs? In deciding these questions, the leaders and people of Pakistan must think boldly and clearly about the issues that are at stake.

The fundamental consideration is strategic. Geographically, Pakistan is so situated that in any future world war, Russia is bound to make a bid to overrun the country, in particular the Western half, if she feels that her opponents are likely to have bases there. Our alignment with the Anglo-American bloc is almost certain to provoke Russian aggression. Can any one in his senses imagine that Pakistan will be saved, if the Soviet Union decides to attack her? There is no denying the fact that America and her allies would, in that case, be genuinely interested in giving all help to Pakistan, but before they could land their troops and equipment on our soil, the whole of Western Pakistan, with all her resources in manpower and ordnance factories, would have been occupied by Russia.

Judged from strategic considerations, the only other country which is capable of violating the frontiers of Pakistan is India. If India decided to attack Pakistan, it would be sheer madness to expect any military aid either from Great Britain or any other Commonwealth country. For ever since the Muslims of the Indo-Pakistan sub-continent demanded a separate state for themselves, the policy of the British Government has been one of hostility to them and that of friendship with the Hindus. We see this policy at work in Mountbatten's hurrying the partition scheme which was responsible for the killing of at least one million Muslims in the East Punjab and adjoining areas and for the withholding of Pakistan's share of ordnance stores amounting to 160,000 tons, as also, for some time, of our cash balance of Rs. 550 million. It was in pursuance of this policy that Radcliffe, who had been appointed by the British Government to demarcate the final boundaries of India and Pakistan, not only allotted to India a large number of Muslim majority areas, which contained such important life-lines as the Ferozepore canal headworks on the Sutlej and the Madhopur headworks on the Ravi, but also carried the frontiers of India to Kashmir, which ultimately resulted in the invasion of that predominantly Muslim State by the Indian forces. It is not insignificant that Radcliffe made it possible for all the three comparatively less important non-Muslim ruled states that were surrounded on all sides by Muslim

majority areas — Kashmir, Kapurthala and Tripura — to accede to India while the more important states with Muslim rulers like Hyderabad, Junagarh and Bhopal, were left to be dealt with by India as she liked. But it is unnecessary to draw such inferences. On the Britishers' own admission, the British Government has provided direct assistance to India to carry out her aggressive designs against Pakistan. Replying to a question at a Press conference in New Delhi, Air Marshal Elmhirst, chief of the Royal Indian Air Force, said on the 19th February, 1949:

"India is getting every possible assistance from Britain in respect of aircraft ... Pakistan is not receiving full assistance from the same country."

Most Britishers had, like the Hindus, calculated that Pakistan would collapse and that within ten years she would have to ask for reunion with India. It has been a great disappointment to them that Pakistan not only continues to exist but also shows signs of consolidation and progress.

Industrially Pakistan is very backward. The development of industries is our main concern now. For this purpose we not only need a long spell of peace but also capital and technical skill. But our association with Great Britain and the other Commonwealth countries has not been of any advantage to us in this matter either, even though the Government has framed an industrial policy which is most attractive to the foreign investor. Only recently our Prime Minister had to complain against the unhelpful attitude of the Britishers. In an interview with the Cairo correspondent of The Times he said:

"The British are too cautious. Like an elephant they move slowly, putting each foot down carefully and testing the ground before they take the next step."

Pakistan's economy and Great Britain.

It has been argued in certain quarters, that by her association with the Commonwealth, Pakistan can obtain larger supplies of capital goods, for Great Britain is the only country in the sterling and soft currency areas which is in a position to export capital goods in any substantial quantities. But it has to be remembered that, on account of the shortage of motive power, technical skill

The Pakistan Association of Egypt, 147, Shari'a Mohammad 'Aly, Cairo, held a Reception in honour of the Pakistan Independence Day (the 14th of August, 1949). In the picture is seen His Excellency the Pakistan Ambassador to Egypt, al-Hajj Seth 'Abdal 'Sattar, delivering a speech on Pakistan. On the right of the speaker is seated Mr. Hamid Hasan Khan, Honorary Secretary of the Association.
and capital, the pace of our industrialization is bound to be slow and therefore our requirements of this class of goods are not likely to be much. During the financial year 1948-49, Pakistan's sea-borne imports amounted to Rs. 1,093,708,348, of which machinery is valued at Rs. 57,191,912, that is, only 5% of our total imports. During the same period our exports to the United States alone amounted to Rs. 88,079,188, so that we could have purchased all our machinery from that country. Our association with Great Britain, however, prevents us from spending all the dollars that we earn, for she is faced with a huge shortage of dollars and we are expected to do whatever we can to help her tide over the crisis!

Pakistan can do without other British goods also, but Great Britain cannot do without our excellent cotton and wool and high-class jute and hides and skins for the obvious reason that they are either not available elsewhere or a very high price has to be paid for them. Again, most of the British goods enjoy a preferential tariff in Pakistan, without which they would find no market here. It is significant that during the year 1948-49, excluding our imports from India, which were in exchange for our cotton, we imported cotton piece-goods of a total value of Rs. 100 million, of which the imports from the United Kingdom alone accounted for as much as Rs. 47.5 million. This trade operated to the disadvantage of Pakistan in two ways: Pakistani importers paid higher prices because compared with other countries, like the United States, Japan, Holland and Italy, British piece-goods cost about 40% more, while the Government of Pakistan received import duty at the concessional rate of 18% as against the standard rate of 60% ad valorem leviable on cotton piece-goods of all countries excepting the United Kingdom.

Pakistan and Great Britain's divergence of views and the Commonwealth.

Pakistan and Great Britain do not see eye to eye in their attitudes to world affairs. This has been conclusively proved in the deliberations of the United Nations and elsewhere. The British attitude in Malaya was directly responsible for inviting the Netherlands to renew its military operations against the Indonesian Republic. Pakistan vehemently opposed the partition of Palestine, but Great Britain somehow saw the partition scheme through. Pakistan is strongly opposed to the return of the colonial territories in North Africa to Italy. Great Britain, on the other hand, backs the Italian claim to her former colonies. The British Foreign Minister declared last year that he could not liquidate his country's interests in the Middle East. Pakistan, on the contrary, wishes to see the Middle East and other dependent territories freed of the imperialistic yoke.

Indeed, it is difficult to find a single argument in favour of Pakistan's association with Great Britain and the other Commonwealth countries. The countries of the Commonwealth themselves discriminate against each other. India pursues an anti-Muslim policy. Australia is opposed to all coloured peoples, whether Pakistani, Indian or Sinhalese. The Union of South Africa has made the country a hell for the Indians and Pakistanis who have been living there for decades and can claim a legitimate share in its development.

The Commonwealth countries are, therefore, not bound together by the so-called Commonwealth ideal of free co-operation and free institutions. What binds them together is their common attitude of hostility to Russia. But Pakistan is not hostile to Russia. We are neither afraid of the Russians nor of their ideals. We can avoid aggression from Russia by remaining neutral in any conflict between her and the Anglo-American bloc, and we can successfully combat Communism by raising the standard of living of our people. After all, Communism has only two attractions: removal of social injustices and economic inequalities. But as a Muslim State we have to achieve these noble objectives. We have to undertake bold reforms in land tenure. We have to bring about in the country economic democracy without killing private enterprise. We have also to plan our education on truly Islamic lines. So that Pakistanis, if their leaders are to fulfil the promises that have been made to them times out of number, will have all the good points of Communism and none of its so obvious bad points. It is very heartening that only recently the Pakistan Prime Minister, addressing a gathering at the London Islamic Culture Centre, uttered these memorable words:

"Pakistan will not be a Capitalistic state. Equally it will not be a Communist state. It will be based upon principles of Islamic social justice which respects private enterprise, private rights and personal freedoms that do not permit capital exploitation."

Smaller Asiatic countries could make their economies complimentary.

By now Pakistani leaders and intelligentsia are convinced that we must have closer relations with those who are in the opposite camp with Great Britain and her friends. It is for this reason that a recent announcement by the Foreign Minister of Pakistan that our Prime Minister has received and accepted Stalin's invitation to visit Moscow, has caused a thrill in the country. The present writer, however, by no means wishes to suggest that Pakistan should join the Soviet bloc of powers. As has been hinted earlier, our interests demand that we should join neither the one nor the other bloc. This would ensure our neutrality in any future world war. It will also result in our building up our defence on a bigger scale. Besides, we shall be free to choose allies elsewhere. It is admitted that effective defence alliances can be made only between stronger nations and all our neighbours are militarily weak and industrially backward. But these defects can be remedied if the Western powers, in

The Muslims of Trinidad joined with their Muslim brothers in Pakistan in spirit by keeping the Independence Day of Pakistan (the 14th of August, 1949) with due festivities observed under the auspices of the Muslim League of St. Joseph, Trinidad. Our picture shows the young Muslim girls of Trinidad — "The Flower Girls"
their own interests, stop exploitation of our neighbours and the latter chalk out intelligent and well-integrated master plans of development. Indonesia, with her immense resources in agricultural and mineral wealth as well as manpower, can play a very vital role in any future world war. So can Indo-China and Malaya. The oil of Iraq, Iraq and Saudia Arabia can very materially affect the course of any future world conflagration.

The smaller Asiatic countries should spend every ounce of their energy on their economic development. If necessary, they should consider the desirability of making their economies complementary. For instance, sugar and tea industries might be concentrated in Indonesia, tin and rubber industries in Malaya, while Pakistan should undertake to develop cotton, jute and leather industries. In this effort they should enlist the support of all such countries as would gladly give it, subject to the condition that the sovereignty of the smaller Asiatic countries would not be compromised in any way. Pakistan should aim at having alliances only with these smaller countries. There is not the slightest doubt that these countries would very much welcome military and economic pacts with Pakistan, because, on the one hand, they are not quite happy at the rapid spread of Communism in Asia and, on the other, they have started dreading India's claim to leadership in Asia, which is suggestive of her expansionist designs.

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

"Religious bigotry and intolerance alien to the Moslem mind"

A German, Mr. Rudolf Kayser, in his *The Life and Time of Jahudab Halevi*, New York, 1949, in talking of the spread of Islam in Asia, Africa and Spain, makes the following observations on the tolerant attitude of Islam towards non-Muslims:

"The political unification of the Arabs was the work of the great Caliph Omar. In the name of the Prophet, he created an Islamic Empire, conquered Syria, Palestine and Egypt, and built a new society upon the same identical constitutional and economic foundations. This social order knew no rigid class distinctions; its aristocracy was formed by the descendants of the Prophet and by learned scholars; while slavery was permitted, it had to be kept on a humanae level.

"'The Arab world,' said Johann Gottlieb Herder, 'had sprung from virtues of enthusiasm; it could be preserved by these virtues only — bravery and loyalty against the law — virtues of the desert.' Intrinsically, the law commands tolerance of followers of other religions. Times of dire emergency alone can make Islam abandon its ideal of tolerance and turn to fanaticism. Religious intolerance is incompatible with the spirit of religion. 'There can be no compulsion in religion,' says the Koran. Men must turn to God voluntarily, out of innermost conviction. We all are God's children; our dependence on Him is the most profound law of our lives. This is Kismet — this is humility — this is the fatalism of the Orient, which soothes Man's mind, but also paves the way to tyranny.

"To the Moslem, state and religion are inseparable. This integral union was forged for the first time by the Omayad dynasty. The next dynasty, the Abbassides, too, retained it as a basic dogma. It became the strongest expression of the Arab philosophy of life, in the East and in the West.

"Thus Islam brought along an enthusiastic and revolutionary religious spirit. Islam's drive for expansion concerned the Arab Empire and its social order. The Koran did not call for expansion, but expansion must have been the aim of the Prophet and his successors. The inhabitants of the conquered lands were permitted to retain their old faiths. The mission of the Caliphs concerned the Arab Empire only. This was the motive of the holy wars. Thus, the Caliph Abu Bakr said to his army when it was leaving to attack Byzantium: 'When a people leave off to fight in the ways of the Lord, the Lord casteth off that people.'

"In war, the troops were ordered to spare Christian and Jewish religious shrines. They belonged to related creeds, and were consecrated to the worship of the same God. Mohammed himself had ordered Mu'add Ibn Djebel, marching against Yemen, not to disturb any Jew in the practice of his religion. There is a Moslem saying: 'If you would receive my mercy,' says God, 'show ye mercy to my creatures.' The war was waged against the remains of the Roman Empire, to use its ruins as a pedestal for the new, gentle power of the Orient. Therefore, the Moslems wanted to follow other paths than the Roman military power had. The Caliphs reminded their generals of the words of the Prophet: 'He who torment human beings in this world, shall be tormented by God on the Day of Judgment.' The document known as the 'Covenant of Omar', dating from the Abbassid era, regulates exactly the status of non-Moslems in countries under Arab rule. The aim was to provide security under the law for conquerors and vanquished alike.

"Just how alien the concept of religious bigotry and intolerance originally was to the Moslem mind is demonstrated by the Story of the 'House of the Jew.' This house had stood in the vicinity of Bestra, in Syria; during Omar's reign it was razed by a governor, who built a mosque on its site. When the Caliph had heard about it, he became angry, and ordered the injustice to be immediately rectified, and the mosque torn down. The Arabs did not want to waive the privileges of the conqueror, but neither did they want to abuse them in an ungodly manner. They were considered the aristocrats among Islamic peoples. It was forbidden to sell an Arab in slavery — but his status of aristocracy imposed upon him the obligation of being kind and merciful, too . . ."
"They built their mosques not merely for places of worship, but of education, too. Wherever their wars of conquest brought them, they provided for schools and education, especially for the poor. In the Arab language they saw the finest and most beautiful instrument of the Islamic religion, to be sheltered and cultivated like a precious flower. This is how the Moslems shielded and glorified their poets. This is why their philologists and grammarians were the best of the Middle Ages.

"Thus the slow invasion of the Arabs created a peculiar situation. The Spanish people looked to the conquerors hopefully, the Gothic princes trembled for their properties, and the Church alone recognized the historical portent of the hour. The Church was resolved to fight to the last man, and called for a crusade against Islam. Martyrs and more martyrs were sacrificed: the Arab war of expansion became the struggle of one great religion against another. But this had never been the intention of Islam. Thus the Church gave the Spanish war a completely different, more savage and bloodier character than any of the previous campaigns of the Caliphs ever had. As late as in 851 A.D., a Spanish nun, at the height of religious frenzy, shouted at her Islamic Kadi: 'As for me, Judge, I am sister of one of those six heroes who perished on the scaffold because they derided your false prophet; and I no less plainly declare that Christ is God, and that your religion is the invention of the Devil.'

"Nevertheless, Islam continued to adhere to its policy of tolerance. No man was converted under duress in Spain either. The result was that the Spanish populace did not become assimilated to the Arabs. Those Christians who had embraced the Islamic faith, re-joined the Church after the expulsion of the Moslems. The Arab conquerors not merely took good care to spare all Catholic institutions, but even permitted the establishment of new monasteries and convents. Intermarriage, too, was permitted. The Spaniards could keep their own judges, who passed sentences according to their own laws in all matters not concerning Moslems. Still, a great many Christians joined Islam. Converts enjoyed exemption from special taxation, and were eligible for government posts. Even Theodosius the Greek, successor of Saint Isidore on the throne of Bishop of Seville, is said to have embraced the Moslem faith, even before the invasion, out of religious conviction, for he considered it a purer manifestation of monotheism. Only the Jews remained staunchly loyal to their faith and ways of life..."
Monday, as well as the congregational Friday Prayers. The Imam willingly agreed to offer his help in this matter, even though the Training School is not near the Mosque at Woking. On every occasion it entails a journey of sixty miles to reach it, and means the devoting of more or less half the number of working days of one of the officials of the Mosque to this work alone. Mr. Ghulam Rabbani Khan has taken charge of this important work from September 23rd, 1949.

Besides the activities of the propagation of Islam, the Woking Muslim Mission sees to the social needs and welfare of the Muslims in England. On the 23rd of September, 1949, Mr. Torkhan, a Swari Pathan, died. Mr. Ghulam Rabbani Khan called at the house of the deceased to condole with the bereaved family, and led the Salat al-Janazah (funeral prayers) on Monday, the 26th September, at the Brookwood Muslim Cemetery, when Pathans from all over Great Britain were present.

Two ladies in Australia embrace Islam.

Miss Moya Connolly and her mother from New South Wales, Australia, have joined the fold of Islam. They had been for some time in correspondence with the Imam of the Mosque at Woking, who supplied them with the necessary literature and information on Islam. We welcome them to the faith of the universal brotherhood of man and hope that they will be the harbingers of Islam in that part of the world.

Our literature on Islam.

The Islamic Review is highly appreciated and is a great instructive factor. Mr. Ahmed Allom, from Cape Town, writes, "Since my young days I have always read the Islamic Review, which never failed to kindle the faint rays of the light of Islam in my heart." Similarly, Mr. Mallam Muhammad, the Wali (Chief) of Borno, Maiduguri, Nigeria, West Africa, writes, "The copies of the Islamic Review from 1st January, 1949, to August, 1949, I have put before my Muslim brothers in the Northern Provinces of Nigeria, and they are taking very keen interest in studying them."

The Woking Mission is a friend and guide to many who seek information about Islam. An English friend wrote, "I shall be grateful for any help or advice you may be able to give me. During the past two months I have been studying several books dealing with the Muslim way of life and have been surprised to find that for many years I have been following some of the teachings of the Holy Qur'an. For instance, I have always believed in one God, and I have believed in the worship of God and honouring His Prophets and Apostles (I have long felt that Christians spend far too much time paying homage to Christ, so that they have forgotten God). The teaching that children are 'born in sin' seems very wrong to me... I beg you to believe that is not idle curiosity, I am not a rich man, curious and acting on a whim, but merely a labourer, seeking a way of life. Trusting you can help me..."

The Qur'an Classes.

As usual the Qur'an class for Minor Muslim girls and boys is taken by the Imam, Dr. S. M. 'Abdullah, at 18, Eccleston Square, S.W.1, every Saturday. Maulavi 'Abdul Majid and the Imam also hold the Qur'an and Hadith classes at this address on Saturdays. A very useful purpose could be served if the Muslims of London took some interest and paid more attention to the religious instructions for the coming generation, and availed themselves of this opportunity by attending these classes with their children.

All Nations' Social Club, London.

A lecture on the "Basic Principles of Islam" was given by Mr. 'Abdul Majid, Editor of the Islamic Review, at the premises of the All Nations' Social Club, Bryanston Street, London, W.1, on Friday, the 23rd September, 1949. The membership of the club is composed of various nationalities and members, as a rule, are young people. The lecture, as usual, was followed by some instructive questions, which were enjoyed both by the speaker and the audience. From the questions it was once more brought home to a Muslim that there was still a large number of people about who had very grotesque ideas of Islam which, according to them, is a religion that imposes polygamy and war mongering upon its adherents!

THE MUSLIM SOCIETY IN GREAT BRITAIN

On the 28th August, 1949, Mr. 'Abdul Rahim and his daughter, Miss Marian Rahim, were the hosts at an at-home held

THE OPENING OF A MOSQUE IN MANCHESTER, ENGLAND

The Jamiat al-Muslimin of Manchester, by its tireless efforts, has laid the Muslims in England under a deep debt of gratitude by presenting them with a place of worship of their own in Manchester. The Mosque, to be exact, "The Manchester Mosque and the Islamic Cultural Centre" was formally opened by His Excellency the Pakistan High Commissioner, Mr. Habib U. Rahimtula, on Sunday, the 18th of September, 1949. The proceedings of the auspicious occasion were held of Mr. Saleh Mahmoud Haflar, under the befitting chairmanship Honorary Syrian Consul at Manchester.

Our picture shows the Pakistan High Commissioner, turning the key in the lock of the door of the Mosque to declare it open.
under the auspices of the Muslim Society in Great Britain at 18, Eccleston Square, London, S.W.1.

In spite of the good weather a good number of guests had arrived by the time tea was served. One of these was the High Commissioner for India, His Excellency Mr. Krishna Menon. Another was Mr. Yusuf Ali, the well-known translator into English of the Qur'an.

After tea, the assembled guests were addressed by Dr. S. A. Khususi, Ph.D., of Iraq, who is a lecturer in Arabic at London University. Dr. Khususi's subject was "Some Aspects of Modern Iraq," and he led up to the present state of affairs in that country with a brief survey of recent historical events. The speaker said that the late King Feisal I had been a great man who had done much for his country, but that since his death the political scene had become somewhat confused, with the Communist party much in evidence. Dr. Khususi explained that one of the factors which made it difficult to combat the influence of Communism was the reactionary attitude of the tribal sheikhs, who still wished to live in a medieval atmosphere. However, much was being done to advance education and to better the lot of the people, and, in particular, attention was being paid to the development of female instruction in schools. Thus, in so far as education was concerned, with hard work the prospects for the future were promising.

Mr. Ismail de Yorke, Chairman of the Society, wound up the meeting with a few words in appreciation of Dr. Khususi's interesting and instructive talk. The Chairman also thanked the host and hostess on behalf of the Society.

THE ISLAMIC CULTURAL CENTRE

During his recent visit to England, Prince Mansour of Sa'di Arabia paid a visit to the Islamic Cultural Centre, Park Road, London, as the guest of the Trustees.

The assembled company were entertained to tea, after which an address of welcome was given to the Prince, during which it was revealed that he had made a gift of £500 to the Centre. His Excellency Sheikh Hafiz Wahba, the Sa'di Arabian Ambassador, who is also one of the Trustees, was in the chair.

A GLANCE AT THE WORLD OF ISLAM

Central Europe

The Muslim Community in Austria.

The Vienna Kurier some time ago reported that the Egyptian ambassador in Austria, His Excellency Muhammad Ali Said Bey, had said that his government intended to build a large mosque in the Austrian capital. The work on the building of the mosque is to begin next year. The mosque will be representative of Islamic building art amongst the famous monuments of European architecture. The handsome sum of eight million Austrian shillings has already been set aside for this project. It is assumed that the Austrian government will also support the building of a mosque in Vienna, especially because the former sovereign of Austria had donated 30,000 gold kronas in 1918 for the erection of one.

Islam was recognized legally in Austria only in 1912. Before 1918 there was a Bosnian Military Mufti in Vienna who cared for the small Muslim community and who looked after a military mesjid (Prayerhouse). The "Islamic Society," founded in 1943 in Vienna, was dissolved in 1945, its property having been destroyed during an air raid.

Through the events of the war, the number of the Muslims in Austria has grown to approximately 2,000. These are composed of some displaced persons, some merchants and students from south-eastern Europe and from the Orient, and members of some embassies as well as a small number of native Muslims. At the moment there are absolutely no means available for an Islamic social activity, mostly because there has so far been no support whatsoever from Islamic countries.

The Muslim community in Czechoslovakia.

The Muslim community in Prague, Czechoslovakia, is amongst the youngest in Europe. This community is nearly altogether made up of native Muslims of that country. The reputed Muslim journalist and author, Dr. Abdullah Brikcic, was their leader until 1945. He also acted as their Imam. Now he is unable to carry on with his activities owing to changed circumstances. For the time being, a student has taken over the Imam's duties.

Catholic Church and Zionism and Islam.

It is no longer a secret that the Catholic Church is supporting the interests of the Jews in Palestine, although not openly and officially but in rather a less noticeable manner. The reason for this support by the Roman Church may lie in the hope that they can win the Jews for the Catholic Church. At the moment it is only in a political respect that the Jews are following a fixed Jewish course, while in religious respect they seem to be rather undecided. At any rate, they seem to be more ready to accept Catholicism than the closed Muslim peoples. After all, many Jews have become Christians during their travels through Europe and the New World. In this connection, it is also pointed out that there is a strong, purely Jewish Catholic community in Tel Aviv which is also led by a Jewish Catholic priest. If nothing else, they reason in these circles, a strong modern community in the heart of the Orient can quicken the pace of the penetration of European ideas, facilitating the growth of Christian ideas, resulting in making the Islamic World ripe for Catholicism.

Egypt

Cellulose Factory.

Work on a new cellulose factory is expected to begin within two months. It is estimated that the establishment of this factory will cost $2,000,000.

The Ministry of Commerce and Industry now is making the necessary arrangements with foreign firms for the import of raw materials.

European Classics in Arabic.

The major works of Shakespeare, Goethe, Pascal and Cervantes will be published this year in Arabic as part of a project undertaken by the United Nations Educational, Scientific and Cultural Organization, at the request of the U.N. Economic and Social Council.

By the end of September, Arabic versions of Shakespeare's Julius Caesar and Goethe's Faust, the first two books of Cervantes's Don Quixote, and the psychological part of Pascal's Les Pensees, newly constituted regional commission for the Middle East, centred in Beirut.

Western classics will be translated into Arabic and vice versa. In addition to copies giving the Arabic text, there will be approximately 1,000 copies of the translations showing the original texts opposite the Arabic texts. These copies will be reserved for libraries. The possibility of limited de luxe editions for collectors is also being considered.

Big Oil Refinery Plans.

Four million tons of oil will be refined in Egypt every year.
The Government refineries at Suez are to be expanded to produce 1½ million tons of oil per annum. At present they are turning out 500,000 tons. It has also been decided to raise production of the Shell Company refineries to 2½ million tons a year.


Cairo celebrates in August every year one of Egypt's oldest ceremonies, the "Wedding of the Nile."

Since time immemorial an annual fête has taken place at Foun El Khalig, near old Cairo, to celebrate the rising of the Nile River, although the march of civilization naturally has brought about innovations in the present-day pageant.

In olden times under the Pharaoh's rule, and even centuries later, a young Egyptian virgin was chosen amongst the most beautiful girls, attired in exquisite dress and bethrothed to the Nile by being thrown into the water. This also celebrated her wedding with God.

To-day, of course, the custom of throwing a girl into the river is no longer followed. A statue of plaster is substituted as a symbol of the ancient bride.

The former human sacrifice was considered a tribute of gratitude to the Nile for the blessings lavished on the land. It was also thought to act as a charm, preserving the people from the malediction of Isis and Osiris, thus entailing loss, famine and waste.

After the Arab conquest, 'Amron, who commanded Cairo for the Caliph 'Umar, had a horror of this custom and forbad it. That year, it so happened, no flood appeared. 'Amron, astonished at this unusual occurrence and pressed by the pleas of the inhabitants, wrote to the Caliph 'Umar for orders.

'Umar replied with a letter addressed to the Nile itself in which he said: "If you come in your own name, go away and let the country become a desert. But if you come in the name of God, continue to make Egypt fruitful."

This letter was thrown into the river. On the 16th day, the flood-tide came. The waters rose 24 feet and flooded wide areas.

The annual rising of the Nile remains a great pre-occupation of the Egyptian people, for from it results want or abundance. Thousands usually attend the mystical ceremony, crowding Kast el-Nil Bridge to observe the picturesque dababieh which ply along the river. The Nile boats are colourfully decorated for the occasion and at night fireworks add to the gaiety of the scene. Baals play Egyptian music.

This year, as in the past, the King's representative, with a picturesque cavalry escort, inaugurated the ceremony after signing an official document attesting to the height of the Nile flood.

New Projects to Speed Traffic on Suez Canal.

The Suez Canal, vital artery which makes Egypt the hub of travel between the East and the West, is to be deepened by 20 inches over the whole of its length. This will permit better steering and passage of modern tankers with a draught of 35 feet.

In addition, a 7½-mile by-pass canal is to be dug some 30 miles from Port Said. The undertakings will involve removal of and estimated 26,800,000 cubic yards of soil and rock, one-third from under water. The by-pass will take two to three years to complete, the deepening between four and five years.

Increasing ship traffic on the canal linking the Red Sea and the Mediterranean is ascribed largely to the greater movement of tankers in recent years. Ships are to-day reaching the canal terminals at Suez and Port Said on an average of one every two hours. However, experts believe canal movement is feasible at quarter-hour intervals.

The difficulty is that if ships moved individually, one would have to tie up when two crossed in the canal. This would

Two pictures taken at the time of the colourful and impressive pageant of the Mahmal which took place on September 15th, 1949, at Cairo, Egypt. This pageant is held every year to mark the departure of the Covering for the Ka'ba — The House of God — at Mecca

(Left) The Prime Minister of Egypt is handing over the load of the camel taking to Mecca the Mahmal — a square frame of wood with a pyramidal top covered in richly ornamented brocade — to His Excellency, Abdul Wahhab 'Azam Bey, Egyptian Minister to Saudi Arabia

(Right) The Mahmal is being taken to make seven rounds of the big open space surrounded by large marquees preceded by the leaders of the various Sufi Orders of Egypt before finally leaving for Cairo, Mecca
cause delays of between 12 to 24 hours in the canal transit. To avoid this, ships now pass in convoys of varying size, so spaced that they cross at natural lakes, without needing to stop.

The by-pass canal is to speed ship transit where one 60-mile stretch of the Suez Canal remains without widening. The saving of two or three hours will get tankers through from Suez to Port Said or vice versa in an average of less than 24 hours. It is also planned to double anchorage facilities in one basin of the harbour at Port Said.

Desert Areas to be Explored for New Mines.

A turning point in Egypt's national economy has been outlined by 'Abdulla Abaza Bey, Under Secretary for Commerce and Industry, in his new programme for the exploitation of Egypt's mineral wealth.

Abaza Bey has prepared a plan to reconnoitre desert areas from a geological viewpoint in order to discover new mineral wealth centres. This plan has been approved by the Supreme Council for Mines and is expected to be put into operation immediately.

The programme includes the construction of desert roads in mining centres, paving them and joining them with other parts of the country, so as to create a network of roads facilitating the exploration of little known desert regions. It is proposed to dig new wells in suitable areas in the desert to solve the problem of water supply.

Aeroplanes for Research.

The establishment of permanent wireless stations in mining centres will be a feature of the new plan. Survey and research missions may also be equipped with portable transmitters and receivers.

Aeroplanes will play a large part in development operations and landing fields will be constructed. Small planes will be used for research, inspection and the supply of missions with food as well as materials needed for their work.

Taxes on transporting materials will be reduced, so that the products of Egyptian mines can compete with foreign products.

The departure of the Mahmal.

On September 15th, 1949, the traditional ceremony of the departure for Mecca of the Mahmal — carrying the covering for the Ka'ba — took place in Cairo with the usual pomp and circumstance.

Hussein Sirry Pacha, the Prime Minister of Egypt, representing His Majesty King Farouk, honoured the festival. He was received by members of the Cabinet and senior officers and officials after driving through the cheerful crowds.

The Prime Minister inspected the Army units drawn up for the parade. The Mahmal then made its seven customary rounds of the Midan, the square where the ceremonies attendant upon the departure of the Mahmal are held, after which Sirry Pacha handed over the reins of the camel bearing it to His Excellency 'Abdul Wathhab 'Azzam Bey, who was entrusted with the duty of delivering the covering to the authorities at Mecca. The person upon whom the honour is bestowed is called Emir El-Hajj (Leader of the Pilgrimage).

The Parade began with cavalry units followed by others of tanks, armoured cars, artillery, anti-aircraft guns, signals, searchlights, and cadets of the Military College. It took two long hours to pass.

India

India's Ambassador interviews the Rector of Al-Azhar.

India takes great interest in building up close ties of cooperation with the Muslim countries. His Excellency the Indian Ambassador paid a visit to the Grand Sheikh of El-Azhar.

The Grand Sheikh heartily welcomed him and stressed the necessity of collaboration between the Muslim countries in cultural fields.

The Ambassador stated that India still included 45 million Muslims who were treated on equal terms with other religions. They looked to Al-Azhar as the source of Islamic culture and Arabic studies. There was a common desire among the Indian Muslims to send their sons to Al-Azhar institutions so as to follow their studies.

The Grand Sheikh assured the Indian Ambassador that Al-Azhar authorities were always ready to facilitate the attainment of such aims.

The Grand Sheikh seized the opportunity to offer the Ambassador a beautiful copy of the Qur'an as a souvenir to commemorate the occasion.

An Indo-Arabic Society has been formed in India to strengthen the cultural relations between India and the Arab World.

Lahaj

Lahaj seeks to join the Arab League.

Prince 'Ali 'Abd-el-Karim, brother of the Sultan of Lahaj, paid Egypt an official visit in September, 1949.

The Prince supervises the Educational and Foreign Affairs in the Sultanate. He praised the effort made by Egyptian teachers sent to the schools of Lahaj, as they had raised schooling from the primitive stage to the real Secondary education run on the Egyptian lines. The Egyptian teachers have gained the sympathy and patronage of His Highness The Sultan. Pupils on leaving these schools would be sent to join the Egyptian higher institutes and Azhar University.

Lahaj has started girls' education, the princesses of the Royal house being the pioneers in this field.

At the same time agriculture and public health are matters of the deepest interest of the ruling house.

Lahaj is anxious to join the Arab League. The Prince hopes to meet with success.

Pakistan

One of History's Greatest Catastrophes.

In the history of civilization the upheaval of August, 1947, in India will ever remain a memorable event because never before have so many human beings simultaneously left their homes. Seven million Muslim refugees, including men and women in all stages of life, and health, entered Pakistan immediately after its inception. As against these nearly 5.5 million non-Muslims from West Pakistan migrated to India. The details of this flood of human beings sweeping across the frontiers of the two Dominions can now be summed up:

<table>
<thead>
<tr>
<th>Province or State of Pakistan</th>
<th>No. of Muslim Evacuees</th>
<th>Non-Muslim Refugees</th>
<th>Increase or decrease in population</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Punjab (till March, 1948)</td>
<td>5,487,000 3,863,000</td>
<td>+1,624,000</td>
<td></td>
</tr>
<tr>
<td>Sind (till May, 1948)</td>
<td>707,000 1,072,000</td>
<td>-365,000</td>
<td></td>
</tr>
<tr>
<td>Bahawalpur State (till July, 1948)</td>
<td>265,000 238,000</td>
<td>+27,000</td>
<td></td>
</tr>
<tr>
<td>Khairpur State (till May, 1948)</td>
<td>55,000 55,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frontier Province</td>
<td>31,000 269,000 238,000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baluchistan (till March, 1948)</td>
<td>9,000 66,000</td>
<td>-57,000</td>
<td></td>
</tr>
</tbody>
</table>

6,499,000 5,563,000 +936,000

Subsequent to the census of refugees in different parts of West Pakistan, the number of Muslim immigrants has gone up.
by 400,000. The revised figures of Muslim and non-Muslim refugees should, therefore, be:

Muslim refugees who entered Pakistan ... 7,000,000
Non-Muslim refugees who left Pakistan ... 5,562,000

To relate these figures to European experience, it may be recorded that at the end of 1948, 705,000 refugees belonging to 40 different nationalities were in need of help in Europe. In addition perhaps there were half a million others who needed protection scattered all over the continent. The International Refugees' Organization, a specialized agency of the United Nations, was made responsible for these refugees. These figures should be compared with 7 millions of Muslim refugees who poured into Pakistan and for whom a newly-born state had to make arrangements.

Radio Pakistan's Foreign Broadcasts.
Radio Pakistan's foreign service was inaugurated on Independence Day (14th of August, 1949) with messages broadcast by Their Excellencies the Ambassadors of Burma, Egypt and Iran, the Saudi Arabian Minister Plenipotentiary and the Iraqi Charge d'Affaires to their respective countries.

Women Volunteers for Naval Reserve.
The first batch of the Pakistan Women's Naval Reserve has now completed its initial training in H.M.P.S. "Dilawar", and a passing-out parade was held recently at Karachi. The Pakistan Women’s Naval Reserve was formed in June last with 25 volunteers, who began their regular training on June 28th.

The object of a women’s wing in the Royal Pakistani Navy Reserve is to provide a nucleus of fully-trained personnel for times of national emergency, when they would take on some of the shore duties and relieve men for sea service.

Burmese Cadets to be trained at Quetta, Pakistan.
General Ne Win, the Burmese Deputy Prime Minister and Defence Minister, told the Press at Karachi that Burmese cadets would shortly be sent for training to the Quetta Military College. Praising the Staff College, he said, "It is one of the best military institutions of its kind, and I am happy to have secured a few sets for our boys there."

Five-year Plan for More Food.
The Pakistan Food and Agriculture (Planning and Development) Conference recently held a three-day session in Karachi.

It approved a five-year plan for increasing the production of foodgrains by 3,000,000 tons. The plan will cost Rs. 970,000,000 ($291,000,000). The Conference also set up a Committee to study the organization of Land Development Authorities in provinces and states.

Schemes for a country-wide network of demonstration farms, a central statistical bureau and a mycological museum at Karachi have been approved by the Pakistan Development Board. Work on the schemes is to start immediately.

The Board has also decided to give "very high priority" to the Mianwali Multipurpose Hydro-Electric project which is expected to generate 51,500 K.W. of electricity for several thousands of tube wells, as well as for industrial requirements in the West Punjab.

East Pakistan's schemes for the establishment of 50,000 spindle cotton mill to feed the cottage weaving industries has also been approved by the Board.

The Board has decided to send 12 trainees abroad every year for mercantile marine training, pending the establishment of a Mercantile Marine Training Institute in Pakistan.

Improvement Plans for Port of Chittagong.
The Government of Pakistan is taking steps to improve the docking facilities at Chittagong, one of the two principal ports of the country, thereby reducing the time needed to load and unload ships.

Since Pakistan separated from India, the volume of trade handled in the port has risen to almost four times its normal level, and under these conditions trade has been slowed by congestion of shipping in the port. As a temporary measure to ease the situation, the Government have recommended that:

Shipping companies be requested to accept arrangements whereby vessels loading at jetties would accept what cargoes are available for the ports along the routes and would not wait for a specific cargo; only two jetties be used for the handling of ships carrying grain, and no priorities be granted to any ships other than those carrying food grains. No ships carrying salt be unloaded at general cargo berths; and damaged moorings and berths be repaired immediately.

The long-term plan for the port recommended by the Government calls for the installation of one complete set of moorings which are on their way to the port, to be followed by

Two African Muslim notables on their way to Pilgrimage to Mecca
Two prominent Muslims from French West Africa — Mauretanian, Senegal, the French Sudan, and Nigeria, with a population of about 38 million Muslims — Monsieur Al-Amine Gueye, a lawyer and politician (seated, left), and the Sheikh al-Hajj Ahmad al-Mubaghi. Mr. Gueye is a Deputy of Senegal in the French Metropolitan Parliament and Mayor of Dakar, and President of the Grand Council of French West Africa, whereas the Sheikh al-Mubaghi is the head of the Muridiyya Sufi Order of West Africa
another three sets, which will give the port capacity for 10 ships; the placing of portion jetties in conjunction with these moorings; the provision for four additional storage sheds with a total of 400,000 square feet to be increased later; and the installation of lighting equipment to permit night handling of cargoes and facilitate navigation of ships at night.

The Muslim League Formulates Demand for Agrarian Reform.

The working committee of the All-Pakistan Muslim League met recently in Karachi to consider the Agrarian Committee Report, and decided on the following reforms:
(1) Immediate abolition of hereditary Jagirs (estates) without any compensation.
(2) Grant of proprietary rights to occupancy tenants.
(3) Abolition of feudal and customary dues and cesses.
(4) Security of tenure for tenants-at-will.
(5) Replacement of batai (crop-sharing) with cash rental.

The working committee asked the Central and Provincial Governments to implement immediately the above decisions so that relief could be given to the “Agriculturists, who are the backbone of Pakistan.”

The abolition of big zamindars (landlords) was also accepted in principle by the Committee, which directed the Central and the Provincial Governments to take the necessary steps to implement the decision.

United Islamistan.

Chaudhury Khaliq Al-Zaman is one of Pakistan’s senior Muslim League, paid a short visit to Egyge during the month of September, 1949. His aim was to discover first-hand whether brotherly feeling amongst Muslims was strong enough in the Middle East countries to weld them into a United Islamistan.

He is also to visit London to arouse moral support for his idea of uniting the Middle East.

Chaudhury Khaliq Al-Zaman is one of Pakistan’s senior politicians and a respected figure in public life there. When in Egypt he explained that his mission was to carry the good-will of the people of Pakistan to the people of the Middle East. He pointed out that there was no question of Leadership of one country as against other countries. After a tour through the Middle East countries, he would come to London. He would meet public figures to pave the way for the establishment of Islamistan. Mr. Zaman is quite convinced that the desire of the people for close association among Muslim countries would have to precede any formal ties.

Russia

Tajik Literature Festival.

A ten-day festival of Tajik Literature was opened in Moscow on September 21st. This event was of great importance not only for Tajik writers but for the whole Tajik people. The President of the Soviet Writers’ Union of Tajikistan, Mirza Tursun-Zade, said, “The festival will display our big achievements in cultural development.”

The festival coincided with the Silver Jubilee of the Tajik Soviet Republic.

In preparation for the festival Tajik prose writers and poets wrote many new books about the Socialist transformation of Tajikistan and about the feats of labour of their native people. They are published in both Russian and Tajik. Among the works published in Russian is a collection of tales by the founder of Tajik Soviet literature, Sadruddin ‘Aini, and also his Reminiscences, put out for the first time in the Tajik and Russian languages. The prose writer Rahim Jadin has written a novel called Pulat and Galba, which tells of the advent of Soviet power in Tajikistan, the writer Jelal Ikrami has written a novel called Shadi which deals with the post-war successes of Tajik collective farms, and Feterminee Niwayz has completed a tale called Vajko about Tajiks who took part in the battle for Stalingrad.

Among books in Tajik, translations were prepared for the festival of the works of Pushkin, Leo Tolstoy, Chekhov, Gorky, Alexei Tolstoy, Fadeyev, Katayev and others, as well as novels by young Tajik writers, plays by Tajik dramatists and papers on the history of Tajik literature.

During the festival in Moscow, singers, dancers and musicians of Soviet Tajikistan gave performances.

Libraries in Uzbekistan.

The network of libraries in Uzbekistan is constantly growing. Their number in the collective farms particularly has increased strikingly. Whereas at the end of 1948 there were 98 libraries in agricultural artels, now there are more than 500. In the Republic there are now altogether about 1,400 libraries.

South Africa

Pakistan’s Birthday Anniversary.

Marching down Grey Street, Durban, the Overport Muslim Brigade heralded the Third Anniversary of the inception of Pakistan. The Brigade proceeded into Victoria Street, marching past a rostrum erected in front of the Avalon Theatre, where the salute was taken by Maulana Goolam Mustapha and Haji A. S. Kajee, and where the Pakistan Day Celebrations were being held under the auspices of the Natal Muslim Council on the 14th August, 1949.

Long before the scheduled hour a crowd of 4,000 waited to gain admission to the Theatre and, when the doors finally opened, only about 2,000 Muslims were accommodated. This did not deter the rest from taking part in the celebrations, for loudspeakers were erected outside the Theatre.

The celebrations opened with a recital from the Holy Qur’an and prayers for the late Quaid-i-Azam M. A. Jinnah, followed by a speech by Hajee A. S. Kajee, President of the Council.

The celebrations continued with a series of speeches in English and Urdu. Communisation, however, took a “back-seat” when resolutions were passed conveying greetings to both Pakistan and Hindustan.

Crescent Moon Controversy.

The Hilal (Crescent Moon) Committee started a controversy which persisted for some time in the Durban newspapers, as a result of its decision about the date of Id ul-Fitr, which was celebrated on Thursday, the 28th July, 1949, in Durban, while in the rest of South Africa on Wednesday, the 27th July, 1949.

Deliberating on whether to wait on messages from several points where observers were placed, the Committee made a hasty decision on Tuesday evening by declaring Wednesday as a day of fasting. However, as night sped on phone calls from many places in the Natal and Transvaal informed the Committee that they had declared Wednesday as Id day. Reviewing its decision, the Committee continued its discussions until the early hours of the morning which resulted in the re-affirmation of the decision taken earlier.

The “Crescent Moon Controversy” has brought to the fore the discussion about the reliability of the instrument and method of conveyance of the news of the crescent moon heralding the beginning and the end of the fast of Ramadan. Some years ago, a similar controversy raged in South Africa over the question of whether the telephone was, according to the Sharia, a reliable instrument to convey the evidence of the appearance of the crescent moon. A conference of the ‘Ulemas was convened in the year 1934 and they ruled that news of the crescent moon coming over the telephone, telegraph or wireless was unreliable.
and could not be accepted and acted upon. *Indian Views*, the oldest Muslim weekly in South Africa, differed from this view and maintained that there was nothing either in the letter or the spirit of Islamic laws to prevent acceptance of news of the crescent moon over the phone.

In recent years, however, the 'Ulema agreed to accept the telephone as a reliable instrument for the conveyance of news of the crescent moon. Thus a Hilal Committee was set up in Durban to receive and convey telephonic information of the moon.

The controversy is now raging between the *Indian Views* and Maulana Aboo Bakar Khatieb of the Hilal Committee. In his latest article, Maulana Khatieb — although a Hanafee — has brought forward the argument that when Kuraib, after returning from Syria, informed Hazrat Ibn 'Abbas that the Ramadan crescent was seen there on Friday, Ibn 'Abbas told him that they in Medina had seen it on Saturday, and they were not entitled to accept information from a distant place like Syria. The Maulana argues that according to this Hadith of Ibn 'Abbas, the Muslims are forbidden to act upon information received from any place more distant than three days' journey on foot.

The *Indian Views*, in a lengthy article proving that notwithstanding the above Hadith Imam Abu Hanifa was right in deciding that news of the crescent moon should be accepted, even if it came from the other end of the earth, points to the following consequences of the contrary doctrine:

1. In smoke-begrimed industrial towns, like Manchester and Birmingham, which are sure to arise even in India and Pakistan in the near future, it is practically impossible to see the thin, faint new crescent moon and, if such towns are debarrered from accepting information from any further than three days' journey, which according to Maulana Khatieb means 36 miles, the consequence will be that all the twelve months of the year, as far as they are concerned, will be 30-day months.

2. On the other hand, places where there is no difficulty about seeing the crescent moon will, on the average, have six months of 30 days and six of 29 days.

3. This means that there will be a difference between the two:
   a. six days in one year,
   b. of one month in five years, and
   c. of one year in sixty years.

Thus, the position will arise that while one Muslim country, even one town in the same country, is just starting the first fast of Ramadan, another town at a distance of 36 miles will be celebrating 'Id, and while one place is beginning one year, the other place will be entering the next.

Pilgrims for Mecca.

Receptions were held all over South Africa to intending pilgrims departing for the Hejaz by plane. The receptions were usually given at the airports and consisted of speeches and prayers. A few receptions concluded with an unusually surprising spectacle where the plane swung round and glided off the airfield as the muezzin's call to prayer echoed above the monotonous drone of the propellers.

This year the Durban City Council suspended the granting of permission to Muslims to slaughter sheep or goats on private premises on the 'Id al-Adha festival, although it agreed to set aside accommodation for sacrifices at the Municipal abattoir. The Natal Muslim Council has viewed the decision as a shock to the religious susceptibilities of the Muslims and was taking whatever steps might be necessary to bring about a reversal of the City Council's decision.

**Turkey**

The number of pilgrims from Turkey this year amounts to more than 2,000. Out of this number the majority went to Jeddah by chartered vessels, and some by air. The Ministry of Health appointed a medical commission to accompany the pilgrims, composed of three health officers. The commission was well supplied with medicines. This commission took measures to combat infectious diseases among the pilgrims in transit and during their stay in the Holy Cities.

**Trade Outlook.**

It is estimated that the amount Turkey has received from Marshall Aid to the end of August was $132,000,000. For agricultural implements $20,000,000 were allocated. Great efforts are being made to let each Turkish peasant possess agricultural tractors instead of primitive ploughs.

The trade outlook in Turkey is regarded also very encouraging as a result of the transfer of $53,300,000 which Turkey was able to have secured from European countries. The commercial goods arriving from Europe would be recognized as having been bought from the U.S.A.

The $4,000,000 have been set aside for bringing experts in various industrial and commercial fields to study Turkey's special needs. The experts arrived so far have already classified such needs for immediate attention.

**Irrigation Projects.**

A delegation of experts from the International Bank for Reconstruction and Development arrived in Turkey. The delegation is composed of engineers of irrigation, water conservation, barrage building, and water power.

At present Turkey has an area of 860,000 acres under irrigation or water conservation control. 244,000 acres of swamps were drained and distributed among the Turkish farmers. In Turkey to-day there exists an area exceeding 7,500,000 acres which could be irrigated. The acreage of land that has been drained or saved from periodic inundations is nearly a million.

**Turkey-Pakistan Friendship Society.**

With the initiative of Miss Nihad Huseyin Elbi, a sincere friend of Pakistan, the preliminary conference on the formation of a Turkey-Pakistan Friendship Society was held at the Headquarters of The Society for the Dissemination of Liberat Ideas (Har Fikirleri Yama Cemiyeti) on the 9th of September, 1949.

The aims of the Turkey-Pakistan Friendship Society (Turkiye-Pakistan Dostluk Cemiyeti), which was formally established on the 21st of September, 1949, are to build cultural relationship between these two countries on a spiritual basis, and also to endeavour for the exchange of students between the higher educational institutions of the two countries. The Society will form a Board of "Big Brothers," whose function will be the guidance of students arriving from Pakistan.

The founders of the Society are: Prof. Ali Fuad Basgil, Prof. A. Kemal Yuruk, Prof. Ismet Alkan, Prof. Samin Gonencay, Mrs. Safiye Huseyin Elbi, Miss Nihad H. Elbi, Lawyer Celal Feyzavi, Lawyer Erterglu Akce, Lawyer Burhan Apaydin, Mehmet Kideys, Nuri Tefler, Bedir Kucukaksoy, Ziya Gokcin, and others. Safiye Huseyin Elbi, President, Rassid Saffer 'Aatabin, vice-President, and Nihad Huseyin Elbi, Executive Secretary, with five members and two advisers, form the Society's Council.

**A Christian Armenian Embraces Islam.**

Kapel Duman, an Armenian youth aged 30, living in Kumkapi, Istanbul, accepted Islam and has now changed his name to that of Zeki. The ceremony in confection with accept-
ing Islam and the necessary formalities of Zeki Duman were
effectuated by the Mufti of Istanbul.

When Zeki was a child he was astonished with the loud
verbalism of the priest in the church which he used to attend.
He came to think of his school life, when with his other school-
mates he felt a deep sense of respect for his teachers and elders;
and would never think of addressing them loudly. The sort of
loud chanting as practised by the priest in the presence of his
Lord, who is the Highest and the Creator of all the worlds and
every living thing, seemed unreasonable and immodest to the
new convert. He wished to investigate the other religions, to
see if in them such practices existed. Without the knowledge
of his parents he secretly visited a nearby mosque. When he wit-
tnessed the silent prayers of Muslims, he felt something
towards Islam, which he was unable to identify. That feeling
never left him till he entered military service, where his friends,
discovering his interest in Islam, told him more about it and
invited him to join.

Turkish Students in the U.S.A.

The Turkish Ministry of Education has taken steps to com-
plete this year the 1,000 new schools now under construction.
It has also revealed that there are more than 1,200 Turks study-
g abroad, nearly 700 of them at 120 universities and colleges in
the United States. There is also an increasing interest shown in
Turkish educational establishments by students in foreign
countries, and a programme of exchange scholarships is being
prepared.

Housing Project for Workers.

The Turkish Ministry of Labour, which has built several
hospitals to give free medical and surgical treatment to those
eligible for benefits under the Workers’ Health and Accident
Insurance Plan, is now studying plans to provide low-cost
housing for workers in the Istanbul area. Negotiations are in
progress with the Municipality of Istanbul to allocate building
lots sufficient for about 23,000 dwellings; and Ali Riza Ari,
deputy for Istanbul, will be leaving shortly to study in Greece,
Italy and France the methods adopted to solve similar housing-
problems in those countries.

Marshal Tito sends Islamic Mission to the Middle East.

The Yugoslavian Government has informed the Egyptian
Government that Marshal Tito would send a delegation of some
prominent Muslim personalities in Yugoslavia consisting of the
lawyer Fijih Ibrahim, the chief of Muslim savants and Messrs.
Sykrajih Murad, Sayyed Sheriff and Sinan Hasan. The Egyptian
authorities have permitted their visit.

BOOK REVIEWS

CITY AND SHRINE

CIVILIZATION AND RELIGIOUS VALUES, by
Price 7s. 6d.

This little book is a permanent record of the four Hibbert
Lectures for 1946. In the first, Dr. Major deals with Civilization,
the development of homo sapiens into civis, a community-
conscious member of a civic group, organised for urban life, as
distinct from the man of the open fields, or the nomad of the
great wastes. He points out the curious alternation between the
concept of religion as something intimately linked with citizenship —
the gods of the city, the piety of the patriot — and of
religion conceived as something opposed to city life. Something
for which the devout would abandon the wickedness of the great
city, and betake themselves to the open spaces where God can
be found. Regarding this inconsistency, he reminds us that both
civilization and religion are "young", though civilization is the
younger. Organic life on earth is perhaps 1,200 million years
old; man, only half a million; and civilization only a tenth of a
million. (To the Muslim, of course, assured that God never left
any man without a Messenger and Warner, and recognising the
first man as the first Messenger, religion must be as old as man.)
He reminds us, too, of the fallacy of identifying civilization with
materialism, with mechanisation, with science. These things are
features of certain phases of civilization only. He reminds us that
the true foundations of civilization are moral and spiritual. The
main problems he envisages are: how to achieve unity amid
diverse civilizations? How to explain the decay of civilizations
and preserve civilization?

In seeking a definition of "religion", he tends to favour a
combination of the two alternative definitions, "that which rouses
reverence" and "that which restrains". He stresses the revo-
lutionary nature of religion: "As it ascends, it becomes increasingly moralised, rationalised, spiritualised."

His second lecture starts with the summary of the conclusion led to by his first: "that religion is essential in human life". He goes on to declare: "The world is full of religions; but there is not one, as it is organized to-day, which is able to satisfy the religious needs and demands of the modern world."

The italics are the present reviewer's, and are important. The indication of existing organized forms of religions thus expressed includes, of course, both the writer's own Church, and our own Islamic system. That it is true of the former is pretty obvious even to the staunch adherent of Trinitarian Christology. That it may possibly be true even of Islam "as at present organized" might or might not be arguable, without denying the eternal truths of Islam. The general drift away from the dogmatic scheme of the "official" Christian Churches, and yet, also, away from the mechanistic-materialist atheism that enjoyed a short-lived vogue to the end of the 19th century and is now out-of-date among intellectuals, is, in nominally Christian countries, towards a somewhat amorphous Unitarian theism, vaguely semi-pantheistic, with a great and fairly reverent tolerance of "foreign" religious teachers, that makes for a great readiness to perceive that the anti-anthropomorphic and anti-racialist, antinationalistic, recognition of a Unique and purely Spiritual God, and of numerous equal but purely human Messengers, which is the basic essence of Islam. Dr. Major, of course, has not reached this point yet. His lectures as reproduced in this volume, however, as valuably suggestive, rich in useful quotations, and intensely readable.

C. E.


The transmission of Greek science and philosophy to the Arabs is a study of primary importance in the history of human culture. Were it not for the Arabs, a great portion of the intellectual and scientific legacy of the Greek thinkers would have been lost forever. Although Greek science and philosophy were, in general, imperfectly rendered into Arabic — and sometimes purposely so — we may say that the Arabs had realized a mighty advancement over the Greeks themselves in chemistry, medicine, algebra, astronomy and geodesy. Geometry, in particular, was preserved and handed down to the Renaissance by the Arabs with explanations and commentaries but with no additions.

The Arabs, as a nation, had performed their mission in human history so perfectly, broad-mindedly and intelligently, that their transmission of the Greek legacy to the modern world — even if considered as a transmission only — should be put side by side with the Greek achievements and classed in the same category of genius. By the term "Arabs" we denote, as did Dr. De Lacy O'Leary (p. 3) not only those of pure Arab blood, but all those "who were politically under Arab rule, who used the Arabic language" and who were Muslims by religion.

In the book under review the author maintains that only Greek, not, for example, Latin, scientific writers influenced the Arabs. This is true only to a certain extent. But the real theme that Dr. De Lacy O'Leary sets forth in his book is more challenging. He presumes that whatever the immediate source which poured scientific knowledge into the mediaeval Arab World might have been, it originated really in Greece. Even the routes, over which that scientific knowledge spread, be it from East or West, had their starting point also in Greece. Then, zig-zagging through different countries, these routes converged on Baghdad, the capital of the Abbassid Caliphate. Indian medicine, according to Dr. O'Leary, was but Greek medicine in Indian attire. In other words, to quote the author somewhat freely, "that which was termed Indian medicine was really Greek medicine which, after a prolonged wandering, happened to reach the Arabs on a byway leading from India."

The whole book is an attempt to substantiate the aforesaid assumption. But although the book is a gist of varied knowledge and a résumé of extensive studies, the substantiation of the main assumption is drawn from external evidences, largely historical and religious, not, as the title of the book might imply, from the objective study of science, as developed by the Greeks and as received by the Arabs.

The frame of the book comprises a broad historical background of the scientific movement in early Islam. A generous space is assigned to the non-Muslim religious development in the East. That, indeed, may render the understanding of the course which that scientific movement followed from Greece to the Muslim World easier and clearer.

The author then proceeds to study the factors which modified Greek science as it moved forward to the regions of Islam. He maintains, and rightly so, that Hellenism was the sum-total of all these factors. Hellenism itself sub-divided into Neo-Platonism and Christianity. The author assumes here that Hellenism, in its cultural phases at least, over-ran the whole East as far as Japan, he says: "The earliest images (of Buddha) were produced in Gandhara (India) and so were designed on Greek lines (Gandhara, he says, was thoroughly Greek). Gandhara art shows Greek inspiration and carried Greek influence through the great part of the Buddhist community, so that even in China and Japan figures of Buddha show a Greek character, especially in the drapery" (p. 116).

Greek science did not reach the Arabs in the form in which it was developed in the country of its origin. It was subjected, unfortunately, to various modifications, partly due to the ignorance of the translators and partly to their sectarian spirit. Dr. O'Leary ably portrays the play of these factors on Greek science during its slowly passing over to the spheres of Islam. But he fails to emphasize the dark side of the picture: namely, the falsification of Greek science by the sires of Hellenism. He has been rather benevolent in dealing with them.

Christianity, according to Dr. O'Leary, was not only a phase of Hellenism, but it was a Hellenizing force. Wherever Christianity went, it carried with it Hellenic thought rather than Jewish rites.

Neo-Platonism was cultivated at Alexandria in Egypt (Africa). On that account the Arabs gave it the name of Alexandrian system or school. But Dr. De Lacy O'Leary, eager to deny both Asia and Africa a worthy place in the history of thought, says: "At one time Neo-Platonism was regarded as essentially Alexandrian, but this is an overstatement, if not altogether untrue" (p. 25).

Whether Neo-Platonism is or is not a philosophy altogether, or what part of it is Greek and what part Oriental, cannot be discussed here. But the Alexandrian, i.e., the Oriental character of Neo-Platonism, cannot be denied.

In his historical and religious discussions, not bearing on Islam or the Arabs, Dr. O'Leary displays an unmistakable scholarly ability in reading his sources, a sober judgement in
verifying his collected facts, and a clear expression in phrasing his observations. But when he touches upon the intellectual activities of the Arabs, or when he is called upon to discuss a Muslim factor at work in the huge movement of the human mind, he as a rule forsakes these standards. The reader of Dr. O'Leary’s book is often reminded of the late Father Henri Lammens, of the Reverend Samuel M. Zwemer and of a whole train of authors, whose aim and special interest was to write damming books on Islam and the Arabs. One wonders what is the purpose of the following sentence, for example (p. 98):

"The Prophet Muhammad was invited to Yathrib to act as a leader of the Arabs settled there and enable them either to plunder caravans passing up from Mecca, or perhaps divert the caravan route to Yathrib." 

The Hijra (Migration) of Muhammad from Mecca to Yathrib (Medina), which was forced upon Muhammad, as stated in the Qur'an and as it is actually seen from the subsequent history of Islam, could not be explained on the basis of a wish to plunder caravans. Leaving aside the inappropriateness of giving an explanation of an historical fact, what could be the mediate or immediate purpose of such an arbitrary explanation in a book on How Greek Science Passed to the Arabs?

Chapter X is filled with similar statements which, besides being entirely unrelated to the main theme, had long since lost their originality because of endless repetitions ever since the Crusades began at the close of the 11th century.

Obviously, the author is not as well versed in Arab history as in Church history. Speaking of the fall of the Barmecides, who served as ministers under the early Abbasid Caliphs, Dr. O'Leary says: "Yahya died in prison in 806, Ja'far (his son) in 909." (p. 150).

It is amazing to see how a widely known historical fact, such as the fall of the Barmecides, could be distorted to such a degree. Ja'far was beheaded in 803; he did not die in prison in 909 (the first 9 is apparently a misprint). Yahya, to be sure, died in prison, but in November, 805.1

Coming to Ikhwān Us-Safā (The Brethren of Purity) in the chapter on "The Arab Philosophers," Dr. De Lacy O'Leary says of them (p. 179): "Somewhere about A.D. 980 this group produced a body of epistles or essays which aimed at being a complete encyclopedia of philosophy and science."

The date in question is 983. It is about this year that the minister of Samsan ud-Dawla the Buwayhid asked the famous Abu Hayyan at-Tawhidi about Ikhwān us-Safā.2 By that time the Group of Ikhwān us-Safā must have gained such power and importance that their movement was becoming a topic of discussion in literary and social circles. The alleged date has nothing to do with whether either the formation of the group of Ikhwān us-Safā nor with the writing or distribution of their epistles. These epistles, moreover, are not the work of a certain year or even a definite period.

Chapter XII on "Translators into Arabic" and Chapter XIII on "The Arab Philosophers" are concise and sometimes useful, although they do not show that mark of profound study, and we miss in them the deeper discussion accorded to the foregoing chapters.


The "Bibliography" could have been more comprehensive. We miss works like Eberwein's Grundris der Geschichte der Philosophie, Munk's Mélanges de Philosophie Juive et Arabe and Sarton's Introduction to the History of Science. Walzer's Galen on Medical Experience (Arabic Text and English Translation, with an attempted Greek restoration of a part of the Text) could have furnished a sound basis of comparison, a criterion of internal criticism.

Turning to the "Index," we find that it is much abridged. Some names do not appear at all; others have been entered, but with fewer references to pages than necessary.

Moreover, it is to be regretted that the transliteration of Arabic words is neither uniform nor thorough. Arbitrary renderings, English spellings and incorrect transliterations are frequently met with.

A strange phenomenon is the large number of errors which do not occur usually in Western publications. It seems that the proof-reading, beginning with page 143, suffered from a certain neglect. I list the most conspicuous of these errors and misprints:

Page 143, line 7, for 'Azwan read Gazwan.
157:38 for Ya'qubim read Ya'qubi.
138:35 for Hikhma read Hikma (also 166:11, 168:13).
159:13 for 'Aballa Wa'ima read 'Abdalla ibn Na'anā' or 'Abdalla an-Na'anā'.
165:11 for Khalid ibn Ahmad read Khalil ibn Ahmad.
169:37 for planys read plants.
170:17 for Balbakki read Balabakki.
178:19 for Yuhanna ibn Haylam read Yuhanna ibn Haylan.
180:8 for Qur'anis read Qur'an is.
180:36 for Yūsūn read Yaqzan.
190:38 for des altens read des alten.
190:41 for al-'Ayar . . . az-seman read al-'Ayan . . . az-zaman.
191:5 for Geniete read Gebiete.
191:22 for de Zuckers read des Zuckers.
191:31 for adh-Dhab read adh-Dhahab.
191:45 for Abenland read Abendland.
191:56 for Einuhrung read Einuhrung or Einfuhrung.
192:24 for der Mittelalters read des Mittelalters.
192:41 for 'Ali 'Abbas read 'Ali ibn al-'Abbas (also 35:6).
192:44 for Landwirt-schaft read Landwirtschaft.

The substitution of capital letters for small letters is frequent in the German book-titles.

The book under review presents a thesis: Arab science was influenced only by Greek science; Arab life even was modified through Greek life, although the Persians carried out this modification (the Persians being already influenced by the Greeks).

Besides this debatable thesis, the book contains a good study of the intellectual situation in the East prior to the advance of Islam. It is noticeable, however, that the author is prone to minimize, and sometimes to deny, much of the intellectual activity and the glory due to Islam and the Arabs.

To conclude, I believe that the time has come, at last, when battles should cease to be waged in intellectual fields. Let us co-operate, both Orientals and Occidentals, in rendering the atmosphere about us more wholesome and more serviceable to scientific and intellectual research work.

O. F.
WHAT OUR READERS SAY . . .

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

ISLAM IN AMERICA

Moslem Society of the U.S.A., Inc.,
1095, Marker Street,
San Francisco,
California, U.S.A.

Dear Brother in Islam,

Assalamo 'alaikum!

When the president of the Moslem Society of the U.S.A., Mr. B. A. Minto, first came to the U.S.A. in May, 1947, he found that not only the wives but also the children of the Muslims were Christians. He demonstrated with them and by all possible means tried to bring home the urgent necessity of doing all they could to bring within the fold of Islam especially those who are the flesh of their flesh and the bone of their bone. His words were as if spoken in the wilderness. Nobody paid any heed to them. Not that they disagreed with him, but, though they saw the better and approved, the worse was what they pursued. Mr. Minto went on with his work diligently, without showing any signs of fatigue and hopelessness. The results are not yet as bright as we want them to be, but there is no doubt about this, that his efforts are not altogether being wasted. The Muslims are now waking up to the realization of their duties towards God and Islam. Some of them have become so conscious that they of their own accord request our president to help them to acquaint their kindred with the beautiful teaching of our religion.

Karam Ilahi and Fateh Din are two such young men. They both belong to Mirpur, Kashmir, and have been in the U.S.A. for several years. They work as labourers in ranches and together own a hotel in San Francisco which is managed by their wives, who happen to be sisters.

To change one's faith is not an easy thing. It is difficult even if a person is convinced of its truth. Sometimes it is his own pride, sometimes his relations and friends with whom he lived and grew up, that stand in his way. Many other difficulties begin to haunt him, and make him reluctant to declare what his heart actually believes in. It, indeed, requires a lot of courage to admit the fallacious reasonings of one's own beliefs and to correct them. Surely he who does that sincerely and fearlessly deserves our praise? Mrs. Din and Mrs. Ilahi, after many months' preaching, came to recognize the reasonableness and the spirituality of Islam, but they were hesitant to make such a declaration which they thought would hurt the feelings of their mother. But on the 9th of September, 1949, both the sisters joined our Islamic Brotherhood.

World Alliance Conference.

A conference sponsored by the World Alliance was held on Thursday, September 15th, in the Marines' Memorial Club, 609, Sutter Street, San Francisco. Muriel Lester, of the East End, London, a well-known social worker, and one of the companions of Mahatma Gandhi, was also present at the meetings and took part in the discussions. In the afternoon meeting there began a very lively discussion. The question was what the hindrances were in the path of World Peace? Mr. Minto said, "All the prophets, to whatever people they came, laid particular stress upon one thing, which was that we should not worship anything other than God, because only by following Him peace can be brought on earth. When people get ready to establish the sovereignty not of the Beneficent and the Merciful, but of their own groups, the result is an unending war. Nationalism leads to moral ruin because it denies universality, denies the existence of a single God, denies the value of the human being as a human being, and because, at the same time, it affirms exclusiveness, encourages vanity, pride and self-satisfaction and stimulates hatred. The fatal consequences of nationalism have been demonstrated again and again in the course of history. Those who believe that only through religion we can have peace should remember the words of Muhammad: 'He is not of us who sides with his tribe in aggression, and he is not of us who calls others to help in tyranny, and he is not of us who dies while assisting his tribe in injustice.'"

Dr. H. G. Baker, professor of English and in charge of the foreign students in the San Francisco State College, visited us in our office to seek the advice of our president concerning the welfare of the Muslim students. It was suggested to him that he should personally advise them to keep in touch with us, attend our lectures and take active part in our activities, and also to write to their Consulates or Embassies to give a similar advice to their students.

Yours in Islam,

'ARIFA BASHIR MINTO,
Joint Secretary.

* * * *

THE CALIPHATE

Sumerbank,
Galata,
Istanbul,
Turkey.
September 30th, 1949.

Dear Sir,

The international Press very recently carried some reports about the revival of the institution of the Caliphate. If by the Caliphate it is meant to bring about the election of a spiritual leader to unify the Muslims of the world and to re-establish the fraternal Islamic relationship, I am sure all concerned will endorse such a step. In this connection it is vital for the World of Islam of to-day to remember that this august office should go to the most capable Muslim by election. Besides, I would like to point out that this is a purely Muslim community concern which necessarily affects every Muslim. Islamic Democracy imposes on us, one and all of its adherents, to express our opinions freely. Secondly, I think the person elected to this high office should possess an excellent record of public service along with the reputation of making injustad in accordance with the dictates of modern life, without disobeying the Qur'anic laws and principles. Thirdly, the electors should be those who are capable of recognizing these minimum qualities in a person whom they wish to see as their Caliph.

Perhaps it will not be regarded as out of place to bring it to the notice of my brethren that the institution of the Caliphate

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is not defunct, as it still lives in the person of the Turkish Grand National Assembly by virtue of the Law No. 431, enacted in 1924.

Yours fraternally,

MEHMET KIDEYS.

MAINTENANCE OF THE DIVORCED WOMAN

London, S.W.1.
30th September, 1949.

Dear Sir,

In the otherwise very interesting article "The Position of Women in a Muslim Family in Indonesia," by Dr. Hurustiadi Subandrio, which appeared in the *Islamic Review* for September, 1949, I find a very unhappy statement which gives rather a distorted picture of the law of divorce in Islam.

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

This statement, which although partially true, gives the impression that in the Qur'án there is no provision to guard the rights of those divorced women who happen to be the aggrieved party. A partially true statement such as that of Dr. Subandrio has led many a non-Muslim to believe that Islam is a man's religion.

The Qur'án is not silent on the position of women who may be forced to seek the dissolution of their marriage ties. We read in the Qur'án, "And for the divorced women too provision must be made according to usage; this is a duty on those who guard against evil" (2 : 241).

It is quite clear from this verse that it is the laws of society have to determine the alimony in each individual case. The provision that the Qur'án requires to be made in case of the divorced women is in addition to the dowry which must be paid to them.

Yours,

OLIVE HOWELL.

MUSLIM PROPAGANDA AGAINST CHRISTIANITY

26, Buckland Crescent,
London, N.W.3.
24th September, 1949.

Sir,

In the Editorial "Notes and Comments" in the October issue of the *Islamic Review* you have made certain observations under the rubric of "Christianity and Internationalism" which call for reply. I feel sure that you will not get far in your work of propaganda by such wholly biased remarks that "there is an inalienable connection between rabid nationalism . . . . and Christianity."

As a reader of *Religions* you must be quite aware of the fact that I am no apologist for many aspects of orthodox Christianity; but, on the other hand, I deplore the attitude of the American jury in one of the Southern States who, having heard counsel for the prosecution in a certain case, was so convinced of the prisoner's guilt that they saw no reason for hearing the defence and returned a verdict of "Guilty."

Your quotation from Matthew X, 5 and 6, has been frequently referred to by prejudiced assailants of Christianity innocent of any critical faculty or knowledge. But you are careful to avoid any reference to the older and more authoritative text of Mark (XVI, 15), where Jesus is reported to have said, "Go ye into all the world and preach the Gospel to every creature."

But the indictment against your bias does not rest on any isolated texts, but on the history of Christianity. Paul, the real founder of the organized faith, based his missionary efforts on deliberately ignoring nationalist divisions. Circumcision became of little or no account. He emphasised the importance of the "Glad tidings" and of keeping the commandments of God (1 Cor. VII, 1-9). "For by spirit are we baptised into one body; whether we be Jews or Gentiles, whether we be bond or free" (1 Cor. 12-13).

Can you deny that the Roman Catholic Church has been extra-national from the beginning? Since when has the Eastern Orthodox Church been exclusively Greek? Have not the Protestant Churches been extra-national?

I agree with your concluding sentence that "it is high time that the succession of Prophets and Divine dispensations should be considered in the light of the historical evolution of the human mind." That, however, applies to both Muslim and Christian.

Yours faithfully,

E. VICTOR FISHER,
Hon. Director, Society for the Study of Religions and Editor of *Religions*.


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

Dingles Den;
Weston Green,
Thames Ditton,
Surrey, England.
6th October, 1949.

Sir,

There appeared in the October issue of the *Islamic Review* an article entitled "The Muslims in the U.S.S.R. and Pakistan," by Fareed S. Jafri. This article is, in my opinion, detrimental to the cause of Islam.

Although Mr. Jafri writes that he is not a Marxist, yet he goes on to write an article far more typical of Communist propaganda than of a serious study of the Muslims in the U.S.S.R. I think Mr. Jafri might have waited until after the visit to Russia of Mr. Liaquat Ali Khan, Prime Minister of Pakistan, rather than write now a long description of the Muslims of Russia, and of the great blessings showered on them by the Communist régime.

To a student of history some of the statements of Mr. Jafri appear to be inaccurate. For example, in comparing the misery of the Muslims in Russia before the 1917 Revolution with what he describes as the happy and enlightened existence enjoyed by them after that event, he asserts that the Muslims were kept as serfs and cheap manual labour. I believe Mr. Jafri knows that serfdom was abolished in Russia in 1861. Mr. Jafri also suggests that the pre-revolutionary Russians were conscious of their white skins. As a matter of fact, colour prejudice never has existed in Russia, and it is well known that Pushkin, the great Russian poet at the court of the Tsar Peter the Great, was descended from a Negro.
However, the most harmful aspect of this article is the effect it may have on non-Muslims who could not be held unreasonable if they deduced from it that Islam had so little influence upon the millions of Muslims in Russia that they had sunk to the lowest depths of barbarism and that it was only something entirely new, namely Communism, which came to their rescue. If the Muslims in any part of the world have so strayed away from the teachings of the Qur‘an and the Prophet so as to live in the conditions portrayed by Mr. Jafri, then, surely, the remedy is to bring them back to Islam and not to introduce to them some entirely new idea based on non-Muslim foundations. The type of life led by the Muslims in Russia before 1917, as described by Mr. Jafri, is, of course, entirely un-Islamic, but the solution to the problem of backwardness in Muslim communities lies in teaching the real meaning and spirit of the Qur‘an to the people, men and women alike. No other system can succeed, especially one such as Communism, which is based upon materialism. It may seem to bring relief to some persons, but such relief is but fleeting, real success being found only along the path of Islam.

Yours etc.,

ISMA‘IL DE YORKE.

* * *

THE MUSLIMS OF RUSSIA

13c, Earls Court Square,
London, S.W.5.

Dear Sir,

The account of the Congress of Muslim organizations held in Tashkent last December, published in the April number of your Review, I found extremely interesting, but hardly in line with the facts in my possession.

So long as the actual régime in Russia does not undergo any radical change the statements of the Soviet press concerning their vaunted liberty and religious toleration must be accepted with extreme caution, as it is quite impossible to verify them on the spot. It is undeniable that, until quite recently, not only was religious toleration not enjoyed by our co-religionists, but not even by the Russians themselves. It is worth remembering that the United States refused all aid to Russia at the beginning of the war (in the autumn of 1941) because of the absence of religious toleration. In order to please the United States and in an effort to unite the population of Russia in the struggle against the invader, who was beating the Red Army on all fronts, the Soviet Government saw itself obliged to make some concessions in the matter of religion. In the light of these concessions the Allied Governments intervened on behalf of Russia with the Government of the United States. It was only then that the latter saw fit to modify its attitude and consent to include Russia among the beneficiaries of "Lend-Lease".

But the concessions in the religious domain did not at first affect our co-religionists. In point of fact the Polish citizens who at the beginning of the war were deported from the Eastern provinces of Poland by the Soviet authorities within Russia — later being released by virtue of the Sikorski-Maysky treaty — unanimously bear witness to the fact that mosques in Central Asia were still shut in 1942, e.g., at both Bukhara and Samar-kand. It is only much later, towards the end of the war, that certain of these were opened or, more exactly, returned to their former use. It would appear that this measure has been dictated to the Soviets by considerations predominantly political. On the one hand, it has been difficult for the Soviets to favour the Orthodox religion without making some concessions to Islam; on the other, the Soviet Government has found itself obliged to reckon more and more with Islam — partly because of its continually increasing role in world politics and partly because of its entry into diplomatic relations with a number of Muslim countries, more especially with the Arab states and latterly with Pakistan. Under these circumstances it is of paramount importance for Russia, as on several other previous occasions in her history, to make Muslims abroad believe that their co-religionists in Russia are enjoying religious toleration.

It is thus clear that concessions to the Orthodox as well as to the Muslim religions have only been granted by the Soviets under pressure of circumstances and against their will. There is nothing to indicate that the hostile attitude of the Soviet leaders towards religion has changed during the course of recent years. On the contrary the religious persecutions in the Soviet satellite countries of Eastern and Central Europe — more especially in Czechoslovakia — would suggest that their attitude is more hostile than ever. If the Soviet Government does not withdraw the religious concessions granted within the Soviet Union, it is because it derives great advantage from maintaining them. In fact, tolerating the existence of the Patriarchate permits it to enlarge its influence among the Orthodox Slavs of the Balkans and among the different Christian minorities of the Middle East, without mentioning the fact that it removes any pretext on the ground of religious toleration for criticism by the Anglo-Saxon powers. The maintenance of Muslim religious organizations serves as an excellent means of propaganda among our co-religionists outside Russia — fundamentally, it is the only thing she needs for her success with these Muslim countries. In fact, the potential of the Soviets has enormously increased since their victory over Germany and their political successes in Asia. In these circumstances the only thing that the Soviets lack in order to succeed in their propaganda among the Muslims abroad is the proof that our co-religionists are enjoying religious toleration.

It is by reason of the closeness of the link in our religion between the theological or religious aspect and the social or legal that Muslims outside the Soviet Union find it difficult to imagine their co-religionists in Russia happy under a régime that persecutes religion. The Soviet authorities keep this characteristic of our religion well in mind and do everything in their power to adapt themselves to it. To illustrate the true situation of our co-religionists in Russia, I will limit myself to the three following observations:

(1) During the period between 1926 and 1939 — that is, to say, between the two most recent censuses of the population of the Soviet Union — 1,700,000 persons immigrated into Central Asia. From the beginning of the war against Germany this immigration took enormous proportions, for it is towards Central Asia that the evacuation of the population of European Russia has been directed. We do not know for the moment how many of these immigrants remain in Central Asia, but we do know that in February 1942 the Council of People’s Commissars issued an order requiring local authorities in the Eastern regions to make arrangements for the permanent absorption of workers and employees transferred there with their factories and equipment.

(2) It is necessary to remember that 79 per cent of the budget of the Soviet Union is spent by the Central Government, 6 per cent only is left at the disposition of the Soviet Republics and 15 per cent at the disposition of the local communes. The plan for industrialization does not take into account the interests of the local population.

(3) The Soviet Republic of Uzbekistan is represented in the Soviet of Nationalities (Upper House) by 25 persons, but, of these, 7 only are certainly of Uzbek origin, 8 are certainly Russians, 1 is a Jew and 9 others are of uncertain nationality.

Yours etc.,

ARSLAN BOHDANOWICZ.
Dalmia Cement

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